Title:
An investigation into the suitability of using overt acculturation training techniques as the organising framework of ‘English For Academic Purposes’ courses for Chinese students coming to study in Higher Education in the UK.

Thesis submitted for degree of:
Doctorate in Education at the University of Leicester

Year of Submission:
2005

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Abstract

International students moving to enter Higher Education in other cultures of learning
may require more than familiarity with another language. This study investigates the
broader social and academic fields to which students may need to adjust, hence refers to a
range of issues and makes use of a range of methods. The linguistic and academic
behaviours expected in any setting are based on epistemological assumptions concerning
what counts as valid knowledge and what are deemed to be appropriate approaches to
knowledge, and these assumptions – as with other cultural factors – are often unanalysed
and unstated. Different discourse communities demand that students demonstrate
knowledge in different ways and use specific text types and genres. Currently EAP
courses intended to prepare international students for participation in Higher Education in
the UK focus on the observable features of texts and related study skills which are
revealed by a process of Needs Analysis. To go beneath the observable features,
ethnographic investigation into UK Higher Education can reveal the values of
stakeholders such as academic staff and quality assurance agencies. These underlying
beliefs can then be explored in preparation courses by using methods of Intercultural
Training to expose not just the surface features of this culture but also the underlying
epistemology. Intercultural Training methods are also intended to facilitate personal
changes related to broader social and cultural aspects of the new educational setting. A
quantitative survey and several methods of qualitative investigation based on reflective
narrative accounts and interviews were used to investigate the success of one such course.
Ethical and pragmatic constraints limited the ability to use true experimental conditions
in this project, however the findings do indicate that such courses can be designed and
suggest that students participating on them may arrive at a more elaborate understanding
of the expectations placed on them during the crucial first few months of their courses,
and that this may ease their adaptation as they struggle to take on new identities.
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<td>ESP</td>
<td>English for Specific Purposes</td>
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<td>ICT</td>
<td>Intercultural Training</td>
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<td>IELTS</td>
<td>International English Language Testing System</td>
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<td>Non-Native Speaker</td>
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<td>PRC</td>
<td>People's Republic of China</td>
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<tr>
<td>QAA</td>
<td>The Quality Assurance Agency for Higher Education</td>
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<td>SLA</td>
<td>Second Language Acquisition</td>
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Acknowledgements

I would like to thank my supervisor throughout this project, Dr. Peter Martin of the University of Leicester, for the advice and encouragement he has given me, and Dr. Jonathon Ivy for help with all things statistical. Also my colleagues and students at University College Northampton, for supplying me with constant support and willing participation at all stages of the project, in designing and testing the course materials and in piloting the research instruments. Lidia Douglas and Geraldine Enjelvin co-operated in the design of the experimental course, and Robina Downey and Christine Statham have both taught the course and assisted in its development. Richard Jones and Alan Jones have also given encouragement to the project. The stages of writing and translating the questionnaire survey was made possible by the help of Li Qing Yue, Zhao Siliang, Yang Mimi and “Mr” Zhao Wei, to whom I am deeply indebted. Mostly I would like to thank all of my students all over the world, from whom I have learnt so much over so many years.
Chapter 1 Introduction

This introduction will take the form of a reflective account – akin to a narrative – of the thoughts, discoveries and changes I experienced whilst carrying out the research project on which this thesis is based. For the most part I will write this introduction using subjective language, and will justify this choice of register below. I will not cite authors or sources here but will refer to sections of the thesis where I discuss the concepts I allude to more deeply.

When I started on this research I had already spent thirty years one way or another involved in crossing cultures, sometimes working as an English language teacher, sometimes as a development worker or trainer of development workers. I had lived in various countries: Vanuatu, Zambia, Algeria, China, as well as the UK, and had taught students from scores of other countries. At different times of my career I had taught English for Academic Purposes (EAP) using whatever were the current methods and materials in a rapidly evolving profession (see section 3.2. p29). I started this research at a time when there had been a rapid expansion in the numbers of international students both in the institution where I work and throughout higher education in the UK, similar to that reported in other countries. I specify the UK as the setting for this research because some researchers extend their conclusions beyond the settings they work in, for example making generalisations about “Western” universities. I have found, however, that some European students can be as uncertain as some Asian students about the requirements in the UK concerning, say, seminar discussions, literature reviews, and referencing. Many students from Greece are no more familiar with Socratic discussions than some students from Korea. The EAP teachers in my college began to receive a growing number of requests for help from both students and staff concerning what people believed to be language difficulties. My first tentative steps in this project were therefore prompted by a concern arising in my work situation and a desire to improve things, hence from the beginning I was a practitioner-researcher engaged in action research (see section 5.3. p76), working mostly with students in social sciences, particularly management and business. Hereafter I will refer to this setting throughout this thesis as UK HE, but this should be taken to refer specifically to faculties in the social sciences.
The next steps were taken as I tried to find out more, by reading the literature of current thinking within EAP (see section 3.2. p29) and following up the literature linking language and culture (see section 2.4. p18). I began to ask students more about their experiences and so, almost unwittingly, stumbled into conducting primary research, and ethnography (see Chapter 4, p52). I began to suspect that the problems of academic integration, which prompted this project, had been misdiagnosed, and that although these difficulties had a linguistic manifestation – an unwillingness to discuss in seminars, for example, or a lack of familiarity with certain writing conventions – they may have an origin in cultural difference rather than linguistic deficit.

I found repeated proposals in the literature for EAP courses to have a cultural element to complement the focus on language, and began to sketch out an intensive EAP course which could be organised around the ideas of acculturation I had used earlier in my career when training development workers who were going to live in other countries. In order to accomplish this I needed to explore more deeply the many linked facets of culture and language to identify those aspects most relevant to this situation, and to investigate the range of methods and assumptions lumped together as Intercultural Training (ICT) (see section 3.4. p45).

During this stage I found I needed to change, indeed to reverse, an assumption I had unconsciously been basing the envisaged EAP course upon. My initial thoughts had been on identifying facets of other cultures that might impede students coming to join higher education in the UK. This, I soon realised, would involve making sweeping generalisations about international students and their cultures, and of characterising those as incorporating difficulties. The reversal was to realise that the course should focus instead on examining the small culture of the discourse community of UK HE (see section 2.5. p23). I developed a hypothesis that this focus should not only be on the observable features of these discourses (texts and behaviours related to them) arrived at by the usual method of Needs Analysis (see section 3.2. p29) but also – I came to believe – on an overt discussion of why these discourses take the forms they do and have achieved the status they possess. For the course designer I therefore envisaged a process of conducting a Needs Analysis Plus, meaning going beyond a description of language features and uses in order to develop an explanatory account (see section 4.2. p53). Following on from this I investigated methods of establishing an
Epistemological Link in the course materials (see section 4.3. p58), i.e. going beyond the how of doing something (for example synthesising sources and using citations) to the why of this discourse community's definition of learning and knowledge and so clarifying the reasons which generate the need for such discourse practices.

During the development of the project, 2002–2005, I visited the People’s Republic of China eight times, and interviewed hundreds of students who intended to come to study in the UK. During the same period the largest contingent of international students at my institution have been Chinese, and so these pragmatic considerations gave me the basic framework of a cross-sectional/longitudinal study with the participation of students from China. The use of participation here is a deliberate choice to indicate my view of students and indeed what I believe is their view of themselves. Students are not dependent variables acted upon and determined by outside forces. Nor are they mere products of some cultural determinism (see section 2.3. p16) irrevocably set in their ways of thinking and behaving by the settings, values and languages of their upbringing. This is not to claim that early experiences have no influence: they are components and emerging elements in all people’s identity (see section 2.4. p18). Students are not unformed, unreflective objects awaiting the conscientization delivered by a pedagogy which will transform them into subjects (see section 3.3. p33), nor are they so fragile that acquiring the behaviours of a new educational setting somehow threatens their identity. They arrive at the EAP course at one stage of the narrative of their lives which each one of them is creating, as a part of a flow of their own decisions: to learn, to transform, to adapt, to grow. Every stage of the research project must therefore respect them as agentive subjects. The EAP course is an offering which they are invited to take up and use according to their own agency, hence the main research methods are interpretative rather than experimental with the students as participants in the research. I want to emphasise, however, that this project does not imply that participation of Chinese students in the UK is more problematic than any other group of people going to perform an activity in a new setting. Various descriptions and understandings of adaptation, integration, and change are explored and contrasted throughout this thesis. My hypothesis is that if methods can be found to enable sojourners to appreciate not only what is done in Rome, but also to glimpse why the Romans believe that this is a valued way of doing it, then their participation in this setting will be eased.
This study is broad. Unlike more specific research into, say, a comparison of two methods of teaching reading comprehension, this research has necessarily taken me into many domains. These include a range of language studies: linguistic relativity (see section 2.2. p13), contrastive rhetoric (see section 2.3. p16), sociolinguistics and pragmatics (see section 2.5. p23). But as the topic broadened this came to include a range of theories from psychology, cultural research, phenomenological geography, and philosophy. Given this breadth, and given the parameters of the thesis, it is inevitable that some areas may not have been covered deeply. I have, however, tried to create a consistency between the theories underpinning the research, the content of the experimental EAP course around which the project is based, and the research methods chosen to test the hypotheses. For example the understanding that people are acculturated into certain approaches to learning about the world, shared among a group of people, falls somewhere between a positivist ontology – that we directly perceive the world as it is – and an interpretivist ontology that we are able only to access our unique understandings of exterior phenomena. This mid-position, realism (see section 5.2. p71) emerges from the review of language and culture, informs the design of the intervention, and is incorporated into the research approach. In writing up this project I have struggled between the messiness of what really happened and the need to describe the emerging hypotheses and findings in a more orderly way in order to communicate effectively. I have tried to resolve this by presenting ideas firstly as being structured – for example to describe change as having distinct cognitive, performative, and affective facets (see section 5.5. p79), or to describe the two main research objectives as being neatly sequential – but then dissolving the boundaries between categories to recognise that things are never so orderly.

At the beginning of this introduction I explained that I would write it, for the most part, in a subjective register. This is an example of the need for making overt what I have labelled an epistemological link. There are still, I have found by supplying in-sessional support to international students, many tutors who feel that academic writing should always and only be written in an objective style. There are, however, a growing number of text types (genres) that students need to produce during their studies in UK HE. Amongst these – sometimes connected to keeping portfolios – are reflective accounts linked to an understanding of learning being about changing identity. To
teach a *how* (e.g. lessons on the passive voice contrasted with the active voice) without teaching the *why* (linking each voice to a different claim to knowledge) is to teach obedience rather than understanding. In the experimental course described in chapter 4 both styles are covered, but they are linked to different text types and are presented as arising from contrasting nomothetic and reflective (personal) knowledge claims. In my conclusion, therefore, I will argue that one result of this research could be a re-examination of some of our academic practices, as at times the search for the epistemological link may reveal that there are some practices which may have become arcane sedimentations, and their value could be questioned.

Throughout this thesis the two registers, impersonal/objective, and first person/subjective will both be used but always after consideration; so one will be used to report views, findings, held by others and presented in the literature, whilst I will use the other to describe my own understandings and conclusions. I said earlier that this background section would be written as a reflective narrative account, and indeed the whole thesis is in many ways a narrative relating many facets of change in my own life over a period of three years. These changes included cognitive aspects as I moved into new areas of study; they also included performative aspects as I learnt new skills needed for researching and processing of data; and they included affective changes as my interest in my work and in my students increased. As will be explained later these three dimensions – not as discrete compartments but as facets of a whole – came to influence the methods of research I chose (*see section 5.5, p79*). Most significantly the changes amounted to a change – an accretion – in my own identity whilst I became more of a researcher without becoming any less of a teacher. In this way I was able to see that for the students involved in the study the changes they experience are related to additions to their identities and their personal narratives as much as cognitive, performative or affective changes.

A narrative requires a coda (*see page 127*) a final passage which brings it to a conclusion. In the final section of the conclusion of this thesis there will be such a coda which will round off this project and will open up future developments. At one point in the thesis (*see page 44*) I take to task those critical theorists who encourage international students to challenge existing conventions – for example accepted academic written styles – claiming that these are somehow a threat to the students’
identity, whilst the theorists themselves remain within the safety of accepted genres in their own writing. In the coda of this thesis, therefore, I will use an alternative style of writing – neither the objective nor the subjective styles already described – as an attempt both to demonstrate the possibilities of other genres and as a better way of describing my emergent understanding of culture, language, and genres in academic use today.

In the following paragraphs I will set out the purpose of this study, then list the five research questions I sought to discuss, and identify two objectives of the research. The purpose of this multi-phase, mixed-methods study was to explore the nature of the adaptation process which students undergo when moving to new cultures of learning, in order to use this understanding to design and test an intervention – a four-week intensive EAP course – which would ease this process of adaptation. This involved, in the first stage, a review of the literature, and a qualitative exploration of the process of adaptation by conducting interviews with international students and academic staff at one Higher Education institution in the UK. This stage also employed analysis of the benchmark statement concerning Master’s awards in business and management from the Quality Assurance Agency for Higher Education. Themes from this preliminary phase were then developed into an intervention – the experimental EAP course described in Chapter 4 – to test the hypothesis that overt introduction to the epistemology of the new setting would ease the transition. In the methodology, findings, and discussion chapters of this thesis I will focus on data gathered during the most recent iteration of the course, but mention will be made of earlier iterations when discussing the course design (see section 4.4. p59) and the piloting of the various instruments such as the questionnaire survey used (see section 5.5. p79). During this study the qualitative data which was collected included students’ narrative accounts of their adaptation, reflective accounts of their participation on the course, and interviews. For the purpose of triangulation a quantitative survey was designed and used to obtain data cross-sectionally and longitudinally: with students in China who were considering studying in UK HE, with one group of students before and after participation on the experimental EAP course, and in follow-up investigations once they began their degrees. These were compared – in quasi-experimental conditions – with other students who did not attend the EAP course. The independent variable was
participation on the course and the dependent variables were attitude scales concerning aspects of adaptation to UK HE.

The research questions which the thesis seeks to address are:

1. What are the competences which international students need if they are to enter UK higher education successfully?
2. What are the underlying cultural and epistemological assumptions which demand the use of these competences?
3. Can training techniques be developed to make such assumptions overt on EAP courses?
4. Can research methods be devised to measure adaptation to cultures of learning?
5. Can the use of such research methods measure the effectiveness of using overt acculturation techniques to ease the transitions demanded of international students?

From these research questions two central objectives of the research project were derived. The first was: to examine more deeply the process of adaptation which international students follow in order to become familiar with and succeed in a new academic discourse community. This required understanding the processes of learning and change that the students undergo and included reviewing the literature and analysing the findings of the various research instruments during the pilot stages of the EAP course. The second objective was: to discover if overt induction to the academic culture of UK Higher Education can ease this adaptation, which required assessing the effectiveness of the experimental EAP course.

The following is an outline of how the thesis is structured. In chapter 2 I will review the literature related to language and culture, but as this is itself such an enormous area the review will be limited to those aspects which relate to the requirements of this study: a description of theories of linguistic relativity and the contrastive rhetoric hypothesis; then various “binary oppositions” used in discussions of culture; moving finally to the concept of discourse communities.

In chapter 3 I will review the literature relating to the growth of EAP courses in the last thirty years: models based on register and rhetorical analysis, study-skills, and
genre approaches. I will then review various critical approaches which have been developed more recently to supplement EAP, and describe another form of intervention, Intercultural Training (ICT).

Chapter 4 is a bridge, linking my emergent understandings from the literature with the research I went on to conduct throughout the study. This will explain how the analysis of students’ requirements related to culture and language which are described in chapter 2, and the questioning of the adequacy of various types of intervention described in chapter 3, fed into the design of the experimental EAP course which is at the centre of this study. This chapter will outline the steps of course design – researching course requirements not just in terms of descriptions of the texts and skills, but also analysing the knowledge claims which underpin such language uses – followed by describing course materials which demonstrate this epistemology: hence exploring both the why and the how. The research briefly summarised here concerns the steps taken in early stages, to contextualise the more detailed research which is described in later chapters.

In chapter 5 I move on to the research concerning the effectiveness of this course: I describe the choices made regarding methodological, pragmatic, and ethical considerations, and then go on to describe the designing and piloting of the particular research methods chosen and describe the sampling methods.

In chapter 6 I give the findings of the quantitative survey used cross-sectionally and longitudinally with various groups of students, including those who participated in the EAP course and those who did not.

In chapter 7 I present samples of the qualitative data derived from three different data collection methods gathered at different stages of the project.

In chapter 8 I scrutinise the data from the two previous chapters, in particular to relate them to theories which emerged from the literature concerning the process of adaptation and formation of identity. The findings are related to the two research objectives described above, and the suitability of the data gathering methods is assessed.
In chapter 9 I draw together the threads of the study and make recommendations for further developments related to this project: for refinement of courses aimed to prepare international students for UK HE; for development of staff working with such students to make them more mindful of the process the students experience; and finally, I will supply an agenda for my own development as a researcher by using a narrative to explain my emergent understanding of culture, language, and genres in academic use today.
CHAPTER 2 Literature Review: Language & Culture

2.1 Introduction

'At one time it was thought that once L2 students had learned English they would not be at a disadvantage and could be fully integrated into the work of every classroom' (Spack 1997, p.103). The understanding of language to which Spack refers fits into the first of three models of describing languages presented by Graddol (1994). This model sees language as an autonomous system, and assumes that 'meanings are encoded in texts and are readily recoverable by any reader who possesses the appropriate “decoding skills” that literacy provides' (p.10). The focus of this model is the structure and form of language itself, removed from settings or users, and is similar to the approach labelled 'linguistic linguistics' – as distinct from psychological or sociological linguistics – described by Pit Corder (1973, p.26). Because of an understanding of language of this sort, equating the necessity of linguistic competence with sufficiency for success, most universities in the UK normally demand that non-native speaking students (NNSs) should demonstrate their level of English by obtaining a score of between 6.0 and 7.0 in the IELTS (International English Language Testing System) examination, or an equivalent, in order to matriculate. As a result of this, often much of what is done on EAP courses amounts to preparation for this examination.

There are, however, many studies which bring the sufficiency of this view of academic preparation into doubt, which hence query whether linguistic competence alone should be the target of preparation courses for international students. Spack’s study (1997) was with the participation of a Japanese student in the USA who had a TOEFL (The Test of English as a Foreign Language) score of 640 – far higher than the entrance requirement of most undergraduate or postgraduate degrees in UK HE – and who had already spent one year whilst at high school studying in the USA. Despite this she still had difficulties, which Spack examined and analysed over three years focussing in particular on the student’s developing academic literacy, her emergent strategies for coping with the demands of the academic situation, and her evolving conceptualisation of what was expected of her. The student – Yuko – had from the beginning a desire to integrate into American study methods, but the process of achieving this involved withdrawing from some courses, amending her methods of
study, and adopting a new ‘stance toward knowledge’ (p.27). Similarly Shi (2004) conducted research into citation practices of L1 and L2 students. The L2 students were in their third year of majoring in English in a Chinese University, and a 10% sample of them had a TOEFL score averaging 600, again a level which would satisfy matriculation requirements of most UK universities. Shi found, however, that these students often relied on ‘patchwriting’ (Howard, 1995), i.e. incorporating stretches of unreferenced source materials into their written work, in a way that would not be acceptable to academics in the USA or the UK. Jin and Cortazzi (1993) report on research with Chinese postgraduates at universities in the UK, again with a high level of English (TOEFL 550, IELTS 6.5) and discovered a lack of symmetry in the expectations of the students and their teachers concerning what should constitute behaviours of teachers and students. Their research examined the students’ retrospective perceptions of their confidence in language skills and academic activities, such as researching, prior to leaving China, and they found, for example, that over 80% were confident about their knowledge of grammar whilst less than 20% were confident about knowledge of Research Methods. They were then asked to describe how useful these had been; knowledge of grammar was considered useful by only around 45% of the students, whereas Research Methods were rated as useful by over 70%:

Overall, the Chinese students, prior to departure, felt far more confident about their knowledge of language than they did about their knowledge of British culture, society, the education system and British research methods. [...] If needs can be expressed as what students feel least confident about but see as being most useful, their perceived need for knowledge of research methods is striking.

(Jin & Cortazzi 1993, p.88)

Other studies also refer to academic competences beyond language alone. Teachers often comment on the reluctance of certain overseas students to participate in discussions (Flowerdew 2002b, p.240), but Ballard (1996) points out that they may not be unprepared linguistically to discuss, but that they may see contradiction and criticism as improper behaviour (p.158). Cortazzi and Jin (1996) differentiate between the questions asked by Chinese and Western students, the latter are spontaneous whereas the former ‘value thoughtful questions which they ask after sound reflection’
They point out that students from China know that they ask fewer questions than Western teachers expect, and investigated why this is so. Their conclusions are cultural rather than linguistic, the concept of “face”, they claim, is more significant for Chinese students than for westerners. To ask a question when others are silent is too risky a venture, and their informants’ answers are laden with highly charged emotional deterrents; “ashamed”, “foolish”, “others’ murmurs”, “too shy”. One respondent summarised this as, ‘When all the other students are silent it is impossible to expect one student to ask a question’ (p.195). Other reasons for not asking questions relate to consideration of the needs of others, not to interrupt the flow of the lesson, not to waste others’ time, and not to risk causing the teacher to lose face.

Ballard (1996) presents a model of attitudes to knowledge and resulting approaches to learning. She suggests three approaches, reproductive, analytical, and speculative, and examines the strategies for learners and teachers arising from each. Although recognising the dangers of generalisation she claims that there are ‘dominant tendencies within cultures about socially appropriate attitudes to knowledge’ (p.152). She suggests that within Western culture the analytical approach typifies undergraduate education, and the speculative approach is expected of postgraduate students. She goes on to make a contrast: ‘However, in many non-Western societies there is a much stronger emphasis on the conserving attitude, producing a greater reliance on reproductive learning’ (pp.153-154). The validity of using such large-scale cultural generalisations will be discussed in more detail later (see section 2.4. p18).

All of this research leads to a recognition that language level per se, that is the view of language as an autonomous competence measurable by tests such as IELTS, is not sufficient to assure success for international students. Amongst other possible factors are the various influences of culture at many levels. As Fantini (1995) observes ‘interculturalists often overlook (or leave to language teachers) the task of developing language competence, just as language teachers overlook (or leave to interculturalists) the task of developing intercultural abilities despite widespread acknowledgement that language and culture are dimensions of each other, interrelated and inseparable’ (pp.143-144). The first chapter of this literature review will therefore examine the interrelations of language and culture as these relate to international students being able to participate and succeed in their courses, and will not include all areas where
language and culture are linked, and indeed will not cover all areas where EFL and culture are linked. The first two sections will discuss the large linguistic units implied by the discussion of linguistic relativity and the contrastive rhetoric hypothesis, then various “binary oppositions” (Atkinson 2004, p.279) in analyses of culture will be explored, and finally smaller units of language and culture, as seen through the perspective of sociolinguistics and the concept of discourse communities, will be examined.

2.2 Large Units of Analysis: Linguistic Relativity

The first unit to be discussed includes all speakers of one first language. Humboldt observed in the nineteenth century that every language has a distinct way of viewing the world (Slobin 1996, p.70). This view contrasts with the assumption that many people make of science ‘that takes knowledge to be a construction placed directly upon raw sense data by the mind’ (Kuhn 1962, p.96). The study of linguistic relativity discusses the extent to which distinct world-views influence, constrain even, an individual’s ability to think and express thoughts, it examines the ways that language influences how people perceive and hence act on the world (Thorne, 2000). This will be of importance later when considering ontology, as a positivist ontology – the assumption that observers can be cool, detached, and value-free (Saunders et al 2003, p.84) – may not be tenable if our perceptions of the world are to any extent determined by the languages we use. For adult second language learners this requires consideration of the extent to which different languages cut up the world in different ways, not just lexically but also with concepts such as time and place, and how this affects translatability of thoughts between languages and ability to learn foreign languages successfully. Differences of this type lead to the concept of interlanguage (Selinker, 1972), which describes the intermediary grammars produced as second language learners attempt to fit target language categories onto their L1 categories. For Whorf (2000 [1940]), one of the originators of the linguistic relativity hypothesis, the role of language was not limited to being the vehicle for the expression of thoughts about ‘the universe that can be “found” independently by all intelligent observers, whether they speak Chinese or Choctaw’ (p.114), instead language is ‘the shaper of ideas’. The grammar of the language we first learn points us to observe the world in a certain way, so speakers of two different languages will, because of the imperatives of their different grammars, observe the world differently.
This strong view of linguistic relativity is now seen as too deterministic, for it would follow that the language learnt in childhood would set the way one was able to observe, remark, and comment on everything. Slobin (1996) proposes a weaker version: a person’s language will bring them to pay particular attention to certain features of ‘the dimensions of experience that are enshrined in grammatical categories’ (p.71). The categories existing in different languages oblige the speakers to select from a prelinguistic ‘mental image’ those aspects this language demands to be realised. Categories include aspects of verbs (durative, progressive, punctual, perfective,) as well as spatial and temporal description, which different languages may demand be indicated to make an utterance acceptable. Aspects which are not obligatory in any one language can, however, be included by adding optional lexical means. Slobin concludes that thoughts are not constrained by language. Instead the on-line processing of thinking into speaking requires ‘a selective schematization of a concept – a schematization that is, in some way, dependent on the grammaticized meanings of the speaker’s particular language, recruited for purposes of verbal expression’ (pp.75-76). This impacts on adult second language learning, for example English speakers may have difficulty with the Spanish distinction of perfective/imperfective, whereas French speakers – with a somewhat parallel grammar – understand this distinction with little difficulty.

Hinkel (1999) also relates research which shows that the worldviews and beliefs ‘culturally defined’ in one’s first language fundamentally affect ability to understand conceptualisations and constructs in a second language (p.6), and Lantolf (1999) uses Vygotskian psychology to explain ‘the power of the mental organization set up during apprenticeship into one’s native language’, whilst the child engages in dialogue and internalises and appropriates ‘the organizantional patterns (concepts) of the culture’ (p.35). Bruner and Haste (1987) link this Vygotskian view of learning – using the analogy of ‘the toolkit of culture’ – to the social construction of reality proposed by Berger and Luckmann (1966):

For them, the child makes sense of the culture in which he or she is reared, coming to appreciate the commonsense knowledge which is available within the culture. This commonsense knowledge is expressed directly through language in the form of rules, but even more extensively through the style and
use of language, the selection of categories deemed appropriate for classifying
different behaviours, and forms of address which communicate and reproduce
the relations between persons of different ranks and roles. Language
objectifies reality and makes possible the transmission of meaning (and its
evaluation) across generations who share common concepts. It is through
language that meanings and concepts are reproduced and made enduring, and
it is also through language that such meanings and concepts are modified or
replaced, in response to social change.

(Bruner & Haste 1987, p.5)

Later the concept of social construction will influence the design of the experimental
course described and evaluated in this thesis.

Despite the power of this organisation Lantolf (1999) does accept that with lengthy
cultural immersion concepts can be modified and new cultural models can be
appropriated. The significance of this is to demonstrate how deeply rooted L1
categorizations are. An IELTS score of 6.0 is a bare minimum for entry to university,
falling short of sophisticated English use, and Spack’s study (1997) demonstrated the
difficulty of achieving the required proficiency in reading and writing for university
courses even for a student with a much higher command of English.

As stated earlier, the unit of study involved in the approach of linguistic relativity is
extremely large, and with the growth of English worldwide, as White (1997) points
out, it would be something of a surprise if there were not divisions even amongst
those sharing the language. This brings into question the congruency of language and
speakers; the inner circle of countries such as the UK and the USA where English is
the main language, the outer circle including those countries where English is used in
certain institutional domains, and an expanding circle of those nations who use
English as an international language. The growth of the expanding circle is changing
the overlap of language and culture as English becomes increasingly the vehicle for
internationalism, and there are consequently increasing possibilities of sociopragmatic
breakdown between users of English who share a high linguistic competence but
whose other resources differ.
Slobin (1996) also found that speakers of different languages adopt different rhetorical strategies when, for example, relating a narrative presented to them only in pictures. Linguistic relativity can therefore be linked to the study of contrastive rhetoric, a second dimension of large unit difference, which focuses not on features of how the event is perceived, but on features of the discourse, i.e. the text, the setting, and the reasons for it being produced.

2.3 Large Units of Analysis: Contrastive Rhetoric

Much of the research referred to below also employs generalisations concerning large-scale cultural units, and these will be reported here but then will be queried later in section 2.4. The contrastive rhetoric hypothesis, the suggestion that the structure of texts reflects differences in thought patterns, was first proposed by Kaplan (1966), and is ‘premised on the insight that, to the degree that language and writing are cultural phenomena, different cultures have different rhetorical tendencies’ (Connor 2002, p.493). Kaplan believed it was a mistake to assume that ‘because a student can write an adequate essay in his native language, he can necessarily write an adequate essay in a second language’ (Kaplan 1966, quoted in Gibson 2000, p.2). Kubota and Lehner (2004) summarise this in two points, firstly that there are unique rhetorical conventions in each language, and secondly that there is some form of interference between L1 and L2. As well as syntactical features, this proposes that texts have rhetorical structuring resulting from a culturally specific understanding of learning. Kaplan initially identified five types of development of arguments by analysing the paragraph functions in students’ essays, and identified structures which he claimed typified Anglo-European, Semitic, Oriental, Romance, and Russian groups (Connor 2002, p.494). Hence academic writing courses in western universities intend to help learners to write ‘expository prose to be developed as a sequence of claims and (direct) Aristotelian proofs’ (Kachru 1999, p.76). In comparison some studies typify Japanese as being non-linear, and as being ‘reader responsible’ in contrast to English, which is ‘writer responsible’ (Hinds 1987, quoted in Connor 2002, p.496), which implies that writers in English have a responsibility for clarity, whilst Asian language writers can be less precise (Kubota & Lehner, 2004).

Again, then, academic competence seems to extend beyond familiarity with the form of language. For Scollon (1999) western education employs dialogue, ‘the Socratic
method of teaching' (p.15), which she contrasts with the Confucian tradition in much of Asia. Within Asian tradition, Hinkel (1999) reports, 'the writer is presumed to be the champion of the truth that he or she announces to the reader' (p.92). Ballard (1996) discusses various other traditions and the implications of each for education. She claims that the status of the Koran in Islamic societies results in a deep respect for, and a reluctance to criticise, written sources, while Buddhist societies engender respect for teachers, hence making questioning and contradicting a teacher impossible. Hinkel (1999) examined the extent to which NNSs at an American university achieved the objective, balanced stance in writing demanded in western tradition and the extent they bring L1 'discourse traditions, conventions, and rhetorical value systems,' into L2 writing (p.90). The students participating in this research had high TOEFL scores, and had completed the same composition courses taken by native speaking students. Their writing was analysed looking for rhetorical devices, and syntactical and referential markers (passives, modals, and pronouns), however 'despite their relatively high linguistic proficiency and extensive training in L2 composition, the rhetorical devices and syntactic and referential markers associated with Anglo-American notions of objectivity writing remains inaccessible to them’ (p.107).

Zamel (1997) accepts that first culture is an influence on writing in a second language, but fears that too great an emphasis on contrastive rhetoric may make educators think of students as being only products of their cultures. She sees this as matched by a similar attempt to ‘to teach and assign formulaic representations of academic discourse’ (p.343), so there is a risk of EAP course designers essentializing both the perceived culture of the student and the perceived culture of the discipline the student is seeking to enter.

The concentration on discourse traditions has led some writers to explore the possibility of traditional organisation of texts influencing the writing of today’s Chinese students in English. One example concerns a style of writing which students needed to acquire in order to pass examinations in the imperial civil service in China, the *ba gu wen* or eight-legged essay. Kubota and Lehner (2004) have described this as being too deterministic. Kirkpatrick (1997) outlines the development of various forms of rhetorical styles in China from Confucius on, and identifies flux and change –
periods when approved style was florid and others when it was plain — as well as some continuity. He concludes that it is unlikely that the eight-legged essay could be an influence on today’s students in English because of its complexity, because it has not been accepted by all scholars at any one time, and because English language rhetorical styles have been influencing Chinese thinkers since at least 1919. Cahill (2003) also argues that the “turn” or circular step claimed to distinguish Chinese and Japanese thought patterns from the linearity of English — one of the key features often assumed to distinguish Oriental and English thinking reflected in rhetorical differences — is only a myth. He points out that the difficulties native speakers may have in understanding the writing of Asian students may not result from differences in thought patterns but from ‘difficulties of learning the conventions of academic writing in any new language’ (p.172).

2.4 Culture and EAP

‘Except for language, learning, and teaching, there is perhaps no more important concept in the field of TESOL than culture. Implicitly or explicitly, ESL teachers face it in everything they do’ (Atkinson 1999, p.625). Much of the discussion about finding relevant understandings of culture offers seemingly polarised contrasts, and this section will explore four of these contrasts in turn.

Atkinson (1999) discusses what he labels the “received” view of culture — related often to nations, unchanging and homogenous — with individuals somehow determined by their culture as by a set of rules. The earlier discussions of large units in linguistic relativity and contrastive rhetoric would fall into this category. There is a conflict between these large-culture dimensions and what Atkinson describes as post-modern views, ‘a perspective that cultures are anything but homogenous, all-encompassing entities’ (p.627). Large-culture dimensions include the individual/collective tendencies, amongst others, reported by Hofstede and Bond (1984), and universalism/ particularism described by Hampden-Turner and Trompenaars (2000). Jin and Cortazzi (1993) had used Hofstede’s dimensions in their discussion of contrasting expectations of Chinese students and teachers in British universities, commenting that ‘Chinese culture can be broadly characterized as collective’ (p.85). Stephens (1997) takes issue with Jin and Cortazzi. She sets the task of discovering ‘how far, in our concern to properly take cultural difference into
account, the problem of unhelpful cultural stereotyping can be avoided’ (p.114). Her research participants were twelve visiting scholars from China, and she asked them to comment on the views of the students reported, and the conclusions drawn, in Jin and Cortazzi’s paper. She found some areas of agreement, but other areas where agreement was qualified or lacking. Stephens goes on to question the linking of teaching of English with the teaching of cultural competence, referring to the use of English world-wide in intercultural communication in a way similar to Kachru’s model (1982) of three circles of English speakers mentioned above. It should be pointed out, however, that Jin and Cortazzi’s participants were specifically reporting on their use of English and study methods in one particular situation – British universities – not their more general capability in international communication.

Zamel (1997) is amongst those who fear essentialising large groups of people by allocating them to one category:

> Although I recognize that this work stems from the well-intentioned notion that taking into account students’ linguistic and cultural background gives educators insight into and makes them sensitive to students’ struggles with language and writing, I am also struck by the way this leads to a deterministic stance and deficit orientation as to what students can accomplish in English.

(Zamel 1997, p.341).

Connor (2002) describes Zamel’s position as juxtaposing ‘the forces of heterogeneity and homogeneity’ (p. 503). Zamel’s solution to this is a model of transculturation which ‘assumes and celebrates the selective, generative, and inventive nature of linguistic and cultural adaptation’ (1997, p.350). Similarly Kubota and Lehner (2004) suggest the possibility of ‘critical contrastive rhetoric’ where teachers continually question their own practice.

The position taken in this thesis corresponds with the middle position Atkinson (1999) describes, ‘one that moves away from a received view but still sees cultures in some sense as repositories of shared, possibly normative values’ (p.629). He proposes six principles for a view of culture as it pertains to ESOL (p.641). The first two principles balance each other, ‘All humans are individuals’ yet ‘Individuality is also cultural’ which reinforces the heterogeneous and homogeneous balance mentioned above. Atkinson reminds us that ‘individuals are individuals-in-context’ (p.642) and so to
know students as individuals cannot ignore knowing them culturally. The third principle is ‘Social group membership and identity are multiple, contradictory, and dynamic’ which he illustrates with the example of academics, who are also women, and are also American, with each form of group membership having consequences, which links to the fourth principle: ‘Social group membership is consequential.’ Earlier it was stated that anything other than Graddol’s first model of language as an autonomous system would affect ontology, and this is Atkinson’s fifth principle, ‘Methods of studying cultural knowledge and behaviour are unlikely to fit a positivist paradigm’. His sixth principle, that ‘Language (learning and teaching) and culture are mutually implicated, but culture is multiple and complex’ fits the hypothesis that the EAP course should illustrate epistemological links between knowledge claims and academic behaviour, which will be developed in chapter 4.

A second pair of contrasting opposites is introduced by Street (1993) in a paper entitled ‘Culture is a Verb: Anthropological aspects of language and cultural process’. By choosing to describe culture as a verb he intends to show ‘the importance of treating the term “culture” as signifying process – the active construction of meaning’ (p.23) instead of the reified and static perception which he claims comes from using “culture” as a noun. Here, unwittingly, Street is demonstrating the power of linguistic relativity, for as Chang (2001) describes ‘[p]arts of speech in Chinese are not always formally distinguished. There is no established comprehensive grammatical classification, and the same word may often serve different structural functions’ (p.314). Street’s distinction of noun and verb is true in some but not all languages, and is an example of the earlier quotation from Slobin (1996), as it is ‘a selective schematization of a concept – a schematization that is, in some way, dependent on the grammaticized meanings of the speaker’s particular language, recruited for purposes of verbal expression’ (pp.75-76). This does not weaken Street’s argument, rather it illustrates one of his central claims that ‘[c]ulture is an active process of meaning making and contest over definition, including its own definition’ (p.25). Importantly his focus on process rather than products facilitates an ability to see culture as involving – rather than precluding – change. The process view of culture fits with the post-modern view of the individual, who ‘at the same time as she is subject to multiple (and often contradictory) sociocultural influences, is also somehow able to creatively use these influences to shape herself into something
resembling an agentive actor' (Atkinson 2004, pp.282-283). It is easy to relate this 'agentive actor' with Yuko, and her desire to achieve her image of correct American student behaviour, as reported in Spack's study (1997). The research of Ibrahim (1999) investigated identity changes and language learning. His approach specifically concerns race, yet his proposal that pedagogy related to situations of change needs to be concerned 'with the linkages among the self, identity, desire' (p.350) is applicable more widely. In Ibrahim's study the identity proffered to his African participants studying in Canada was “black”, which they accepted by taking over the forms of language – related to hip-hop culture – which they associated with becoming black.

The third pair of contrasting poles is described by Atkinson (2004) as 'culture in the head versus culture in the world' (p.279). This view of culture directly parallels a dilemma when studying language with which Graddol (1994) introduces his three models of language description, '[l]anguage is an important part of our individual identity and private experience, yet it also seems to exist “out there” as a public entity' (p.1). Atkinson concludes that culture is both 'an active public life' and at the same time 'a dynamic private life' (p.284), and indeed accepts that none of the dualities he describes imply the necessity to make a choice. This ability to reconcile the seemingly contrasting public/private views of culture will be of importance later in this thesis, when the view that teaching the accepted public language behaviours of a university setting is somehow a threat to individual identity will be discussed and dismissed (see section 3.3. p33).

Holliday (1999) discusses small and large cultures, the last of the contrasting pairs:

This large culture paradigm is by its nature vulnerable to a culturist reduction of “foreign” students, teachers, and their educational contexts. In contrast, a small culture paradigm attaches “culture” to small social groupings or activities wherever there is cohesive behaviour, and thus avoids culturist ethnic, national or international stereotyping.

(Holliday 1999, p.237)

His use of “paradigm” is intended to show that the distinction is not merely one of size but of a different way of looking at groups in society, and hence a different way of researching. Adopting the small culture paradigm is to take a non-essentialist (so non-ethnic, non-nationalist) stance. Large cultures, in contrast, are a product of
reification – they are conceived of as things – and of normalisation. Much of the research reported on by Oxford and Anderson (1995), in a state of the art review of learning styles, could be criticised for over-essentialising, for example ‘[l]ike most Asians, Japanese students want to avoid embarrassment and maintain privacy’ (p.207), which illustrates one of the examples Holliday uses to demonstrate the dangers of large culturist otherisation, ‘Japanese are different because they all …’ (p.246).

Interestingly this argument that the “large” view of culture can be seen as too determining, too essentialising and denying the individual, can be compared to another field, second language acquisition (SLA), where one current argument concerns the need to move from seeing the individual in isolation – a psycholinguistic stance – to considering the individual in a social setting. Thorne (2000) calls for a move from describing second language learning as something which happens within an individual’s brain to something which is joint, occurring within communities. These various standpoints seem to open up a space for diversity, located in groupings between the individual and the large culture, recalling again Connor’s (2002) description of Zamel’s position balancing ‘the forces of heterogeneity and homogeneity’. Later (see page 26) it will be argued that the academic discourse community (Swales, 1990) can be seen in this space.

One example Holliday uses is of classes of students from a range of nationalities, for example in postgraduate education in England, who set about the construction of their group’s own small culture. In this case the host culture, the academic community of a university or of a faculty or department within it, is in Holliday’s terms at a mezzo level. This academic community is one of the materials used by the students to create their small culture, and I will propose in the next section that it is this mezzo level of culture – tiered between the small and the large – that the EAP course should elaborate and make accessible. In particular this host community is a discourse community, and the acquisition of the relevant discourses should be the aim of pre-sessional EAP courses via a process of acculturation, which Kramsch defines as ‘the process of internalizing the culture of a discourse community’ (1998, p.125). Accepting Atkinson’s (1999) post-modernist principle that ‘Social group membership and identity are multiple, contradictory, and dynamic,’ and hence that induction to
this new discourse community is not a threat, the intended outcome of this approach would be what Lantolf calls *transculturation*, ‘recognition of the validity of different cultural viewpoints while remaining at ease with one’s own culture’ (1999, p.28).

Atkinson (2004) reports that in 1952 Kroeber and Kluckhohn gathered 160 definitions of culture, and no doubt since then such lists have continued to grow. There can be no single definition which will satisfy all needs and situations, but from the beginning of this project I have used an understanding of culture as concerning those aspects of making and sharing meanings which are usually assumed as given, and so are below the linguistic surface. ‘Culture can be seen as the framework of assumptions, ideas, and beliefs that are used to interpret other people’s actions, words, and patterns of thinking. This framework is necessarily subjective and is commonly taken for granted’ (Cortazzi & Jin 1999, p.197). As described earlier this thesis assumes culture is both in the world and in the head, that the individual is influenced but not determined by cultural influences, that cultures and individuals are in continuous ongoing change rather than being fixed products, and that for the purposes of this study the unit concerned is the mezzo level of the university faculty.

2.5 Small Units of Analysis: Language within social settings

Graddol’s (1994) second model is a social view of language, which involves in Kress’s terms (1993) ‘a shift in emphasis from the formalistic, autonomous conception of language, to a view of language as a product of cultural and social factors’ (p.5). Kramsch (1998) summarises these inseparable relationships, ‘language expresses cultural reality... language embodies cultural reality... language symbolizes cultural reality’ (p.3). For Fantini (1995) language ‘is a double-edged sword. While language communicates it also ex-communicates; that is, it includes only those who share the system, all others are excluded’ (p.148). This system, he explains, includes all aspects of communicative competence (Hymes, 1972). Knowledge of language, measured in IELTS or TOEFL scores, are not in this view enough to supply overall competence, and it perhaps at this level that Yuko’s early difficulties can be understood (Spack, 1997). This requires a shift from focussing on the language, and all users of that language, to more local considerations of contexts and situations.
These factors can be appreciated by considering the texts, spoken and written, associated with bereavement in any specific social setting. There may need to be an announcement in a newspaper, a will, letters of condolence, an obituary perhaps. One needs to consider what can be said — and which clothes should be worn — at the funeral. These cultural perspectives, as a result of historical reinforcement, become ‘sedimented in the memories of group members’ (Kramsch 1998, p.7), and so the distinction between what is cultural and what is natural is not apparent to group members. The relationship of language and culture can hence be seen as being both social (in daily interactions) and historical (referring back to precedents), so having both synchronic and diachronic dimensions.

Thorne (2000) links linguistic relativism — but with a broad understanding — to a model of language learning which involves a sociocultural approach, where language is the channel through which culture brings social and historical factors into the texts and language behaviours — the discourse practices — of specific situations. Hence this tier in the relationship of culture and language concerns how language use varies according to different social settings, how language is used functionally to perform social actions, hence is a social competence. Within this a useful unit of analysis is the speech community, defined as ‘a community sharing knowledge of rules for the conduct and interpretation of speech,’ not just the form of speech but also ‘patterns of use’ (Hymes 1994, p.14).

Sociolinguistics is the study of how people are aware of a range of situations, interactants, and intended outcomes, and so develop a repertoire of speaking styles to select from in order to produce grammatically and lexically accurate language that is appropriate for each situation. Hence the sociolinguistic perspective adds the concept of appropriacy to that of accuracy in language use. Appropriate language includes formulaic expressions, scripts even, as ‘language users bring to any verbal encounter blueprints for action that have developed through their socialization or acculturation in a given society’ (Kramsch 1998, p.26). The concept of ‘context of situation,’ recognising that meaning arises not only from the words used but from knowing what is going on in the setting it is being used in, arose initially in social anthropology (Malinowsky [1923] 1994). Halliday’s model (1978) related to this explains the selection of appropriate registers by the interplay of three features: field - the social
action including the topic or subject; *tenor* - the roles and relationship of the participants involved; and *mode* - the channel of language being used (p.110). Changes in any of these features result in shifts of register, for example adopting slang to show solidarity, employing modal auxiliaries to make an intrusive request more acceptable, or using the passive voice to refuse a request for promotion. This involves ability to read social situations and consequently of having a repertoire of language styles to choose among.

Conversations in social situations are fragile joint constructions, where we expect other participants to share the rules of co-operation. Grice's maxims of co-operation (1975) involve interlocutors supplying sufficient and relevant information, and being clear and truthful. Assuming this behaviour in others makes us look for these qualities even when the relevance of their responses is not immediately clear. The connections hearers make in this way are *implicatures*, an example being how we recognise irony. Bouton (1999) examined how far the Grician principles of co-operation, and the resultant concept of implicature, are recognised by non-native speakers. He found differences between native and non-native speakers, and also between different groups of non-native speakers, showing that the distinctions are cultural and not simply due to low linguistic competence; their average TOEFL score was 554, equivalent to IELTS 6.0. Such failure in social competence, to produce or interpret the appropriate cues, leads to a breakdown in communication, which can cause anger, confusion, and bafflement (Kramsch 1998).

This sociolinguistic tradition, and Hymes's concept (1972) of communicative competence, has led to the *communicative approach* to language teaching. 'Communicative competence includes knowledge the speaker-hearer has of what constitutes appropriate as well as correct language behaviour' (Ellis 1994, p.13). An international student, who will live as well as study in Britain, requires knowledge of such rules for all her interactions both in her social life and in the university. For international students moving to new contexts and situations Hall (1999) recommends 'interactional competence' (p.150) requiring knowledge of patterns and expectations of interactions, and Ballard (1996) suggests teaching examples such as greetings and shopping exchanges 'explicitly provided with cultural explanations for the situations and behaviours they are learning to mimic' (p.149).
Swales (1990) uses the concepts of *discourse community* and *genre* to examine language in academic settings. Discourse communities are sociorhetorical networks with agreed public goals, whose members have ‘familiarity with the particular genres that are used in the communicative furtherance of those sets of goals’ (p.9). Genres consist of sets of texts recognised within that discourse community, and these have a certain stability in their organisation and lexis, (for example a case study, a laboratory report). Clark (1992) describes the conventions of academic discourse communities which ‘establish what is legitimate knowledge, what are the appropriate ways of learning and writing about that knowledge and what are the legitimate roles and behaviours of the members of that community’ (p.118). It is hence possible to add such language behaviours to the features that distinguish different discourse communities, for example who should speak and which registers to use. Kramsch (1998) reports on the findings of Watanabe (1993) concerning the difference between a group of Japanese students and a group of American students taking part in discussions, and their differing expectations of how to behave in the ways expected of students, and this will be described in more detail later (see section 4.2. p54). It is possible to link this to the earlier reference of Bruner and Haste (1987) concerning social constructivism. Taking a part of that quotation, and applying it to the small/mezzo culture of the university, this discourse community will have knowledge claims which are ‘expressed directly through language in the form of rules, but even more extensively through the style and use of language, the selection of categories deemed appropriate for classifying different behaviours, and forms of address which communicate and reproduce the relations between persons of different ranks and roles’ (p.5). It seems clear, therefore that international students require linguistic, social, and academic competences if they are to succeed in their courses.

### 2.6 Chapter summary

The following points have been developed in this chapter and will be carried forward to the later discussions. Firstly, concerning culture, the working definition used is that culture is a ‘framework of assumptions, ideas, and beliefs that are used to interpret other people’s actions, words, and patterns of thinking. This framework is necessarily subjective and is commonly taken for granted’ (Cortazzi & Jin 1999, p.197). Importantly the view taken in this thesis is that culture involves rather than
precludes change, hence individuals change as they move from one setting to another, they are agentive actors using multiple cultural influences (Atkinson, 2004).

Secondly, linking this to language, people are aware of a range of factors in any situation, hence produce language which is appropriate for the 'context of situation' (Malinowsky, 1923). The relationship of individual to culture is a balance of the homogenous and the heterogeneous (Connor, 2002), 'individuals are individuals-in-context' (Atkinson, 1999), hence our understandings of reality are social constructions (Berger & Luckmann, 1966) and language supplies 'the toolkit of culture' to aid this construction (Bruner & Haste, 1987). Discourse communities are sociorhetorical networks with agreed public goals, whose members know the particular genres - relatively stable texts in terms of their organisation and lexis - related to these goals (Swales, 1990).

Thirdly, applying this to the entry to university, language level alone, seen as an autonomous competence measurable by tests such as IELTS, is not sufficient to assure success for international students. University departments are a mezzo level of culture (Holliday, 1999), resembling a discourse community whose members share understandings of language behaviours, for example who should speak and which registers to use. Pre-sessional EAP courses should hence aim to facilitate the acquisition of the relevant discourses, both seen as genres and as rules of use, using a process of acculturation, 'the process of internalizing the culture of a discourse community' (Kramsch, 1998).
CHAPTER 3 Literature Review: Types of Intervention – English for Academic Purposes (EAP) and Intercultural Training (ICT)

3.1 Introduction

Language and culture are necessarily linked to each other, and consequently international students entering new academic situations require familiarity with both, for as Gudykunst (1998) observes, '[i]f we understand other's languages or dialects, but not their communication rules, we can make fluent fools of ourselves' (p.3). This chapter will examine different approaches that are in current use to assist sojourners, specifically English for Academic Purposes (EAP) and Intercultural Training (ICT). Throughout this the focus will be on the different ways that knowledge can be constructed, and the specific ways it is constructed in social science faculties of UK HE. Kuhn (1962) points out that scientists operating in different paradigms ‘practice their trades in different worlds’ (p.150), for although they look at the same world they actually perceive it differently. He adds ‘before they can hope to communicate fully, one group or the other must experience the conversion that we have been calling a paradigm shift’. Kuhn’s paradigm shifts, one school of thought winning acceptance over another, may be thought of as diachronic: what is being discussed here – for example Ballard’s description (1996) of different cultural attitudes to teaching and learning – are synchronic, but his concept of a ‘conversion experience’ (p.151) applies equally well.

Initially the nature of EAP courses as they have evolved over the last thirty years will be introduced: firstly models based on register and rhetorical analysis; secondly study-skills type courses; and thirdly genre approaches. Other types of intervention which seek to go below the observable surface of texts and behaviour will then be described, which means looking at various critical approaches which have been developed to supplement EAP. Finally a type of intervention from beyond EAP – Intercultural Training (ICT) – will be summarised. The adequacy of these responses to the requirements outlined in the previous chapter – relating to linguistic, social, and academic competences – will be discussed, and this will lead, in the following chapter, to the description and justification of the experimental preparation course around which this study is built.
3.2 Content of EAP Courses

Having outlined the components which international students may need to control – despite having high scores in TOEFL or IELTS tests – in order to avoid being “fluent fools”, I will now examine the extent to which EAP courses succeed in supplying these. Jordan (2002) relates how “ad hoc” support for international students in the 1960s led to the development of 4-week introductory courses, and elsewhere traces the first use of the term “English for Academic Purposes” to 1975 (Jordan, 1997). EAP arose, according to Benesch (2001), from the teaching of English for Science and Technology, which was itself a response to the belief that scientific/technical writing was somehow “cold”. Since then EAP has grown to become a multi-million pound enterprise catering for large numbers of students requiring familiarity with the demands of studying abroad and of specific university disciplines (Hyland & Hamp-Lyons, 2002). These authors point out that for countries aiming for economic development a key requirement is having graduates with a functional knowledge of English. EAP course designers therefore bear a heavy responsibility.

Jordan (1997) locates EAP as a subset of English for Specific Purposes (ESP), and early EAP courses were based on register analysis (Benesch, 2001) an identification of lexical and grammatical features felt to typify academic registers resulting from qualitative analysis of academic texts (Swales, 1990). This merged into the rhetorical analysis of the achievement of functions such as supplying definitions or giving examples (Flowerdew, 2002), with the unit of analysis being a paragraph rather than sentences (Benesch, 2001). Because of EAP’s origin in the ESP concern of language varieties, a central component of early courses was teaching a package of features which could be identified as typifying general academic style, features which are descriptive in nature (Bhatia, 1993). This included the use of impersonal structures, recurrent formulas used in discussions, or cohesive devices in writing. The focus, hence, was originally specifically on linguistic competence. The following, however, is an example to explain the danger of just looking at surface – register – features. Compare the two following examples:

*The temperature of the reaction increased.*

The difference between these two sentences is not simply that one is active and the other passive and hence more scientific, but that the first might refer to an exothermic
reaction, wherein the reaction itself generates heat which is given off, and the second to an endothermic reaction needing an input of energy to make the reaction happen. The first is therefore an observation of an occurrence, the second is recording an action taken. A student wishing to convey the meaning of the first sentence, and following a style guide produces the second sentence, is unwittingly transforming the status of the experiment.

Needs Analysis (Nunan, 1988) moved beyond studying text to identify behaviours of language users. A second area of concern hence arose involving the rehearsing of study skills, such as various reading strategies, seminar discussion skills, paraphrasing, or listening-while-note-taking. This second component resulted in many courses being described as EAP and Study Skills. Jordan (1997) reviews courses and materials which have been produced within this tradition for both native- and non-native speaking students, and his description of the syllabus of such courses contains detailed listings of various reading, writing, listening, speaking, and researching functions and skills (pp.291-297). He describes 12 different language functions commonly used to organise syllabuses, such as Explanation, Definition, and Exemplification (p.165); he lists around 40 identifiable study skills for various situations such as seminars and practicals (pp.7-8); and lists 16 functional skills for class discussions, such as Initiating, and Seeking information (p.12). Within one area of listening alone – listening to lectures – Jordan describes research which identified 18 necessary micro-skills: ‘ability to deduce meanings of words from context’ and so on (p.180). In a similar vein Nattinger and De Carrico (1992) list hundreds of lexical phrases – ‘let me start with X,’ ‘what I’m saying is,’ – which they label macro-organizers ‘to stress the angle of the listener’s perception of lecture organization, and to stress the importance of these cues in helping students mentally organize the lecture as it goes along’ (pp.144-147). It would seem that these exploratory/descriptive approaches are capable of generating an endless list of features, functions, and skills that all have a good reason to be included in courses which, however, are finite in length. It is hence necessary, taking a concept from microeconomics, to consider “opportunity cost”, for – with limited time – to include any one element reduces time available for others. Caution is needed, however, when borrowing terminology such as “opportunity cost” for it risks bringing with it the values of the market place (De Vita & Case 2003, p.384).
The hope of early courses was that the students would themselves unpack the academic culture via mastery of identified units of academic register and skills: the move from teaching only linguistic competence to including academic competence seemed to be based around the performance of these skills rather than overtly addressing what will later be described as epistemological aspects. Cultural aspects were not totally absent from courses designed in this way but they were incidental rather than central: 'Once the students are over the basic hurdle of study skills and language adequacy, they then have to “learn the academic code”' (Jordan 1997, pp.5-6). More recently, however, Jordan (2002) observed that there is a growing awareness of the need to teach cultural conventions including the ability to reason critically.

Register and rhetorical analysis can be seen to resemble exploratory research studies, aimed at finding out ‘what is happening’ (Saunders et al 2003, p.96) and research which remains at this level – descriptive rather than explanatory, the how rather than the why – is not seen as high order. According to Bhatia (1993) the move from descriptive to explanatory is achieved with the recognition (and teaching) of genres, involving a move beyond text description to an examination of other features of discourse: ‘to take social purposes into account, including ways members of discourse communities are guided by shared rhetorical purposes when they speak and write’ (Benesch 2001, p.18). EAP should therefore be concerned with texts and how different academic contexts require certain linguistic practices (Hyland &amp; Hamp-Lyons, 2002). A feature of earlier courses using the descriptive approaches of register and study skills was often a failure to use authentic texts (Benesch 2001, p.6): the genre approach, in contrast, looks in detail at authentic texts and the situations of their use, and as seen in the previous chapter Swales (1990) links the concept of genre to the concept of discourse community.

The claim of these more recent approaches is that they are deeper, that they ‘investigate communicative purposes, not just formal features’ (Flowerdew 2002, p.2). Flowerdew links genre approaches to approaches based on contrastive rhetoric – described in the previous chapter – as being similar in intent although operating with ‘different paradigms’. Kubota and Lehner (2004) describe EAP interventions resulting from the contrastive rhetoric hypothesis as highlighting then raising awareness of...
rhetorical differences, aided by the use of models and exercises relating to appropriate usage. Kachru's (1982) three circles of English usage described earlier (see section 2.2. p15) are discussed in this context by Y. Kachru (1999), who accepts that 'it is perfectly legitimate to raise the consciousness of all writers regarding the rhetorical patterns preferred in the varieties of Inner Circle' (p.84) while arguing for an acceptance within the inner circle of the validity of other rhetorical traditions – this will be taken up in the conclusion of this thesis.

The analyses of different authentic text types, however, has revealed that the general understanding of there being a single “core” that can be identified as common in academic usage is in doubt (Bhatia, 2002). Similarly there are demands for different skills and behaviours in different parts of the academy, and students on a single degree course may take modules in several different subject areas, such as marketing, accountancy, or strategic management. As a result of this the concept of discourse communities has ragged edges (Bazerman 1994, cited in Hyland & Hamp-Lyons, 2002). However despite this and the acceptance that genres are less stable and more open to innovation than once claimed (Bhatia, 2002) the concept of discourse communities gives both research and pedagogic agendas to EAP (Hyland & Hamp-Lyons, 2002). There is, however, the same danger described concerning the study skills approach of an ever-proliferating list of genres, and moves in genres, making claims for inclusion on a course of limited duration. Flowerdew (2002) makes a distinction between, on the one hand, approaches based on the ‘Swalesian tradition’ of analysis of genre, and on the other hand ethnographic approaches which ‘focus upon the context of production and reception of texts, not just upon the texts themselves’ (p.237). I will argue in the next chapter that the search for a common core should be at the level of epistemology, and I will describe an ethnographic approach to understanding academic conventions and incorporating them in the course design. It is interesting, in this context, to note the reoccurrence of the word *convention* in the context of describing academic language behaviours, for example Bhatia (2002) uses no fewer than six mentions of ‘conventions’ or ‘conventionalised’ on one page when discussion genres and communities (p.23). Although his argument is well made that genres reflect the community culture and are not fixed forever, there is a danger of conventions being simply seen as a description of agreed forms of behaviour, rituals repeated for no other reason than this is the way it is done. Those inside the
community, however, may see reason in these practices, and this is the explanatory goal of ethnography.

Within language studies generally the tradition of dealing only with the observable features of language is seen by some as being too restricted, as it is limited to only describing without explaining (Fairclough, 1989), and this view has resulted in critical studies of language. Academic literacy is seen by such critical linguistics as requiring ‘the complex set of skills (not only those relating to the mastery of reading and writing) which are argued to be vital underpinnings or cultural knowledge required for success in academic communities’ (Hyland & Hamp-Lyons 2002, p.5), and these approaches, promising to move beyond linguistic competency, will be discussed in the next section.

3.3 Critical Approaches to Language and Education

The first two of Graddol’s models of language description (1994) have already been described, an autonomous model (see section 2.1. p10) and a social model (see section 2.5. p23). He labels his third model “postmodern”, and states it is ‘concerned pre-eminently with texts, with how texts are produced, and with how texts are used and situated within other cultural practice’ (p.18). Similarly discourse, in Fairclough’s usage (1989) of the term, consists of more than the observable text. To produce and interpret texts requires in addition what he labels members’ resources, ‘including their knowledge of language, representations of the natural and social worlds they inhabit, values, beliefs, assumptions, and so on’ (p.24). A critical approach to EAP courses would therefore demand developing awareness of factors somehow beneath the observable surface, and a variety of approaches have been suggested. These relate to ideology, and a suitable understanding of ideology is that it ‘derives from the taken-for-granted assumptions, beliefs and value systems which are shared collectively by social groups’ (Simpson 1993, p.5). This section will examine in turn: critical pedagogy, which prompts questions concerning the purposes of education; critical analysis of texts, which seeks to unveil the ideology underpinning certain texts; and critical thinking, which relates to a style of student behaviour preferred in certain cultures and contexts.
Critical Pedagogy adapts the theories of Freire, for example ‘Pedagogy of the Oppressed’ (1972), and aims to take a liberatory stance to education, to work from the concerns of the learners in order to introduce change. This approach seeks to use education – in particular literacy – as a form of conscientization which will bring people to ‘understand that the conditions they lived in were not natural but were rather something against which they could take cultural action’ (Pennycook 2001, p.101). The educators using this approach seem to be operating on the basis of their own perceptions of the learners’ needs, and this may clash with the view of agentive learners taken throughout this study. Indeed a result of conscientization, for Freire, is ‘making it possible for men (sic) to enter the historical process as responsible subjects’ (1972, p.16), therefore it is necessary to discuss whether students entering our courses are not already “subjects” in Freire’s terms, meaning people able to know and act. In this section I will look at three aspects of critical pedagogy often found in the literature concerning teaching English: firstly the global spread of English; secondly the Freirean concept of “hope”; and thirdly the aim of encouraging students to challenge demands made of them.

Benesch (2001) supplies an “unofficial history” of EAP to challenge what she believes to be ‘the quietism of the ESP/EAP community about the colonial history of Middle Eastern countries’ (p.27). She links this to a condemnation of EAP’s “‘ideology of pragmatism,” getting the job done with no critical analysis of the consequences for the various parties’ (p.27). This historical approach seems related to “problematicizing practice”, defined as being unwilling ‘to accept the taken-for-granted components of our reality and the “official” accounts of how they came to be the way they are’ (Dean 1994, quoted in Pennycook 2001, p.7). During this chapter I will repeatedly refer to my stance as being pragmatic, and will enter the debate concerning pragmatism in more detail later (see page 42), but first I will discuss Benesch’s historical analysis. According to Benesch (2001) – using a case study of the Saudi oil industry – the growth of EAP was not natural and inevitable, but was a result of efforts of the British and American governments, and various foundations, universities, and industries. In particular she is critical of ARAMCO and its policy of teaching not just English language but also ‘particular attitudes, behavior, and
thinking’ (p.28). The purpose of her account seems to be to encourage EAP teachers to query their own participation in an activity which may be neo-colonial, and so to transform their behaviour into something liberatory.

The EAP course I describe in this thesis, however, also has goals which are not simply linguistic but related to ways of thinking and behaving – social and academic competences in addition to linguistic competence – as these are interrelated components of the university discourse community the students are entering. This, as stated earlier, is a conscious attempt to avoid making the students ‘fluent fools’ who know the language but not the other components of discourse (Gudykunst 1998, p.3), and to narrow the gap between community insiders and outsiders which can create ‘disorders in discourse’ (Wodak 1996, quoted in Pennycook 2001, p.85). However, far from being an attempt ‘to discredit all forms of authority in the students’ lives except those connected to the company’s needs’ (Benesch 2001, p.30), this approach has a more robust view of students. This view accepts the multiple facets of identity proposed by post-modern theory – Atkinson’s principle (1999) that ‘social group membership and identity are multiple, contradictory, and dynamic’ – and recognises the possibility of critical bilingualism ‘the ability to not just speak two languages, but to be conscious of the sociocultural, political, and ideological contexts’ (Walsh 1991, quoted in Pennycook 2001, p.15).

As Benesch’s account now risks becoming the official unofficial history – it is published and being cited by others – it should itself be problematized. At around the same time as English was being accepted as the language of the oil industry in Saudi Arabia, I worked in the Institute Algérien de Petrol (1975–1983). I spent most of my time at two of its campuses, one at Annaba and the other at Arzew near the city of Oran. SONATRACH, the state owned petrochemical company, had made the decision that all engineers and “technician superior” students were to be taught in English. Algeria had only recently emerged from a long and bloody war against colonialism (1954–1962), was proud of its independence, and was not likely to slip lightly into neo-colonial subjugation. SONATRACH could have chosen two other languages for its operations: Arabic, which was spoken by the majority of the population; or French, which had been the language of higher education for most Algerian engineers.
A longer historical perspective than that supplied by Benesch – who really refers to only the last forty years – will perhaps explain how a language can be both related to political hegemony and still be a pragmatic choice for a revolutionary government. Annaba has a long history: the region was originally populated by Berbers, subsequently Phoenician, Carthaginian, Roman, Vandal, Byzantine, Arab, Turkish, and French invaders have all left their marks there. The ruins of Hippo – where St Augustine wrote his Confessions, in Latin, the lingua franca of empire – are still in the city, and there is a basilica, a French theatre, and mosques of several periods. The institute I taught in was a converted French army barracks perched on the side of the Turkish-style casbah. Next to it was a hospital named after Franz Fanon, whose complex life involved writing – in French, a language of colonialism – the anticolonial The Wretched of the Earth ([1961] 1967) inspired by his experiences in Algeria, and which became an important influence on Freire.

Oran, although also an Algerian city, has a very different history. It was founded by Andalusians, was at times Spanish – I drove daily past a disused bullring – and more recently became French. It was the setting of Camus’ The Plague ([1947] 2002), and only became largely populated by Arabs after the war of independence when – according to some accounts – 200,000 people abandoned the city. The culture of Algeria reflects this rich and deep history, which is found in the food, the architecture, and the languages which are used daily. It was not unusual for students to speak Kabyle in their homes, vernacular Maghreb Arabic for daily affairs, more formal Arabic in other situations such as those connected to the mosque, French to appear chic, and English for their studies. This experience accounts for my robust view of students, going beyond critical bilingualism, of selectively using two languages (Walsh, 1991), to critical multilingualism. This can also account for the decision of the Algerian leaders to select English, pragmatically, as the language of education for key oil workers despite the political associations of English of which they are well aware. The deliberate rejection of French may also relate to Fanon’s description (1961) of ‘a genuine eradication of the superstructure’ (p.36) by the newly independent, as this superstructure linked colonised intellectuals to colonialist bourgeoisie. I query Pennycook’s compartmentalising this pragmatic understanding of English as a functional tool together with ‘inadequate analysis of the global politics of English’ (2001, p.59).
A further challenge to Benesch's unofficial history is that it has extremely limited scope, and hence limited ability to explain the acceptance of English around the world. The widespread fluency in English in Sweden and Holland is not a result of either a neo-colonial consortium of the BBC and American institutions, or of a lack of political savvy. Yes, the British and US governments do encourage the use of English around the world, but the government of China does more to spread EFL than both of these. A truly historical account discovers a constant flux, emerging political reasons for any one language being the *lingua franca* of its day, prompting pragmatic decisions for people to choose to learn it. This means we should respect the autonomy and agency of our students to make their own decisions and dream their own dreams. There would be something of the colonial in it if I — a European — attempted otherwise. The example of Franz Fanon, (and of Walter Rodney, a Guyanese who wrote — in English, a language of colonialism — *How Europe Underdeveloped Africa* (1972), or further examples such Mandela or Gandhi) shows that resistance is already there, it is not something needing to be created by English language teachers, but is the stuff of history. 'As history constantly teaches us, discourse is not simply that which translates struggles or systems of domination, but is the thing for which and by which there is struggle, discourse is the power which is to be seized' (Foucault 1984, quoted in Fairclough 1992, p.50).

That people can consciously choose to study English, rather than being duped into doing so, and that teachers can choose pragmatic approaches to EAP without this meaning that they are politically naive, supplies a link to the second element of critical pedagogy, which concerns Freire’s concept of “hope”. Freire’s concern (1970) was ‘*Pedagogy of the Oppressed*’ and hence to seek to apply this approach is to define one’s working situation as dealing with the oppressed, and here it is important to make a distinction between sojourners and immigrants. The courses Benesch (2001) describes relate mostly to immigrants to the US, and she justifies her approach with reference to the Freirean principle of *limit-situations*, which are obstacles or restrictions preventing people carrying out goals: ‘[t]o challenge a limit-situation requires a sense of hope and confidence; submission to its restrictions is an act of hopelessness’ (p.50). It should be pointed out, however, that Freire (1972) insisted that the concept should not be used pessimistically (p.71ff). For my situation I can see
no reason to doubt that the students have identified the limit-situations in their own lives, and have decided, as an act of hope, to come to study in the UK. This decision is to increase their employability by getting a further academic qualification and also to develop an improved command of English, what Bourdieu (1986) labels linguistic capital which can be turned into both social and economic capital. I do not impose my reading of their situation in some form of vicarious consciousness. Rather than 'liberal ostrichism', which is how Pennycook (2001, p.29) refers to this pragmatic stance, this is a decision not to impose rather than a decision not to see. For Foucault transformation was something to be carried out by and on oneself: '[t]o think politically (and hence to act politically) on behalf of other groups, groups with which one is not intimate, is to misjudge any situation at hand' (Brown 2000, p.2). There is a danger, when seeking to act on behalf of others, of this becoming 'prescription' in Freire's sense of imposing choices on others (1972, p.23).

This introduces the third aspect of critical pedagogy, which involves challenge and transformation. Power in the academic discourse community, as elsewhere, is not evenly distributed, but Clark (1992) argues that students can be empowered by a process beginning with supplying awareness of what the conventions are, then moving on to raising awareness of the likely effects of the conventions on the students. This, for Clark, is then followed by a further step, emancipation, achieved by challenging some of the discourse practices. It should be remembered, however, that Clark was working with 'students following the postgraduate Diploma in International Relations and three MA programmes offered by the department of Politics and International Relations' (p.125), and approaches she found suitable for these may not be suitable for students with other profiles. Benesch (2001) also calls for an approach where 'critical EAP refuses the assumption that prevailing conditions are fixed and that students must unconditionally accept requirements if they are to succeed in academic life and the larger society' (p.60).

I will examine this transformative approach by analysing a dilemma outlined by Clark (1992) which I feel much sympathy for. She describes that she felt that '[t]here is a tension between the need to provide access to the kinds of linguistic practice which are required in order to succeed in education and the need on the other hand to develop a critical awareness of dominant conventions and alternatives to them'
This quotation contains two examples of nominalizations where, 'a process is expressed as a noun, as if it were an entity' (Fairclough 1989, p.51). For Berger and Luckmann (1966) the same process is 'reification' (p.106). The first nominalization is 'the need to provide access' and the second is again 'the need' but in 'the need ... to develop critical awareness.' It is necessary to ask who is the agent feeling each of the needs (Jordan 1997, p.29). For the first I suggest that each of three stakeholders share this agency: the teacher; the students; and the university. For the second perhaps the agency is felt only, or at least most strongly, by a teacher seeking critical credentials.

Clark gives an example of a postgraduate student feeling able to challenge a tutor who criticised his writing style, feeling empowered by the Critical Language Awareness programme she had taught, but is rightly cautious concerning the risks this might involve (p.135). It is necessary to examine the requirements placed on students and discover how far these are really open to change. In English universities, as elsewhere in contemporary society, language practices change constantly (Fairclough, 1992). This is due to emergent technologies, developments in learning theories, and socio-economic factors such as funding, student numbers, even changes prompted by increasing numbers of international students. These changes, however, are more ordered than would satisfy Benesch's proposed 'rights analysis' (2001) which 'shifts attention from institutional requirements to possibilities for student engagement and change' (p.108). The Quality Assurance process in UK HE means that all courses must have declared learning outcomes, and assessments related to these outcomes, which are validated, benchmarked, and approved by external examiners. De Vita and Case (2003) describe the dangers of these practices – the fear of creating McUniversities – but for the time being these practices exist. Pragmatically, the role of the EAP teacher is to make accessible this particular 'regime of truth ... the types of discourses which it accepts and makes function as true' (Foucault 1980, quoted in Pennycook 2002, p.91). For a one-year taught Masters course the assignment requirements will have been finalised before the international students even arrive in the UK. Student engagement, via representatives and evaluation, is a part of this evolving process, but changes arising from this participation will only appear in future iterations of the courses. To use the EAP course to develop methods of resistance risks raising falsely students' expectations of how much change is possible.
3.3.ii Critical analysis of texts

Students need to deal with texts, to read, write and discuss them, and critical analysis seeks to unveil the ideologies underpinning them: the values, beliefs and assumptions referred to by Simpson (1993). Both Wallace (1992) and Clark (1992) operate within the model of Critical Language Awareness (Fairclough 1989; 1992) where ideologies refer to a Marxist interpretation of power, and 'are a means of legitimizing existing social relations and differences of power' (1989, p.2). Clark refers to 'presuppositions' or ideological 'assumptions which are taken as true,' and awareness of these makes texts coherent (p.122). She describes how analysis of Fairclough's three-layered discourse model - context, interaction, text - can 'expose some of the presuppositions embedded in the texts which contain the knowledge they are supposed to draw on' (pp.122–123). Similarly Wallace (1992) uses Faircloughian approaches to teach reading skills, suggesting it may be necessary 'to guide readers to an awareness of ideological content simply because it is so often presented as obvious' (p.61). She also emphasises that reading is not always individual, but can take place amongst communities of readers (p.63). This connects to two issues - investigating the presuppositions underpinning academic texts and conventions, and the social constructivist base of English education - which will be discussed later (see section 4.2 p53), and where I will argue that the appropriate understanding of ideology for this EAP course concerns unveiling the epistemology of the knowledge claims demanded in UK HE rather than the power relations embedded in social texts.

The genre analysis approach, and the proposal that rhetorical organisation varies amongst cultures (Kaplan, 1966), were described previously (see section 2.3 p16). Although genre analysis has been claimed by some to be explanatory - to explore beneath the surface - and to show the reasons why certain conventions are thought of as being appropriate in certain settings (Bhatia, 1993), it is queried by some critical analysts for not addressing issues of power. Benesch (2001) points out that genre approaches remain more linked to features of the text rather than of the community or situation. For Benesch the content of the texts used on EAP courses and the issues they discuss should reflect a problematising stance. She criticises the rhetorical analysis basis of one course for Taiwanese nuclear engineers and comments, '[t]his is one of the more dramatic examples of attention to rhetoric but not to content' (p.7ff), her criticism being that the ethics of nuclear power should have been discussed as a
part of the EAP course. It is possible, however, that the course designer had identified that the rhetorical organisation of an English academic text was the domain of an EAP teacher, and identified further that the students were able to consider the ethics of their profession without the teacher’s aid. Within her own practice Benesch (2001) refers to a situation when she chose to balance the curriculum for gender by using the topic of anorexia in EAP classes linked to a psychology course. She describes the students devising research questions, carrying out research, writing papers, and making presentations about this topic as if these complex student behaviours are non-problematical and the content is the main concern of the EAP teacher. This contradicts Ballard’s suggestion (1996) mentioned earlier that it is in fact these approaches to learning which constitute a major difficulty.

Here it is again necessary to refer to opportunity cost in course design. The work of Samraj (2002) concerning the rhetorical structuring of abstracts relating to conservation biology and wildlife behaviour, and Bunton (2002) concerning introductions to Ph.D. theses, prompt the question whether ideology/power considerations should always be at the forefront of the EAP teacher’s attention. There undoubtedly are links which could be made between wildlife conservation and ideological concerns such as gender, colonialism, and postcolonialism (via issues of land ownership, multi-national logging companies and so on), yet this does not mean the EAP teacher – as first representative of the university the students are creating in their minds – need always to focus on this rather than to highlight the expected organisation of an introduction or an abstract, or how to reference sources correctly. To include political or ideological critical awareness in an EAP course cannot be at the expense of removing those elements – such as how to carry out and then report on a literature review – which can claim to have a more obvious reason for inclusion.

3.3.iii Critical Thinking

A third use of critical is in the collocation “critical thinking”. This concept, however, is dismissed rather lightly by some critical theorists because it is ‘isolated from political questions, from issues of power, disparity, difference, or desire’ (Pennycook 2001, p.7), and as they claim it reflects western thinking (Atkinson, 1997). In the next chapter I will show that “critical thinking” – along with other collocations such as “critical reasoning”, “critically aware understanding”, and
"critical application of theory" – is used repeatedly in the Quality Assurance Agency Subject benchmark statements concerning Masters degrees such as MBAs (QAA, 2004). "Isolated", Pennycook’s description, is a two-dimensional cartographic metaphor, used to describe one place as distant from another, but it is possible to think instead of a three-dimensional geological cross-section, with critical thinking and political thinking at different strata. In this view I propose that critical thinking relates to the permanent bedrock – a description of the type of knowledge claims valued in certain educational contexts – on which the perhaps-transitory discussions of political issues are based. “Critical thinking” clearly is an ideology in Simpson’s terms (1993) described earlier (see section 3.3. p33), but to distinguish it from other approaches I will, throughout this thesis, identify it as an epistemological approach rather than an ideological one: it does not deny political dimensions, however it does not assume that political considerations need enter every treatment of all texts for all students. This will be demonstrated below using an analysis of pragmatism, and a comparison of two articles debating this.

Throughout this chapter I have frequently referred to the need to make pragmatic decisions, by which I have meant making choices after a consideration of usefulness, contexts, resources, and feasibility. This is to follow Allison (1996) who wrote an article in English for Specific Purposes defending pragmatic approaches against attacks from critical theorists: ‘EAP pragmatism has been portrayed as seeking to fit ESL students, and perhaps their teachers as well, into approved and unquestioned subordinate roles in a educational status quo’ (p.85). Allison outlines a pragmatic stance similar to that I have outlined above, and queries whether EAP teachers do indeed refuse to become involved in ideological debate, for example to discuss within one Swalesian genre ‘different schools of economic theory’ (p.90). He goes on to question if EAP really does present a static view of academic requirements and an unquestioning acceptance of these amongst students, and gives five vignettes of pragmatic EAP in action producing changes in institutions.

In the following year, in the same journal, Pennycook (1997) replied. He reiterates that it is possible for EAP teachers to ignore ideological issues because ‘there is a discourse of pragmatism available’ (p.254) to enable this. He then employs a distinction of “vulgar pragmatism” and “critical pragmatism” taken from
Cherryholmes (1988), and allocates the contingent, contextual position of Allison and mainstream EAP to the vulgar, which ‘runs the danger of reinforcing norms, beliefs and ideologies that maintain inequitable social and cultural relations’ (p.256). This position he links to an ideology of neutrality, covering topics described earlier in this chapter such as the neutrality of the English language, the neutrality of EAP as an enterprise, and universities as neutral sites. He calls for a critical EAP to replace this, and describes some of the approaches of Benesch, Fairclough and Clark discussed earlier.

This has obviously been only a brief summary of two complex articles, but the point of importance here is that if the differing political views of the authors (which Pennycook directly acknowledges) are left aside or bracketed, then the two articles portray remarkable similarity. There are, of course, the formal generic similarities of two authors in the same, or overlapping, discourse communities both presenting articles for the same journal with a set editorial policy. But beyond that, or rather beneath that – at a more fundamental level – both authors build their arguments by making references to other authors, including each other, they mix quotation with paraphrase, they present contesting definitions then offer reconciliations of these. Views of others are not just presented, they are analysed, evaluated, and synthesised, and it should be remembered that in Spack’s study (1997), Yuko identified these as the behaviours she aspired to. They both produce articles demonstrating a shared epistemology despite differing political views, which demonstrates the earlier suggestion of a three-dimensional cross-section, with critical thinking and political thinking at different strata. In short both create knowledge in the same way, and it is this epistemological aspect of academic competence which preparation courses for international students need to unveil.

The academic environment the students are entering after the EAP course will demand that they apply critical thinking. In the next chapter I will argue that it is necessary to demonstrate to the participants on a pre-sessional EAP course not just descriptive features of academic discourse, as produced by the process of Needs Analysis, but to take this to the higher level of explanatory studies (Saunders et al 2003). This is to suggest that the difficulties often reported concerning international students – such as low participation in seminars, and inadequate use of referencing in
writing — may be better addressed by exploring the types of knowledge claims current in UK HE rather than focussing on the lists of features and skills described earlier, or exposing the power aspect of ideology.

A final aspect of critical approaches concerns the tendency of some critical theorists to create straw man arguments to justify their approaches. Connor (2004, p.272ff) points out that the critical theorists’ portrayal of contrastive rhetoric as “static” is one such argument. To this I would add the repeated portrayal of universities as using unchanging teaching and assessment methods (Benesch, 2001), trying to stifle students’ voices (Clark, 1992), or more generally the claim that ‘universities are key sites of cultural and epistemological invasion, where inappropriate and irrelevant forms of Western culture and knowledge are thrust upon an unwitting student population’ (Pennycook 1997, p.262). These views can be contrasted with an alternative view wherein universities constantly create new methods of both teaching and assessment, encourage rather than repress students’ voices, and seek an internationalising of all their activities. The arguments seem aimed at creating a need for a vanguard class of critical EAP teachers, and this need is justified by disseminating an understanding of hostile institutions and oppressed international students.
3.4 Intercultural Training

Intercultural Training relates to deliberate interventions which have developed over the last fifty years to improve the adaptation, effectiveness, and later re-entry of groups of people who go to live, work, or study in cultures which are new to them. Triandis (2004) lists ‘tourists, businesspeople, missionaries, students and advisers’ (p.ix), and to this can be added military (Winslow et al., 2004) and development workers (Bennhold-Samaan, 2004). The literature related to Intercultural Training portrays a refreshingly holistic view of the sojourner, in comparison with EAP studies which, as has been shown, despite attempts to include identity issues and values seems always to be pulled back to the strictly linguistic, whether this is register, rhetoric, or language micro-skills. In contrast ICT sets out ‘to address cognitive, emotional, and behavioural changes’ (Triandis 2004, p.ix).

Ward (2004) identifies three approaches to studying the pattern of acculturation of new arrivals in a setting. Firstly cultural learning theory, which ‘is based on the assumption that intercultural problems arise because cultural novices have difficulties managing everyday encounters. Adaptation, therefore comes in the form of learning the culture-specific skills that are required to negotiate the new cultural milieu’ (Ward 2004, p.186). The second approach is psychological and sees the process as provoking stress and therefore requiring responses to cope with the situation. The third approach relates to identity, and the links between how one sees oneself and how one perceives intergroup relations. These, Ward explains, have been labelled the ‘ABCs of acculturation’: ‘Affective components of culture contact are highlighted in the stress and coping approach; behavioural elements are featured in the culture learning approach, and cognitive variables are emphasised in the social identity approach’ (p.186). The overall approach to understanding the process of students’ adaptation followed in this study, to be described later in this thesis (see section 5.5 p79), uses a matrix with similar aspects (affective, cognitive, performative), related to three types of competence (linguistic, social, and academic). These aspects and competencies, however, should not be seen as discrete: ‘when people are learning about cultural differences, then they are adding to their store of knowledge, but they are also enhancing attitudes such as tolerance and adding to their behavioural repertoire by learning ways of dealing with cultural differences’ (Levy 1995, p.12).
A simple contrast between EAP and ICT is that language studies accept cultural factors as contributors to language, whereas cultural studies see language as a contributor to culture. A synthesis of the two approaches offers the possibility of synergy, for example one fundamental concept within intercultural studies, the distinction between etic and emic approaches (Bennett et al 2004, p.2), is taken from the phonetic/phonemic distinction in language studies. Etic approaches look generally at cultural features; emic approaches involve examining meanings attached to behavioural features in specific cultures, and a ‘typical training programme combines this cognitive material with experiential processes drawn from education and training methodology to simulate cross-cultural experiences and to practice intercultural adaptation skills’ (Bennett et al 2004, p.2).

One prompt to the development of ICT was a desire to alleviate culture shock. The validity of the concept of culture shock has been debated amongst researchers of intercultural training, and various metaphors have been suggested, including culture shock, cultural fatigue, cultural adjustment, and culture stress (Cushner & Karim 2004). Whichever term is chosen it remains a very clear example of a nominalization, wherein diverse processes are reified into a category or an objective thing, ‘such as facts of nature, results of cosmic laws, or manifestations of divine will’ (Berger & Luckman 1966, p.106). Despite this the concept may retain value as a means of allowing international students to recognise that the period of transition they are experiencing is in some ways shared by others, and implies that similar difficulties have been overcome by others. The social and academic domains of students’ lives are not discrete: ‘International students are expected to learn and adjust rather rapidly to the social norms and roles that the new environment imposes on them if they are to be successful in their academic endeavors’ (Cushner & Karim 2004, p.292).

Ward (2004) describes and dismisses the U-curve theory of adaptation, often linked to culture shock, as something popularised in training manuals. This theory postulates an initial state of euphoria, followed by a time ‘characterized by feelings of inadequacy, frustration, and anxiety’ (p.187), which is then followed by recovery and adaptation. Research described by Ward, however, does not support this model. She claims that stress is likely to be the initial reaction to transition rather than euphoria, and that this stress would lessen over time. Similarly cultural learning should increase over time.
and follow a normal learning curve. This is supported by research conducted by her and colleagues with Japanese students in New Zealand. Both psychological and sociocultural measures were used, firstly within 24 hours of arrival, then after 4 months, 6 months, and 12 months. In both approaches the graphs Ward produces show the students' adjustment beginning at a low point, then rising over the first six months to a level which thereafter remains fairly constant.

A different model of adaptation is supplied by phenomenological geography, which is concerned with people's understanding of space, how it is 'at once perceived and conceived' (Fougère 2003, p4). The journey taken by sojourners such as international students can be thought of as a movement from a known place into something at first unknown – a space – which with time itself becomes known as a place. Fougère links Relph's (1976) and Tuan's (1977) discussion of space, place, and placelessness to the analysis of the narratives of four young French expatriates working in Finland. For Tuan, experience can transform the openness of space to the familiarity of place: 'In experience, the meaning of space often merges with that of place. “Space” is more abstract than “place”. What begins as undifferentiated space becomes place as we get to know it better and endow it with value' (Tuan 1977, p6). Importantly, although the openness of space can be equated with vulnerability and the unknown it can also provide freedom and opportunity (Fougère 2003). Tuan's understanding of experience is central, using it as 'a cover-all term for the various modes through which a person knows and constructs a reality' (1977, p8), for example he explains how the confused world of the infant becomes over time – with experience – the structured world of the adult. Throughout this change the conception of place becomes more specific, and people and behaviours become associated with certain places which hence become specifically valued: 'Place can acquire deep meaning for the adult through the steady accretion of sentiment over the years' (Tuan 1977, p33). There is also, as Fougère (2003) points out, a constitutive connection between place and self, hence changes in place involve changes in identity. Similarly Relph (1976) emphasises that place is more than location, it includes an integration of everything 'meaningful' therein (p3). Relph's use of space and place is less sharply divided than Tuan's: space 'provides the context for places', and he provides a continuum of different types of spaces. Experience, however, serves the same central function: 'Through particular encounters and experiences perceptual space is richly differentiated into places, or
centres of special personal significance' (1976, p11). The result of this is a sense of attachment or rootedness (p37), a feeling of care and ‘a real responsibility and respect for that place both for itself and for what it is to yourself and to others’ (p38).

In his analysis of French expatriates Fougère (2003) applies a taxonomy related to distinctions of insideness and outsideness which Relph (1976) proposed as an essential feature to understanding people’s concepts of place. Relph’s classification includes three types of outsideness, existential outsideness: feeling alienation, rejection, uninvolvement; objective outsideness: demonstrating a dispassionate intellectual separation, as in descriptions in geography textbooks; and incidental outsideness: describing place as backgrounding, which Relph illustrates with the sense of place experienced by truck drivers and flight crews. He suggests four categories of insideness, vicarious insideness: for example resulting from depictions such as in literature or film; behavioural insideness: ‘seeing it as a set of objects, views, and activities arranged in certain ways’ (Relph 1976, p53); empathetic insideness: being involved at emotional levels, identifying; and existential insideness: ‘knowing implicitly that this place is where you belong’ (Relph 1976, p55). Fougère describes how, in their narratives, the young men he studied constructed their identities, involving a positioning within the categories outlined above ‘by delimiting what social groups or categories they do and do not belong to’. Fougère finds one of his research participants as being in the “incidental outsideness” category, showing little connection or identification with his Finnish work situation and ploughing a rather isolated furrow connected to his individual career development ‘from a distance, from the outside’ (p8). Two of the other men took positions of “empathetic insiders”, appreciating and respecting Finnish colleagues and culture. In one of these cases the expatriate’s work situation involved both French and Finnish colleagues, and together they created a hybrid third space (Rutherford, 1990): ‘compared to usual Finnish standards, the lunches were longer, but not too long’ (Fougère 2003, p10). In the other case the participant was the sole French worker in a Finnish subsidiary, and his hybridisation was more individual, ‘to evolve and pragmatically adopt features from here and there, making a hybrid collage out of his identity’ (p11). The fourth case, Fougère reports, led to the man becoming a “behavioural insider”, with most of his socialisation being with other French expatriates. His attitude to Finland was
positive, but from a distance, as he reflected more on his growing awareness of his Frenchness rather than exploring Finnish culture.

Culture shock, and theories of adaptation will be topics considered later in this study (see section 5.7.i. p87), when the students' own accounts of adaptation are analysed and discussed.

Methods used in ICT are analysed in Fowler and Blohm (2004), while Fowler and Mumford (1995), and Kohls and Knight (1994), have published sourcebooks of methods. The specific methods used in this project will be outlined in the next chapter, but the general principles (Kohls & Knight 1994) are first to use exercises to raise awareness of culture in general as an influence on our thinking and behaving, then moving on to examine the cultural backgrounds of course participants – in particular as this relates to educational expectations – and then to analyse the culture of learning in English universities. Although a major influence on the theories informing ICT are the large-culture distinctions described earlier (see section 2.4. p18), such as individualism and collectivism (Triandis, 2004), the unit which will be focused on in this study will be the small unit of the university discourse community, and its conventions and practices.

An illustration of this relates to Kolb's Learning Preference Cycle (Kolb, 1984). In the exploratory stage of preparing the EAP course for this project, which will be described in more detail in the next chapter (see section 4.4. p59), one informant referred to Kolb's model as an influence on designing activities in a Masters course. Also traces of this theory of learning – using “traces” as in Fairclough's method (1989) of analysing texts – were noticeable in a text analysis of the Quality Assurance Agency's bench mark statements for Masters Awards in business and management (QAA, 2004) (see p63). Kolb's theory postulates four preferred learning styles arrived at by locating a learner on two axes, and this impacts on various activities such as group dynamics in team work and approaches to problem solving. The four styles are: concrete experience; reflective observation; abstract conceptualization; and active experimentation. People are not set in any one of these approaches but, as a simple example, some may prefer to approach a problem by “having a go”, whilst others may first want to think about it. It became apparent that Kolb's model is an important
influence on the culture of education in English universities, and that it cannot be assumed to be an influence on all other cultures of education. According to Fowler and Blohm (2004) the same theory is often used in ICT as a basis of sequencing activities, and different types of activities can be used at different stages: personal accounts can be used to relate/elicit concrete experience; theories can be described to assist abstract conceptualisation; and so on. Kolb’s model therefore is included in the course at three levels: as a foundational component of the discourse community the participants are seeking to enter; as a theory guiding the design of the EAP course; and as a topic to be introduced – in the ‘abstract conceptualization’ stage – in a sequence of activities related to organising small group research. In the next chapter I will describe how other topics – key to the culture of learning the students are entering but perhaps not components of the cultures of learning they are familiar with – are utilised in the same way, in particular Bloom’s Taxonomy of Educational Objectives (Bloom et al 1956), and the wide range of approaches summarised as social constructivism (Jones & Brader-Araje, 2002).

3.5 Chapter summary

The following points have been developed in this chapter and will be carried forward for later discussion. Firstly, register and rhetorical approaches, which arose from EAP’s origin in ESP, and Needs Analysis which produced courses of EAP and Study Skills, all remain at the level of description and do not offer an explanation of language use (Bhatia, 1993). Genre approaches (Swales, 1990) link texts to discourse communities, and seek to move from description to explanation, however listing the features of different genres risks reverting to descriptions of conventionalised behaviour.

Secondly, various critical approaches to EAP seek to penetrate beneath the observable surface, to prompt questioning of accounts of how conventions came to be, and to unveil ideology, but these approaches risk supplanting students’ own choices with the agenda of others. The teaching of the requirements of a new situation is not a threat to students’ autonomy or voice, as students can become critically bilingual (Walsh, 1991). In contrast critical thinking – although discounted by many critical theorists – accords with the preferred epistemology of British universities, and unveiling this
may be a more relevant level of critical analysis than investigations into political ideology and power.

Finally, Intercultural Training (ICT) addresses cognitive, emotional, and behavioural changes. It offers techniques employing cultural learning theory related to culture-specific skills, as well as psychological approaches involving responses to cope with stress, and discusses identity issues such as how one sees oneself (Ward, 2004). Other models of insideness/outsideness (Relph, 1976) may also be of use when trying to understand the process of intercultural adaptation. A holistic agenda, drawing on a range of methods, can supplement EAP interventions both in content and approach.
CHAPTER 4 Designing the experimental EAP course

4.1 Introduction

This chapter serves as a bridge between the earlier literature review chapters and the following research chapters of the thesis. At the beginning of this chapter the near end of the bridge the various themes emerging from the literature review are linked and developed. This will describe how issues of language and culture at the mezzo level of culture in the discourse community of a university faculty can be addressed in a course which exploits features taken from both EAP and Intercultural Training. The two sections here develop the two concepts of Needs Analysis Plus and creating an Epistemological Link.

Needs Analysis Plus involves the process of researching course requirements not just in terms of descriptions of the texts and skills the students will use, but goes beyond this to conduct an analysis of the underpinning knowledge claims which validate these languages uses. Establishing the Epistemological Link involves designing a course where the language behaviours and the underpinning knowledge claims can be shown to be connected, so teaching the why as well as the how. One way to portray the relationship between these two stages is with an analogy of analysis and synthesis. The exploratory stage requires analysing the discourse community the students are entering, and seeking to go beneath the surface of text and skill description to see the rationale as perceived by the participants within it, i.e. it involves ethnographic research, using ethnographic in Flowerdew’s sense (2002) of approaches which ‘focus upon the context of production and reception of texts, not just upon the texts themselves’ (p.237). The course design stage then requires synthesising approaches and activities which will give new students insight not just to the features of texts and conventions of behaviour, but which will also show how these arise from the types of knowledge claims valued within that community, hence it seeks to be explanatory rather than just descriptive. Alternatively, the research stage can be thought of as in some way admittedly a limited way paralleling Foucault’s archaeology of knowledge (1989); and the resulting intervention being a scaffolding to use the term developed by Vygotskian educators (Bruner & Haste 1987; Wood 1988) whereby experienced members of a community assist the entry of newcomers.
The second half of the chapter – the further end of the bridge – summarises in two sections the steps taken in this particular situation, the institution I work in, to analyse the course needs and then to develop the course materials. The research summarised here is not the findings from the more recent iterations of the course which will be presented, analysed and discussed in detail in later chapters, but is a resume only – due to space limitations – of the background of the course design. By the end of the chapter the rationale of the course will have been made clear, and there will be a description of some of the teaching sequences to illustrate this. The subsequent chapters in the thesis will then describe the subsequent research, which was conducted to assess the effectiveness of this course, and those chapters will discuss the later stages of the research process in far more detail.

4.2 Needs Analysis Plus

It is first necessary to outline the usual procedures followed when conducting a traditional *Needs Analysis* for an ESP course. Jordan (1997) states that ‘[n]eeds analysis should be the starting point for devising syllabuses, materials and the kind of teaching and learning that takes place’ (p.22). Nunan (1988) describes two basic methods, one focussing on the current knowledge of the learner, the other on the requirements of the situation they are entering. The range of origins of the students coming for university pre-sessional EAP courses is extremely varied, as are their educational experiences, first languages, and motivations. Hence it is not possible to base these courses on learner analysis, what Jordan calls ‘present-situation analysis’ (p.24). The focus is therefore inevitably on the desired outcomes, to introduce the uses of English the students will find at university. This is what Jordan describes as ‘target-situation analysis’ (p.23). Nunan describes Munby’s nine-element model (1978) for target situation analysis (1988), including obtaining information about the setting where the students will use the language, and the people they will interact with. The elements include facets of the communicative event, ‘the productive and receptive skills the learner will need to master’ (p.20), and these are determined by interviewing the staff and analysing text types of the receiving faculty. The end product of analysis of this type is a descriptive inventory of the language requirements of the situation.
This raises the question of whether such approaches are adequate. One description of an EAP course which seeks to prepare students for academic courses – a pre-departure course organised by the British Council in Indonesia – makes no fewer than nine mentions of the course content being adapted to prepare students for the requirements of the IELTS test (Bell, 1998). IELTS preparation has become a common feature of EAP courses, due to its use as a gauge to assess students’ suitability for matriculation, yet it remains rooted in a surface-level understanding of linguistic needs. EAP courses are therefore being designed to fit students for a test which has no real connection with the epistemology of university study, where students will need to refine 2,500 word assignments over several weeks based on research and demonstrating critical thinking, rather than producing in forty minutes the 250 word essay – often consisting of memorised formulaic phrases – required for this examination.

Turning to language behaviours, the research of Watanabe (1993) reported in Kramsch (1998) describes contrasting behaviours of two groups of students, American and Japanese, given a discussion task, showing how the two groups demonstrate their cultural differences in the way they approach the discussion. The American students use ‘a discussion style typical of American academic culture’ immediately tackling a question which has been set for them. The Japanese group first negotiate their turns of speaking, beginning with the youngest female and ending with the oldest male, for ‘[w]ithout establishing first the participants’ social positions, the speakers would not have known which language style and vocabulary to choose’ (p.46). In another study L. Flowerdew (1998) describes the use of group discussions in EFL classes in Hong Kong, and aims to show how language teachers can adjust their style of teaching to take advantage of collective principles and increase student participation. Looked at only in terms of an inventory of language use, both of these research settings would record that the students had participated in discussions, in that everyone spoke. University seminars however, which students will enter after their EAP course, are not always concerned with creating harmony and group consensus, they may demand the voicing of opinions not shared by everyone. During the first year of Yuko’s university course (Spack, 1997) she had particular difficulties with such discussions: ‘[a]nd I had hard time (and still have) making myself speak up, and sometimes I feel that I’m being too superficial to say everything I feel or think’ (p.6). In the case of Watanabe’s and Flowerdew’s studies, any teaching of the formulaic
phrases of discussions would not have changed the participants' definition of the situation. In Spack's study, remembering Yuko's high TOEFL score, the adaptation required did not relate to the 'culture-specific skills that are required to negotiate the new cultural milieu' (Ward 2004, p.186) but more to the second of the approaches Ward describes, psychological adaptation, related to responses to cope with stress. In all three situations it is difficult to see how approaches based on an analysis related to the surface of language usage would be of use.

The process I propose of Needs Analysis Plus involves investigating how knowledge is produced and reproduced, delving beneath the processes which are accepted, expected, and respected. Ballard (1996) describes the need for EAP syllabuses which prepare students for 'the broad intellectual culture and the specialised "sub-cultures" of the university' (p.148) because international students may have difficulties which are often misdiagnosed as language difficulties, which are in fact due to 'a new intellectual culture, a new way of thinking and of processing knowledge' (p.150). Her model was introduced earlier (see section 2.1. p12), and postgraduate studies in Australia, she claims, involve a speculative approach, with a teaching strategy involving discussion and modelling of creative thinking, aiming for development of speculative, critical intelligence, and asking constantly 'what if?' She admits that there is not a clear distinction among the three approaches in her model - reproductive, analytical, speculative - and no basis for claiming that all students from any one culture follow the same approaches to all learning tasks, however 'there are dominant tendencies within cultures about socially appropriate attitudes to knowledge' (p.152). Students versed in one approach, who have won success and praise by using that approach, may find difficulty in moving to new settings with new expectations.

The differing epistemological requirements of speculative and reproductive approaches need to be explored. Myers (1992) describes a hierarchy of types of statements in science developed by Latour and Woolgar (1986):

Type 5: taken-for granted statements, things everybody knows so well they need not be said.
Type 4: "A has a certain relationship with B."
Type 3: "It is reported that A has a certain relationship with B."

55
Type 2: "We do not yet know whether A has a certain relationship with B."
Type 1: "X claims that A has a certain relationship with B."

(Myers 1992, p.8)

Kuhn (1962) identifies a distinction between sciences and social sciences, that the latter rely less on textbooks and more on contemporary articles. As a result a social science student must consult 'a number of competing and incommensurable' proffered solutions to academic problems which the student needs to evaluate (p.165). It is likely, therefore, that the demands for statements of types 1, 2, and 3 predominate in the speculative tasks demanded of postgraduates in the social sciences, and these feature frequently in journal articles. Students more used to knowledge claims of types 4 and 5 – similar to Ballard's reproductive approach – may be as unaware of the reasons for citation of sources and hedging of claims as they are of the conventions for achieving these functions. Existing Needs Analysis approaches would teach the conventions, the proposed Needs Analysis Plus would also teach the reasons. This links to the dilemmas related to plagiarism and patchwriting discussed earlier (Howard 1995; Shi 2004) (see section 2.1, p11). Myers (1992) points out that many EAP teaching materials involve texts taken from textbooks – statements of type 4 – and comments 'if we, as teachers, keep several genres in mind, instead of focussing on textbooks as the genre that students first encounter, we may be able to help students respond more easily, and more critically, to the texts they encounter later in their careers' (p.9). Myers goes on to analyse links between surface features of texts and the types of knowledge they relate to, for example linking past tenses to represent methods used in scientific procedures, and the present tense to show facts, and the use of modalities to hedge claims of types 1, 2, and 3. Journal articles have more hedges than textbooks, and '[a] student who knows only the way textbooks use hedges for uncertainty is unprepared for the ways articles use them in polite statements of claims' (p.11). If, as Ballard suggests, some students are only used to approaches which reproduce accepted facts, and as Myers shows such facts are presented as shared and obvious, then referencing sources is unnecessary. In Shi's research (2004) there is the claim that for some L2 students the use of copying and patchwriting is considered a legitimate strategy, which raises the question of whether teaching the skills of paraphrasing and the conventions of citation are sufficient as well as necessary approaches. Students do require skills, including the skill of paraphrasing, in order to avoid plagiarism: a how, but this requirement results from a culture of learning where
students need to demonstrate that they are standing on the shoulders of giants by analysing sourced ideas: a why. Students do need to acquire some formulaic language of seminar discussions, but need also an awareness of a specific theory of learning to appreciate why this behaviour is deemed necessary. Jordan (1997) acknowledges this, but seems to imply that this is an add-on, rather than foundational to the course design:

Problems have arisen where students utilise learning strategies or styles that are perceived by teachers to be inappropriate or inefficient, e.g. rote-learning, and a passive, teacher-dependent approach to language learning. In such cases, it becomes important for teachers on EAP courses to raise awareness of: cultural differences (where they exist), academic cultural conventions, differences in learning strategies and methods of teaching.

(Jordan 1997, p.27).

Crucially, Cortazzi and Jin (1996) point out that learning strategies which have been successful in the past will be repeated in the future ‘unless there are clear reasons for change’ (p.173). One purpose of EAP courses should be to demonstrate the clear reasons for change, to make explicit the philosophy underlying the genres students are going to engage with. Failure to appreciate that one is entering a new culture could result in the situation described by Ballard, of students used to reproductive learning:

They assume that hard work correlates with success, and so if they do poorly in an early test in a course they are prepared to work even longer hours to improve their grade – the problem is that if they are working in a reproductive rather than an analytical style, their grades will not improve significantly.


There are also benefits to be gained from being able to approach knowledge from more than one initial stance, of achieving the cultural synergy which Jin and Cortazzi (1993) propose arises from awareness of different learning styles. Hampden-Turner and Trompenaars (2000) point out that a high proportion of the Silicon Valley entrepreneurs are precisely people who arrived as postgraduate students in the USA, and Fantini (1995) also describes the potential of offering ‘the possibility of transcending the limitations of one’s singular world view’ (p.151).
4.3 Epistemological Link

The discussion concerning patchwriting and citation demonstrates the need to show to students that the concern of UK HE – particularly postgraduate studies in the social sciences – is to participate in a discussion, both in writing and in speaking, using statements of types 1, 2, and 3 in the hierarchy of Latour and Woolmar (1986), rather than reproducing what is perceived to be the one true version of an issue. Some of the researchers already referred to call for interventions which go beneath the surface features of register and skills to unveil the reasons for certain conventions and features of usage. Gibson (2000) gives suggestions of how an appreciation of rhetorical differences can be achieved by synthesising a process approach to writing with the product approach more normally arising from contrastive rhetoric. Hall (1999) calls for the use of recurrent interactions which can be “cultural maps” and ‘can serve as exploration sites of significant sociocultural information for the cultural newcomer’ (p.145). Turning to implicature, Bouton (1999) showed that without explicit instruction progress was slow, but a small input – 6 teaching hours – resulted in significant improvement in those areas of implicature which caused the most difficulty, e.g. irony. In a similar vein Judd (1999) calls for explicit teaching of speech acts and pragmatic skills, suggesting a three category model: raising cognitive awareness, developing receptive skills, and improving productive use. With reading comprehension, Wallace’s intention (1992) ‘to make it clear that a range of interpretations were acceptable but that they would need to be argued through and defended against rival interpretations’ (p.70) suggests an epistemological as much as an ideological endeavour. These all, however, relate to teaching isolated facets rather than centring the whole intervention around an epistemological approach.

Benesch (2001) describes a teaching sequence which, with amendments, could be taken as a model of such an approach. She is observing an anthropology teacher – Gold – setting an assignment: the students are to select three articles about human evolution from anthropology or science journals, then review them. Benesch supplies a script of the exchanges as the students question Gold, and – taking the stance of critical pedagogy – sees this as an example of students negotiating the demands placed on them. Gold, in order to clarify the task, supplies guidelines, among the students are Edward and Georges:
Edward: ... can you give us the structure of how we present the articles?

Gold: Summarize the main argument of each article. (On the board, she writes the following guidelines:

I. What is the topic?
II. What seem to be the main differences of opinion about the topic?
III. For each article: a. Summarize the main position of the authors.
   b. What evidence do they use to support their position?
   c. How convincing is it? Do you see any problems with their position?)

(Benesch 2001, p.97)

Benesch interprets the students’ questions as concerning ‘process, structure, and content’ (p98) with an aim of negotiation. Rather than seeing this as the students seeking to negotiate the assignment task, I suggest that Gold is describing an accepted academic genre, a literature review, which is related to one specific approach to making knowledge claims, and the students – lacking experience in this culture of learning – are seeking guidance in order to satisfy rather than to negotiate the requirements:

Edward: Can you give us a list of topics?
Gold: No, you get to choose your own topic.
...
Edward: Based on our own opinion?
...
Georges: Can you choose articles from different journals?
Gold: That’s what library research is.

(Benesch 2001, pp.97-98).

The result is a missed opportunity, a chance to introduce the students firstly to the epistemology (analytical/speculative), then to the genre which arises from this (literature review), then to this specific task as a worked example the EAP teacher and subject specialist could exploit together.

4.4 The Exploratory stage of designing the EAP course

Applying these hypotheses, the steps taken to establish details of the epistemological requirements of this particular course will be described here as if they
were a series of actions following each other sequentially: the reality, however, was far messier, and the resulting conceptualisation of the course requirements should be thought of as an emerging realisation rather than a product of linear causes and results. Four types of exploration will be briefly summarised with a series of extracts: interviews with existing international students; interviews with senior academic staff within the institution who were teaching international students; text analysis of the Quality Assurance Agency subject benchmark statement for Master’s awards in business and management; finally a review of the underpinning pedagogic themes which emerged from the earlier findings.

4.4. i Interviews with existing International Students

As described in the introduction to this thesis, the initial impetus for this study came from discussing the issues of adjustment with both students and staff, and so the first stages of conducting the Needs Analysis Plus were continuations of those discussions. Eight students who had each spent a minimum of one year and a maximum of four years at the college agreed to participate. Five were female, and three males; two were Swiss, two French, two Chinese, one Czech, and one Japanese. A schedule of topics to be covered was drawn up including the following items:

- What, in your opinion, are the biggest differences between studying at home and studying in England?
- In a typical week of studying how do you use your time?
- What is your approach to writing an assignment?
- Do you think that discussion can help people to learn?
- Do you enjoy studying in the UK?
- Do you have any advice for students who will study in the UK?

The students all reported large differences between the methods of education they had been familiar with and those they had needed to acquire in the UK. They commented extremely favourably on the methods used in the UK, and all described a period of finding out about, then adapting to, these requirements. All of them would belong to Relph’s “empathetic insiders” (1976) (see section 3.4. p48). Topics which reoccurred included the variety of study and assessment methods they had found, including student-led seminars, presentations, group work, and design of WebPages. The need to research — in contrast with the need to absorb supplied information — was
repeatedly referred to and, in some cases after a period of adjustment, praised as a method of learning. Group work was similarly appreciated, with again mentions of needing to get used to this activity. The accessibility of academic staff was commented on favourably. A few brief extracts will illustrate these points:

**Extract One: (Male: Swiss)** [Discussion] is fundamental, the communication, the discussion with people, knowing what other people are thinking. In particular today we see that, er, the level of business is even more international, so we are always working with different kind of people, and it’s necessary to know what they think. Because, it’s funny, because at the beginning we always think that we are right, and that our point of view is the right one, but when we come here in England and we met other cultures, we saw that in fact there is no right no wrong, just different point of view. It’s necessary to discuss with people ... to understand them, yeah, the result that this kind of experience opens your mind.

**Extract Two: (Female: Chinese)** I think there’s a really big difference between China’s education system and English education system, ... my feeling is, in UK the education system is more encourage student to doing research by themselves, after lectures. For example, if you are doing an assignment, so, you won’t, you can’t just take part in the lecture and then you can do the assignment. You have to do more research by yourself, then you can know how to do the assignments. You can get lots of ideas, also can compare different people’s opinion, and you have your own opinion to finish your assignment. In China I think, compared with English system, is more like student listen to what the teacher said, and it’s less selfish ... Because most of the time you just listen, you don’t study by yourself, but here if you want to do assignment and you have to do research and you have to think about by yourself.

**Extract Three: (Male: Chinese)** Even the layout of the classroom ... in China is more face-to-face teaching: the teacher sit here and all the students sit one line after another and facing the teacher, and ... it’s more like in a theatre, the audience ... sit in the seat there at the back and the actors sit in the front, so
the teacher in China is more like actors, they play just by themselves, without interactions with the audience.

These interviews were recorded on digital video and, with the students' consent, extracts were later incorporated as teaching materials when the course was created, according with recommendations (Fougère 2003) that “empathetic insiders” be used as mediators in assisting newcomers in intercultural situations.

4.4.ii Interviews with Academic Staff

Three members of the academic staff and a faculty librarian were also interviewed, and again these interviews were recorded and extracts have been used as materials on the resulting course. These interviews were less structured and, rather than asking for descriptions of surface features such as formal structures of expected genres, tried to elicit these academics’ views on approaches to learning. Explanations and theories offered during these interviews – such as reflective learning, autonomous learning, collaborative learning, the need for analysis, synthesis, and evaluation, above all perhaps the need to be critical – guided both the subsequent stages of exploration and also became items to be covered in the course material. Specific theories/theorists of education were directly referred to: the zone of proximal development (Vygotsky, 1994); learning preference cycles (Kolb, 1984); taxonomy of educational objectives (Bloom et al, 1956). Again these points will be illustrated with a few brief extracts from the interviews.

Extract Four: (MBA course leader) I can think of things like Bloom’s taxonomy ... as we go further up Bloom’s taxonomy and we go through analysis and synthesis of ideas, we can see that is not something we can give to a student, it’s something they have to acquire for themselves through enquiry and through critical discussion with a mentor who has the experience to push them towards the right questions, and help them to challenge their own preconceived ideas and views.

Extract Five: (Professor of Education) Vygotsky’s ... notion of the “zones of proximal development” are very important ... in terms of learning, we want people to be as independent as possible. ... Effective learners ... are the ones who have learnt how to ask the right questions by looking at information and
taking details, taking facts, and then analysing them, looking at the information again and forming critical questions.

**Extract Six:** *(Lecturer in Strategic Management)* I suppose the approach to doing that, is mostly about creating an ability in a student to acquire knowledge through research, through discussion, to some extent through the example of a teacher, but the role of the teacher ... is much more someone who stands beside the student facilitating their ability to learn rather than giving formal instruction.

4.4.iii Analysis of Quality Assurance Agency subject benchmark statement for Master's Awards in Business and Management.

Reference was made earlier to the quality assurance need for all courses with UK HE to be validated, and for all activities to comply with sector-wide benchmarks *(see section 3.3.i. p39).* Investigations into the types of assignment students are asked to do, and looking at course validation documents, led me to this QAA statement as encapsulating in many ways the epistemology required. Interestingly the authors state that it is a description of 'general expectations about the standards' of Masters awards (QAA, 2004). I propose, however, that rather than being concerned with *standards*, it is better seen as a description of one *epistemology*. This relates to the earlier quotation from Clark (1992) in that it seeks to ‘establish what is legitimate knowledge, what are the appropriate ways of learning and writing about that knowledge and what are the legitimate roles and behaviours of the members of that community’ *(p.118).* Although there are no direct references to learning theories, the document is dense with lexis – “traces” in Fairclough’s terminology *(1989)* – taken from the theories already mentioned of Bloom and Kolb: repeated uses of “evaluation”, “synthesis”, “reflective”, as well as frequent uses of “critical” collocated with “thinking”, “appraisal”, “awareness”, “attitudes”, “application”, “skills”, “perspectives”, and “reasoning”. Again this can be illustrated with an extract:

**Extract Seven:** *(QAA Guidelines [online]*) Graduates are expected to be able to demonstrate a range of cognitive and intellectual skills together with techniques specific to business and management. They should also demonstrate relevant personal and interpersonal skills. These include:
a) Critical thinking and creativity: managing creative processes in self and others; organising thoughts, analysis, synthesis, critical appraisal. This includes the capability to identify assumptions, evaluate statements in terms of evidence, detect false logic or reasoning, identify implicit values, define terms adequately and generalise appropriately.

4.4.iv Review of the underpinning themes which emerged from the earlier findings.

This section will summarise briefly three theories which the earlier exploratory investigations had found to underpin the learning approaches and activities current in UK HE: Kolb's Learning Preference Cycle (1984); social constructivism in education; and Bloom et al's Taxonomy of Educational Objectives (1956). Kolb's model was introduced in the previous chapter, when it was shown to be a significant influence on ICT methods, and the essential features of the approach were described. It is also an influence on education in business schools, particularly in relation to the use of group work. This can illustrated with a further extract from one of the academics interviewed.

**Extract Eight: (MBA course leader)** Kolb argued that learning is a cyclical process, but you can join that cycle at any one of the stages ... which is the way of learning that best suits your needs and personality. So one of the things we ask students to do is look at Kolb, to look at similar models ... then to reflect on how their actual learning reflected or fitted in a) with the model b) the predictions of the model about what is their best way to learn. The other thing we do, because they do this as a group, ask to reflect on the group processes, how the group as a whole worked in terms of tackling the particular problems and particular issues, the role of individuals in a group.

The second theoretical underpinning – detectable in the students' reflections, the staff expectations, and the analysis of the QAA document – concerns collaborative group working, which along with a direct mention of Vygotsky's "zones of proximal development" identify social constructivism as an important influence on the epistemology of UK HE. A key feature of social constructivism is that knowledge is a discursive process – it is constantly open to change and refinement – rather than a pre-existing product to be assimilated, the main principle being that the learner plays an active role (Jones & Brader-Araje, 2002). What is important for this thesis is that this
affects all levels of education: the activities and interactions in the classrooms, the organisation of written texts, the arrangement of the chairs described in one of the extracts above, and is one of the most determining influence on academic discourse.

The third influence is Bloom’s taxonomy of educational objectives (1956). This groups learning into different levels; at the bottom are knowledge and comprehension (which would match Ballard’s (1996) reproductive approach mentioned earlier) higher up are application and analysis, and at the top (similar to Ballard’s speculative approach) are synthesis and evaluation. There is debate about the validity of some of the ordering, but assignments at Masters’ level are more likely to demand that students judge, evaluate, or criticise, rather than perform the lower order tasks of state, identify, or list, as was seen in the analysis of the QAA document.

These three theories are not claimed to be an exhaustive account of all the influences on what happens – and what is valued – throughout UK HE. However they encompass most of the features which the international students who were interviewed identified as – in their eyes – typifying this culture of learning, and also most of the approaches either directly cited or indirectly implied by the interviewed academics and the analysis of the QAA benchmark statement. The next section will outline how a course was designed to present these theories to students and to describe the features of language use which arise from them.

4.5 The designing of the EAP course.

The experimental EAP course designed to answer the requirements outlined above consists of three modules which are run in parallel. Together these aim to address the different types of adaptation described by Ward (2004): the learning of specific skills; the psychological coping with change; and changes in identity in the new situation. They also combine ‘cognitive and experiential processes’ (Landis et al 2004) which is the common ICT approach. The Academic Module imitates the flow of a subject module a student would follow on a degree course, where the students start off with whatever received wisdom they have on this specific topic, and then this initial understanding is developed, challenged, and built upon as the module progresses. In this particular case the topic is Third World Development, chosen because this is a contested topic – the words “Third World” and “development” are themselves
contested – with competing political theories and advocated practices. This is an example of Allison’s claim (1996) that ‘differing ideological perspectives (e.g. different schools of economic theory) will sometimes compete or coexist within the same “discourse community”’ (p.90). The value of this topic is its suitability for demonstrating the discursive nature of academic texts – use of statement types 1, 2, 3, in Latour and Woolgar’s hierarchy (1979) – i.e. it is this epistemological aspect rather than the ideological debate which is exploited. This module uses a flow of activities: discussions, general extensive reading, listening to lectures, note-taking and summarising, analysing an assignment title, devising research questions, organising group research, exploring contrasting theories, preparing and delivering presentations, structuring a written assignment, incorporating citations, drawing up a bibliography, reflecting on changing viewpoints. These are all based on the preferred approaches to learning, and understandings of learning, described in the previous section. The Culture Module therefore takes the implied epistemology at each stage and works through a sequence of activities: concrete experience, reflective observation, abstract conceptualization, and active experimentation – known in ICT as ‘training around the wheel’ (Fowler & Blohm 2004, p.44) – to introduce the why of these academic behaviours. The Skills Module covers the how in the usual methods of EAP: how to summarise, how to include citations, how to give a presentation, and so on. By isolating segments from the whole flow of activities, and allowing the students to think about and experiment with each aspect (for example to explore why we use group work) before reinserting each activity back into the flow of the academic module, the course is demonstrating the principles of scaffolding, a concept used by Wood (1988) to explain the relationship of Teacher/Learner, drawing on the psychology of Bruner and Vygotsky. Dobbert (1996) describes the complex polyphasic nature of culture – meaning it requires the simultaneous taking in of information in multiple ways – and explains that children learn their culture by play which is ‘free experimentation with the elements of that culture’ (p.17), and the hope of achieving a play-like free experimentation can serve as a goal for this type of course design. This will be demonstrated with three examples of teaching sequences from the course.

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4.5.1 Teaching sequence: Discussions

The first lesson of the academic module asks the students to discuss their understandings of issues such as poverty, and to compare their understandings of what is meant by developed and developing countries. They then conduct a role-play discussion activity to establish the government priorities of a newly independent country. This concrete experience of discussion is subsequently taken for reflective observation and abstract conceptualisation in the following lesson in the culture module. In this the students watch several short (1–2 minute) extracts from the video interviews with former international students talking about their experiences of UK HE, and in particular the use of discussions. Interestingly, and importantly, these reports are all positive. The course participants are then asked to work in pairs and describe their previous educational experiences: class size, teaching methods and materials, relations with tutors. Following this they complete an individual survey concerning their expectations of education and discuss these. They are then – as abstract conceptualisation – introduced to the concept of Socratic discussions. The sequence concludes with a discussion exercise as active experimentation.

4.5.ii Teaching sequence: Bloom's Taxonomy of Educational Objectives.

At a later stage of the course the students need to analyse an assignment title to establish research questions for intensive reading. At this stage Bloom’s Taxonomy is introduced. First – using examples linked to the topic of “air pollution” – the students are asked to consider the six levels developed by Bloom and his colleagues and to arrange the unsorted list into a hierarchy which they think ranks from highest to lowest. The sorted list is then presented and the students are asked to allocate previous learning experiences to levels in the taxonomy, e.g. comparing learning history in middle school to learning history in senior school. Later they discuss a critical incident scenario concerning a student applying what Ballard (1996) would call reproductive methods to a university task. Following this they are shown a website which analyses the requirements of assignment titles by relating cues in the question words to Bloom’s taxonomy: (http://www.coun.uvic.ca/learn/program/hndouts/bloom.html). The students are asked to analyse some assignment titles in the same way. These steps have again followed the wheel of reflection, abstraction, and experimentation based on their own experiences and those vicariously presented to them.
4.5.iii Teaching sequence: Reflective Learning

Throughout the course the students are asked to keep a learning log of their thoughts and feelings as the course develops. This is done as way of introducing them to learning portfolios, which are increasingly being used in UK HE and which may be a new activity for them. One culture module lesson is devoted to exploring what reflective learning means, and so to compare the objective and subjective styles of writing described in the introduction of this thesis. They are first asked to discuss in small groups various learning techniques previously used on the course and to comment if they liked them, if they felt they learnt anything from them, and if they felt they had become better at doing them: the affective, cognitive, and performative aspects. They are then given an introduction to the concept of reflective learning – via video clips and weblinks – and are given an authentic example of a student’s reflective essay from a management course. This leads to a comparison of the writing styles of this and an essay written in the objective style. The active experimentation which results – each student writing a reflective account of the course so far – provided qualitative data for this research as will be described in chapter 5.

Other topics covered in a similar way include autonomous learning, the metaphor of “standing on the shoulders of giants”, the concept of “scripts” in vocabulary development, the distinction of extensive and intensive reading, and the use of groups for project work (and hence social constructivism). The final sequence of activities are based around introducing the students to ethnography (Byram & Fleming, 1998), with an explanation that the EAP course had been developed using ethnographic methods, and supplying guidance on how they could continue their sojourn in UK HE as ethnographers studying – and seeking to understand – a culture new to them.

4.6 Chapter Summary

Needs Analysis alone produces only a description of language uses, and does not go beneath the surface to explain why texts take the form they do. Different approaches to learning require different types of statements with different surface features, and reproductive approaches, for example, have no need for citation as the knowledge is shared by all. Consequently students need to be shown reasons for changing their approaches to learning rather than just being given style guides.
The Needs Analysis Plus in this case involved interviewing students and academic staff, text analysis of Quality Assurance documents, and reviewing the underpinning educational theories. The international students reported large differences in the methods of education in the UK, and described a period of needing to adapt to these requirements. Staff who were interviewed referred directly to the theories of Vygotsky (1994), Kolb (1984), and Bloom et al (1956). The QAA document repeatedly uses the lexis from the theories of Bloom and Kolb: “evaluation”, “synthesis”, “reflective”, “critical”. Another underpinning theory of education referred to relates to social constructivism, i.e. that knowledge is discursive and is constantly open to change and refinement, rather than being a pre-existing product to be assimilated.

Intercultural training approaches, which combine cognitive and experiential processes, can be adapted for EAP courses by “training around the wheel”. Teaching sequences in this method follow a sequence of concrete experience, reflective observation, abstract conceptualisation, and active experimentation.
5.1 Introduction

I offer the following as a deliberately naïve starting point for considering research design: *Researchers seek to find out more about some aspect of the world.* In order to select a research design it is necessary to have a clear understanding of four components of this sentence. The clarifications concern:

*Researchers* – clarifying the role of the researcher, and the relationship of the researcher to the situation being researched. Is the researcher a neutral observer or an active participant? Does the researcher have a hypothesis to test, or are there expectations that theory will emerge from the findings?

*seek* – this verb relates to deliberate actions, the chosen *methods*, which requires clarification of selecting a possible *methodology* or research strategy, the ‘plan of action that links methods to outcomes’ (Creswell 2003, p.5). Different understandings may consider alternative strategies as lacking credibility.

*to find out more* – this relates to cognition, and demands clarifying what is believed to count as knowledge, in other words to examine *epistemology*, or research approach, the ‘general set of assumptions about the best way of inquiring into the nature of the world’ (Easterby-Smith et al 2002, p.31).

*aspects of the world* – this demands a clarification of *ontology*, or research philosophy, which refers to the ‘assumptions we make about the nature of reality’ (Easterby-Smith et al 2002, p.31). Within educational research this may demand asking whether we can apply an ontology arising from natural sciences to issues of the social sciences. Cohen and Manion (1994) pose this ontological question as ‘is social reality external to individuals – imposing itself on their consciousness from without – or is it the product of individual consciousness?’ (p. 6).
These four components are often described within frameworks provided by two paradigms of research - positivist and interpretative - sometimes seen as irreconcilable. Here, though, a justification for mixing the approaches will be presented as being the most suitable for this project.

This chapter will first discuss the choices that always need to be made in terms of research design, and then will apply these choices to this study. The principles of establishing the authenticity of findings will then be discussed. After this, I will describe and justify the specific data collection methods used in this study, including a description of how the issues of reliability and validity were addressed. The sampling methods which were used will also be described. The research will need to comply with the guidelines for ethical research set by University College Northampton – the research site – to ensure that students' interests are not put at risk, hence ethical considerations need to be built into the design of the project from the beginning, and these will also be discussed.

5.2 Choices in Research Design

The process of designing research will first be described using the analogy of a 'research process onion' (Saunders et al, 2003). The outer layer concerns the research philosophy adopted, the second layer is the research approach 'that flows from the research philosophy' (p.82). The next layer concerns research strategies, and the fourth layer is consideration of the appropriate time-horizons for the research. The fifth layer, concerning the specific data collection methods, will be addressed in a later section. This section will explain the choices which need to be made related to the first four layers, then I will propose an amendment to the analogy of the "research onion" before explaining the choices I took in designing this project.

5.2.i Research Philosophy

Saunders et al (2003) group research philosophies into three categories; positivism, interpretivism – both of which have already been introduced – and add a third category of realism. The fundamental assumption of positivists is that of an objective reality 'shorn of values [...] not dependent on the personal viewpoint of the knower' (Scott 2000, p.12). This position is usually linked to research in natural sciences, and is typified by obtaining experimental measurements by observers who remain
detached and uninvolved. In contrast interpretivism examines the subjective meanings which people make of situations, hence views people not as passive receivers but as active constructors of their reality (Scott 2000). Interpretivism is more associated with social science research, often relies on observations of natural settings rather than establishing experimental conditions, and accepts that the researcher can be a participant as well as an observer.

Some theorists claim that there are 'crucial epistemological differences between the two approaches' (Bryman 1988, p.50), and even the positivist claims of hard knowledge have been queried by those who describe this as story book science. Potter (1996) outlines several schools of thought that propose that the claims of science are themselves constructions of social groupings reluctant to abandon received wisdom and with interests to advance and defend. Kuhn's account (1962) describes periodic revolutions and shifts of scientific paradigms which occur only after the existing paradigm has become untenable after repeated threats, '[a]ny judgements are locked into the paradigm from which they are made' (Scott 2000, p.20). Popper (1963) is more defensive of pure scientific behaviour, which he illustrates with an account of a prediction of Einstein, which was later tested scientifically, meaning it could be refuted, in contrast with what he labels the pseudoscience of Marx and Freud. The behaviours to preserve a paradigm described by Kuhn are for Popper 'simply bad science' (Potter 1996, p.24): as 'reinterpreting the theory ad hoc in such a way that it escapes refutation [...] is always possible, but it rescues the theory from refutation only at the price of destroying, or at least lowering, its scientific status' (Popper 1963, p.37).

Realism – the third philosophical position described by Saunders et al (2003) – accepts that the data coming from observations must always be mediated through the prevailing worldviews of the observers. Because people discuss their experiences and come to joint constructions of reality this stance is linked to social-constructivism, identified in the previous chapter as one of the epistemological assumptions within UK HE. We do construct our own understandings, but use materials from beyond ourselves, including language. The realist research philosophy hence 'recognises the importance of understanding people's socially constructed interpretations and meanings, or subjective reality, within the context of seeking to understand broader
social forces, structures, or processes that influence and perhaps constrain, the nature of people's views and behaviour' (Saunders et al 2003, p.85).

5.2.ii Research Approach

For Saunders et al (2003) the deductive approach begins with a hypothesis which is subsequently tested, whilst the inductive approach begins with the collection of data from which theories emerge. Hence, as a broad generalisation, the deductive approach tends to relate to the positivist ontology, it often seeks quantitative data that can be analysed statistically and from which generalisable conclusions can be drawn. Inductive approaches — often employed in exploratory investigations — may use smaller samples and seek understanding of how these people view this situation, hence is usually interpretivist with no claims of generalisability. The data gathered are often qualitative rather than quantitative, consisting of text which attempts to supply insights into the interpretations of the participants.

5.2.iii Research Strategy

Saunders et al (2003) list experiments, surveys, case studies, grounded theory, ethnography, action research, cross-sectional and longitudinal studies as possible strategies, and distinguish between exploratory, descriptive and explanatory studies. Many of these terms have already been used to describe this study. Choices should reflect and tend to follow on from the philosophy and the approach chosen, but may also be affected by pragmatic considerations. Experiments, for example, are connected to the positivist paradigm and the theory-testing deductive approach, but they require the ability to allocate the participants into test and control groups randomly, and would demand separation of researcher and researched in order to maintain objectivity. This is not always possible, and similarly ethical considerations may rule out strategies which could provide useful data but which would, in some way or other, cause harm. Pragmatic and ethical considerations for this project will be discussed later in this chapter.

5.2.iv Time horizons

Here the choice is between cross-sectional methods — using data gathered at specific times from different groups of people — or the longitudinal approach, which follows one group of participants over time.
5.3 Applying the choices to this project

Before describing the choices taken in this project it is necessary to re-examine some of the contrasts implied in the above description of philosophies, approaches, and strategies, and to restate them not as contrasts but as complementarities. The introduction to this thesis described two objectives of the research project. The first was to examine more deeply the process of adaptation which international students follow to become familiar with and succeed in a new academic discourse community. The second objective was to discover if methods can be found to ease this adaptation. It would be neat, but simplistic, to describe this project sequentially as follows. Firstly - related to the first research objective – an exploratory period using inductive approaches and ethnographic methods to gather the students’ perceptions within the interpretivist paradigm and from these to generate a hypothesis concerning adaptation. Secondly - related to the second objective – an explanatory period using deductive approaches and experimental methods to gather objective data to test this hypothesis in the positivist paradigm. This neatness would be useful to clarify what is a complex project, but to sustain the distinctions could be to fall into a trap. Instead I suggest replacing the “research onion” analogy with the analogy of a double helix. The two strands are distinguishable but interconnected, the two objectives (exploratory and explanatory) are not sequential but simultaneous, deduction and induction feed and fuel each other, and a variety of methods – both quantitative and qualitative – are needed to supply data for the two objectives and for continual rather than stage-wise amendments to understanding.

Before describing the design of this research it is necessary to recall and pull together earlier threads mentioned in this thesis. Firstly, the view taken of students as agentive subjects must be reflected in all stages of the study. Secondly, to be explanatory rather than descriptive, it is necessary to relate the data gathered to theory and to generate hypotheses, but it is also necessary to accept that these will change during the study. Thirdly, it is necessary to recall constantly that I am involved with the students, I not only teach the participants on this particular course but also have a duty to support all students in the college regardless of whether they participated on the course or not.
For the research *philosophy*, one central hypothesis arising from the literature review is that there exist different cultures of teaching and learning, and hence students moving from one situation to another need to become familiar with the culture of learning in their new situation. This implies that knowledge is never unmediated, about a real world, but is always about ‘the world in some conceptual system’ (Sayer 1992, quoted in Scott 2000, p.13). From this it follows that the research paradigm requires a blend of seeking to understand how each student perceives the process of adaptation and of seeing that adaptation as socially and culturally influenced i.e. within the realist philosophy of broader social forces.

Concerning research *approach*, again the research study being discussed here is most suited to a mixed methods approach. For the second of the research objectives, the explanatory objective, it would seem that the five stages of the deductive approach described by Robson (1993) could be applied:

*Stage One: Deducing a hypothesis from a theory.*

The literature which informed this project suggested that entry to university in a foreign country involves learning new discourse practices related to what counts as knowledge and what constitutes learning. From this arose the hypothesis that overt exploration of these discourse practices could facilitate the adaptation of international students.

*Stage Two: Expressing the hypothesis in operational terms*

Attitude surveys can supply glimpses of attitudes which are revealed via eliciting opinions (Oppenheim 1992, p.177), so the students’ perception of their adaptation could be accessed by surveying their attitudes to aspects of living and studying in the UK at different stages.

*Stage Three: Testing the operational hypothesis*

The EAP course which is the core of the research proposal would allow, by pre-test post-test, the testing of the hypothesis. The null hypothesis would be that the intervention has no effect on adaptation.

*Stage Four: Examining the specific outcome, & Stage Five: Modifying the theory.*

The outcome could either be to confirm the null hypothesis meaning that the theory would need amending or rejecting, or alternatively the outcome could
be that there is a significant difference, pre-test post-test, which would lend support for the theory.

Despite the overall congruency of this research objective and the deductive approach, such a survey cannot be the only approach for the whole study, and for ethical and pragmatic reasons – which will be outlined below – it can at best be used in a quasi-experiment. The other research objective – to examine more deeply the process of adaptation which international students follow in order to become familiar with and succeed in a new academic discourse community – accepts that more investigation is required to understand the changes that the students experience, i.e. the understanding of the process of adaptation itself requires development. This objective is therefore exploratory, demanding access to the students’ perceptions of the process, and hence requires inductive approaches from which explanatory theory will emerge.

Concerning research strategy, several strategies have already been either implied or described which influence this project:

Action research; which relates to situations of change, and stems from a belief that those involved in a situation are best positioned to introduce change and assess its effectiveness (Creswell, 2003). In this case I am the leader, course designer, and a teacher of the EAP programme as well as a researcher. Saunders et al (2003) state that action research should have ‘implications beyond the immediate project’ (p.94). In this case, although the study is focussed on one institution with comparatively few international students, there are – according to a British Council briefing in Beijing October 2004 – around 50,000 students from China alone studying in Britain. It is therefore possible that theory arising from this research may be transferred to other situations.

The ethogenic psychological framework; described by Cohen and Manion (2000) requires researching with ‘a view of the human being as a person, that is a plan-making, self-monitoring agent, aware of goals and deliberately considering the best ways to achieve them’ (p.293). As a result the strategy chosen should reflect this view, and methods of using narratives will be used, to access the students emerging biographies.
Ethnographic approaches were used, as described in the previous chapter, for researching the design of the EAP course. Hence, to maintain integrity between the different stages of the study, it is desirable for the subsequent research also to use ethnographic strategies, to understand the process of adaptation from the students' own perspective as they develop their understanding of this culture. Here the two paradigms can be mixed, as an attitude survey — although a quantitative strategy — can according to Oppenheim (1992) give access to participants' subjective feelings, so can be used along with several text-based methods, to build up an understanding of the process of adaptation seen through the students' eyes.

Therefore in later sections (see section 5.5. p79, and 5.7. p87) both quantitative and qualitative methods will be described.

Concerning time horizons, the students who participated on the course were followed longitudinally, with data gathered at the beginning and end of the EAP course and in follow-up measurements. These were compared with cross-sectional data gathered from other groups of students: those still in China considering coming to study in the UK, and others who came to the UK but did not attend the EAP course. For the quantitative survey there were, however, pragmatic reasons why the pure experimental conditions which positivism would demand could not be created. Firstly the allocation of students into groups — those who attended the course and those who did not — was not random but connected to the institution's matriculation requirements. Secondly it is not possible for me, as a practitioner-researcher, to take an objective, exterior stance to the research because I am involved on a daily basis with the students. The design for using the survey therefore conforms more to the pattern of a quasi-experiment (Cohen & Manion, 1994), and a schema of the research design is given in figure 1.
The dashed lines indicate that the allocation into groups was not random, but instead used existing groups. The baseline group were a group of students surveyed in China who were considering coming to study in UK HE. The experimental group were the students who attended the EAP course. The control group were students with a similar profile who did not attend the EAP course. On refers to a use of the quantitative survey: in February 2004 for the baseline group, in August/September/December 2004 for the experimental group (at the beginning and end of the four week EAP course and then two months into their degrees), and in September/December 2004 for the control group who were surveyed at the beginning of their degree courses and again after two months. Tn refers to a use of the three qualitative data collection texts which are described later.

5.4 Authenticity, reliability, validity, triangulation

For quantitative survey instruments the issues of reliability and validity are of prime importance (Bryman 1988). Reliability, briefly, refers to consistency, for example whether or not a method of research will give the same result if used again with the same sample, the “test-retest” procedure, or if two researchers looking at the same situation will record the same observations: ‘It provides a degree of confidence that replicating the process would produce similar or identical results’ (Bush 2002, p.60). It is to ensure such similarity that methods of obtaining quantitative data are usually highly structured. Validity refers to whether the method does indeed measure what it is designed to measure. Reliability and validity of the instrument designed for this project will be discussed in the next section.
Cohen and Manion (1994) refer to knowledge claims within the interpretative paradigm as ‘soft’ knowledge, meaning knowledge which is personal and subjective, and which varies between individuals. In contrast to the nomothetic claims of positivism this is ‘an ideographic approach [which] locates its findings in specific time-periods and locales’ (Bryman 1988, p.100). Hence the issues of authenticity are also different, a highly structured interview would prevent the individual supplying their distinct viewpoint, which is the purpose of the research (Bush 2002). There are, though, risks of individual viewpoints being over-generalised, which raises the ethical need for the researcher to ensure that conclusions drawn are indeed justifiable. Other constructs for discussing authenticity of qualitative research have been suggested to replace reliability and validity, such as ‘trustworthiness’ (Bush 2002, pp.64-65). Triangulation, a metaphor taken from surveying, refers to using different methods of investigation to examine a situation from different perspectives, and this is recommended as a means of increasing claims of authenticity in such situations where reliability and validity are inapplicable (Cohen & Manion 1994). This amounts to cross-checking, using a range of sources, and so a variety of qualitative methods of data collection have been devised for this study.

5.5 Quantitative Data Collection Methods

Over the course of this project I designed an attitude survey to elicit students’ perception of the changes they were undergoing. The questionnaire was designed, tested, and amended over two years, and that process is outlined here. The original version was written very quickly, and when I analysed the responses from the first sample of students I found it had no overall architecture to supply unity or logic. I realised that I needed to think much more about what an “attitude” is, and also to base all stages of the study on a theory of learning which involves change.

Oppenheim (1992) presents a mentalist tree model: at the trunk is “personality”, above that the branches of “values”, which themselves branch out again to “attitudes”, which reveal themselves via the leaves of “opinions” (p.177). Attitude surveys seek to supply glimpses of the attitudes by eliciting respondents’ opinions, and for Oppenheim an attitude is an “abstraction” from several related items. Concerning a theory of learning, the paper by Lantolf (1999) referred to earlier (see section 2.2.
used Vygotskian psychology to suggest that concepts are culturally based organisational patterns which the growing child takes over and internalises by engaging in dialogue. Hence subjective meanings are socially negotiated, and ‘are not simply imprinted on individuals but are formed through interaction with others’ (Creswell 2003, p.8). A mechanism for this link between social and individual is suggested by Kelly’s *Personal Construct Psychology* (1963). He suggests the term “constructs” for the tentative templates that we each create as organisations of the events of the world. These are historical in that we abstract from past experience when we construe them, and are projective in that they are used to anticipate events and behaviour. Constructs are both individual (Kelly’s *Individuality Corollary*) and cultural (Kelly’s *Commonality Corollary*) and – crucially if an acculturation process is to have any chance of success – they are not fixed. This mirrors the balance already presented from Atkinson (1999) *(see section 2.4. pi9): All humans are individuals yet Individuality is also cultural.* Kelly uses the analogy of ‘man the scientist,’ whose behaviours can be viewed as on-going tests to confirm or modify his constructs (1963, p.12). Also important is his assertion that constructs occur at “somatic” levels, including emotional and behavioural levels – using this term deliberately to contrast with strictly cognitive interpretations (Kenny, 1984). Similarly intercultural training techniques – on which the EAP course is in part based – can have goals which are described as cognitive, behavioural, and affectual (Landis & Bhagat 1996), and this conceptualization was echoed by Oppenheim’s description (1992) of attitudes as being ‘reinforced by beliefs (the cognitive component) and often attract strong feelings (the emotional component) which may lead to particular behavioural intents (the action tendency)” *(p.175).*

Combining these theories offers the possibility of integrating the stages of action research with themes which are based in theory, incorporated into the intervention, and then subsequently identified in the survey used for evaluation.

**Theory**  
Cognitive, emotional, behavioural levels of constructs: (Kelly, 1963).

**Intervention**  
Cognitive, behavioural, affectual goals of intercultural training: (Landis & Bhagat, 1996).

**Survey**  
Cognitive and emotional components, and action tendency of attitudes: (Oppenheim, 1992).
I was hence able to conceptualize the study as investigating a matrix having in one dimension three levels of competence: linguistic competence, social competence, and academic discourse competence – integrating the research of Jin and Cortazzi (1993) and Hall (1999) – and in the other dimension the three aspects related to these constructs/attitudes: which I have labelled cognitive, performative, and affective. The resulting nine cells of the matrix in figure 2 were then used to devise attitude statements for the second phase of development of the quantitative survey.

<table>
<thead>
<tr>
<th>Cognitive aspect</th>
<th>Performative aspect</th>
<th>Affective aspect</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Linguistic competence</strong></td>
<td><em>E.g. I have a good knowledge of English.</em></td>
<td><em>E.g. I am able to express my ideas clearly in English.</em></td>
</tr>
<tr>
<td><strong>Social competence</strong></td>
<td><em>E.g. I know a lot about daily life in England.</em></td>
<td><em>E.g. I will be able to do things like shopping without difficulty.</em></td>
</tr>
<tr>
<td><strong>Academic competence</strong></td>
<td><em>E.g. I have a clear idea about the methods of education in England.</em></td>
<td><em>E.g. I will be able to finish my assignments easily.</em></td>
</tr>
</tbody>
</table>

Figure 2: Conceptual matrix of the research project.

In this second phase of developing the questionnaire several other improvements were made. I used a method of back translation (Birbili, 2000) with the original English items being independently translated by two Chinese translators, who then met to compare, to discuss nuances, and agree. This was followed by a third translator making the back translation from Chinese to English, and then meeting with me to compare the original with this result. Successive versions of the questionnaire were tested with students both in the UK and in trips to China.

Oppenheim (1992) suggests that the item pool in a questionnaire should be balanced with ‘roughly equal proportions of positive and negative items’ (1992, p.181) and this is the approach I had first used. When piloting the survey however, I observed students often hesitating and checking back to the Likert scale, and I realized there may sometimes be a conflict between the meanings generated at item level using the lexico-grammatical content of the individual statement, and a wider overall frame of meaning which readers invoke to interpret complete texts. This parallels the
distinction often made in language studies between the sentence-level concern of grammar and the text-level concern of discourse analysis (McCarthy 1991). In this case I suspected a conflict between the instructions, (agree/disagree with the grammatical meaning of this statement regardless of whether it implies a positive or a negative attitude), and an evolving text-level meaning frame of the reader (where, for example, 5 may come consistently to indicate a positive attitude.) I realised that, taken together, a stimulus containing a negative statement and a requirement to employ a negative response to indicate a positive attitude can be confusing.

I decided that the paramount requirement was for me to have certainty on this point, for if I was unsure of the value of the results I would not be able to use them to explain my research to others. I therefore decided to use statements which are consistently positive in attitude and where the higher the response the more positive the attitude. The potential disadvantage of this choice is that the questionnaire now may have an in-built bias to the positive, but it should be remembered that this bias is consistent throughout all the samples gathered. There is therefore a trade-off between reliability and validity. There are three consequences of having made this decision;

1. It will be necessary to be cautious of any absolute interpretations of any single sample. To claim for example that, “the students in this sample have positive attitudes to using English in their daily lives”, must be qualified by referring to the positive bias of the data collecting instrument.

2. Comparisons between samples, however, will be possible, as the two measurements will have been made with the same instrument.

3. I will have greater confidence in the resulting data, as I will not need to double-guess whether there is a conflict between different levels of meaning.

To improve reliability Oppenheim describes the process of “item analysis” to refine the item pool and purify the scale, by testing and retaining the items with the highest correlation coefficients. To further improve the questionnaire I designed an item pool of six statements for each of the nine cells of the matrix (54 items). I asked three English teaching colleagues to allocate the statements into competences (linguistic, social, and academic) and aspects, (cognitive, peformative, affective) and subsequently amended those statements where my own allocations did not match those of my colleagues. These items were tested with 43 students from China.
currently studying in England and an item analysis was carried out using alpha coefficients to reduce the number of items to be used in the amended questionnaire to 36 (nine cells of four items each). The eventual alpha coefficients for the six major components were all in excess of (.7), and for the nine constituent cells in excess of (.6). The final instrument therefore consisted of 36 attitude statements. There are also three questions to provide grouping variables related to gender, intended course of study, and location/length of stay in the UK. The introduction to the questionnaire clearly explains, in Chinese and English, the purpose of the research, and all respondents were told that they were free to participate or not. The finalised version is in Appendix 1.

The construct validity of the questionnaire was tested using factor analysis of the responses of 112 students sampled in China; the baseline group in figure 1 on page 78. The initial factors were extracted using principal components analysis, the rotation method used was Varimax with Kaiser normalization, retaining those Eigenvalues of 1 or greater, and absolute values of less than 0.4 were suppressed. The Rotated Component Matrix is in Appendix 2. This produced nine components, six of which were sufficiently congruent with the envisaged cells of the matrix:

Component 1: This component includes all of the items in the cognitive/linguistic cell, two of the items from the performative/linguistic cell, and one outlying item from the performative/academic cell. This component is clearly centred around language, it includes both Cognitive and Performative aspects, and distinguishes these aspects from Affective aspects.

Component 2: This component includes all of the items in the cognitive/social cell, as well as two from two other cells. The component remains heavily centred on Cognitive aspects, in particular knowledge of the social domain where the three highest loadings are located.

Component 3: This component fits less well with the initial hypothesis, however it is centred on the performative/social cell, and where it spills over to other competences and aspects the loadings are lower.

Component 4: This component includes three of the four items in the affective/social cell, and one other which is still in the Affective aspect.

Component 5: This component clearly relates to Academic competence, yet does not distinguish between the different aspects of this.
Component 7: This component includes three of the four items in the affective/linguistic cell.

The three remaining components, 6, 8, 9 contain scattered items.

These factor analysis findings, however, cannot be described as robust, and in future iterations a scree test will be used to check the findings. For this particular intervention I concluded that the cells of the matrix were useful as initial descriptors, but also recognised the need to be able - after seeing how students rated each component - to dissolve the cell boundaries, so that the participants' attitudes can be seen with the understanding supplied by this idealisation but not restricted by it. The matrix should be thought of as a representation of attitudes that are not discrete compartments, rather they are centred in certain intersections of Competences and Aspects but inevitably spread out from these centres. The components produced by the factor analysis do not seem to refute the initial hypothesis. If viewed horizontally the components respect the proposed distinction of Linguistic, Social and Academic competences, and there is also separation among the Affective, Performative, and Cognitive aspects (although for language the Cognitive and Performative aspects merge.) I therefore felt sufficiently confident to continue using the survey for the continuation of the research, while recognising that the questionnaire – as with all aspects of the study – will become more refined and will be adapted with further modifications in future iterations.

The methods of analysis for the quantitative data were as follows. For each sample $O_1$-$O_6$ (see figure 1 page 78) the number of responses, frequency counts for respondents grouped by gender, intended courses of study, and amount of time already spent in the UK were noted, and the Mean and Standard Deviation of the six major components and the nine constituent cells were calculated. To compare most pairs of samples ($O_1$ and $O_2$, $O_2$ and $O_3$, $O_4$, $O_5$ and $O_6$) the t-test for independent groups was used. The null hypothesis was that there would be no difference between the two groups for each of the six major components and the nine constituent cells. For the samples taken before and after the EAP course ($O_2$ and $O_3$) the t-test for paired samples was used. The null hypothesis was that the intervention (the experimental EAP course) had had no effect in distinguishing the two groups.
5.6 Sampling Methods

Initially I followed the suggestion of Gorard (2001) and imagined an ideal thought experiment which could have been used if there had been no constraints, to 'think the unthinkable by imagining what a true experiment would be like for our area of investigation' (p.143). This ideal was subsequently amended to recognise the real-world constraints, both pragmatic and ethical. The ideal experiment — thinking the unthinkable — would firstly use the questionnaire to collect background information from students in China who are considering coming to study in the UK. This would be a descriptive background sample, 'not designed to “explain” anything' (Oppenheim 1992, p.12), its aim would be to establish the context or setting of participants at the beginning of the process being investigated. For this background sample I would ideally establish a sampling frame of all Chinese students intending to come to study in the UK, and to collect a random sample of at least 100 responses from these.

For the later samples I would ideally take a cohort of Chinese students arriving in the UK and randomly allocate them into two groups, to create probability samples. These groups would need a minimum size of 30 participants, which is often thought of as the minimum size for using statistical analysis (Cohen & Manion, 1994). One group would receive the experimental one-month course and the other a course consisting of Academic English and Study Skills — but without the overt acculturation elements — which is the format of most existing EAP courses. The intervention (independent variable) hence would be the acculturation element of the experimental course. All other course components (duration, group size, etc.) would be kept constant. The groups would be kept apart, both during the course and in the subsequent three months, and the students would not be allowed any individual tutorial support during this time to keep the experimental conditions pure.

The schedule would be to use repeat tests at three stages, before and immediately after the interventions, and three months later at the end of their first term of degree studies. This would conform to a true experimental design, of the type 'pre-test-post-test control group design' (Cohen & Manion 1994, p.167). The null hypothesis between each pair of tests would be that the intervention had no effect in distinguishing the groups. The null hypotheses longitudinally would be that the courses generate no change within each group (pre-test/post-test, and during the first term of study.)
It is important not simply to compare the ideal and actual experiments in a negative way, to think only of what Gorard (2001) calls the "slippage" between the ideal and the actual' (p.12). The "thought experiment" described above is just that, whereas the real research takes place in a context of constraints. A sampling frame of "all the students in China who are considering coming to study in the UK" is not realistic, to withhold tutorial support for students needing guidance simply to keep experimental conditions pure would not be ethical. For Gorard the pure experiment is the 'gold standard' (2001, p.133), and he is rather critical of what he labels 'so-called "action research"' (p.148). As a practitioner I obviously see things differently, and this project – for pragmatic, ethical, and epistemological reasons – cannot satisfy the gold standard experimental requirements. The actual research uses non-probability samples, which Gorard suggests should be used only for pilot studies rather than to collect 'usable data' (p.25). Also, this research project arises from a concern for the students' well-being, and so my relationship with the course and the students is one of involvement, not distance. Hence research of this kind can never claim the detached objectivity which is as much part of the experimental model as statistical purity.

During the period of the project I frequently attended recruitment fairs in various cities in China which attract large numbers of students who are considering coming to the UK, and I had used these as opportunities to pilot the survey questionnaire through the various stages of its development described earlier. In February 2004 I used one of these visits to gather the first sample of 112 students ($O_1$, the baseline group in figure 1 on page 78). This was a convenience sample (Cohen & Manion 1994), the respondents being invited from amongst the students who came to the booth of my college and enquired about courses. As a setting for gathering a convenience sample this may well be a good one, but nevertheless it is not random and therefore my findings are not generalisable.

In the later stages of the research the allocation of students into experimental and non-intervention groups in the trial resulted not from random selection but from the entry process of the college. Attending the pre-sessional EAP course can be a condition of acceptance for students who have not quite achieved the required IELTS score for their degree course, while other students who satisfied the entry conditions but who
have not previously studied in the UK are invited to attend, but this is not a condition of acceptance. Some may join the course with instrumental motivations, for others the motivation may be integrative as they wish to understand more about British college life. Those who attend need to pay for the course, so some students may not be able, or may choose not to attend. All of the 19 Chinese students who attended the course in summer 2004 were asked to participate in the research and all accepted. What are described as samples 2 and 3 (in figure 1 on page 78) are therefore the whole population of participants on the course. For the group of non-attendees, sample 4, students of a similar profile to the group who did attend the course were invited to complete the survey, so this can be thought of as a quota sample (Saunders et al, 2003). Samples 5 and 6 were gathered by sending the questionnaire as an email attachment to the students in sample 3 (the course attendees) and sample 4 (the non-attendees) at the end of their first term of studies.

5.7 Qualitative Data Collection Methods
5.7.1 Culture Shock Accounts

The concept of culture shock has been introduced earlier in this thesis (see section 3.4, p46), and it will be examined again later when discussing the findings of this project (see section 8.5, p138). During the first session of the EAP course the participants had explored the relationship of culture to components of everyday life which are normally taken for granted. They had discussed different definitions of culture, exchanged their expectations and observations of English culture, and had looked at topics such as non-verbal communication, varying degrees of formality, and stereotyping. At the end of this session the students were directed to the website of an American University and were asked to read the advice given to international students concerning culture shock (Guanipa, 1998), and asked to write a reflective account of their own experience of adaptation to the UK. These texts were initially submitted as email attachments to the course tutor, and the students were each sent a reply which a) thanked them, b) responded in some way to the points made, and c) offered suggestions for improving them as acceptable English texts. The students gave informed consent for these texts to be used and quoted in this study. These texts are $T_1$ in figure 1 on page 78, and extracts from the data will be presented in chapter 7 and discussed in chapter 8.
Firstly the texts were read repeatedly to identify recurrent themes (Watling, 2002) which could be grouped to identify the students’ major concerns (concern should not be interpreted as always negative). Specialist software was not used. Although several categories were fairly clear – when students described their ability in “communication” for example – at other times categorisation was less distinct. One example, is a mention of learning how to cook a Victoria sponge best placed in the category of practical arrangements (which would clearly be the case with learning how to cook potatoes), or should it alternatively be placed in the category of traditional factors of English life? Secondly a common overall narrative structuring of many of the texts was identified (Cortazzi, 2002) and analysed to glimpse how the students’ current situation was being integrated into each individual’s biography. Thirdly these texts were analysed within the framework suggested by the U-curve theory of adaptation described and dismissed by Ward (2004) as reported earlier. Ward’s own analysis will be discussed later using these findings (see section 8.5. p138).

5.7.ii Reflective Accounts
The second qualitative method, $T_2$ in figure 1 on page 78, relates to a piece of reflective writing produced by the students at the end of the EAP course incorporating diary entries they had been asked to keep in a portfolio during the course (Krishnan & Hoon, 2002). The use of diaries is well established in educational research (Morrison & Galloway, 1996). Over several weeks the texts were read several times and analysed using the same conceptual matrix which informed the quantitative attitude survey described above (see figure 2 page 81) in order to enable the two methodologies to be triangulated by using different methods of investigation to examine a situation from different perspectives (Bush, 2002). This piece of writing focussed specifically on academic competences – so complements the culture shock accounts ($T_1$) which focussed on social and linguistic competences – and sections of the accounts were colour-coded to identify passages relating to the students’ feelings about different aspects of their academic adaptation and for any evaluations of the course itself. Again the students gave informed consent for these texts to be used and quoted in this research project.

5.7.iii End of Term Interviews
The third qualitative method consists of interviews recorded at the end of the students' first term of degree course in December 2004. The interviews were tape-recorded, with the participants' informed consent, and the students were clearly told that they had the right to stop the interview at any stage. Each interview consisted of two halves: in the first half an interactive repertory grid site on the World Wide Web - WebGrid III - hosted by the University of Calgary at http://tiger.cpsc.ucalgary.ca:1500/WebGrid/ was used. Repertory grids are a method based on Kelly's Personal Construct Psychology (Kelly, 1963) and there are several ways in which his model is congruent with the research design. Pope and Keen (1981) suggest this is 'a means of entering the phenomenological world of the individual' (p.37), and argue that Kelly's position accords with the philosophy of Popper as 'he sees science and knowledge as progressing through as series of “conjectures and refutations”' (p.30). It could similarly be argued that this description of human behaviour also matches the action research approach, and so this focus on change – and the participants' perception of change – makes this technique relevant to this particular research setting, the paradigm chosen, and the research objectives. The grids produced are not, however, being analysed in this study, so detailed description of the method is not being supplied. The second half of the interviews were discussions based on each student's grid, and so resembled a loosely structured interview schedule, and the students were asked about the cognitive, performative, and affective aspects of their adaptation to the new academic situation. The students' comments in the second half of these interviews – which were conducted with both EAP course participants and students who did not attend the course – form the data $T_3$ in figure 1.

### 5.8 Ethical Considerations

There are several ethical considerations provoked by this study. Firstly, concerning the overall intention of the study, the aim is to develop an intervention which will benefit future cohorts of international students, and hence is ethically beneficial (Creswell, 2003).

Secondly, concerning the participants, all stages of research had to comply with the guidelines set by the research site to ensure that students' interests were not put at risk, and details of the project were sent to the institution's ethical research
committee. All students participating in any way were asked to complete informed consent forms, which clearly outlined the research intentions (Creswell, 2003), the questionnaire survey clearly stated – in Chinese and English – the purpose of gathering the data, students were reminded that they were free to participate or not as they chose, and students were reminded that they were free to withdraw from participation.

Thirdly, concerning non-participants, ethical considerations ruled out other possible research methods, for example to observe international students in seminars alongside domestic students could only be effective if fly-on-the-wall techniques, involving some form of deception, were adopted (Creswell, 2003). Above all the interests of non-participant students were respected, for example it was essential to give them equal access to any language support needed as their degree courses proceeded: my role as action-researcher/ reflective-practitioner must fit in with my more general duties and obligations to all non-native speaking students in the college.

Finally, gathering qualitative data always risks students reporting what they feel the researchers wants to hear, simply because they feel involved in the project. This is one reason why the "rich and deep" observations were triangulated by using a variety of techniques and informants. Similarly there were ethical issues relating to my being a stakeholder, a participant researcher, therefore in order to face scrutiny it was necessary to leave a clear "audit trail" to describe how all conclusions were drawn.

5.9 Chapter Summary

This chapter has shown the complexity of a study lasting several years and involving several iterations. It has shown that ethical and pragmatic considerations have constrained the research possibilities but that, by reflecting on experience, a study can be designed which will produce data to both generate and test hypotheses of adaptation. The analogy of the research double helix is a suitable figure to supply order to a seemingly messy reality. The following chapters will describe the findings of the instruments described here, and should be read with constant reference to the research schema in figure 1 in this chapter.
CHAPTER 6 Findings of the Quantitative Survey

6.1 Introduction

A mixed-methods approach was adopted for this study, combining qualitative and quantitative techniques in methodological triangulation (Cohen & Manion 1994). Chapter 7 will present the qualitative findings of this study, but evidence of that kind needs to be more than 'a rhetorical basis for retaining existing prejudices' (Gorard 2001, p.5) which is why the mixed-methods approach was used. This chapter presents the findings of the questionnaire survey – the design of which was described in the previous chapter – which was used to gather longitudinal and cross-sectional quantitative evidence concerning students' attitudes to living and studying in the UK, in order to complement the qualitative data and to check against using those data to confirm prejudices. Firstly the descriptive statistics of the six samples obtained with the survey will be presented, employing the research design described in the previous chapter (see figure 1 on page 78) and the sampling methods described in section 5.6. (see page 84). Then the findings of comparisons of the different samples using the analytical methods described in section 5.5 will be given.

6.2 Descriptive Statistics

Sample One

The purpose of the first sample (O₁ in figure 1 on page 78), taken with students still in China, was to glimpse a background against which any changes which may occur when students are in England may be compared cross-sectionally, as it is important to see acculturation as a process which begins before the students arrive in their host country. Descriptive statistics for this sample are given in table 1.

<table>
<thead>
<tr>
<th>Grouping variable</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>58</td>
<td>51.8</td>
</tr>
<tr>
<td>Female</td>
<td>53</td>
<td>47.3</td>
</tr>
<tr>
<td>Intended Course</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Foundation Programme</td>
<td>5</td>
<td>4.5</td>
</tr>
<tr>
<td>Undergraduate</td>
<td>22</td>
<td>19.6</td>
</tr>
<tr>
<td>Postgraduate</td>
<td>84</td>
<td>75</td>
</tr>
</tbody>
</table>

In the previous chapter I described the study as investigating a matrix of three forms of competence: linguistic competence, social competence, and academic competence.
viewed from three aspects: cognitive, performative, and affective (see figure 2 on page 81). The questionnaire contained 36 attitude statements, four relating to each of the nine cells of the matrix, and the use of alpha coefficients and factor analysis in the development of these statements was described (see section 5.5, p82). The number of responses from the first sample – 112 students in China considering coming to study in the UK – as well as the mean and the standard deviation of the six major components and the nine constituent cells of the research matrix are given in table 2.

**Table 2: Descriptive Statistics of Sample One**

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Cognitive Aspect</th>
<th>Performative Aspect</th>
<th>Affective Aspect</th>
</tr>
</thead>
<tbody>
<tr>
<td>N = 106</td>
<td>Mean = 3.54</td>
<td>Mean = 3.83</td>
<td>Mean = 4.32</td>
</tr>
<tr>
<td>Std. Deviation = .492</td>
<td></td>
<td>Std. Deviation = .474</td>
<td>Std. Deviation = .468</td>
</tr>
<tr>
<td><strong>Linguistic Competence</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N = 109</td>
<td>Mean = 3.56</td>
<td>Mean = 3.59</td>
<td>Mean = 4.29</td>
</tr>
<tr>
<td>Std. Deviation = .581</td>
<td></td>
<td>Std. Deviation = .563</td>
<td>Std. Deviation = .568</td>
</tr>
<tr>
<td><strong>Social Competence</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N = 110</td>
<td>Mean = 3.11</td>
<td>Mean = 3.82</td>
<td>Mean = 4.31</td>
</tr>
<tr>
<td>Std. Deviation = .673</td>
<td></td>
<td>Std. Deviation = .588</td>
<td>Std. Deviation = .570</td>
</tr>
<tr>
<td><strong>Academic Competence</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N = 110</td>
<td>Mean = 3.94</td>
<td>Mean = 4.07</td>
<td>Mean = 4.35</td>
</tr>
<tr>
<td>Std. Deviation = .536</td>
<td></td>
<td>Std. Deviation = .595</td>
<td>Std. Deviation = .527</td>
</tr>
</tbody>
</table>

**Sample Two**

Sample two (O₂ in figure 1 on page 78), consisted of 19 students from the People’s Republic of China attending the one-month experimental EAP course held over four weeks in August/September 2004. Because the number of course participants was so small no more detailed grouping variables than gender, intended course of study, and length of time in the UK were collected, and indeed these subgroups eventually were not used in the analysis; see Gorard (2001, p.15) for a discussion concerning subgroups of samples. This sample was taken on the first day of the course. The students had been in England for varying amounts of time, for example attending English language courses in order to achieve the level required for matriculation. Descriptive statistics are given in table 3.
Table 3: Frequency Counts of Sample Two Respondents (n=19) by Gender, Intended Course of Study, and Amount of Time Spent in the UK.

<table>
<thead>
<tr>
<th>Grouping variable</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>5</td>
<td>26.3</td>
</tr>
<tr>
<td>Female</td>
<td>13</td>
<td>68.4</td>
</tr>
<tr>
<td>missing</td>
<td>1</td>
<td>5.3</td>
</tr>
<tr>
<td>Intended Course</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Undergraduate</td>
<td>4</td>
<td>21.1</td>
</tr>
<tr>
<td>Postgraduate</td>
<td>14</td>
<td>73.7</td>
</tr>
<tr>
<td>missing</td>
<td>1</td>
<td>5.3</td>
</tr>
<tr>
<td>Amount of time in UK</td>
<td></td>
<td></td>
</tr>
<tr>
<td>UK&lt; 1 month</td>
<td>3</td>
<td>15.8</td>
</tr>
<tr>
<td>UK&gt;1month &lt; 3 months</td>
<td>2</td>
<td>10.5</td>
</tr>
<tr>
<td>UK&gt;3months &lt; 6 months</td>
<td>2</td>
<td>10.5</td>
</tr>
<tr>
<td>UK&gt;6months &lt; 1 year</td>
<td>8</td>
<td>42.1</td>
</tr>
<tr>
<td>UK&gt; 1year</td>
<td>3</td>
<td>15.8</td>
</tr>
<tr>
<td>missing</td>
<td>1</td>
<td>5.3</td>
</tr>
</tbody>
</table>

The number of responses, the mean, and the standard deviation of the six major components and the nine constituent cells are given in table 4.

Table 4: Descriptive Statistics of Sample Two

<table>
<thead>
<tr>
<th>Component</th>
<th>Cognitive Aspect (N =17)</th>
<th>Performative Aspect (N =17)</th>
<th>Affective Aspect (N =18)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>3.40</td>
<td>3.70</td>
<td>3.97</td>
</tr>
<tr>
<td>Std. Deviation</td>
<td>.535</td>
<td>.573</td>
<td>.417</td>
</tr>
<tr>
<td>Linguistic Competence</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(N =17)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mean</td>
<td>3.18</td>
<td>3.26</td>
<td>3.92</td>
</tr>
<tr>
<td>Std. Deviation</td>
<td>.582</td>
<td>.676</td>
<td>.629</td>
</tr>
<tr>
<td>Social Competence</td>
<td>(N =18)</td>
<td>(N =17)</td>
<td>(N =19)</td>
</tr>
<tr>
<td>(N =18)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mean</td>
<td>3.22</td>
<td>3.71</td>
<td>3.89</td>
</tr>
<tr>
<td>Std. Deviation</td>
<td>.603</td>
<td>.636</td>
<td>.595</td>
</tr>
<tr>
<td>Academic Competence</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(N =18)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mean</td>
<td>3.88</td>
<td>4.17</td>
<td>4.15</td>
</tr>
<tr>
<td>Std. Deviation</td>
<td>.452</td>
<td>.624</td>
<td>.447</td>
</tr>
</tbody>
</table>

Sample Three

Sample three (O3 in figure 1 on page 78), consisted of the same students as sample 2, and the data were gathered at the end of the EAP course. The number of responses, the mean, and the standard deviation of the six major components and the nine constituent cells are given in table 5.
Table 5: Descriptive Statistics of Sample Three

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Sample Size</th>
<th>Mean</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Cognitive Aspect</strong></td>
<td>(N = 19)</td>
<td>3.72</td>
<td>.464</td>
</tr>
<tr>
<td><strong>Performative Aspect</strong></td>
<td>(N = 19)</td>
<td>3.84</td>
<td>.573</td>
</tr>
<tr>
<td><strong>Affective Aspect</strong></td>
<td>(N = 18)</td>
<td>4.26</td>
<td>.531</td>
</tr>
<tr>
<td><strong>Social Competence</strong></td>
<td>(N = 19)</td>
<td>3.78</td>
<td>.521</td>
</tr>
<tr>
<td><strong>Academic Competence</strong></td>
<td>(N = 19)</td>
<td>4.36</td>
<td>.415</td>
</tr>
<tr>
<td><strong>Linguistic Competence</strong></td>
<td>(N = 18)</td>
<td>3.68</td>
<td>.596</td>
</tr>
<tr>
<td><strong>Sample Four</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Sample Four

Sample four (O4 in figure 1 on page 78), consisted of 19 other students from the People’s Republic of China, but who did not attend the experimental EAP course before beginning their degree courses. This sample was taken during the students’ first week at the college. As with sample 2 they had been in England for varying amounts of time. Frequency counts for respondents grouped by gender, intended courses of study, and amount of time spent in the UK are given in table 6.

Table 6: Frequency Counts of Sample Four Respondents (n=19) by Gender and Intended Course of Study, and Amount of Time Spent in the UK.

<table>
<thead>
<tr>
<th>Grouping variable</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gender</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>4</td>
<td>21.1</td>
</tr>
<tr>
<td>Female</td>
<td>15</td>
<td>78.9</td>
</tr>
<tr>
<td><strong>Intended Course</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Undergraduate</td>
<td>4</td>
<td>21.1</td>
</tr>
<tr>
<td>Postgraduate</td>
<td>15</td>
<td>78.9</td>
</tr>
<tr>
<td><strong>Amount of time in UK</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>UK&lt; 1 month</td>
<td>9</td>
<td>47.4</td>
</tr>
<tr>
<td>UK&gt;1 month &lt; 3 months</td>
<td>1</td>
<td>5.3</td>
</tr>
<tr>
<td>UK&gt;3months &lt; 6 months</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>UK&gt; 6 months &lt; 1 year</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>UK&gt; 1 year</td>
<td>9</td>
<td>47.4</td>
</tr>
<tr>
<td>missing</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The number of responses, the mean, and the standard deviation of the six major components and the nine constituent cells are given in Table 7.

**Table 7: Descriptive Statistics of Sample Four**

<table>
<thead>
<tr>
<th>Cognitive Aspect</th>
<th>Performative Aspect</th>
<th>Affective Aspect</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Linguistic Competence</strong></td>
<td><strong>Performative Aspect</strong></td>
<td><strong>Affective Aspect</strong></td>
</tr>
<tr>
<td>((N = 19)) Mean = 3.44</td>
<td>((N = 18)) Mean = 3.73</td>
<td>((N = 19)) Mean = 4.12</td>
</tr>
<tr>
<td>Std. Deviation = .595</td>
<td>Std. Deviation = .554</td>
<td>Std. Deviation = .537</td>
</tr>
<tr>
<td><strong>Social Competence</strong></td>
<td><strong>Social Competence</strong></td>
<td><strong>Social Competence</strong></td>
</tr>
<tr>
<td>((N = 19)) Mean = 3.53</td>
<td>((N = 19)) Mean = 3.62</td>
<td>((N = 19)) Mean = 3.62</td>
</tr>
<tr>
<td>Std. Deviation = .517</td>
<td>Std. Deviation = .664</td>
<td>Std. Deviation = .664</td>
</tr>
<tr>
<td><strong>Academic Competence</strong></td>
<td><strong>Academic Competence</strong></td>
<td><strong>Academic Competence</strong></td>
</tr>
<tr>
<td>((N = 18)) Mean = 3.53</td>
<td>((N = 18)) Mean = 3.56</td>
<td>((N = 18)) Mean = 3.56</td>
</tr>
<tr>
<td>Std. Deviation = .431</td>
<td>Std. Deviation = .511</td>
<td>Std. Deviation = .431</td>
</tr>
</tbody>
</table>

**Sample Five**

Sample five \((O_5\text{ in figure 1 on page 78})\), consisted of 18 of the 19 students from China who attended the experimental EAP course. This sample was collected using an email attachment at the end of the students’ first term at the college. The number of responses, the mean, and the standard deviation of the six major components and the nine constituent cells are given in Table 8.

**Table 8: Descriptive Statistics of Sample Five**

<table>
<thead>
<tr>
<th>Cognitive Aspect</th>
<th>Performative Aspect</th>
<th>Affective Aspect</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Linguistic Competence</strong></td>
<td><strong>Performative Aspect</strong></td>
<td><strong>Affective Aspect</strong></td>
</tr>
<tr>
<td>((N = 18)) Mean = 3.65</td>
<td>((N = 18)) Mean = 3.81</td>
<td>((N = 18)) Mean = 4.06</td>
</tr>
<tr>
<td>Std. Deviation = .311</td>
<td>Std. Deviation = .419</td>
<td>Std. Deviation = .434</td>
</tr>
<tr>
<td><strong>Social Competence</strong></td>
<td><strong>Social Competence</strong></td>
<td><strong>Social Competence</strong></td>
</tr>
<tr>
<td>((N = 18)) Mean = 3.53</td>
<td>((N = 18)) Mean = 3.64</td>
<td>((N = 18)) Mean = 3.78</td>
</tr>
<tr>
<td>Std. Deviation = .431</td>
<td>Std. Deviation = .376</td>
<td>Std. Deviation = .618</td>
</tr>
<tr>
<td><strong>Academic Competence</strong></td>
<td><strong>Academic Competence</strong></td>
<td><strong>Academic Competence</strong></td>
</tr>
<tr>
<td>((N = 18)) Mean = 4.09</td>
<td>((N = 18)) Mean = 4.06</td>
<td>((N = 18)) Mean = 4.22</td>
</tr>
<tr>
<td>Std. Deviation = .333</td>
<td>Std. Deviation = .316</td>
<td>Std. Deviation = .484</td>
</tr>
</tbody>
</table>
Sample six

Sample six (O₆ in figure 1 on page 78), consisted of 11 of the 19 students from China who did not attend the experimental EAP course but who supplied the data for sample 4. This sample was collected using an email attachment at the end of the students’ first term at the college. The number of responses, the mean, and the standard deviation of the six major components and the nine constituent cells are given in table 9.

Table 9: Descriptive Statistics of Sample Six

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean = 3.36</td>
<td>Mean = 3.67</td>
<td>Mean = 3.69</td>
</tr>
<tr>
<td></td>
<td>Std. Deviation = .497</td>
<td>Std. Deviation = .464</td>
<td>Std. Deviation = .371</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Linguistic Competence (N = 11)</th>
<th>(N = 11)</th>
<th>(N = 11)</th>
<th>(N = 11)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean = 3.36</td>
<td>Mean = 3.23</td>
<td>Mean = 3.30</td>
<td>Mean = 3.69</td>
</tr>
<tr>
<td>Std. Deviation = .570</td>
<td>Std. Deviation = .720</td>
<td>Std. Deviation = .640</td>
<td>Std. Deviation = .574</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Social Competence (N = 11)</th>
<th>(N = 11)</th>
<th>(N = 11)</th>
<th>(N = 11)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean = 3.53</td>
<td>Mean = 3.20</td>
<td>Mean = 3.70</td>
<td>Mean = 3.68</td>
</tr>
<tr>
<td>Std. Deviation = .369</td>
<td>Std. Deviation = .557</td>
<td>Std. Deviation = .522</td>
<td>Std. Deviation = .462</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Academic Competence (N = 11)</th>
<th>(N = 11)</th>
<th>(N = 11)</th>
<th>(N = 11)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean = 3.80</td>
<td>Mean = 3.64</td>
<td>Mean = 4.00</td>
<td>Mean = 3.77</td>
</tr>
<tr>
<td>Std. Deviation = .325</td>
<td>Std. Deviation = .409</td>
<td>Std. Deviation = .387</td>
<td>Std. Deviation = .518</td>
</tr>
</tbody>
</table>

These statistics are presented visually in the following two bar-graphs, the first comprising the three samples collected from the students who attended the EAP course (samples 2, 3 and 5), charting the means of the six major components of the research matrix from figure 2 on page 81.

---

Figure 3: Means of the six major components for course attendees
The following chart presents the same information for the two samples, (samples 4 and 6) related to the students who did not attend the EAP course.

Figure 4: Means of the six major components for students who did not attend the course

Summary of descriptive statistics.

In all six samples the students' self-rating of the Affective Aspect was higher than the Performative Aspect, which in turn was higher than the Cognitive Aspect. In all six samples the students' self-rating of the Academic Competence was higher than the Social Competence, which in turn was higher than the Linguistic Competence in four samples, (in samples 1 and 6 the Linguistic Competence was rated higher than the Social Competence). The overall pattern of responses is shown in figure 5.

<table>
<thead>
<tr>
<th>Competence</th>
<th>Cognitive Aspect</th>
<th>Performative Aspect</th>
<th>Affective Aspect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Linguistic</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Competence</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Competence</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Academic</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Competence</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Figure 5: Overall Pattern of Responses

The following six charts plot the means of the three aspects and the three competences assumed in the research design matrix in order to compare the attendees on the
experimental EAP course with the non-attendees. Here the cross-sectional and longitudinal findings are blended: for all of the graphs the initial reading used (February) is the data from sample 1 which was collected in order to supply this background data. For the course attendees the other data are from sample 2 (August before the course), sample 3 (September after the course), and sample 5 (December at the end of term 1). For the students who did not attend the course the other data are from sample 4 (September) and sample 6 (December).

![Figure 6: Comparison of Attendees (A) and Non-Attendees (N) for Cognitive Aspect](image)

For this aspect the attendees were lowest in August, but their self-rating after the course was higher than the non-attendees. Both groups rated themselves lower in December than in September.

![Figure 7: Comparison of Attendees (A) and Non-Attendees (N) for Performative Aspect](image)

For this aspect again the attendees were lowest in August, but their self-rating after the course was higher than the non-attendees. Both groups rated themselves lower in December than in September.
Figure 8: Comparison of Attendees (A) and Non-Attendees (N) for Affective Aspect

For this aspect the attendees were lowest in August, but their self-rating after the course was higher than the non-attendees. Both groups rated themselves lower in December than in September.

Figure 9: Comparison of Attendees (A) and Non-Attendees (N) for Linguistic Competence

For this competence the attendees were lowest in August, but their self-rating after the course was higher than the non-attendees. However, in December the non-attendees rated themselves higher than the attendees.

Figure 10: Comparison of Attendees (A) and Non-Attendees (N) for Social Competence

For this competence the attendees were lowest in August, but their self-rating after the course was higher than the non-attendees, and had risen further in December, when the attendees rated themselves higher than the non-attendees.
Figure 11: Comparison of Attendees (A) and Non-Attendees (N) for Academic Competence

For this competence the attendees were lowest in August, but their self-rating after the course was higher than the non-attendees. In December the non-attendees rated themselves lower than the attendees, and both groups self-rating was lower than in September.

6.3 Analytical Statistics
Comparing Samples 1 and 2

In descriptive terms the means for sample 2 – the students about to start the EAP course – were higher than for sample 1 – the students in China – in only two cells, (the cognitive/social and the performative/academic). In all other cells and for the six major components the score was higher with the sample taken from students still in China than for those who were about to start the experimental EAP course. In order to compare more deeply the means for the two groups the t-test for independent groups was used. The null hypothesis was that there would be no difference between the two groups for each of the six major components and the nine constituent cells. The t-tests revealed significant findings for two of the major components and four of the cells. The use of this test requires certain assumptions to be considered (Gorard 2001, pp.154-157.) The nature of the sampling procedures which were possible has already been described, and the inability to use random samples weakens the confidence in the conclusions of this test. Levene’s test for equality of variance revealed that for these four cells and two major components equal variance could be assumed (note, for all of the following uses of the t-test Levene’s test allowed equal variance to be assumed).
For the *Affective Aspect* component (table 10) the null hypothesis could be rejected, the students still in China had a higher expectation concerning living in England than those just about to start the EAP course.

**Table 10: Independent Samples t-test comparing samples 1 and 2 for the Affective Aspect.**

<table>
<thead>
<tr>
<th>Affective aspect</th>
<th>Sample 1</th>
<th>Sample 2</th>
<th>t</th>
<th>df</th>
<th>Sig 2-tailed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>4.32</td>
<td>3.97</td>
<td>2.984</td>
<td>123</td>
<td>.004</td>
</tr>
<tr>
<td>SD</td>
<td>.468</td>
<td>.417</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

For the *Linguistic Competence* component (table 11) the null hypothesis could be rejected, the students still in China had a higher confidence concerning general aspects of language than those just about to start the EAP course.

**Table 11: Independent Samples t-test comparing samples 1 and 2 for the Linguistic Competence.**

<table>
<thead>
<tr>
<th>Ling. Competence</th>
<th>Sample 1</th>
<th>Sample 2</th>
<th>t</th>
<th>df</th>
<th>Sig 2-tailed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>3.81</td>
<td>3.43</td>
<td>3.193</td>
<td>120</td>
<td>.002</td>
</tr>
<tr>
<td>SD</td>
<td>.448</td>
<td>.582</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Turning to the cells, the null hypotheses for the three cells related to language could be rejected (table 12), confirming the higher confidence in this component prior to arrival in England.

**Table 12: Independent Samples t-test comparing samples 1 and 2 for the three cells concerning language.**

<table>
<thead>
<tr>
<th></th>
<th>Sample 1</th>
<th>Sample 2</th>
<th>t</th>
<th>df</th>
<th>Sig 2-tailed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Affective/language</td>
<td>4.29</td>
<td>3.92</td>
<td>2.548</td>
<td>128</td>
<td>.012</td>
</tr>
<tr>
<td>Cognitive/language</td>
<td>3.56</td>
<td>3.18</td>
<td>2.538</td>
<td>125</td>
<td>.012</td>
</tr>
<tr>
<td>Performative/language</td>
<td>3.59</td>
<td>3.26</td>
<td>2.149</td>
<td>124</td>
<td>.034</td>
</tr>
</tbody>
</table>

The fourth cell where the null hypotheses could be rejected, concerning *affective/social* elements, confirmed the higher expectation in this cell prior to arrival in England.
Comparing Samples 2 and 3

The means of the samples taken before and after the EAP course (samples 2 and 3) were compared, and in every case – the six major components and the nine constituent cells – the scores were higher in sample 3 than in sample 2. In order to assess the significance of these differences the t-test for paired samples was used. The table of paired samples test is given below (table 14).

Table 14: Paired samples test for samples 2 and 3.

<table>
<thead>
<tr>
<th>Pair</th>
<th>Component</th>
<th>Mean</th>
<th>SD</th>
<th>t</th>
<th>df</th>
<th>Sig (2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Pair Affective</td>
<td>Affective</td>
<td>-.26</td>
<td>.61</td>
<td>-1.745</td>
<td>16</td>
<td>.100</td>
</tr>
<tr>
<td>2. Pair Cognitive</td>
<td>Cognitive</td>
<td>-.33</td>
<td>.52</td>
<td>-2.658</td>
<td>16</td>
<td>.017</td>
</tr>
<tr>
<td>3. Pair Performative</td>
<td>Performative</td>
<td>-.15</td>
<td>.54</td>
<td>-1.156</td>
<td>16</td>
<td>.265</td>
</tr>
<tr>
<td>4. Pair Academic</td>
<td>Academic</td>
<td>-.28</td>
<td>.45</td>
<td>-2.677</td>
<td>17</td>
<td>.016</td>
</tr>
<tr>
<td>5. Pair Linguistic</td>
<td>Linguistic</td>
<td>-.23</td>
<td>.63</td>
<td>-1.504</td>
<td>16</td>
<td>.152</td>
</tr>
<tr>
<td>6. Pair Social</td>
<td>Social</td>
<td>-.15</td>
<td>.64</td>
<td>-.975</td>
<td>17</td>
<td>.343</td>
</tr>
<tr>
<td>7. Pair Affective/academic</td>
<td>Affective/academic</td>
<td>-.26</td>
<td>.53</td>
<td>-2.105</td>
<td>17</td>
<td>.050</td>
</tr>
<tr>
<td>8. Pair Affective/linguistic</td>
<td>Affective/linguistic</td>
<td>-.24</td>
<td>.76</td>
<td>-1.319</td>
<td>17</td>
<td>.205</td>
</tr>
<tr>
<td>9. Pair Affective/social</td>
<td>Affective/social</td>
<td>-.21</td>
<td>.82</td>
<td>-1.073</td>
<td>17</td>
<td>.298</td>
</tr>
<tr>
<td>10. Pair Cognitive/academic</td>
<td>Cognitive/academic</td>
<td>-.47</td>
<td>.72</td>
<td>-2.775</td>
<td>17</td>
<td>.013</td>
</tr>
<tr>
<td>11. Pair Cognitive/linguistic</td>
<td>Cognitive/linguistic</td>
<td>-.21</td>
<td>.52</td>
<td>-1.712</td>
<td>17</td>
<td>.105</td>
</tr>
<tr>
<td>13. Pair Performative/academic</td>
<td>Performative/academic</td>
<td>-.11</td>
<td>.52</td>
<td>-0.889</td>
<td>18</td>
<td>.385</td>
</tr>
<tr>
<td>15. Pair Performative/social</td>
<td>Performative/social</td>
<td>-.07</td>
<td>.73</td>
<td>0.395</td>
<td>18</td>
<td>.697</td>
</tr>
</tbody>
</table>

In this case the prediction is that the intervention will increase the students’ self-rating, therefore one-tailed significance can be obtained by dividing the two-tailed significance by two. This gives a significance of less than 0.05 in three of the major components and two cells, which means that the null hypothesis can be rejected in those cases: in pair 1 (concerning the Affective Aspect); in pair 2 (concerning the...
Comparing Samples 2 and 4, and samples 3 and 4.
In descriptive terms the means for sample 4 were higher than for sample 2 in all of the major components and in five of the nine component cells. However using the t-test for independent groups there were no significant findings, so the null hypothesis that there would be no difference between the two groups for each of the six major components and the nine constituent cells could not be rejected.

Comparing samples 3 and 4 (that is, at the beginning of their first term of degree studies comparing the students who attended the course and the students who did not attend the course), in descriptive terms the means for sample 3 were higher than for sample 4 in all of the major components and in all but one of the nine component cells. Using the t-test for independent groups there was a significant finding for one cell (cognitive/academic) so the null hypothesis that there would be no difference between the two groups could be rejected for this cell (table 15).

Table 15: Independent Samples t-test comparing samples 3 and 4 for the cognitive/academic cell.

<table>
<thead>
<tr>
<th></th>
<th>Sample 3</th>
<th>Sample 4</th>
<th>t</th>
<th>df</th>
<th>Sig 2-tailed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cognitive/academic</td>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
<td>SD</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4.36</td>
<td>.466</td>
<td>4.01</td>
<td>.496</td>
<td>2.190</td>
</tr>
</tbody>
</table>

Comparing Samples 3 and 5
The means of the samples of the group of attendees taken after the EAP course and at the end of their first term of studies (samples 3 and 5) were compared, and the t-test for independent samples was used. In two cases – the Academic Competence and the cognitive/academic cell – there was a significant difference between the samples, with sample 5 lower than sample 3.
Table 16: Independent Samples t-test comparing samples 3 and 5 for the cognitive/academic cell and the academic component.

<table>
<thead>
<tr>
<th>Sample 3</th>
<th>Sample 5</th>
<th>t</th>
<th>df</th>
<th>Sig 2-tailed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
<td>SD</td>
<td></td>
</tr>
<tr>
<td>Academic Competence</td>
<td>4.36</td>
<td>.415</td>
<td>4.09</td>
<td>.333</td>
</tr>
<tr>
<td>Cognitive/academic</td>
<td>4.36</td>
<td>.466</td>
<td>4.06</td>
<td>.316</td>
</tr>
</tbody>
</table>

Comparing Samples 5 and 6.

The means of the samples of the group of attendees on the EAP course and the non-attendees (samples 5 and 6) were compared at the end of their first term of studies, and the t-test for independent samples was used. In seven cases - the Affective Aspect, the Academic Competence, the Social Competence, the affective/academic cell, the affective/social cell, the cognitive/academic cell, and the cognitive/social cell - there were significant differences between the samples, with sample 6 lower than sample 5.

Table 17: Independent Samples t-test comparing samples 5 and 6 for the academic, affective, and social components and the affective/academic, affective/social, cognitive/academic, and cognitive/social cells.

<table>
<thead>
<tr>
<th>Sample 5</th>
<th>Sample 6</th>
<th>t</th>
<th>df</th>
<th>Sig 2-tailed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
<td>SD</td>
<td></td>
</tr>
<tr>
<td>Affective aspect</td>
<td>4.06</td>
<td>.434</td>
<td>3.69</td>
<td>.371</td>
</tr>
<tr>
<td>Academic competence</td>
<td>4.09</td>
<td>.333</td>
<td>3.80</td>
<td>.325</td>
</tr>
<tr>
<td>Social competence</td>
<td>3.90</td>
<td>.356</td>
<td>3.53</td>
<td>.369</td>
</tr>
<tr>
<td>Affective/academic</td>
<td>4.22</td>
<td>.484</td>
<td>3.77</td>
<td>.518</td>
</tr>
<tr>
<td>Affective/social</td>
<td>4.19</td>
<td>.504</td>
<td>3.68</td>
<td>.462</td>
</tr>
<tr>
<td>Cognitive/academic</td>
<td>4.06</td>
<td>.316</td>
<td>3.64</td>
<td>.409</td>
</tr>
<tr>
<td>Cognitive/Social</td>
<td>3.64</td>
<td>.376</td>
<td>3.20</td>
<td>.557</td>
</tr>
</tbody>
</table>

6.4 Chapter Summary

To summarise this chapter it is necessary to recall the limitations of these findings. Firstly the inability to collect random probability samples – for pragmatic and ethical reasons – meant it was necessary to rely on convenience and quota samples. As reported earlier the factor analysis findings were not robust. Similarly for pragmatic reasons some samples were smaller than would be desired, and hence it was not feasible to deal with subgroups – for example intended courses of study – as the total number of students on the course was only 19. A further limitation is that the students who did not attend the experimental EAP course did not have a replacement course of similar duration but without the hypothesised independent variable, i.e. the explicit introduction to the culture of learning. A further threat to experimental conditions is
the ongoing contact between researcher and students: the much higher return of sample 5 (18 out of the 19 participants on the course) compared with sample 6 (11 out of 19 non-participants) is a clear indication of a sense of loyalty developing amongst those students.

Despite these limitations the findings can have value as long as they are used with adequate caution. As described earlier, samples such as these can have two justifiable uses: firstly – related to the exploratory research objective of this project – they can be used in piloting, by finding out the kinds of factors involved in the situation being studied. Secondly – related to the explanatory research objective of this project – the findings can be used along with the qualitative findings which will be presented in the next chapter, as a means of triangulation. It is for this reason I used the findings of sample 1 as a base line to compare the progression of both groups of students – blending the cross-sectional with the longitudinal – as this can then allow triangulation related to three time periods: firstly the period between the anticipation and the arrival; secondly the period of the pre-sessional EAP course; thirdly the period of the first term of study. This three-stage approach, then, will be the format of the discussion – in chapter 8 – of the findings reported in this chapter and the qualitative findings which will be laid out in the next chapter.
CHAPTER 7 Findings of the Qualitative Research Methods

7.1 Introduction

This chapter will present the findings of the three qualitative data collection methods described earlier, which were used at different points longitudinally to gather data from the students who attended the EAP course. The third method was also used to elicit information from some students who did not attend the course (see Figure 1 page 78). Each of these methods relates to one specific period during the students’ entry to UK HE. The first method – the Culture Shock Accounts – were gathered at the beginning of the EAP course (T1 in Figure 1 page 78), when the students were asked to write an account looking back over their initial experience of coming to live in the UK. For the different participants this time of adaptation had ranged from less than one month to more than one year (see Table 3 on page 93). These accounts were analysed in three ways: firstly to identify recurrent themes indicating the students’ major concerns; secondly to analyse the narrative structure of the accounts as a means of glimpsing the students’ emerging biographies; and thirdly to find evidence to re-examine theories of adaptation such as U-curve and learning curve. The focus of these first texts was mainly on social competence, but they also included many mentions of linguistic competence. The second method – the Reflective Accounts (T2 in Figure 1 page 78), – were produced by the students at the end of the EAP course based on portfolio entries they had been asked to keep during the course, so this focus was on the four-week preparation course itself, mainly regarding academic and linguistic competence. The third method – the End of Term Interviews (T3 in Figure 1 page 78), – were conducted with several students, including attendees and non-attendees of the course, at the end of their first term of studies, so this focus was on their first few months on degree courses, again mostly highlighting academic and linguistic competences. As is usual with qualitative research, different themes were found in these three data collection methods, as it is a feature of this type of research that it is ‘emergent rather than tightly prefigured’ (Creswell 2003, p.181). The findings were also examined purposively to see if they could be related to the conceptual matrix which informed the quantitative survey findings presented in the previous chapter, i.e. cognitive, performative, and affective aspects of linguistic, social and academic competences. Because of the range of qualitative data collection methods used the resulting texts are too lengthy to be included within the space limitations of this thesis, however substantial extracts from
all of the methods have been included, and complete transcripts and – where used – complete recordings have been retained.

7.2 Culture Shock Accounts

In all 19 accounts were collected (T1 – T19), totalling 6,300 words, and these were analysed in the three ways described above: to identify the students’ concerns; to analyse the narrative structure, and to investigate whether they indicated a trajectory of adjustment which could be labelled either U-curve or learning curve. Extracts will be supplied to illustrate each of these factors, but full discussion of them will be reserved for the next chapter. In the extracts quoted the only editing has been to replace mistaken words which could obstruct the flow of meaning, (e.g. where one student wrote ‘pocket food’ instead of ‘packet food,’ or another wrote ‘toast chicken’ instead of ‘roast chicken’). As the aim of qualitative research is to utilise the participants’ voices in order to access their perspectives (Creswell, 2003), no other tidying up has been done, as their striving for the right word or phrase – perhaps particularly when not 100% successful – gives an appreciation of the adaptation they are describing.

7.2.i First method of analysis: Recurrent Themes

The texts were read several times over four weeks in order to become deeply familiar with them, and they were discussed with a colleague teaching on the course. Various themes were noticed, and seven are illustrated below. In the next chapter there will be a discussion of these extracts linked to the other data gathered during the study.

Theme: Language

The most common theme was that of language, being mentioned in eleven of the texts. (Note, the search for recurrent themes inevitably blurs the usual distinction of quantitative and qualitative methods, but counting was not the only criterion used to assess salience. Stylistic features – for example indicating intensity of feelings – often made themes stand out.)

T11
I thought the biggest obstacle for me was language. So I went out to practice my English as much as I can.

T16
But I still could not understand many everyday English people usually use in the UK. Fortunately, I could ask my teacher in the University and learned more and more. As the time passed by, I can communicate with English people more freely.

Even some who perceived themselves as having a high level of English recall initial timidity in social interaction, a reminder that linguistic competence is but one part of communicative competence (Hymes, 1972).

T13
I have already been in UK for a month. In this month, I found I am becoming timid and diffident just for the language problem because it seems that every British people has their own way to express their own language. [...] I am even a little afraid to communicate with the native people. [...] For me, speaking English very fluently sometimes is even more important than getting a master degree.

Several of the students included complete anecdotes related to early language difficulties. One is presented here, and another will be referred to below when describing the narrative structure of the texts.

T15
I will never ever forget that day when I wanted to go home by bus, I told the driver where I wanted to get and gave him a £5 notes, but he hadn't got change, so he told me the reason. Bless my poor English, I couldn't understand him, only stood there like a fool and felt very angry, because I thought he didn't want me taking the bus. God blessed me, at that moment one of my classmates got on the bus and helped me. I felt very shame when I understood the situation. I found language was the biggest handicap. I became easily angry and sad. I didn't want to communicate with others and refused help from others.

Theme: Practical arrangements
This was the next most common theme, referred to in eight of the texts, and relates to such things as accommodation and opening bank accounts.

T3
[...] public systems are different, such as education transportation and health care, even if opening a bank account in an English bank. Because of this I met some difficulties.
I enrolled in my college, registered in police office, opened an account in HSBC myself. In contrast to this sense of overcoming difficulties alone was another theme – which again will be expanded on below when discussing the structure of the texts – the appearance of a "helper".

Then I have to face to several difficulties. I did not know where I could buy some food, how to go to town centre, how to register at the police station and how to apply for a bank account. But with the help of my housemates, I got over all these problems in few weeks.

Theme: Food

The third theme is food. Indeed in one account there are 282 words of which 209 are about food! Here is a brief extract,

The big culture shock I've experienced during the first week is food and eating style.

We Chinese are very proud of our culture of foods and will do our best to give a taste of many different types of cuisine. In Chinese, people enjoy cooking time, enjoy the eating hours talking to each other. But in England, most of my European friends eating almost the same things which I think all are instant foods such as hamburgers, packet foods.

Most of the food comments are surprisingly less evaluative, referring more to difference than to deficit.

First of all, eating habits are totally different from my country. In Beijing my daily main foods are vegetables, fruits and some meats, but in England people eat many sorts of foods, which come from milk.

One student proposes an interesting synthesis of cuisines.

As I know the famous English breakfast is very good. I like it but others English foods I have no idea. First a couple weeks, I lived in the home stay.
I had breakfast and dinner with them at that time. That is bread or pizza or roast chicken and so on. Almost the same food everyday, my stomach say no to me. I think maybe I need English breakfast and Chinese dinner in England. This example of “English breakfast: Chinese dinner” will be developed later as an analogy for synthesis arising from acculturation.

Theme: Initial Confusion and/or loneliness

Although this theme was less frequent than the others mentioned earlier (occurring in seven of the texts) in many ways the feelings seem more intense.

T3

At the first two days, I had no feelings at all, no excitement, no strangeness, except a little bit homesick. And I tried to find any excuse not to phone my parents because I was afraid I would cry in the calling and would upset them.

However it became apparent that these feelings were in most cases either directly juxtaposed with an alleviating contrast, or the contrast was introduced later in the text as another step of the sequence. This is illustrated in the next two extracts, and will be developed later when analysing the structure of the texts and their relationship with U-curve theory.

T15

I found myself lacking of confidence. I doubted everything. Sometimes only a small thing could make me crying. I missed everything in China. I wanted to go back, I wanted to give up my study. However, I always remembered I promised to my parents and my son I will come back after I finish my study and become an expert in my area. I must keep my words. That was the reason I insisted on finally.

T4

I felt very worrying and helpless. I just stayed at home, because I scared to go out at the first a couple of days. I used to think this country is not mine, I should think before I do everything, so I was care everything very much. At the same time I had a strong craving to know this country and also I hoped I could cope with this society as soon as possible.

[...]
My feelings now are much better than before. I've got lots of friends now. Some of them are from different countries. I always think this is good luck that we meet here: friendly teachers and intimate friends.

The remaining three themes are less frequent (with five mentions each) and are less intense, and each will be illustrated with one extract. The first, incidentally, includes a clear example of what Relph (1976) labelled “vicarious insideness” (see section 3.4. p48), and both the others are very markedly positive.

**Theme: Traditional Factors**

T2

Someone from school picked me up to the host family. It was a small house in Northampton with a tiny cute garden behind the house. The first person that came out and said hello to me was a very active dog, and then came out my hostess. To be honest, she is very English with old traditional clothes and warm smile. She asked me sat in the dining room and prepared a cuppa for me. I looked though the window; it was raining outside, made me recalled the scenes of many English novels.

**Theme: Friendly teachers/relaxed learning**

T10

We only studied three hours everyday, but the teaching styles were totally different with Chinese teacher, more interesting and relax. I made a lot of good friends in my school.

**Theme: Orderly Society**

T11

I really enjoyed living in England because everything seemed in order here, people did queue at the bus stop, supermarket and so on. What really impressed me was when an ambulance came, all cars pulled over self-consciously. I thought I would remember it for ever.
7.2.ii Second method of analysis: Narrative Structuring

As mentioned earlier some of the accounts include complete anecdotes, for instance related to early language difficulties. Examples of these will be given here, and in the next chapter various methods of narrative analysis will be used to see how the students incorporate their experiences into emerging biographies as their identities – including their identities as learners – develop.

T 17
Firstly, I felt language is a very big problem for me because I always think of my English is weak. Especially, I was too shy to talk with somebody and ask some information in English at first. For example, not knowing how to use the public telephone to call back china and at the time there was an English lady stood there but I was afraid she could not understand my poor English. So, I gave it up the first time. I stood in the front of the public telephone for a while I still have no idea how to call back china. The old lady asked me if I need help. Then told me how to use it and wish me will have a nice time here. After that, I am not afraid to talk with English people or other friends come from another countries in English. I think most of English people all are very kindness and always give you a hand.

In other cases, rather than containing narrative anecdotes, the texts actually comprise a complete narrative. In some cases the coda – the final rounding off of a narrative, as will be discussed in the next chapter (see section 8.2. p127) – can be seen as some kind of vow:

T4
I will encourage myself constantly to make me strong enough to face the challenge.

T8
I believe my life will become better and better in England in the near future though there are many problems which still exist in daily life. Because I’m self-confident and diligent.

As stated earlier, one narrative feature identified by Propp (1968) is the appearance of a helper in times of difficulty, for example the English lady in the example above (T17), or the appearance of the classmates in the anecdote of not understanding the bus driver (T15), and there were several other examples.
As an international student, I know I will face lots of difficulty what I've never experienced. My roommates have always helped me as much as possible. Propp's analysis (1968) will be applied to these findings on page 128.

7.2.iii Third method of analysis: Theories of adaptation

In the literature review the U-curve theory of adaptation was described and the discussion about its applicability was introduced (see section 3.4, p46). Several of the accounts record a moment which could be thought of as a turning point, and as Ward's model (2004), the learning curve, would not allow for such turning points it would seem that these accounts could perhaps better support the U-curve theory: this will be discussed further in the next chapter, along with theories concerning degrees of insideness.

When I was in China, I was so excited when I thought I would study and live in UK. [...] But when I got the VISA, the situation changed into the contrary. It was not exciting any more. I am a little bit afraid of going to UK.

At the first two days, I had no feelings at all, no excitement, no strangeness, except a little bit homesick. And I tried to find any excuse not to phone my parents because I was afraid I would cry in the calling and would upset them. In the first week, it was fine. Being busy to attend lessons, do homework, I felt no strange with English classes. [...] In the following weeks, I met a group of local people who are Jehovah Witnesses and are studying Chinese. This is really a good opportunity to know English Culture and local people.

Recalling the life in England three months ago. At first, I am pleased by all of the new things encountered. But after few weeks, I felt everything is different, I felt not well.

[...]

Now, I feel better than ever before when I deal with something difficult, I think I must study hard and try my best to do everything well and adapt to the life in England, I must be self-confident and diligence.
This first qualitative data collection method hence exposed various themes of concern, and these – along with the importance of understanding the role of narratives in constructing biographies (and hence ideas of self), and the different theories of cultural adaptation – will be discussed in the next chapter, which will make reference to the extracts reported here and link them to the other findings from the study.

7.3 Reflective Accounts

At the end of the four-week course the students were asked to write a reflective essay of their feelings based on diary-type extracts they had been keeping in a learning portfolio. As with the culture shock accounts, this activity primarily had a pedagogic function which then allowed analysis of the texts for the purposes of research. The pedagogic function relates to familiarising the students with a method of student assessment that may be new to them – creating personal portfolios – and exploring the subjective style of writing appropriate to these. In all thirteen reflective essays (R1 – R13, totalling over 4,000 words) were analysed, and these were supplemented by the students’ written evaluations of the course (E1 – E18, totalling 2,700 words). During several weeks the texts were read several times and sections were colour-coded to identify sections relating to their feelings about academic adaptation (cognitive, performative, and affective), and for any evaluation of the course itself. Later – with a fresh eye – the texts were read again to look for any emergent themes distinct from those expressly being looked for. The following sections give an indication of the main themes discovered.

7.3.1 Academic adaptation

At times it was possible to isolate students’ reflections into the categories which had been developed for the quantitative research (cognitive, performative, affective) and examples of each of these are given below.

Cognitive:

R4

After three weeks study, I began to think about a topic, discuss it with colleague and get my own ideas about it. It definitely let me know some proper methods of education used in universities in UK and exactly understood what I did before.

E14
I also thought the culture module was important for us, it helped us to understand the system of education in the UK.

**Performativ:**

R4

I did a group presentation at the third week, we talked about our topic and argued it. After few days’ discussion, we decided the whole structure of our presentation, and then we separated the work to each people to do individual research, we shared our information and discussed it again.

E6

- We can learn the process of studying
- We know how to do presentation
- Discussing is very useful, and, we can know about it.
- We also can know some study skill, for example for reference.

**Affective:**

R3

In fact, I can't enjoy the team work at first, maybe because I'm influenced by the Chinese educational model, just used to listening, only little chance for us to talk about something in class. But now, I feel I can make my assignment better after discussion in class in England, I feel I can learn something from others' idea, so now I can enjoy it.

Often, as in the above extract, the various aspects and competencies are combined, and mixed with other themes such as the comparison of cultures of education. In the following extract the student links the themes of knowing, doing, and enjoying with a very effective analogy.

R5

At the beginning, I had no any idea about how to structure the presentation, and I was not sure about if we could work it out. But in the process, I found out every member in the group contributed a little bit idea, this made the work easier and more interesting, just like many calm streams flowed together and become one larger noisy river. Discussion is really a great method to learn, it makes students enjoy learning, it also gives students a chance to communicate, organise and cooperate. All these skills are important for a person’s development in the future.
At the end of this course, I believe I can achieve more about my master study definitely; this course will support my study in future of UK. I shall enjoy using the methods of this course.

7.3.ii Course evaluation

In general the students made positive assessments of the effectiveness of the course

R1
Firstly I believe this course is very necessary for foreign students who want to study in the UK’s university.

R4
It was such a useful course, which was an exact preparation of a master degree.

R7
[My] feelings can be summarized in a word—useful.

7.3.iii Emergent themes

Examples of three themes are given below:

Theme: Difference

Differences between the educational systems of China and England were commented on frequently.

R6
I can understand now that there is quite different research ways between my first university in Beijing and university in England. In my opinion, I have paid much more attention to theory in my studying undergraduate before. I ought to connect more practice with my research when I study in England.

R7
As we know that the education system is totally different between China and England. So starting the specialized course directly when an international student first comes to England is a difficult thing even those English at a high level. The purpose of this course doesn’t simply help us to understand the culture of education in England, but we will be able to use the methods.

R8
UK's education is very different with Chinese, UK's education is direct students how to study, but Chinese education is teaching you how to remember and how to pass the exam.

Theme: Turning points

As with many of the culture shock essays, which reported "turning points" in social adaptation, similar changes in academic understanding were reported during the course.

R11
At the beginning, I am shy to discuss with my classmates. Lots of times when teachers asked our discuss something, I always keep silent. I did not know how to explain what I thoughts in English. Especially, I felt hard to do presentation because I have never done it before. Even I did enough preparation for the presentation; I still felt too much stress when I stood in front of the classmates and teacher. [...] I stood there for few minutes tried to calm down. Fortunately, teachers and classmates gave me many encourage and experience how to discuss and do presentation. [...] Now, I have to say I like these ways to study here and I enjoying work in groups.

E10
I learnt a lot of skills about culture and academic, it will help me to adapt to the new situation. In our lessons I know the reasons why there are many discussions in UK's education and how to discuss. This course is very important to me that help me get self-confidence. I can join in the life in UK step by step.

Theme: Language

There were again several references to language ability

R1
At last I feel language is still the most difficult thing for foreign student. Sometimes we have some really good ideas about our topic, but unfortunately we cannot find proper words to express our meanings.

7.4 End of Term Interviews

These interviews were conducted at the end of the first term after the intensive EAP course, five students who had attended that course and four who entered their degree courses without this preparation participated in these interviews. Each interview lasted
around 40 minutes and the transcripts of the interviews totalled over 22,000 words. As mentioned in chapter 5 (see section 5.7.iii. p88) the first part of these interviews made use of an online repertory grid programme, but this was used as an eliciting rather than an analysing technique so the grids themselves will not be discussed. The students were asked to comment on features of studying in the UK taken from the reflective accounts and evaluations described above: Group work, Lectures, Presentations, Library research, Internet research, Seminar discussions, Writing assignments, Examinations. The second half of each interview was freer, and these provide the data reported here. This is the third of the time periods, and relates to the entry into the academic discourse community. The excerpts are therefore grouped according to the two research objectives of this study: firstly to examine more deeply the process of adaptation which international students follow in order to become familiar with and succeed in a new academic discourse community; and secondly to discover if overt induction to the academic culture of UK Higher Education can ease this adaptation. Fuller discussion of the findings related to these objectives will be given in the following chapter.

7.4.1 The Process of Adaptation

In the discussion of these findings in the next chapter, use will be made of the model of describing different degrees of "insideness" (Relph 1976) introduced in chapter 3 (see section 3.4. p48). It is worth recalling that the experienced international students, who were interviewed when beginning to design the course, had been extremely positive about the features of UK HE which they had identified as differing from the culture of learning they had been familiar with (see section 4.4.i. p60). This degree of identification can be labelled "empathetic insideness" (Relph 1976), and the following extracts are presented to see how far the new international students - at the end of their first term of degree courses - had achieved such insideness. The extracts below are presented under the headings of language, difference, discussion, and research.

Theme: language

Throughout the study language difficulties were repeatedly reported. It is necessary, therefore, to re-emphasise that the necessity of linguistic competence is not being questioned, but instead this study queries the sufficiency of approaches aimed at remedying surface level competence. The first extract - taken from an interview with a
student who had not attended the EAP course – illustrates this: the student links language weakness to unfamiliarity with the culture of learning and teaching.

**Student 2: Non-attendee**

**Q:** And, and do you think you are good at group work and discussions?

**A:** No.

**Q:** What’s the problem?

**A:** Because in China we don’t do that, so we don’t have this idea um about that, so I think I need more practice so to improve my presentation with others.

**Q:** OK. Do you think you are doing well now in England?

**A:** No. *(laughs).*

**Q:** What’s the difficulties?

**A:** Language is one thing, and for another thing, um, maybe just because my language not very good, so I *(unclear)* connect or communicate with others.

**Q:** Um hum.

**A:** So I still not very familiar, about the culture and er *(unclear).*

**Theme: Difference**

“Empathetic insiders”, such as the experienced international students, have achieved high identification in what this study has labelled the cognitive, performative, and affective aspects of academic competence, and the extract above along with the following extract indicate that confidence in these needs time to develop.

**Student 3: Attendee**

**Q:** […] seminar discussions and, and group work. Is this something which you enjoy doing?

**A:** Yeah, I quite like it, because at the beginning, maybe before I do the group work or the seminar discussions I found I have no idea about the work, about the discussions, but I just do some reading. Maybe in the group, someone will say something, to contribute some ideas, but it will, it will, it will stimi -sti-stimulate

**Q:** Stimulate?

**A:** Yes, stimulate my ideas to push me think that, that what all they said is right, or is different from my thought.

**Theme: Seminars**
The above example refers to the interactive requirements of seminars, which have been identified repeatedly in this thesis as typifying the culture of learning and teaching which these students are entering. The cognitive, performative, and affective aspects of these can be seen to require time to develop: and with familiarity the degree of insideness increases. Interestingly, in the following extract, the affective aspect – liking the methods – seems to act as a pull to the other aspects.

**Student 5: Attendee**

Q: Um hum, and do you enjoy the writing assignments and the presentations?
A: Um, enjoying the presentations more than assignments.
Q: Why is that?
A: Because I think it is interesting, um, presentation, um, normally we have three or five people in a group, and we discuss and we search more and more information, and we can, we discuss and you can get more extra information from the other people, totally different ideas.

**Student 4: Non-attendee**

Q: [...] so the discussions and the presentations, was it difficult when you first had to do those?
A: Oh yeah, the first things is (unclear) to find the info, er, the topic and how to share it with the students.
Q: Did you, in the first seminars, did you discuss or did you listen?
A: I listened.

**Theme: Research**

The need for autonomy as learners – the need to research ideas and information rather than having these supplied by teachers – similarly typifies this particular culture of education. The following extract emphasises that this is achieved after time for experience and reflection.

**Student 3: Attendee**

Q: [...] Do you think that you know how to do research now?
A: Er [...] yes.
Q: Do you think you are good at it?
A: No, it's just the beginning. I need to do it again and again, familiar with the subject, and get the way to know it, it's very clear to start the research, in which way I should go.

Q: What research have you already done?
A: Um, one is about effective teaching. Another is about grammar.

Q: And did you use library research or internet research or both?
A: At the beginning I used the library research, to get some books to do the research. And, now I started to do some research from the internet, because the research from internet is more modern, is more up to date, and you can get it from the electrical journal, [...] from the website.

Q: Do you enjoy doing research?
A: Yeah, I quite like to do the research, and I think it is gathering the information from different person, from different books, you can enrich your knowledge, your ideas from that.

7.4.ii Success of Overt Induction

When describing the process of establishing the epistemological link in EAP courses use was made of the concept of scaffolding to describe the activity of experienced members of a community to assist the entry of newcomers (Bruner & Haste 1987; Wood 1988). In the extracts already reported there seems to be less certainty about the requirements of UK HE among the students who did not attend the course (e.g. Student 2: ‘So I still not very familiar, about the culture’) than amongst those who had attended the course. In the following extract one student makes direct reference to the EAP course and its role in helping him become familiar with his course requirements:

Student 9: Attendee

Q: Tell me about, what do you think about presentations?
A: It's good. It's good. It's helpful to my study, because I should prepare about the topic, serious, seriously,

Q: Mmm
A: And I need to read a lot of books, research, it's good, it's very good.

Q: Mm. And do you feel, when you are giving the presentation, how do you feel? When you are speaking?

[...]
A: Excited.
Q: Excited?
A: Yeah, because I hope I can, I want to, I can express my opinions for everybody.
Q: You can? Ok, that's good.
[...]
Q: Ok, but for you though, what are the things that you are doing now which are new activities, that you didn't do in the past?
A: Er, (pause) some, some, some research ways, I think I, I have got some new research ways in the UK.
Q: Um hum,
A: Yeah, actually lots of new ways. Your lectures, um, er, we often, er, with my friends, we often talk about that when I, when we, started to, first report.
Q: So it did, it did help you, that course?
A: Yes, we, we all feel satisfied, because when we started the first report, I talk about, last week,
Q: Um.
A: For, for example, (unclear) we didn’t know, we didn’t know how, how to, how to write reference in the UK, before studied in your lectures.
(Goes on to explain that he shared his learning from the EAP course with classmates who did not do it)

It would not be correct, however, to claim a distinct separation of those who attended the course and those who did not. Fuller discussion of this is reserved for the next chapter, and here is one extract of a student who did not attend the EAP course and who managed her own adaptation without scaffolding.

Student 7: Non-attendee

Q: When you first did this, these discussions, did you feel confident to say what you, you think? At the very beginning?
A: Er, confident?
Q: Yeah, when you had your first discussions did you feel confident?
A: I don’t think so.
Q: Can you explain how you felt?
A: Um, because I think um, I have lived in China for many years and I feel um very lonely, study in the class, and I think there’s, there’s, there’s a right or wrong answer, so, so I think most of the times I will think about the answer I
will, I will answer, I will reply to the teacher, because I think, most of the time, I think if I say something wrong somebody will laugh at me, so I think I will not say something, more

Q: And so when you came here to change to this new system, to speak more
A: Yeah
Q: Did it take you some time to make the change?
A: [...] Um, no.
Q: You’re happy straight away?
A: Yes.

7.5 Chapter Summary
In total over 35,000 words were collected using the qualitative methods described here, and it is inevitable that some means of selection have been used. I have tried, however, to avoid using this information simply to confirm my prejudices in the way that Gorard (2001) describes is a danger in qualitative research. The division of the research into three periods facilitates investigation not only of the effectiveness of the course (the second of the objectives of the thesis) but also provided data related to the first objective: understanding more deeply what occurs during adaptation, and the various models which seek to explain this. Therefore, in addition to seeking evidence to triangulate the findings of the quantitative survey and the hypothesis – the pre-coded matrix – which this was designed to test, several other themes emerged from repeated reading of the data. As these themes were described it became possible to relate them to other theories – i.e. new hypotheses emerged – most notably the ability to use the narrative structure within some texts to see how the students were incorporating the events of their arrival and settling in the UK into their own biographies, and subsequently to link this to a discussion of theories of adaptation and becoming insiders. Both of these issues are explored in the next chapter.
CHAPTER 8 Analysis, Synthesis, And Discussion

8.1 Introduction

This chapter will discuss the findings presented in the two previous chapters – the quantitative survey and the three qualitative methods – dividing them into three time periods. Firstly, the period leading up to the participation on the EAP course, which will involve discussing the findings of the first qualitative data collection method of Culture Shock Accounts and making a cross-sectional comparison of the quantitative survey findings of the students in China (sample 1) with the students about to start the course (sample 2) (see Figure 1 on page 78). The focus here is on social and linguistic competences and the initial period of entering a new cultural setting. Secondly, the period of the EAP course itself, which will compare longitudinally the quantitative survey findings of the participating students at the beginning and end of the EAP course (samples 2 and 3) and discuss the findings of the second qualitative data collection method of Reflective Accounts. This will involve looking at the findings with particular respect to acquiring academic competence, and seeking indications of changes in the participants’ views of their identity as learners, for example linking different required behaviours to different understandings of what constitutes knowledge and learning. Thirdly, the period between the end of the EAP course and the end of the students’ first term of degree studies, which will consider the findings of the third qualitative data collection method of End of Term Interviews and compare longitudinally the survey samples of the students who attended the EAP course (samples 3 and 5). It will also compare the EAP course attendees with non-attendees at the end of the first term (samples 5 and 6). The findings of these three time periods will then lead into discussion of the two research objectives of this study. The first objective was: to examine more deeply the process of adaptation which international students follow in order to become familiar with and succeed in a new academic discourse community, where the various theories of adaptation introduced throughout this thesis will be reassessed using the findings of this study. The second objective was: to discover if overt induction to the academic culture of UK Higher Education can ease this adaptation, which will involve comparing the findings relating to the course participants and the students who did not attend the course.
8.2 First Period: From anticipation to starting the EAP course

The qualitative data produced by the students' Culture Shock Accounts will be discussed first in this section, and the understandings arising from these will subsequently help interpretation of the quantitative findings. The period covered by these accounts — the first steps into a new culture — can be seen as an “episode”, a fragment of social life marked by a beginning and an end, and these particular accounts mostly record the students’ linguistic and social adaptation. The study of behaviour via such social episodes has been described by Cohen & Manion (2000) as being within what they label an ethogenic psychological framework ‘a view of the human being as a person, that is a plan-making, self-monitoring agent, aware of goals and deliberately considering the best ways to achieve them’ (p.293), and this fits with the view taken throughout this thesis of students as agentive subjects. Within an episode ‘the sequence of actions that constitute it will have some meaning for the participants’ (Cohen & Manion 2000, p.294), hence the thoughts and feelings of the participants as they are recorded in such accounts become of central interest.

Earlier the research of Jin and Cortazzi (1993) was reported (see section 2.1. p10). They had found, using retrospective recall, that before leaving China their students had more confidence about their knowledge of English language than about other aspects such as ‘British culture, society, the education system and British research methods’ (Jin & Cortazzi 1993, p.88). Similarly Spack’s study (1997) concerned a student who was confident of her knowledge of English and who was keen to adopt American study methods, but still had difficulties in developing the learning approaches expected of her in order to achieve her desire to integrate into an American university. The study reported on here therefore seeks to delve more deeply into these aspects of acculturation.

It is likely that the prompt text (advice concerning culture shock on the website of an American university) that was used to introduce the exercise may have contributed to some extent to the students’ own texts: such is the nature of intertextuality, as any text can be seen as a response to previous texts (Kachru, 1995). Hence the nature of the prompt text, portraying cultural adaptation as a progression through a series of stages, was mirrored in some of the students’ responses. It should be remembered, though, that the students did not simply take some fixed given meaning from this text, they
each needed to construct its meaning for themselves, as individuals, by mobilising their existing resources and experiences. The scenario in the prompt text showed international students moving from a stage of not-knowing to a stage of integration, ‘accompanied by a more solid feeling of belonging’ (Guanipa, 1998). The aim of this text is to reassure, to offer the hope that even if they are currently feeling discontent, anger, or sadness, that things will soon get better. The students’ understanding of their current situation, and their hopes for the future, are in part constructed via social reassurance texts of this nature, co-created and exchanged amongst friends and family, and which exist as some kind of social script or frame, i.e. they show ‘those characteristics which are essential, those which are variable, and those which past experience has shown are likely to be present’ (Graddol et al 1994, p.21). This links to the discussion of unfamiliar space and familiar place in chapter 3 (see section 3.4. p47): with accumulated experience our understandings of places – and the behaviours associated with them – become more specific and valued (Tuan 1977). This sequential understanding of life-changes is built into lexicogrammatical items such as “to adapt”, “to become familiar”, “to get used to”, so the scripts of such changes are learnt along with learning English and, one would expect, most languages, hence to some extent the purpose of the prompt text is to integrate itself into the students’ perception of their situation, for that is how the process of reassurance works.

Within the examples presented in the previous chapter in the theme of language, although some of these describe communication difficulties or nervousness in communication, many others either recall achievements or state a determination to achieve. Those which recall timidity in social interaction – demonstrating that linguistic competence is but one aspect of communicative competence (Hymes, 1972) – also express a desire to overcome such difficulties. Similarly the extracts related to the theme of practical arrangements present a blend of being faced with difficulties – the not-knowing – yet subsequently overcoming these. Often there is a distinct sense of pride in achievement, summarised in the one word ‘myself’ at the end of one extract: ‘I enrolled in my college, registered in police office, opened an account in HSBC myself’ (Til, page 109).

The identification of themes such as language difficulties was revealing, but largely descriptive, however it became apparent that these themes were often connected in
storylines (Creswell, 2003), and hence more general interpretative theories began to emerge. It is clear that the participants share a similar situation to some degree, and this can be glimpsed via observing the similarities in the narrative structure of several accounts. Many methods of analysing narrative structure have been described (Labov & Waletzky 1967; Propp [1927]1968; Van Dijk 1976). Labov and Waletzky (1967) were concerned with oral narratives, seeing these as having an organisation which could be thought of as being the most fundamental of narrative structures. They identified that narratives have a temporal sequence, where the sequence of independent clauses in the narrative matches the sequence of the original events in order to recapture that original experience, although subordinate clauses are removed from that sequence. The components of the overall structure of narratives they identified can include:

**Orientation:** the *who, where, and when,* mostly organised into free clauses before the narrative events begin.

**Complication:** the series of events which make the story worth relating and which often leads to a result, perhaps stringing together successive events going through several cycles with repeated complications (Labov & Waletzky, 1967). The complication usually contains danger, surprise, something unexpected (Van Dijk, 1976).

**Evaluation:** the point of the story – sometimes called the moral – which may be fused into the result of the complication section.

**Resolution:** a section in the sequence following any evaluation.

**Coda:** this musical term is borrowed to describe the final passage, which makes the account somehow complete.

Later refinements added an initial *Abstract,* which acts as a nutshell description of the narrative to come. Labov (2001) has continued to amend the model, and has recently used it to analyse testimonies given to the South African Truth and Reconciliation Commission, showing how one participant in several killings ‘consistently transformed his account of events to minimise his own assignment of guilt for the actions involved’ (p. 22).

Cortazzi (2002) describes how educational researchers can use narratives – oral or written – to ‘explore participants’ perspectives on events and to see what their
experience means’ (p.196) and points out that narratives are not just about experienced reality, but ‘also construct and contribute to subsequent views of it’ (p.197). One of the narratives presented in the previous chapter (see page 112) is analysed below using Labov’s model as described by Cortazzi (2002).

Abstract: Here is an example of having weak English and being shy.
Orientation: Using public telephone, English lady stood there.
Complication: Not knowing how to use the phone.
Complication: I was afraid she could not understand my poor English.
Complication: So, I gave it up the first time.
Complication: I stood in the front of the public telephone for a while
Complication: I still have no idea how to call back china.
Complication: The old lady asked me if I need help.
Result: Then told me how to use it and wish me will have a nice time here.
Evaluation: After that, I am not afraid to talk with English people or other friends come from another countries in English.
Coda: I think most of English people all are very kindness and always give you a hand.

The telling of the narratives studied here are not just about the students’ adjustment, they actually form part of it, as the events related become integrated into a student’s biography by the telling. The narrative above is not just relating this student’s adjustment but is part of her adjustment.

As reported in the previous chapter, Propp (1968) identified the frequent appearance of a helper in times of difficulty for the hero of tales, and several examples were found in the students’ accounts: the English lady in the example above; the appearance of the classmates on the bus in another account; or several instances of housemates and roommates giving practical support. This importance of helpers is also reported in research in intercultural training, where support mechanisms have been found to include family members, spouses, friends, and host nationals (Ward, 2004). Here, the students’ texts contain several other features that match those Propp isolated in folktales. This is not to claim that international students actually cast themselves as heroes in a Russian folktale, but Propp’s account of the structure of such tales can be borrowed to get an understanding of the biographical narratives some of the students create. The following items occur (not in every student account
just as they do not occur in every folktale). There is an initial situation with a family and a dearly loved child, but there is a lack (in this case need for an educational opportunity) which initiates a quest. The student is therefore a seeker-hero who leaves home with parental blessing and flies through the air as ‘generally the object of search is located in “another” or “different” kingdom’ (Propp 1968, p.50). During the quest the hero meets a helper or friendly donor. Eventually the initial lack is overcome by cleverness and the hero returns home.

Linking this to the findings of the quantitative survey concerning this first period, the purpose of the first sample of students still in China was to glimpse a background in order to make cross-sectional comparisons with students at various stages in England. In this sample, within the competencies the students seemed most confident within Academic Competence and least confident about their Social Competence, with Linguistic Competence between them. Within the aspects, the Affective Aspect was the highest and the Cognitive Aspect the lowest. There seems to be – at this early stage – a rosy optimism and confidence about the prospect of living and studying in the UK, and it seems clear that the reputation of UK education is high, judging from the highest cell score of the academic/affective cell. From these results it seems that the students themselves were least concerned about adapting to the academic requirements they will face, perhaps considering themselves as already competent students, and more concerned about adapting to a new social situation and developing proficiency in English. This is the opposite to the retrospective findings concerning the process of adaptation reported to Jin and Cortazzi (1993) but gives a clear base to compare students’ felt experiences and attitudes later. In all but two cells (the cognitive/social and the performative/academic) the findings of sample 2, the students about to start the EAP course, were lower, significantly so for two of the major components and four of the cells. These areas where the findings were significantly lower relate to the Affective Aspect, the Linguistic Competence, all three cells related to language, and the affective/social cell. This is shown in figure 12:
It would seem, from the qualitative self-reports and also suggested in the quantitative comparisons with the students in sample 1, that the students' confidence about their Linguistic Competence had been tested and lowered during the first period of entry, and that this – along with seeming disappointment in their social adaptation – had contributed to difficulties in the "coping with stress" aspect of adaptation, demonstrated by the significantly lower rating for the Affective Aspect. Despite this the qualitative findings report in many cases a turning point already achieved, or – perhaps in part due to the reassurance process working – confidently anticipated. This is best summarised in the next extract:

T15

'However, I always remembered I promised to my parents and my son I will come back after I finish my study and become an expert in my area. I must keep my words.'

8.3 Second Period: the EAP course

For this period I will first discuss the quantitative findings, as the ability to use paired samples t-tests with all 19 of the Chinese participants on the course give these findings greater interpretative power than the other statistical measures used during this study. The comparison of means of the samples taken before and after the EAP course showed scores were higher in sample 3 than in sample 2 in all six major components and all nine constituent cells. Significant increases were found in three of the components and two cells, the Affective Aspect; the Academic Competence; the Cognitive Aspect; the affective/academic cell; and the cognitive/academic cell. This is shown in figure 13:
<table>
<thead>
<tr>
<th>Linguistic competence</th>
<th>Performative aspect</th>
<th>Affective aspect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social competence</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Academic competence (*)</td>
<td>(*)</td>
<td>(*)</td>
</tr>
</tbody>
</table>

Figure 13: (*) = Significantly lower scores for competences, aspects, or cells in Sample 3 than Sample 2.

It is clear that the areas of change in this period – as would be expected – are centred in Academic Competence, and the significant drop in the Affective Aspect in the first period had been reversed in this period.

As described in chapter 5 the Reflective Accounts originated as diary entries in a portfolio, and using diaries is a common method in educational research (Morrison & Galloway, 1996). They are especially useful within the paradigm chosen here, in particular the ethogenic view of the students (Cohen & Manion, 1994). The framework of the research matrix was a useful analysing tool for the quantitative findings, but what became perhaps more revealing was noticing in the students’ texts the frequency of reflections which inseparably linked understanding to performance and to feelings. The cells of the matrix should be thought of as representing component parts, rather than divisions, of a whole:

**R5**

‘At the beginning, I had no any idea about how to structure the presentation, and I was not sure about if we could work it out. But in the process, I found out every member in the group contributed a little bit idea, this made the work easier and more interesting, just like many calm streams flowed together and become one larger noisy river. Discussion is really a great method to learn, it makes students enjoy learning, it also gives students a chance to communicate, organise and cooperate. All these skills are important for a person’s development in the future.’

This cyclical flow links to Kolb’s learning preference cycle (1984) – concrete experience; reflective observation; abstract conceptualization; active experimentation – which has been discussed earlier as both an influence on the EAP course design and an element presented within it (see section 3.4. p49). In this case the reflective
observation 'just like many calm streams flowed together and become one larger noisy river' is particularly striking, but similar connections were apparent in several of the accounts. This relates to changes in how the students perceive their identity as learners, and this will be further explored later.

One additional point relates to the repeated student reports of differences between the educational systems of China and England. In the introduction to this thesis I reported on my own realisation that the course design should be organised around a description – and beyond that an explanation – of the education system within UK HE, instead of being based on deficit models of other systems. The resulting ethnographic approach to the course design – by which I mean the process of going beneath the surface features of academic texts and behaviours and seeking to open up the meanings of these as perceived by the members of that culture of learning – therefore presented UK HE as an object for study rather than as a set of regulations and models to imitate. The students’ reports of difference seem to demonstrate understanding the why as well as learning the how:

R6
'I can understand now that there is quite different research ways between my first university in Beijing and university in England. In my opinion, I have paid much more attention to theory in my studying undergraduate before. I ought to connect more practice with my research when I study in England.'

And in another account:

R7
'The purpose of this course doesn't simply help us to understand the culture of education in England, but we will be able to use the methods.'

Finally it should be remembered that language ability was the lowest ranked of all the competencies in the survey, and there were several mentions of this in the accounts. Later in this chapter I will discuss how far this does or does not link to confidence in Academic Competence.

8.4 Third period: The first term of studies
The qualitative methods for this period were the End of Term Interviews, and the aim of these was to see how students were not just adding knowledge or skills to their repertoire but were also changing their understandings of the requirements placed on
students in this setting. The use of these interviews was the only qualitative method which gathered data from both participants and non-participants, hence it will be important for the discussion of the second research objective: *to discover if overt induction to the academic culture of UK Higher Education can ease this adaptation.*

Certain of the themes already discussed in this chapter were again evident in the excerpts from these interviews supplied in Chapter Seven, for example an initial lack of confidence in using language but this confidence increasing with time. Differences between Chinese and UK educational systems were again frequently repeated, but as the students were moving from one level of education to another (e.g. undergraduate to postgraduate) this was not always a case of comparing like with like.

Explanatory, rather than descriptive, interpretation of the findings must necessarily be tentative, but there is evidence to suggest that the following factors might apply. Firstly the students seemed to be keenly aware of changes in themselves (their identity as learners and behaviours expected of them) rather than merely adding to their knowledge. This is similar to Spack’s description (1997) of Yuko being frustrated with her own performance during early stages of her adaptation. This, I propose, is partly revealed by the students’ references to pride in achievement, for example expressing satisfaction when successfully participating in seminars. The most complete description of this is the extract from a student expressing both her confidence in being able to become a researcher, but as not yet having acquired the skills to her own satisfaction: ‘I need to do it again and again, familiar with the subject, and get the way to know it’ (*student 3, page 120*). Secondly there were indications that the students who attended the EAP course had a more sophisticated understanding of the epistemology underlying the educational practices discussed. If social constructivism is taken as an example, although all of the students professed a liking for the interactive nature of seminar discussions, there seemed to be a less elaborated understanding of the purposes of these amongst the non-attendees, whilst in contrast some students who had attended the EAP course referred to discussion as being a part of the construction of knowledge. Student 3 is again an example of this (*see page 119*):

A: Maybe in the group, someone will say something, to contribute some ideas, but it will, it will, it will sti-sti-stimulate
Q: Stimulate?

A: Yes, stimulate my ideas to push me think that, that what all they said is right, or is different from my thought.

This student seemed to refer to a three-step process of getting/gathering information, followed by digesting the information (aided by interaction), before finally producing the result of research in assignments. Other students who attended the course also seemed to appreciate the *why* as well as the *how* of such collaborative work: ‘and we can, we discuss and you can get more extra information from the other people, totally different ideas’ (*student 5, page 120*). Similarly some students seem to have absorbed other elements of the EAP course, such as the higher levels of Bloom’s taxonomy of educational objectives, again student 3 supplies the clearest example of this, supplying the following description of synthesising information from research:

A: Yeah, I quite like to do the research, and I think it is gathering the information from different person, from different books, you can enrich your knowledge, your ideas from that.

It would not be correct, however, to describe a sharp divide between those who attended the course and those who did not; for example student 7, who did not attend the course, is at times equally as perceptive of the methods (see page 122).

A clearer distinction between the groups comes from the quantitative findings, but here the different response rates for the final samples (18 out of 19 for the attendees and 11 out of 19 for the non-attendees) do restrict the conclusions that can be drawn. The quantitative findings relating to this period firstly involve a comparison of samples 3 and 5, the course participants at the end of the EAP course then again at the end of their first term. In one of the major components – *Social Competence* – the findings for the end of the first term were higher than at the end of the EAP course, but there was a significant drop in the *Academic Competence* component. For all the other major components the means were lower in sample 5 (at the end of the first term) than in sample 3 (at the end of the EAP course) but in all cases were higher than in sample 2 (at the beginning of the EAP course). The EAP course can be seen to supply an upward kink within an overall rise. An interpretation of this could be that the increased confidence instilled by the EAP course had waned to some extent, however as the findings did not drop to the same level as sample 2 this would not
mean that the improved confidence following the EAP course was simply due to the Hawthorne effect (Gorard, 2001).

The second use of the quantitative survey for this period involves a comparison of samples 5 and 6, i.e. those samples taken at the end of the first term with both participants and non-participants. Using t-test for independent samples, in three components: *Affective Aspect, Academic Competence, Social Competence*; and four cells: the *affective/academic*, the *affective/social*, the *cognitive/academic* cell, and the *cognitive/social* cell there was a significant difference between the samples, with sample 5 higher than sample 6 in every case.

<table>
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<tr>
<th></th>
<th>Cognitive aspect</th>
<th>Performative aspect</th>
<th>Affective aspect (*)</th>
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<tr>
<td><strong>Linguistic competence</strong></td>
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<td>Social competence</td>
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<td>Academic competence</td>
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Figure 14: (*) = Significantly lower scores for competences, aspects, or cells for Non-Attendees than Attendees

These differences can be seen distinctly in the graphs in chapter 6 (*figures 6 -11, pages 98 -100*). In five of the major components the students who attended the EAP course rated themselves at this stage with more confidence than the students who did not attend. In one component only – *Linguistic Competence* – the non-attendees rated themselves more highly: throughout their first term their confidence in their English level increased whereas for the course attendees it decreased. An interpretation of this could be linked to the dissociation of language competence and academic performance as reported by Yuko in Spack’s study (1997), and also the study of Jin and Cortazzi (1993): the EAP course attendees may have chosen to focus their attention on coming to terms with the epistemological requirements of the courses whilst the non-attendees may still have focussed their efforts on improving their knowledge and use of English.

8.5 The first research objective

Turning to the first research objective: *to examine more deeply the process of adaptation which international students follow in order to become familiar with and succeed in a new academic discourse community*, I will firstly relate this to a
discussion of changes in the students' identity as learners. Pennycook (2001) points out that often within work in second language acquisition there has been a temptation to sideline 'issues to do with identity' (p.143), but the stance taken throughout this project has been to insist that learners have a keen view of both themselves and the self they wish to become. To address identity issues is 'to complicate views of learners' (Leki 2000, p.105) and this, Leki claims, demands long-term studies of adaptation such as that of Spack (1997). Discussions of identity need to include issues of culture but should avoid implying that "large" culture determines individual identity, for example Zamel's model of transculturation (1997) accepts cultural influence but not cultural determination. Ibrahim's research (1999) described earlier specifically concerns race, with the students identifying with the language of hip-hop which they associated with becoming black. In this study the desired identity is as a successful student within UK HE, as a fluent speaker of English, and beyond that becoming an expert in some field. All of the qualitative research methods used in this study address identity issues via assessing the students' own accounts of how they are redefining themselves, for example as learners.

The clearest theme related to identity in the qualitative data in this period concerns ambition: the students have an image of themselves in the future as successful, 'I will come back after I finish my study and become an expert in my area' (T15, page 110). To achieve this ambition involves academic success in this new culture of learning. Cultures of learning can be thought of as being related to discourse communities, and this opens up the possibility of complex subjectivities as 'the person takes up different subject positions within different discourses' (Pennycook 2001, p.148). This multiple identity connects to the concept of critical bilingualism introduced earlier (Walsh, 1991) (see section 3.3.i. p35), and Atkinson's principle (2004) that membership of social groups – and identity – can be multiple, contradictory, and dynamic (see section 2.4 p18). This multiplicity suggests the possibility of using "English breakfast: Chinese dinner" as an analogy for the developments reported in some of these accounts, i.e. the students demonstrate the ability to select discriminatingly. The differences which the students report between Chinese and UK educational systems show their responses to need for changes, and this is not necessarily a rejection of China:
'In fact, I can't enjoy the team work at first, maybe because I'm influenced by the Chinese educational model, just used to listening, only little chance for us to talk about something in class. But now, I feel I can make my assignment better after discussion in class in England, I feel I can learn something from others' idea, so now I can enjoy it' (R3, page 115).

As with Yuko's adaptation to the US (Spack, 1997), the students at times display a pride in seeing themselves as successfully using UK HE methods, and beyond that, as described earlier, demonstrating an understanding of the why as well as learning the how:

'After three weeks study, I began to think about a topic, discuss it with colleague and get my own ideas about it. It definitely let me know some proper methods of education used in universities in UK and exactly understood what I did before' (R4, page 114).

The students' relationship with English language is for many of them a complex one, and becoming confident speakers is an integral part of the future self, the ambition, they are seeking to realise:

'For me, speaking English very fluently sometimes is even more important than getting a master degree' (T13, page 108).

At the same time it is often the biggest obstacle to them achieving a satisfactory realisation of their intended learning outcome:

'At last I feel language is still the most difficult thing for foreign student. Sometimes we have some really good ideas about our topic, but unfortunately we cannot find proper words to express our meanings' (R1, page 117).

Narratives, as described earlier, can show how people integrate experience into their own biographies, and have been described as being a type of action discourse, and here action refers to intentional changes consciously brought about to create a desired outcome (Van Dijk, 1976). Remembering that the participants had been in England for different amounts of time, it is not surprising that some of the accounts relate successful action, where the agent has brought about some intended change in the world – which includes the agent’s own body (Van Dijk, 1976) – whilst in other cases they are still only partially successful. This prompts the question, which will be discussed below, whether intervention can help in this period of adaptation.
Turning from identity to an analysis of the theories of adaptation, earlier in this thesis Ward’s discussion (2004) of U-curve theory was introduced (see section 3.4. p46). Ward dismisses this description of a series of stages characterised by an initial state of euphoria, followed by a stage of anxiety, leading eventually to adaptation. In her own research with Japanese students in New Zealand she had found evidence of stress rather than euphoria for the initial period, then a rising trajectory of adaptation. Using psychological and sociocultural measures, firstly within 24 hours of arrival, then after 4 months, 6 months, and 12 months, Ward showed the students’ adjustment beginning at a low point, subsequently rising over six months, and thereafter remaining fairly constant: a learning curve rather than a U-curve. In the quantitative findings of this study, the graphs (figures 6-11, pages 98-100) could be used to support either the U-curve theory or Ward’s learning curve theory. Compared with sample 1 (the cross-section of students in China) as a baseline indicator, these graphs all show a distinct turning point for the course attendees. If, however, the measurements do not include the period of anticipation and begin only on arrival — as Ward (2004) did in her study — then the same graphs show a learning curve, albeit with an upwards kink at the time of the EAP course. There are several ways that Ward’s representation of acculturation could be queried. Beginning the research at the entry point does not look at the students’ feelings or expectations prior to arrival, when one could anticipate euphoria in expectation. For international students the “event” of this life-change has a long build-up and begins prior to setting foot on foreign soil. It could also be argued that measurements taken in the first 24 hours, as stipulated by Ward, might contain so many immediate local features — the wrench of leaving home, the difficulties of travel, tiredness even — that findings taken then may cloud rather than clarify understanding of acculturation as a process occurring over a period of adaptation. Finally the gap between arrival and the next survey point four months later — and the observation of improved acculturation between these two points — does not rule out the possibility of there having been a dip during this interval. Ward’s failure to find evidence of the U-curve may be seen as a result of deciding where to draw the y axis (the day of arrival), and the spacing of her observations (a gap of four months.)

In the qualitative data collected for this study, examples related to the theme of Initial Confusion and/or loneliness identified in the previous chapter certainly do indicate a
low point shortly after arrival, but this low point, however, can be positioned between a mention of euphoria (before arriving) and recovery later on:

When I was in China, I was so excited when I thought I would study and live in UK. [...] But when I got the VISA, the situation changed into the contrary. It was not exciting any more. I am a little bit afraid of going to UK.

At the first two days, I had no feelings at all, no excitement, no strangeness, except a little bit homesick. And I tried to find any excuse not to phone my parents because I was afraid I would cry in the calling and would upset them. In the first week, it was fine. Being busy to attend lessons, do homework, I felt no strange with English classes. [...] In the following weeks, I met a group of local people who are Jehovah Witnesses and are studying Chinese. This is really a good opportunity to know English Culture and local people' (T3, page 113).

Other examples also relate a turning point, in the following case occurring some time after arrival:

'Recalling the life in England three months ago. At first, I am pleased by all of the new things encountered. But after few weeks, I felt everything is different, I felt not well.

[...] Now, I feel better than ever before when I deal with something difficult, I think I must study hard and try my best to do everything well and adapt to the life in England, I must be self-confident and diligence' (T9, page 113).

The complication stage within narratives – as described earlier – often serves 'to give the main event sequence and show a crisis, problem or turning point' (Cortazzi 2002, p.203). In many of the students' accounts there seems to be – at least in recall – a moment when things started to get better. These extracts give ample evidence of both the sociocultural adaptation (learning how to get things done) and psychological adaptation (coping with stress) models described by Ward (2004) (see section 3.4. p45). They also, however, seem to imply moments of U-turn. The possible differences in interpretation may be due to two factors. Firstly, these accounts were written retrospectively, to look back over the acculturation period rather than being cross-sectional observations, and this allowed several of the students to begin their accounts
at a point prior to arrival. Secondly the choice of a narrative structure may have meant that the students felt rhetorically compelled to cast their experience in a structure involving a turning point. This possibility does not reduce the findings, however, for the aim of this part of the research is to establish how the period of adaptation has been integrated into the students’ biographies, i.e. what matters is the students’ version of the events, not some putative “real” version separate from their interpretations. U-curve theory may have sufficiently penetrated socially constructed understandings of acculturation, that its existence has become a social fact, and a therapeutic tool, despite any research findings to the contrary.

8.6 The second research objective

Turning to the second research objective, the use of the End of Term Interviews was the only qualitative method which gathered data from both participants and non-participants, hence will be important for the discussion of the second research objective: to discover if overt induction to the academic culture of UK Higher Education can ease this adaptation. As stated earlier (see section 8.4. p132) there were some indications of a more sophisticated understanding among the students who attended the EAP course of not just the behaviours expected in the UK HE but also of the epistemology: the why as well as the how. Similarly there were indications that the higher levels of learning – according to Bloom (1956) – such as synthesis, and the reflective flow associated with Kolb (1984) had been incorporated into these students’ understandings of the demands of their courses. The quantitative comparisons (samples 5 and 6) also showed significantly higher ratings amongst the course attendees than those who did not attend the course for Academic and Social competence, and for the Affective aspect. Interestingly there had not been a significant difference in these competences at the beginning of the term so there are indications that the impact of the course may have developed during the first term, with the students who attended the course being more able to respond appropriately to the demands placed on them and – recalling the significant difference in the Affective aspect – perhaps also identifying more favourably with these tasks.

This, then, can be connected to the models of insideness and outsideness (Relph 1976) described in chapter 3 (see section 3.4. p48). The experienced international students interviewed during the preparation of the EAP course (see section 4.4.i. p60) had
demonstrated what Relph labels “empathetic insideness” in that they ‘understand the place as rich in meaning, and hence identify with it, for these meanings are not only linked to the experiences and symbols of those whose place it is, but also stem from one’s own experiences’ (1976, pp54-55). Taking the categories of insideness and outsideness, none of the students – either amongst the course attendees or the non-attendees – demonstrated the alienation or rejection which would identify “existential outsideness”, and indeed there was ample evidence of prior knowledge of, and attraction to, life in the UK before arrival. The example of “vicarious insideness” supplied earlier is an example of this: ‘I looked though the window; it was raining outside, made me recalled the scenes of many English novels’ (Extract 8, page 111).

Most of the new students demonstrate a respect for the values of UK HE whilst not yet having achieved the degree of insideness which gave the experienced students their unreserved empathy, so are for the moment in the category of “behavioural insideness”. This is not, though, a fixed end-point, for Relph (1976) makes clear that there is not a sharp distinction but rather a fading between behavioural and empathetic insideness. This, I suggest, is the impact of the EAP course, with its focus on meanings rather than behaviours: it can be seen as assisting the movement from behavioural insideness (knowing the how) to empathetic insideness (knowing the why) – achieved by scaffolding – and so makes it possible for international students to value their new setting as rich in meaning. Those who attended the course seem to have an easier progression along this route.

8.7 Chapter Summary

The findings from the different qualitative data collection methods lend support to the view of the participants as having ambitions, making plans, facing difficulties, adopting strategies to overcome these, feeling pride in achievements, developing a feeling of belonging, and remaining determined to accomplish unfinished business. The poetic nature of some of accounts: ‘I was afraid I would cry in the calling and would upset them’ or ‘just like many calm streams flowed together and become one noisy river’, give an intensity to this felt experience. The analysis of the narratives the students created concerning themselves gives a glimpse of the identity transformation they are set upon, ‘I always remembered I promised my parents and my son I will come back ...and become an expert’. The rhetorical structure of these accounts – the frequent turning points, the role of helpers, the overcoming of difficulties through
cleverness - links narrative analysis to studies of acculturation: ‘Affective components of culture contact are highlighted in the stress and coping approach; behavioral elements are featured in the culture learning approach, and cognitive variables are emphasized in the social identity approach’ (Ward 2004, p.186). The recognition that creating narrative accounts could actually contribute to students’ process of adaptation confirmed the importance of introducing a reflective thread to the EAP course (a learning portfolio), and this – by contrasting the objective and subjective styles of writing – provided another opportunity to demonstrate the link between text types and epistemology. Other tentative evidence of the course participants having gone beneath the surface of genres and student activities came from the End of Term Interviews and reflections of the course, where they seemed to demonstrate a keener awareness of the social construction of knowledge; the cycle of observation, reflection, theorizing and experimentation; and the types of learning deemed “higher” within UK HE. These show the students having a projected image of themselves as researchers, critical thinkers, and fluent speakers of English, which they set out to realise, not as a threat to their other subject positions but as an addition. The analogy of “English breakfast: Chinese dinner” links this to the concept of critical bilingualism (Walsh, 1991) described earlier (see section 3.3.i. p35).

Too much should not be made of the quantitative data as the imperfections in sampling methods possible, sample size, and experimental purity – in particular the close rapport between researcher and participants – do threaten the validity of these findings. That said, using these findings in triangulation with the qualitative data, the hypothesis that overt intervention to explore the knowledge claims of UK HE improves adaptation is to some extent supported – the upward kink in the graphs – even if the present project is regarded as being no more than a pilot which needs to be followed up in situations where more rigorous testing is pragmatically and ethically possible.

Concerning the trajectory of adaptation – U-curve, or learning curve, or no curve at all – this is an area for future research. It is quite likely that there is not one trajectory followed by all sojourners moving to new environments, and it is possible that there may be more than one pattern. What is certain is that such studies will need to be longitudinal, with close observation without substantial gaps between observations,
and rely heavily on qualitative data collection methods. The discussion of degrees of
insideness and outsideness – and the importance of experience and identification with
meanings – enables the type of intervention attempted here to be seen as assisting a
longitudinal movement, where the end-point can be thought of as increased empathy
with the target culture: the discourse community of UK HE.
CHAPTER 9 Conclusions and Recommendations

9.1 Chapter Introduction
In this final chapter I will firstly draw together the threads of this project by reviewing the research questions presented in the introduction. Following this I will make recommendations concerning future developments in three areas: firstly concerning further refinements of work using acculturation techniques for helping international students to enter into UK HE; secondly I will turn attention from students to staff, and describe how academics can be made more mindful of the processes of adaptation the students undergo; thirdly I will look at my own future development as a researcher in this area.

9.2 The Research Questions
Five research questions were listed in the introduction, and here I will review how they have been addressed throughout the thesis.

What are the competences which international students need if they are to enter UK higher education successfully?
This project has given support to the reports in the literature that there are a staggeringly large number of skills and competences related to genres and language practices which students within UK HE are called upon to demonstrate during their courses. These spread across all language skills, these differ in detail in different subject areas, and indeed they are multiplying as more imaginative methods of teaching and assessment are introduced. A menu-type approach to teaching these as individual items risks being an unending task.

What are the underlying cultural and epistemological assumptions which demand the use of these competences?
The exploratory research connected with designing the experimental EAP course, described in Chapter 4, identified that several recurrent themes are evident, which can be taken to underpin such genres and practices, at least as far as the mezzo-level of the discourse community of faculties of management and business studies is concerned. These influences include (but are not limited to) Bloom's Taxonomy of Educational Objectives (1956), approaches to teaching and learning based on social constructivist
ideas, and Kolb's concept (1984) of experiential learning. It was found that these theories concerning learning influence not only text-types and assessments but all forms of academic activity.

*Can training techniques be developed to make such cultural assumptions overt on EAP courses?*

By focusing on UK HE as a culture, rather than focusing on linguistic practices, it is possible to use the holistic methods of Intercultural Training to intervene, hence to scaffold the participants' adaptation. Chapter 4 described both a methodology of course design and some of the specific methods used in this particular course. This ethnographic approach to designing the course – using “ethnographic” to refer to examining the meaning of the practices involved for the people involved in the community – showed UK HE as a culture which the students can study, not as a set of rules and models to follow. It therefore became possible to incorporate the theories of learning involving conceptualization, reflection, observation, and experimentation, both as objects of study and as a method of study.

*Can research methods be devised to measure adaptation to cultures of learning?*

This project has developed several methods of assessing students' own feelings concerning their adaptation, to try to see how students were not only adding to their knowledge but were also changing their understandings of events in the world, and indeed of themselves. The quantitative survey was piloted and refined over a period of two years, and will continue to be amended. The conceptual matrix it was based upon served as a guide and enabled methodological triangulation by identifying themes in the qualitative data, however I was careful not to become trapped by it and looked beyond its parameters as other themes emerged. The qualitative data gathered at all three stages enabled glimpses of how students were incorporating the events of adaptation into their biographies, and gave me what I came to believe was a privileged access to their ambitions, trials, and achievements. Both quantitative and qualitative methods enabled comparison with existing research both from the field of EAP and ICT.
Can the use of such research methods measure the effectiveness of using overt acculturation techniques to ease the transitions demanded of international students?

Here caution is needed. Although both quantitative and qualitative methods did seem to indicate that the acculturation of the course participants was in some ways more complete – that they were self-monitoring, showing an understanding of why as much as of how to fulfil certain expectations, demonstrating an understanding of what are deemed higher types of learning, displaying a movement from behavioural to empathetic insideness – it must be remembered that the pragmatic and ethical constraints of the situation weaken the claims that can be made. It is to be hoped that situations will arise in the near future where the course materials and research methods – with the amendments expected as action research moves from iteration to iteration – will enable a more thorough testing of the hypothesis that using overt exploration of the culture can assist the adaptation of students to the requirements of UK HE.

9.3 Recommendations concerning future work with students

Action research is cyclical, earlier iterations of this project were described in chapter 4, and from the iteration researched here lessons have been learnt which will influence future development of the experimental course. As examples of this, the learning portfolio was not in the original course design but became included when it emerged that these are increasingly being used as methods of assessment and – most importantly for this project – have connected to them certain styles of writing (reflective, subjective) which are amenable to demonstrating the epistemological link between theories of learning and text types. Also, before the next use of the course, a series of lessons is being developed to link the types of knowledge claims described by Latour and Woolgar (1986) (see section 4.2. p55) which emerged from the literature review of this thesis, to categories of reporting verbs such as those listed in Jordan (1997).

Nothing claimed in this thesis removes the necessity of students commanding an adequate level of English in order to achieve in their courses: what has been questioned has been the sufficiency of such achievement. To bring together several strands repeated in this thesis, a course designer must be aware of opportunity cost considerations, i.e. must consider constantly how best to utilise the resources –
particularly time — available. If we consider for the moment the very real situation of a student, one month before her degree course is to start, who is “on the cusp” and has not yet quite achieved the matriculation requirements concerning English level: how best are her interests to be served? Should she prepare for the IELTS examination as described by Bell (1998) or instead concentrate on the knowledge claims which entail certain language uses? The contention that the latter is the best option has been tested in this project and has not been disproved, future opportunities to test the hypothesis further will be sought, particularly situations where more rigorous conditions can be obtained, for example where similar groups are (within pragmatic and ethical constraints) exposed to different forms of intervention.

Two contrasting images of EAP students emerged from the literature: one is of fragile, not-yet subjects, who need liberation from oppressive institutions whose unsympathetic demands are somehow a threat to their identity; the other is of people who are already agents with desires and ambitions, keen to become successful students in a situation which they know will present new demands and which will present the opportunity to add new facets to an already multiple identity. The findings of this project lend weight to the second of these images. This does not, however, mean that the EAP teacher has a simple task of transmitting packages of information — these are the rules concerning plagiarism, learn them — because these new demands and new facets may involve a paradigm shift concerning what counts as knowledge and what hence constitute the legitimate behaviours described by Clark (1992) (see section 2.5. p26). The approaches of acculturation and scaffolding both accommodate the durative nature of this form of transformation.

Two substantial changes to how EAP courses are envisaged may result from the hypothesis presented here. Firstly EAP practitioners may cease to view themselves as operating within the confines of applied linguistics, and come to see themselves as being equally practitioners of applied philosophy (bringing students to consider different claims to knowledge), and also applied psychology (addressing different ways of learning, and different ways of constructing the world and individual identity). Secondly EAP teachers should become less like gate-keepers of the academy (deciding by alleged objective means who can enter) and more like door openers.
9.4 Recommendations concerning future work with staff

Not all members of academic staff are “mindful” – a word used repeatedly by Gudykunst (1998) to counter-balance his use of “fluent fools” already referred to often in this thesis – of the cultural and epistemological foundations of text types and language behaviours demanded in universities: in the introduction I gave the example of those who still insist that academic writing should always and only be in objective impersonal style (whilst perhaps demanding that students give their own opinions.) Hence there exists the danger that certain conventions – related to referencing, for example – may be seen as arcane sedimentations, leading to the style guide approach of teaching the how instead of the why. Similarly the argument made by Kachru (1999), that wider circle rhetorical forms be accepted, risks being ignored if language usage is seen only as convention rather than epistemology. The proposed advantages of synthesis (Jin & Cortazzi, 1993; Fantini, 1995; Hampden-Turner and Trompenaars, 2000) hence risk being lost.

Therefore, as a spin-off from the project described here, I have been working with colleagues to prepare a training module for academic staff beyond the EAP department to help them to become aware both of the nature of the process of adaptation which international students undergo, and of the cultural/epistemological underpinnings of the behaviours which academics may see as being only conventions to be followed. This course makes use of some of the content of the experimental EAP course – for example the recorded accounts of students’ experiences – and concepts from the literature reviewed here. A case study is based on Yuko’s progress (Spack, 1997), and discussion activities have been produced using the contrasting poles of culture referred to in Chapter 2 (Atkinson, 1999). The course uses the ICT approaches of concrete experience; reflective observation; abstract conceptualization; and active experimentation deriving from Kolb (1984) and now exists as an on-line staff development resource funded by the LTSN.

9.5 My own future development as a researcher in this area.

In the introduction I explained that the whole of this thesis is in many ways a narrative and it has been seen that a narrative requires a coda which brings it to a conclusion. This final section is therefore a coda which will round off this thesis and
will open up future developments in my own research. Earlier I criticised attempts to encourage international students to challenge accepted academic written styles whilst the theorists concerned themselves used accepted genres in their own writing. Here I will risk an alternative style of writing, inspired by the use of narratives as research data, to illustrate my understanding of culture, language, and genres in universities, and to suggest my future plans for research. EAP courses – those which exist and the experimental one described here – aim to fit international students to the requirements of universities: the promise of synthesis demands that universities also adapt to accommodate and benefit from other forms of knowing. The following tale seeks to demonstrate this.

The Tale of DaWei and the Left-hand Thesis

DaWei was summoned on a day in early June to meet with the leaders of the Academy and hear of his mission. ‘For many years now,’ the Dean told him, ‘students have come to study with us from around the world. And although many have done well others have not truly flourished as we had hoped.’

DaWei made no reply, and another of the leaders continued with his instructions. ‘We have decided to send you out from the Academy, to travel to other lands to discover what you can about teaching and learning in other places.’

Still DaWei said nothing, although questions were forming rapidly in his mind. The Dean spoke again, ‘You are to write a thesis, a compendium of education throughout the world.’

‘And then,’ another added, ‘to design for us a method – a way of introduction – so that when new scholars arrive we can initiate them more easily into the ways of the Academy.’

DaWei bowed slightly to show his understanding.

‘You will be away for a long time. Travel south across the desert to the lands of rivers and deep forests; go to the East, beyond the wall. Go as far as you can to
the most distant places, and learn what you can about the knowledge of the world.'

'And think always of how the things you learn can be used to show our students how better to achieve.'

DaWei left a few days later. He carried little apart from paper and pens to note down what he discovered in order to compile his thesis. First he travelled south, accompanying nomads across the desert, and from them he learnt the navigation of stars, of how each star’s trajectory was linked with the others and guided fortunes in the world. And more than that he learnt the stories illuminated within them, which recalled events near the time of creation before order became firm. Beyond the desert DaWei travelled through regions, each – in their own telling – a shard of lost empires, each with fragments of texts in myriad scripts relating the genealogy of their founders back to the gods who were their ancestors and in whose image they were made.

Elsewhere knowledge encapsulated an intimacy with the Earth, an understanding of the necessary rituals of planting and harvesting the year. Here knowledge was preservation and constancy, balanced to ward off calamities and epidemics. Often the seers – the guardians of knowledge – knew the necessary verses to cast out demons, or to summon up other spirits to accompany the departed, their bones decorated with red ochre, on the journey.

Further south still DaWei came across cities nestled behind walls. At the gate of one all that was worth knowing was carved immutably on a huge stone lintel so that newcomers could read on entering the science of the inhabitants. In another place the sum of learning was written afresh each morning in sand, and the townspeople read it before it was blown away by the evening breeze. The next morning a new author was chosen to recreate the knowledge, so each day their wisdom was gradually transformed.

In some towns learning was public: children were schooled and publishing thrived, markets were scenes of debate and of trade, and questions were valued as
highly as rubies. Later DaWei found one place – set between a forest and an
impenetrable range of mountains – where learning was the preserve of secret
societies, and texts of wisdom were etched onto bronze weapons used to execute
outsiders who read them.

Time passed. As DaWei travelled he took notes, he observed, and he asked
questions, although sometimes this caused him beatings and banishments.

He stayed throughout one season of heavy rain in a city of temples. He asked
where he could find knowledge and was led to a temple rich with carvings, with
depth-cut tracery in blackstone columns, tiled friezes enamelled with Lapis Lazuli
and banners of silk inscribed with incantations. There were bronze bells cast with
mystical symbols which were chimed each hour to expiate sins. And, at the centre,
the smallest of statues, a single dancing figure which with exquisite poise
expressed the energy of the eternal. And DaWei contemplated this statue – as he
had been told – and for an instant, after months of meditation, glimpsed the still
point within the cosmic whirl.

Wherever possible DaWei visited schools. In one the students sat in silence,
copying in their own hand the texts which history – tradition – had refined, then
locked them in private caskets set with mica or mother-of-pearl which would
never again be opened. In a college beside an ocean shore the students spent
years reciting verses and mantras in languages whose meanings were long
forgotten, but in the cadences found avenues of transcending comparable to
peyote or chewed coca leaves. DaWei had tasted the knowledge of such potions
with naked holy men – decked with amulets, masks, and carved rattles – in forest
clearings of eternal nights, and had learnt in these rituals the communication of
animals and the access of dance, chant, and dreams. In other places DaWei’s
questions caused him to be taken to stone towers where, with telescopes and
astrolabes, chronometers, orreries, compasses, and time, scholars had calculated
the elaborate movements of the universe about the Earth, and confirmed the
revelations of scriptures and the prophecies found in sheep’s entrails.
Often DaWei discovered that wisdom was accorded to the silences of old men and the tales of wives. Young men sang out their wisdom in public places, whilst the wisdom of young women, DaWei found, was often locked securely away.

He found that in some places learning meant only the history of battles and heroes, elsewhere it was in taxonomies of fish, fowl, and all living things. To seek science was sometimes to glorify a god, in other places the foulest heresy. Writing had developed in some cities to record names and marriage alliances, coronations and taxes, but in one place only songs of love could be written down, as nothing else merited preservation. In a temple on an island in a lake near a mountain every wall of every room was lined from floor to ceiling with leather-bound tomes, each locked with one key which had been eaten by a dragon. (Yet when one volume was finally forced open, the savants found in the traces left by the gnawing of bookworms the unmistakable letterings of the given creed.)

Each night DaWei sat late writing his notes and sketching out his thesis. At first he barely noticed the twitching in his left arm, but as the months passed he became more aware that – as he wrote with his right hand with black ink on white paper – his left hand took some life of its own, and scratched and fretted, jerking beyond his control. Some mornings, reviewing what he had previously written, he found stretches he could not recall writing, patches taken from a text he did not remember reading, and began to fear that his journey was leading him to madness.

Near noon one day, sitting beside a wide-river which paralleled his path, DaWei was slipping into a daze when the river spoke to him: 'What is wrong, teacher?'

So DaWei spoke to the river, of his journey, his mission, what he had learnt, and of his fear of madness.

'Your left hand wants to write a thesis of its own.'

DaWei was too puzzled to reply.
‘The right-hand thesis is what you control, the things you are aware of from your studies. Your left hand is trying to compose the learning which is emerging – despite your control – from the mix of your experiences and understandings.’

‘But I cannot write with my left hand,’ DaWei replied.

‘Not yet,’ the river said, ‘but cut some of my reeds, trim them as pens, and as you write each night hold one in your left hand, so with time it will learn to shape words you can read.’

DaWei continued his journey, taking detours which interested him, dwelling long when there were puzzles he wanted to unravel. He came to an eastern province where knowledge was expressed in the stratification of society, where your name is your rank and shown in the colours and patterns you wear, and where the smallest of actions of artisans, fishermen, and priests were prescribed and set out in annals of time. Each night DaWei did as the wide-river instructed, and the twitching in his left hand became slowly ever more fluid, yet increasingly – in the mornings – he found traces in his right-hand text of other texts he had not known.

As the fourth spring of his mission began blossoming, after leaving a monastery where all study was of maps and memorised journeys, he sat to rest in the shade of a bitter-fruit tree. As he stretched his limbs the tree spoke: ‘How is your journey, teacher?’

DaWei told the tree where he had been, what he had learnt, and of his meeting with the wide-river.

‘The time has come,’ the tree told him, ‘to put ink in your reeds. Cut some of my fruit, squeeze out the juices, and use that to fill your stems.’

DaWei did as the tree told him and carried on travelling. In islands of the east knowledge was contained in four ancient texts, and extracts were written, engraved, carved, and woven into every imaginable material: sandstone and conch shell, carnelian and ivory, jet and jade. When he passed from east to west
he found people for whom knowledge consisted of narratives: stories of whale hunts, battles of envious gods, often a seeking of what was beyond. Each night DaWei sat with two pens, black ink in his right hand, bitter-fruit juice in reed stems in his left hand, and he wrote up what he had discovered about learning that day. Yet in the morning the paper his left hand had written on seemed blank.

One evening, travelling through a forest near the western rim, night fell early and DaWei took shelter in an old hut. He found an oil-lamp, lit it, then began to eat the dried fruit and bread he had with him.

'What is troubling you, teacher?' the oil-lamp asked.

So, as he ate, DaWei told the lamp everything.

'Ah-ha, you tried to read the text by the light of the sun. Bring it close to me and I will see what I can do.' DaWei took a sheet of paper from the blank left-hand thesis, and he held it close to the oil-lamp as if to read, and the heat from the lamp scorched the bitter-fruit juice, and like pale tracery the writing began to emerge. As he read what he had written DaWei gasped, for the words formed part of the other text which had been slipping unnoticed into his right-hand thesis. Page after page he held up to the lamp, and read the whole of what his left hand had been writing until he fell asleep near dawn.

He began the return journey, this time travelling in haste. Each night he wrote out the knowledge he was learning with his right hand, and the knowledge which was emerging with his left.

Seven years after leaving he arrived back at the Academy and was received by the leaders. 'Here,' he told them, 'is the thesis you asked for. Here I have studied all forms of knowledge and have prepared an introduction for students from all places who may come to study with us.' Then he showed them the notes prepared by his left hand, and told them of the wide-river, the bitter-fruit tree, and the oil-lamp. 'This is the other half of what I must do. I now understand it is not enough to initiate the students of the world into our ways of knowing. What we must do is
to be open to the other ways of the world. We must integrate and synthesise other forms of knowing, and in some ways we must be ready to change. We must accept that we do not have the one true way and so be ready to learn as much as we teach. I have written for you the thesis of the right hand, now I must prepare the thesis of the left.'
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Dobbert, M. L. L. (1996). *On the Impossibility of Internationalizing Our Students by Adding International or Global Materials to a Large Number of Courses: A


Questionnaire about expectations of studying and living in England.

关于在英国学习与生活预期设想的调查问卷

I would be grateful if you could spare a few minutes to complete this questionnaire.
非常感谢您能抽出一点时间协助我们完成这项调查。

The purpose of this questionnaire is to find out the expectations which students from the PRC have about studying and living in England. THIS INFORMATION IS CONFIDENTIAL. The information will be used to design preparation courses for students when they first arrive in England.
这份调查问卷的目的在于了解中国大陆学生对到英国学习与生活的预期设想。这些信息将被保密，这些信息将被用来为初到英国的学生设计预备课程。

Part One

For each of these statements rate them 5 4 3 2 1 where
以下的每项陈述将分为五个层次，它们分别代表的是：
5 = strongly agree, 5 = 强烈同意
4 = agree, 4 = 同意
3 = neither agree nor disagree 3 = 既不赞成也不反对
2 = disagree 2 = 反对
1 = strongly disagree 1 = 特别反对

1. Studying in England will be an exciting experience.
   在英国学习将是一段非常有趣的经历
   5 4 3 2 1

2. I can read English newspapers with little difficulty.
   我能轻而易举地阅读英文报纸
   5 4 3 2 1

3. I have a good knowledge of English.
   我对英语有很好的认识
   5 4 3 2 1

4. I enjoy speaking in English.
   我喜欢讲英语
   5 4 3 2 1

5. I can study using English academic books.
   我能应用英语课本进行学习
   5 4 3 2 1

6. I am a good student of English.
   我在英文方面是个好学生
   5 4 3 2 1

7. I write well in English.
   我的英语写作水平很好
   5 4 3 2 1

8. I am excited by the idea of living in England.
   我对将在英国生活感到十分的兴奋
   5 4 3 2 1

9. I feel confident when I speak English.
   当我说英语的时候，我觉得很自信
   5 4 3 2 1
10. I know different types of English, both formal and informal.
我知道不同类型的英语，正式的和非正式的。

11. I know a lot about daily life in England.
我对英国的日常生活了解得很清楚。

12. Speaking in English is fun.
讲英语很有意思。

13. I know a lot about the differences between daily life in England and China.
我知道很多有关于英国和中国在日常生活方面的差别。

我对英国年轻人的生活方式十分了解。

15. I understand English when I hear it on television.
我可以听懂电视上讲的英语。

16. I know what English universities are like.
我了解英国大学的现状。

17. I like the English method of education.
我喜欢英国的教育方式。

18. I know a lot about English culture.
我对英国的文化非常了解。

19. I think English is a good language.
我认为英语是一种很好的语言。

20. I have a large vocabulary in English.
我的英文词汇量很大。

21. I know that studying in English universities is different.
我知道在英国大学学习跟在国内是不一样的。

22. I understand the type of work English students do.
我理解英国学生的学习方式。

23. I will be able to do things like shopping without difficulty.
我可以轻松地做诸如购物之类的日常琐事。

24. I will do well in my course in England.
我将在英国学习得很好。

我将会喜欢在英国学习。

26. I will be able to follow my lectures.
我将会明白课程内容。

27. Living in England will be one of the best times of my life.
住在英国将会是我在一生中最美好的一段时光。

28. I will learn English ways of doing things.
我将会效仿英国人的处事方式。

29. I will get to know English people easily.
我将会很容易地了解英国人。

30. I will quickly get used to English daily life.
我将会很快地适应英国的生活。

31. I will quickly get used to the English method of education.
我将会很快地适应英国的教学方式。
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<tbody>
<tr>
<td>32.</td>
<td>I will enjoy the different life style in England</td>
<td>5 4 3 2 1</td>
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<td></td>
<td>我将会喜欢英国不同的生活方式</td>
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<tr>
<td>33.</td>
<td>Living in England will be an enjoyable experience.</td>
<td>5 4 3 2 1</td>
<td></td>
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<tr>
<td></td>
<td>在英国生活将会是一段非常愉快的经历</td>
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<tr>
<td>34.</td>
<td>I will enjoy studying with English classmates.</td>
<td>5 4 3 2 1</td>
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<tr>
<td></td>
<td>我将会喜欢和英国的同学一起学习</td>
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<tr>
<td>35.</td>
<td>People understand me when I speak English.</td>
<td>5 4 3 2 1</td>
<td></td>
<td></td>
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<td></td>
<td>别人能听懂我说的英语</td>
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<tr>
<td>36.</td>
<td>I will learn a lot from using different study methods.</td>
<td>5 4 3 2 1</td>
<td></td>
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<tr>
<td></td>
<td>我将会从不同的学习方式中学到很多的东西.</td>
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</tbody>
</table>

**Part Two**

37.  
1. I am male
   男
2. am female
   女

Select 1 or 2

38. I intend to study on
   1. A Foundation programme
   预科课程
   2. An undergraduate Programme
   本科课程
   3. A postgraduate Programme (Master or Doctorate)
   研究生课程(硕士或博士)

Select 1, 2, or 3

39. I have been in the UK for
   1. I am currently in China
   我现在中国
   2. Less than one month
   我在英国住了还不到一个月的时间
   3. More than one month less than three months
   我在英国已经住了超过一个月，但是少于三个月的时间
   4. More than three months less than six months
   我在英国已经住了超过三个月，但是少于六个月的时间
   5. More than six months less than one year
   我在英国已经住了超过六个月，但是少于一年的时间

Select 1, 2, 3, 4, 5 or 6

6
More than one year

Thank You
谢谢