

Introduction

A personal story

I would like to start the introduction with a story of myself, my perception of, orientation towards and identification with English, and my experiences with English. I am a Chinese student who is studying in the UK. The reasons I chose the UK for my study destination were because I perceived British speakers to be the 'best' English speakers, British education was recognized worldwide, and British culture and history were (I thought) profound. During my study in the UK, I have made good use of my time making contact with local British speakers and learning from them. Though Britain is a multi-national and multi-cultural country, in which English is used differently by people from different parts of the world, and though many of my international friends, from the US, the Caribbean, India and Malaysia all speak very fluent English, British speakers are the ones with whom I have felt the most comfortable and secure, and who I have been delighted to orientate and conform to. Personally, I have always thought I should learn from British speakers since I am in Britain; this was one of my goals of studying in the country. I would be very pleased if people commented that I sound like local British speakers, because I have wanted to identify myself, and to be identified as speaking British English. However, ethnically, I am proud of being Chinese, and do not want to be identified as having British citizenship. Basically, I would like to be a Chinese speaker of British English.

Once while I was attending an international students' party with a Chinese friend, an international friend came up to us and chatted with us. The friend said he could tell that my Chinese friend was Chinese from her English, but was a bit hesitant about me, as my English sounded more British. I then lied to him saying that I was a BBC (British Born Chinese); he looked very happy with his observation and said "*oh, yeah, that's why you have a British accent*". But, my Chinese friend became rather annoyed and responded

“yes, I am a Chinese; I am speaking Chinese English, as long as you can understand. I studied in a British programme in China, but I don’t want to become another British person in speaking English...” The difference between my and my friend’s take on speaking English inspired me do some research about it.

During my initial investigation, I discovered the diversity and fragmentation of the English language, and the terms ‘native English’, ‘nativized English’ and ‘lingua franca English’. I also discovered the multi-functionality of English that learners of English may apply according to their diverse motivations, all of which may have affected the differences between me and my friend in terms of attitudes and orientations towards, as well as identification with English language and its speakers. At the same time, I gained an awareness of how learners’ orientations towards or identification with ‘native English’ norms or speakers might be symptoms of English linguistic imperialism. Then, I started wondering whether I too might be a victim of English linguistic imperialism while my friend had somehow escaped it. Further reading told me that the features or ‘advantages’ of an English-medium THE programme, one of which my friend had studied in, might trap students into the danger of becoming victims of English linguistic imperialism: my friend seemed aware of this trap and had made conscious moves to escape from it. These literature discoveries and findings evoked in me a great interest in investigating Chinese students’ perception of, orientation towards and identification with English and its speakers in English-medium Transnational Higher Education (THE) in China.

Literature background

According to Erling (2003), the term ‘English as a global language’ is paradoxical and manifests itself in three aspects: (i) British and American English, so-called ‘World Standard English’, (ii) new Englishes with new identities, and (iii) Lingua Franca English as a neutral communicative tool. The extent to which ‘English globalization’ denotes any or all of these three, largely depends on students’ use of English as a tool of identification

or of communication: the extent to which English is used as a badge of identifying themselves, and being identified with ‘native English’ speakers, an expression of their own vernacular variety of English, or as a communicative tool regardless of the form or variety of English. This research is predicated on the three possible repertoires of students’ English language study which may manifest themselves as ways of identifying with native English speakers, expressing national or local identity, or communicating in a neutral lingua franca tool.

Traditional English language teaching pedagogy in China is generally based on the belief that the goal of learning another language is to achieve ‘native-likeness’ (McKay, 2003). However, Kramsch (1997) suggests that “*the main purpose of learning a foreign language is less to colonize the other or even to be assimilated into the other, but to find and enrich oneself*”. Similarly, Brutt-Griffler (2002) points out that it is neither necessary to become American or British, nor to assimilate the associated culture. This assertion goes hand in hand with the idea that the English language, during its internationalization process, will lose its identification solely with one culture or nation. English is used as a lingua franca and plays a functional tool in facilitating the communication of speakers who do not share the same mother tongue (Knapp and Meierkord, 2002; Jenkins, 2003; Seidlhofer, 2004). It is in this way that learners of English do not need to learn native speakers’ English; rather, they can choose a variety of English to show their own identity, or speak English in various ways to express themselves in communication with interlocutors from different cultural and lingual backgrounds.

In China, English is one of the most popular additional languages for learners: it is widely encouraged to be learned nationwide through various channels in order to prepare Chinese learners to participate in the internationalized world where English is used as an international language (Cui, 2006). English-medium Transnational Higher Education (THE) programmes, as one of the channels providing Chinese learners’ with chances of

studying English, have become more and more popular. According to Huang (2006a), THE programmes do not only provide financial profits for both institutions, facilitate the internationalization of both sides' higher education and expand Chinese domestic higher education capability, but also open another door for students to study via foreign education in a local context. Along with the rapid development and great popularity of English-medium THE programmes, concerns regarding the promotion of 'native English' norms, thoughts and ideologies have drawn great attention (Evans, 1995; Mannan, 2005). English-medium THE programmes in China are seen, on the one hand, as agents of English linguistic imperialism (Phillipson, 1992); on the other hand as adapting to a Chinese local context and diversifying English norms (Risager, 2007). Students' communicative and instrumental motivations in choosing THE programmes are also seen as symptoms of anti-English-linguistic-imperialism (Joseph, 2004; Canagarajah, 1999, 2006; Pennycook, 2006).

This research will, then, investigate, the extent to which Chinese learners of English, in an English-medium THE programme, feel the need to conform to 'native English' speakers, feel free to use their own localized English, or learn English as a lingua franca tool for communication. In other words, this research will explore which aspects of English use students pay more attention to – English 'standards', local identity or international intelligibility. Returning to the story of myself and my Chinese friend, this research will answer the fundamental question I felt at the party, as well as other questions about how learning English affects learners' orientations and impinges on their identity. It will not only investigate the extent of students' orientations towards or identification with English, but also the role that English plays in a global linguistic repertoire.

Structure of this thesis

In the age of globalization, English, as a global language, has attracted millions of learners all over the world (Gnutzmann, 1999). Apart from those who study abroad, there are those

who study in their local context through a THE programme provided by a native English-speaking country. Learners' studying in any form of English-medium THE programme leads to concerns regarding their affiliation with native English 'norm-providing' countries, orientations towards and identification with native English speakers, which may lead to English linguistic imperialism. Accordingly, this research will, through an investigation of a case study, a Sino-UK THE programme, examine Chinese students' perceptions of the English language and its functions in the world, their motivations in studying through English medium and their orientations towards and identification with English. This research will also shed light on the likelihood that English-medium THE programmes might be agents of English linguistic imperialism.

In order to investigate Chinese students' perceptions of, orientations towards and identification with English in a THE programme, it seems important, first of all, to gain an overview of English in the world.

Accordingly, Chapter 1 looks at the English language in the world as a whole. It introduces both native and nativized varieties of English using national adjectives, such as British, American, and Chinese. It discusses and problematizes the term 'standard' English and 'native English', in particular, British and American English, as well as the 'ownership' of English, and deals with the emergence and establishment of nativized Englishes in non-native speaking contexts. Chinese English, as one of the new Englishes, is specifically discussed, in terms of its development with local cultural and language features and characteristics in relation to Chinese identification. As well as the discussion on specific varieties of English and its respective representations, the term 'English as a lingua franca' (ELF) is also discussed, with reference to the communication role of English, where English is used as a lingua franca among speakers with different mother tongues for international communication. Since English is a global language which is used for international communication, the language has also been connected to a global

community and is seen as a way to participate in the globalized world. At the same time, it is argued that English is a badge of learners' and users' global citizenship. Some concerns surrounding the intelligibility of English used in ELF contexts are also discussed.

Chapter 2 firstly discusses the functions of English as a tool of both communication and self-representation in general. English is a tool for communication between two interlocutors or between a text and its readers and through communication in English; information on a worldwide basis can be obtained and exchanged. The self-representation function is dealt with in three perspectives: an expression or identification of 'foreign' experiences, an appreciation or a representation of local national or cultural identities, and an association or a badge of global citizenship. Considering the research is based in a Chinese context, the function of English in China is specifically addressed. English in China is considered as having many functions. Firstly, it is referred to as an instrumental tool for students to access higher education and a communicative tool to contact with people sharing different mother tongues. Secondly, it is a self-representation tool to show students' identification of themselves as 'foreign', local and international. Specifically, students' conformity, affiliations or orientations towards 'native English' speakers are seen as symptoms of students' identification with native English speakers. The use of Chinese English shows students positive perceptions on the evolution of English and their national representation as Chinese. English, as a lingua franca, facilitates China's internationalization and involvement in the globalized world, so English is also a badge for Chinese learners to get connected with globalization and be identified as global citizens.

Chapter 3 discusses and challenges traditional and general learning motivation models and considers them in a more detailed perspective. Instrumental motivation is dealt with in terms of conducting communication, obtaining certification and accessing information. Cultural motivation is considered in terms of experiencing the target native-English

culture and learning experiences, or appreciating or presenting learners' native cultures by using the target language. Social identity and group belonging are considered as identity-based motivations with reference to those who would like to show their identity and belonging on either national or international levels. Additionally, it is shown that motivation can be situationally driven by external surrounding factors, such as parents, teachers, textbooks, or the perceived status and importance of the target language in the world. Finally the multiplicity and fluidity of different motivations receives some attention.

Chapter 4 deals with Kirkpatrick's three models of English: 'native-speaker model', 'nativized model' and 'lingua franca model' that learners may orientate themselves to and identify themselves with. The 'native-speaker model' refers to students' orientations towards a particular native variety of English, mainly British or American English, with emphases on students' affiliation or identification with the British or with Americans. The 'nativized model', exemplified by Chinese English, addresses Chinese students' self-representation as Chinese from national or cultural perspectives. The 'lingua franca model' emphasizes the use of English as a communication tool in international context, and also acknowledges the diverse varieties that 'lingua franca model' may denote. Different models of English convey different attributes of group or community, and national or international attributes, which may be the means by which English learners or speakers would like to identify themselves and identify with others. Nonetheless, learners of English can feel free to choose any models of English to serve different purposes and needs.

Chapter 5 reviews the context for the research: Transnational Higher Education (THE) in the age of globalization. Among all types of English-medium THE programmes, a franchised THE programme and a double-degree programme related to the case study chosen for this research will be particularly examined. Given the so-called hegemony of

the English language and the unbalanced distribution of THE from the North native-English-speaking countries to the South Asian non-native English speaking countries, the concerns surrounding English-medium THE programmes as agents of English linguistic imperialism will be highlighted. In particular, franchised English-medium THE programmes receive more accusations of neo-imperialism and are seen as implanting ‘native English’ curricula, pedagogy and systems structurally, and ‘native English’ norms, values and ideology culturally. By comparison, double-degree programmes tend to attract positive, hybrid views, as ways of promoting both English and local cultures and languages, leading to mutual understanding of educational and cultural differences, and evoking students’ awareness and appreciation of their own language, culture and pedagogy. Specifically communicative views address English-medium THE programmes as agents to equip learners with English language skills for communications in international contexts. Instrumental views perceive THE as a means for students to gain a higher qualification, for institutions to expand their educational market and for nations to enhance internationalization of higher education. International views highlight THE as a catalyst for and a response to globalization which can empower learners’ access to the globalized world, help them participate in more international occasions and badge their global citizenship.

The development of English-medium THE programmes and connected concerns will be described from a general perspective to the specific case: UK affiliated THE programmes in China. As the THE provider, the UK is seen as a ‘norm-providing’ country; while the recipient, China is a ‘norm-dependent’ country, it is a cause for concern that Chinese learners in UK-affiliated THE programmes may feel the need to conform to ‘native English’ norms and standards, orientate themselves towards, or even identify themselves with native speakers of English. This kind of orientation and identification, to some, is seen as a new form of English linguistic imperialism. However, it is argued that a THE programme might be a double-edged sword, being on the one hand a form of imperialism

and on the other a tool of liberation. Alternatively, it might be just a move in a global flow (Pennycook, 1994, 2006).

Chapter 6 presents a Sino-UK THE programme, Fuzhou University Hertfordshire (FZH) programme, introduced as the main study of this research and then explores the development of research methods which were deployed to study it. Chapter Seven outlines the results of this research, which will be presented quantitatively and qualitatively, and which, in Chapter Eight, will be discussed in the light of reviewed literature.

In sum, given the importance of the English language and its international status, and the development of English-medium THE programmes in China, this research will, through an investigation of a Sino-UK English-medium programme in a Chinese context, examine Chinese students' perceptions of, orientations towards and identification with English, leading to an examination of the likelihood of English linguistic imperialism being embedded through English-medium THE programmes.

Chapter 1

English in the world

English is playing a major role in the process of global change and is situated at the centre of many globalization mechanisms. Access to English and the ability to speak so-called ‘native-like Standard English’, particularly, American or British English is considered a prerequisite for success in the globalized world. The paramountcy of native varieties of English is because of stereotypical connections between ‘native English’ (NE) with ‘standard English’ and ‘ownership’ of English (Quirk, 1985; Honey, 1997). However, English evolves through contact with new cultures and contexts; through which new Englishes emerge, with new norms, new identities and a new status (Graddol, 1997, 2006; McArthur, 1998). Further, English is currently considered as a lingua franca, a communicative tool to facilitate communications in transnational encounters all over the world (Firth, 1990; Knapp and Meierkord, 2002). English as a lingua franca is also regarded as a badge of global citizenship (Erling, 2007). Therefore, the role of English is multifarious and contradictory. On the one hand, there is a requirement for the maintenance of standards and conformity to NE, while English is fragmentizing and diversifying into local forms. On the other hand, English, as a lingua franca tool, calls for intelligibility for international communications while at the same time accelerating a process of globalised homogenization, turning users into global citizens, accessing global communities.

Given this complex situation of English in the world, this research sets out to investigate how Chinese learners of English see the role of English language and how their attitudes towards English affect their study of the language. The thesis will examine the extent to which Chinese students address the issues of maintaining native standards, upholding a local identity, achieving mutual intelligibility or wearing the insignia of global citizenship.

This chapter will, first of all, review the evolution of the English language from native varieties, in particular, British and American English, so-called ‘Standard English’, to the emergence of many new varieties of English, such as Chinese English. Ownership of the English language will also be discussed, while the arguments for the need to conform to NE norms will be put forward. As well as the counter-argument, involving non-native English norms, English as a lingua franca will also be discussed both from the point of view of its communicative tool function to that of its function as marker of global citizenship. Accordingly, the notions of ‘native English’ or ‘native speakers’ (NSs) English’, ‘British English’ (BE), ‘American English’ (AE), ‘Standard English’ (SE), ‘non-native English (NNE) or ‘non-native speakers’ (NNSs) English’, ‘Chinese English’ (CE), and ‘English as a lingua franca (ELF) will be respectively discussed;

1.1 English Varieties: ‘native’ & ‘non-native’ English

The categorization of English speakers into NSs and NNSs has underlain a great deal of work on the language, characterised by diagrams such as Steven’s (1980) world map of English, Görlach’s circle of world English (see Görlach 1988 cited in Crystal 1997) and McArthur’s (1987) ‘international English circle’ with different varieties of English. Graddol (1997), from a different angle, divides English according to users of English across the world such as speakers of ‘English as a native language’ (ENL), ‘English as a second language’ (ESL) and ‘English as a foreign language’ (EFL). Both sorts of categorization of varieties of English and users of English can be connected to Kachru’s (1982) three concentric circles of English: ‘inner circle’, ‘outer circle’ and ‘expanding circle’. In the Inner Circle, Kachru puts five countries: the USA, UK, Canada, Australia, and New Zealand. People from these five countries are called NSs who are thought of as providing English norms. The next circle is the Outer Circle and the people in this circle are norm-generating. People in Outer Circle are generally from former British colonial countries, such as India, Malaysia and Singapore where English is so deeply rooted and

they are regarded able to generate new norms of English. The third circle is the Expanding Circle. Countries in this circle are those who have no British-connected colonial history, for example countries in the Asian and Pacific Region such as China, Japan and Korea. People from this circle are regarded as ‘norm-dependent’ and are not placed to create new norms of their own; instead they need conform to the norms provided by the Inner Circle, or perhaps the Outer Circle. It has become clear, then, that most if not all categorizations of users of English into NS or NNS groupings overlap with Kachru’s distinction between Inner Circle and Outer/Expanding Circle speakers.

1.1.1 ‘Native’ & ‘non-native’ speakers of English

Fichte (1808 cited in Joseph 2004) claimed, 200 years ago, that language is a boundary of a nation: the people with the same language are bound to be together by nature and they are an inseparable whole with indivisible bonds. The connection of ‘nation’, ‘national-by-birth’ and ‘early childhood language acquisition’ primarily sets apart NSs from NNSs. Joseph (2004) states ‘nation’ is an ambiguous word which can either refer to expansion of territory with its inhabitants under a government’s single and unified rule, or be used in “*its etymological sense of people linked by nativity and birth*” (ibid: 92). The problem, for Joseph, with the scope of national territory is that non-members of the national-by-birth would inhabit the national territory; while the national-by-birth members might not live inside but outside of the territory. However, as a part of a social system, the circumstances of people’s national birth and early childhood acquisition of a language are often used as one of the most important characteristics differentiating NSs and NNSs (Davies, 1991).

Furthermore, nation, to Anderson (1991:6 cited in Joseph, 2004), is an ‘*imagined political community*’ that people can make up through their memories or will, though they may never have the chance to know or meet or hear the other nation members. Similarly, without concrete nationhood attachment, consciously espousing a theoretically NSs’

culture or conforming to NE norms may make people from NNSs origins become NSs, as argued by Davies (1991). Such ‘consciousness’ is called ‘imagined nativity’ or ‘self-ascription’ (ibid: 8), through which anyone can, potentially, become a NS as long as he or she is accepted by longer-established members (Kramersch, 1993). In connection with Rampton (1990), these imagined NSs may include those who feel strong affiliations towards NE speaking countries or communities, assimilate to NE speakers, or declare strong affinities to one of the national cultures that are traditionally associated with NSs or the international culture represented by English. It is worth pointing out that such affiliations or assimilations, according to Phillipson (1992), could lead to English linguistic imperialism.

In all, the characterisation of NSs and NNSs in relation to nationhood reveals political, cultural and ideological attachments (Holliday, 2005). The concepts of NSs and NNSs tend to confirm the belief that NE teachers or programmes taught by NS teachers represent and convey ‘Western culture’ and are likely to spread NE norms and standards. This will be discussed in relation to English-medium Transnational Higher Education in Chapter 5.

1.1.2 ‘Native English’ & ‘standard English’

The idealized ‘native English’ (NE), in particular, BE and AE, is often linked with the notion of ‘Standard English’ (SE). SE, conversely, is often identified with ‘nativeness’ and NSs, especially, British or American NSs (Seidlhofer, 2005). SE is regarded as a general term symbolizing a form of written and spoken English with a range of grammatical and lexical features, phonology and syntax used by NSs of English from Inner Circle countries (Bex and Watts 1999; Cheshire, 2005). Among all NE standards, it is generally argued that SE is particularly associated with British and American standards (Toolan 1997 cited in Erling, 2005). Nonetheless, there are other voices: Crystal (1997), for example, relates standardization of English to spoken language mainly, and instead of

referring to SE, he uses the term 'World Standard Spoken English' (WSSE). He considers WSSE as an additional form of English supplementing other nation-based vernacular varieties of English. Those who can use both WSSE and national vernacular English are in a much more powerful position as they can not only guarantee international intelligibility but also express their national identity through the national vernacular English.

SE is considered by some to be a necessity for the facilitation of transnational communications among interlocutors from different nations. Quirk & Widdowson (1985) argues the need to uphold standards, and for him, a common standard of use is warranted in all contexts of English language use. SE is also bound up with the aim of functional efficiency of English (Rubdy & Saraceni, 2006). English diversity may cause problems of understanding across cultures, so SE has its advantages in terms of codification for reference and international unification and intelligibility. By having SE, there are codified grammars, spelling and pronunciation that teachers and students alike can refer to; there are norms that can be evaluated and tested; there are people from different parts speaking the same form of English for better understanding (Kirkpatrick, 2006).

In addition, SE in connection with NE is also connected to power, success and prestige (Graddol, 1997). Siegel's (1999) study shows that NNSs of their home varieties of English often hold negative views of it, regarding their language as 'bad' or 'poor'. Power-related perspectives with regard to NE, and discrimination towards home varieties of English indicate how and why English learners conform to NE norms.

On the other hand, SE is seen as socially determined and should be conceived as a complex, not as a monolith (Rubdy & Saraceni, 2006:5). In fact, Bex & Watts (1999), one decade ago, claimed that there are no set rules for the usage of English and no governing body to establish the usage; as a result, the concept of SE itself is vague. As Graddol &

Meinhof (1999) point out, people use English in many different ways; SE is something which is not actually there and cannot be adequately defined, but rather something idealized. In actual communications, people have to negotiate the meanings and make compromise of the English used by people in different ways. As Gnutzmann (2003) questioned, does SE involve pronunciation, accent or grammar? Can it extend to lexis, discourse or pragmatics? Or it is just a 'mythical dialect' exists in textbooks?

The vagueness of the concept of SE itself entails the abstraction of the connection between NSs' English and so-called SE. Joseph (2004) has noticed the decline of so-called SE, reacting to the social changes and corresponding with the evolution and development of English language to different corners of the world and for disparate purposes. Different regions and nations may have different standards for the usage of English, and standards are liable to be influenced by different cultures. Thus, instead of encouraging learners to stick to so-called SE, Cheshire (2005) suggests that diverse English varieties should be appreciated in order to enrich the English dialect heritage. In addition, nativized new Englishes can be used for national and cultural representation (Joseph, 2004), and also for the exercise of tolerance, patience and accommodation for the interlocutors with goodwill in international communications (Kirkpatrick, 2006). Discussions in relation to new Englishes will be examined later.

From the observation of international communications among NSs and NNSs, Jenkins (2000, 2003) notices that English, to a great extent, is influenced by geographical factors, occupation and social status, and is very much individually based. Similarly, Prodromou (2008) points out that it is a mistake to equate the whole of SE with native speaker norms, and it will also be a mistake to impose the same unified 'so-called' standard NE norms on a diverse community of NNE users. As a matter of fact, there are millions of NSs, each with his/her own linguistic features and different ways of speaking English. Also, language can be expressed differently when people act in different roles and under

different occasions. Joseph (2004) considers that English speech qualities are possessed by different individuals, including the voice, speed, social environment, sentence, smoothness, vocabulary, etc. Just as there are no two leaves the same in the world, so, logically, there are as many Englishes as there are users of the language.

In the debate of the association between idealized SE and power-related prestige, Bex and Watts (1999) argue that those with highest social prestige are not necessarily accorded prestige for their use of language, and a prestige language is not identical in every respect with an idealized standard language. Prestige (as it is normally used) and standardization are concepts of different orders – the one being social and speaker-based, and the other socio-political and institutional (ibid: 39) Therefore, linguistic form and social status are not necessarily interrelated together, and idealized NE or SE is not necessarily a badge of power, success or prestige. In all, the concept of SE is vague and complicated, not necessarily NE correlated or power related. In accordance, in transnational communication, where English is used among users outside the Inner Circle, NNSs do not necessarily have to stick to SE, but rather to address communication and accommodation skills in response to speakers using English in different ways.

1.1.3 The ownership of English language

It is generally believed that the English language is the language of norm-providing NSs, particularly, British and American. Therefore, in the study of English language, learners are recommended to learn NSs English and conform to NE norms. However, the fact is that English is not the possession of a nation or a group of people; it is not the sole property of NSs or native speaking countries. Instead, English is an international language used by most NNSs for international and cross-cultural communications (Al-Dabbagh, 2005). English, in future, will be a language used mainly in multilingual contexts for communication between NNSs. The number of English speakers in general is growing dramatically, but with an increasing amount of NNSs and declining numbers of NSs

(Graddol 1999). As the majority speakers of English, there is no reason why NNSs are not counted as owners of the English language. Additionally, NNSs, like NSs, have the right to generate new norms as they have already done. New English vocabulary items from Chinese, such as ‘kong fu’ ‘tai ji’ ‘jiao zi’, have contributed to the English word family and are used by NSs (Hu, 2004). Therefore, NNSs as well as NSs are both owners of the English language.

However, Lai’s (2008) research in investigating Taiwanese English teachers’ perceptions about the role of English language reveals that, though some teachers are aware that English is used as an international language by NNSs in the academic field, some of them still consider the ownership of English as belonging to Britain or America. They would still like their students to learn British or American English, and have a social advantage by learning NSs’ English, which may not be necessary in reality.

In relation to NSs’ ownership of English language, conformity to NSs’ English norms may be considered “*akin to using the slave-owners’ language*” (Braine, 1999: xvii). Though there is no colonization in the contemporary world, the spread of the English language into every corner of the world does seem jeopardize many small languages and ‘brain wash’ many people’s minds with English conceptualization in some part of the world (Webb, 2008). Thus, the perceptions of learning NSs’ English and being like NSs in some way suggest a slide into contemporary English linguistic imperialism (Phillipson, 1992). Nonetheless, considering the proportions of English speakers, the international status and importance of English will depend on the trend in the use of English as an international language by NNSs and NSs (Graddol & Meinhof, 1999).

1.1.4 ‘British English’ & ‘American English’

A language can become an international language mainly due to the political and economic power of a nation and its people (Firth, 1996). The current status of the English

language as a global language is primarily the result of two powerful countries: Britain and America - the expansion of British colonial power peaked toward the end of 19th century, and America emerged as the world's leading economic power throughout most of the 20th century (ibid). Al-Dabbagh (2005) describes English as “*a language on which the sun never sets*”, because of Britain's leading industry, trade and subsequent colonization programme in the 18th century (ibid: 7). English now is “*the language behind US dollars*” since America has become a succeeding economic superpower in the world (ibid). British and American power has not only impelled English to be a global language, but also empowered BE and AE to be the world SE that people are more inclined to be associated with (Gnutzman, 2005). Similarly, Kirkpatrick's (2002) survey illustrates that Chinese learners of English are likely to learn BE or AE, which are considered as SE. This section will look at two varieties of English, BE and AE, and their implications in higher education in China.

The modern English language emerges in the sixteenth and seventeenth centuries in England with the publication of codified dictionaries and guide books for the ‘correct’ construction of sentences and rules for pronunciation (Kachru, 1982). It starts to expand to other Inner Circle countries through immigration and exploration, and later expands to Outer Circle countries through Britain's colonization. Britain plays a role as the central circle's centre in promoting the English language as a global language. Though Britain is the birth place of the English language, English is not actually the official language of Britain, due to its different nations. Therefore, though BE has been generally called a variety of English by and large spoken in the country of Britain, BE consists of many regional or local varieties. That is to say, though English varieties have been divided according to nationhood as a whole, among many particular national English varieties, there may exist as many regional varieties as the amount of regions, as many individual varieties as the numbers of people.

Graddol (1997:9) considers that “the *position of English in the world today is the joint outcome of Britain’s colonial expansion and the more recent activity of the US.*” However, while Britain is gradually fading into a golden past, America rises into the limelight as a key world power after the II world war (1939 – 1945). English further spreads in the 20th century along with the rise of America as a superpower and its economic, technological, and cultural influence. The explosion of AE seems to embody a kind of pride, prestige, pop culture, trade, technology, and law. AE for people throughout the world, and particularly for the young, signifies “*the feeling of hope, of material advance, of scientific and empirical procedures*” (Anchimbe, 2006:7). Therefore, AE becomes more and more popular under the influence of the nation of America as well as the symbolization of AE. Anchimbe’s (2006) research indicates that, in the 21st century, AE becomes the strongest and most widely used variety; while BE lags in second place; other native varieties and new Englishes are less likely to be picked up by any of the respondents in his research. It appears that English language learners in Anchimbe’s research tend to learn AE and build their linguistic identity into a broad-based homogeneous variety built on Americanisms. Similarly, two decades ago, Kachru (1982) predicted that other varieties of English would be aiming at AE.

BE and AE, in general, are typically considered as the most popular two varieties of English, and speakers of BE and AE are largely seen as the best and most standard speakers of English (Graddol, 2006). However, most learners or users do not think there are many differences between them. Bo (2004), from a Chinese point of view has considered the differences between AE and BE from 4 aspects: vocabulary, spelling, pronunciation and grammar. Though there are disparities between AE and BE, differences do not interfere with communication between the two varieties of language. Furthermore, even though there are mainly four aspects of differences between BE and AE, the most commonly referred-to difference usually implies the difference in spoken English, especially in pronunciation and grammar.

1.2 New Englishes

The history of language tells that languages are subject to constant change both diachronic and synchronic (Beard, 2004; Kirkpatrick, 2006). English is an evolving language, and language contact is an important driver of change. The process of language change has given rise to many terms to describe the changes of English, like ‘nativization’/ ‘nativized’, ‘localization’/ ‘localized’, ‘regionalization’/ ‘regionalized’ (Kachru, 1982, 1992). The term, ‘nativized’ English is frequently adopted to refer to a variety at a national vernacular level, such as ‘Indian English’, ‘Malaysia English’, ‘Singapore English’, ‘Chinese English’, and other nativized vernacular varieties of ‘New Englishes’. This section will look at the emergence of new Englishes, the rising numbers of NNSs and declining NSs, as well as the function of new Englishes as local identity marker. Chinese English, as one of many new nativized vernacular varieties of English and particularly relevant to this thesis will be specifically discussed.

1.2.1 Changes of English language

Graddol (1997) considers that English changes by the influence of changing social context; English evolves through contact with other languages to meet new cultural and communicative needs, or to express particular identities. Three types of change with regard to English language will be described.

First, the change of the English language itself with the emergence of new Englishes: as English spreads globally, the English language evolves through contact with other languages, where English adopts other languages’ words or phrases, giving rise to new hybrid varieties of English to meet new cultural and communicative needs (ibid). English is changing in pronunciation, vocabulary, grammatical forms, ways of speaking and writing, text types and genres, reflecting local culture and languages, while diverging increasingly from NE norms (ibid). The newly-emerged English has been divided into

different varieties of English as segments of a circle according to a geopolitical model and a geographically national base (see Görlach 1988 in Crystal 1997). Universal acknowledgements among sociolinguistics scholars are that all varieties of English are equal (Graddol, 2006), and diverse English varieties should be appreciated in order to enrich the English dialect heritage (Wolfram 1998 cited in Cheshire, 2005). Though this nationhood-based categorization of varieties of English may not actually be a uniform reality, the categorization is in correspondence with Kachru's three circle categorization and the division of NSs and NNSs as mentioned earlier.

The second change is a quantitative one in terms of numbers of English speakers, the proportion of the world's scientific journals published in English, and computer-based communication in English. In relation to demography, NNSs from Outer and Expanding Circles are more in number than NSs in the Inner Circle. Crystal (1999) and Graddol (2006) suggest that English is used more in non-native contexts and NNSs will perhaps determine the world future of English. At the same time, the majority users of English, NNSs, will inevitably bring their own language characteristics into the English language, where new Englishes are coming into existence. As the NNSs make up the majority, there is no reason why new Englishes should not be taken into account. This is also as discussed earlier why NNSs can use their own varieties instead of conforming to NSs.

The third change is the status and function of new Englishes as an identity marker of their speakers. Le Page and Tabouret-Keller (1985) argue that linguistic acts are acts of identity. "*New languages are constantly coming into existence in response to new needs*" (ibid: 177). New Englishes reflect the uniqueness of national conditions and express national culture (Kachru, 1990). "*The link between language and identity is often so strong that a single feature of language use suffices to identify someone's membership in a given group*" (ibid cited in Kamwangamalu, 2007:1). Once English is intimately linked to an individual's or group's social identity, the use of new varieties of English can act as

identity markers to present or experience particular social identities (Kamwangamalu, 2007). Additionally, new English norms are not just attributes of groups, communities or nations, they are themselves the means by which individuals both identify themselves and identify with others (ibid). That is to say, new Englishes can be used for specific individual purposes and needs under certain circumstances (Seidlhofer, 2005; Kachru & Kachru & Nelson, 2006).

1.2.2 Chinese English

English is developing in ways reflecting local cultures and languages by giving rise to new vocabularies, grammatical forms and ways of speaking and writing (Brutt-Griffler, 2002). Correspondingly, in Chinese varieties of English, such terms as ‘tou fu’, ‘kong fu’, ‘jiao zi’, ‘tai ji’, and ‘long time no see’ not only reflect Chinese characteristics but also contribute to English lexical families, and have been widely used among all speakers of English (Hu, 2004). That is to say, instead of conforming to the rules and standards from Inner Circle norm-providing countries, Chinese varieties of English have contributed to create new norms of English. However, some people hesitate when asked whether ‘New Englishes’ should be permitted as a target language for NNSs to learn. This section will discuss the notion of ‘Chinese English’ (CE) from all aspects: its representation function, its anti-imperialism possibility, as well as its implications in education.

English in China has gone through several stages. Bolton (2003) refers to four terms chronologically to describe the development of English in China: Canton ‘Jargon’/Canton English, Chinese Pidgin English, Chinglish, CE, and China English. The terms ‘Canton English’ and ‘Chinese Pidgin English’ have been coined to refer to the English used before the 20th century. The recent terms ‘Chinese English’ and ‘China English’ are competing to be the most proper label representing the Chinese brand of English. There are many debates with regard to the use of the terms ‘Chinese English’ or ‘China English’ to describe English used in contemporary China (see Jiang 2003; Yun & Jia 2003; Chen &

Hu 2006; Cui 2006). Though many scholars uphold the most recent ‘China English’ (Cui, 2006; Hu, 2005), there is a larger possibility and likeliness of using ‘Chinese English’, which coincides with the unacceptability or unpopularity of ‘China English’. Kachru (1992) considers that ‘China English’ as a Chinese variety is still at the phase of ‘*Non-recognition*’ (also see Wang 1996 cited in Yun & Jia, 2003). A decade later, Hu’s research shows that the term ‘China English’ has only been heard by some university teachers who are specializing in academic fields, while the label ‘Chinese English’ is more popular and familiar among Chinese students (Hu 2004; Hu 2005). Similarly, Chen & Hu (2006) demonstrate that the term ‘Chinese English’ seems more popular and widespread, known by home or international people. What is more, the word ‘Chinese’ like ‘British’ and ‘American’, can be used as an adjective signifying that some English expressions in China are evolved from the Chinese language and used by Chinese people. In this thesis, the term CE is used denoting Chinese English and referring to the Chinese national vernacular English.

CE, in this thesis, refers to English used by Chinese people with specific Chinese characteristics in lexicon, syntax and discourse. CE is employed to express China-specific things through means of transliteration, borrowing and semantic regeneration without any negative effects on the Chinese language (Jiang, 2003). There are some well-known CE expressions which are commonly used by all users of English, such daily-life items as ‘feng shui’, ‘han’, ‘kung fu’, ‘putonghua’ ‘renminbi’, ‘yuan’, ‘toufu’, ‘taichi’, ‘typhoon’, ‘cha’ (Cheng, 1983 & Chan and Kwok, 1985 cited in Bolton, 2003: 102), as well as some location names, like ‘Guangzhou’ instead of ‘Canton’, ‘Beijing’ rather than ‘Peking’. More contemporary CE words have come into being, enriching the English word family as Chinese develops through social changes. In addition, the order of Chinese people’s name may also be a symptom of CE. Chinese people’s names are likely to be given in a Chinese order, ‘surname’ followed by ‘given name’: Chinese leaders are often called ‘Deng Xiaoping’ and ‘Mao Zedong’ rather than ‘Xiaoping Deng’ and ‘Zedong Mao’.

Similarly, some Chinese academic scholars tend to write their names in Chinese order with their surname coming first instead of English order where the surname comes at the end. All of these demonstrate that CE has been, by and large, widely accepted and recognized as a new variety of English in China. Furthermore, Bolton (2003) considers CE can be understood by NE speakers, can be learned, and can be used both nationally and internationally as well. The Oxford English Dictionary online (2006) even displays the date chart, year, and country relating to when a certain word from other languages came into English, including when Chinese words came into English (Cui, 2006; Jiang, 2006). CE can then be considered as one of the 'New Englishes' that reflects the uniqueness of Chinese national conditions and express Chinese national culture as Brutt-Griffler (2002) has suggested.

Despite the emergence of many new CE items in the English word family, it is still debatable whether CE should be permitted as a target English for English learners in China (Quirk 1990; Brutt-Griffler 2002). Though some CE usage may be regarded as mistaken or randomly error laden from the viewpoint of SE, , many of these regularly recurring patterns in CE can be traced from the influence of Chinese, and can be considered as features of CE, considering the evolution through means of transliteration, borrowing and semantic regeneration of Chinese words. For example, the non-standard use of the third person pronouns, *he*, *she* or *it* in CE may be caused by the interdistinct Chinese 'ta'. Another example is Chinese structure patterns of CE, such as 'I *very* like you' (ibid). As Joseph suggests only if and when the 'errors' in CE are recognized as features of CE or a distinct Chinese identity expressed through the language, rather than mistakes, will CE genuinely begin to emerge (ibid). Nonetheless, to many other scholars, CE, as an emerging variety of English, is being accepted, evidenced by the use of many new CE words. CE is also reasonable and understandable in communication (Chen & Hu, 2006). Furthermore, CE, as a national vernacular English variety, is considered viable to be used in classrooms, for the advantage of initial acquisition of literacy in the early stage of

national students' studies of English (UNESCO, 1968). Cheshire (2005) seems sure that, once word-recognition skills have been established, English learners will be able to recognize and be aware of the diversity of the English language, and differentiate SE and vernacular dialect.

What is more, CE, as one of the New Englishes, provides reassurance of geographical and linguistic basis of sovereignty and national identity (Brutt-Griffler, 2002). CE, on the whole, deals with national cultural representations, symbolism and imagery, and can represent Chinese people's ideas, philosophies and identities (Risager, 2007). From an ideological and pedagogical point of view, academic staff teaching in an English-medium programme in a Chinese context should take Chinese culture and contexts into consideration (Ziguras, 2008).

Just as Canagarajah (1999) describes nativized vernacular English being used in Tamil areas of Sri Lanka to lessen the shadow of colonial imposition and show local ownership of the English language to facilitate local advantages and purposes, so the use of CE may demonstrate that English is incorporated as a Chinese vernacular language, chosen by the Chinese and of which they are the master, rather than being mastered by it. In other words, the choice of using CE may be a form of opposition to English linguistic imperialism, while conforming to BE or AE may possibly imply English learners following an English language imperialist project. That is to say, the use of nativized vernacular English, CE, can be used as a tool to resist colonization and imperialism, a badge to emphasize vernacular ownership of the language.

In all, despite hesitation over its appropriateness for teaching, CE is believed by many to have the same standing as BE, AE and other NNE varieties, though it is currently mainly used among Chinese nationals who share the same ground. With developing nations' increasing involvement in the international arena and their remarkable rise in social status,

it is predicted that English will be democratized, bringing forward different varieties, such as institutionalized and codified Indian English, Singaporean English, and CE (Joseph, 2004). Joseph also points out that emergence of institutionalized and codified varieties of English have taken a long time to gain social and official recognition (ibid). Likewise, CE will very likely, sooner or later, become a variety of English that stands alongside other varieties, in particular, with the development of China and its influence on the international stage. Moreover, given the massive numbers of CE speakers, it seems impossible to prevent its impact in norm-generation, its development and spread worldwide.

1.3 English as a lingua franca (ELF)

No matter which variety of English people speak, English is used as an international lingua franca by speakers in different communities across international and cultural boundaries (Firth, 1990; Kachru, 1992; Widdowson, 1994; Brumfit, 1995; Jenkins, 2003; McKay, 2003). The term 'English as a lingua franca' (ELF) denotes English is seen as a contact or auxiliary language used by people who share different mother tongues and used as a communicative tool to enable cross-cultural communication and facilitate transnational trade (Firth, 1990; Knapp and Meierkord, 2002). Those who see or use English as a 'lingua franca' agree that English has broken free from the ownership of NSs and is used for participating in a larger global community. Accordingly, using English as a 'lingua franca' can not only facilitate international communications, but may also give users of English a sense of global citizenship instead of, or alongside citizenship of a single nation.

1.3.1 ELF as a communicative tool

The discussion on forms or functions of ELF has been widely examined. Saraceni (2008) regards ELF as one alternative model to NE, a monolithic entity for NNSs, a 'one-size-fits-all model of English' for all speakers of English (ibid: 22). However, Cogo

(2008) argues that ELF is not a single, unified variety of language; rather, it is the combination of a range of diverse varieties used by the people involved in any given international interchange. ELF is both form *and* function. By being made to perform certain particular functions, English in an ELF context is appropriated by its speakers and its forms are changed. In other words, form seems to follow function, starting a circular phenomenon of variation and change. Seidlhofer, on the other hand, believes that ELF is a ‘mode of communication’, which can have various varieties, but emphasizes the role that English plays as a communicative tool among speakers with different first languages as a shared common language (Seidlhofer 2005; Seidlhofer & Widdowson 2007).

ELF, as an instrument and a universally usable means of communication, is considered by some to be a ‘neutral force’ in the cultural battle, a ‘cultural-neutral’ instrument functioning as a tool for international communications but incapable of conveying the culture of its speakers in the same way that New Englishes do (Meierkord, 2002). Crystal (1997) considers that ELF can be seen “*as being ‘culture-free’ and merely geared towards effective interaction for specific limited purposes among speakers who do not share a common mother tongue*” (ibid: 15). Gnutzmann (2008) maintains that, it is oversimplistic to claim the use of ELF is a culture-free and neutral model of communication. In all cases, language and culture are inextricably linked: ELF varieties denote cultures, in particular where the variety of English is an instrument of local/national culture (Canagarajah, 2005; Risager, 2006), and pertain to transcultural flow (Pennycook, 2006). To these scholars, ELF is not a single standard, devoid of cultural influences; it is inevitable and desirable that English speakers will transfer some of their own pragmatic norms.

1.3.2 ELF, as a badge of global citizenship

ELF has broken English free from its ownership by citizens of a few countries. English belongs to anyone who does not share a mother tongue with others in international communications, including both NSs and NNSs (Prodromou, 2008). Jenkins (2003) tends

to exclude NSs in the situations where English is used as a lingua franca; while Saraceni (2008) argues that ELF does not stop being ELF if NSs happen to be present. Ignoring the role of NSs in the composition of ELF is ignoring the reality (Knapp, 2002). However, the inclusion of NSs in ELF contexts does not imply that interlocutors involved have to conform to NSs' norms. ELF entails that the English language is not a possession that NSs lease out to others, no longer the property of any country; it is retaining the freehold and belongs to whoever uses it for whatever purposes or needs; it belongs to the whole world (Smith, 2005; Kirkpatrick, 2006). Similarly, Lamb (2004) argues that English is more identified with the powerful forces of globalization than particular Anglophone cultures. In this sense, English is no longer simply a medium for English users to express their national citizenship; instead English is related to a larger, supranational entity: a global community (Erling, 2007; Pennycook, 2006).

In a time of globalization, English, as a global language, is used by people who wish to participate in the globalized world and become a global citizen. Arnett (2002) argues that a central consequence of globalization is that people are now developing “*a global identity that gives them a sense of belonging to a worldwide culture and includes an awareness of the events, practices, styles and information that are part of the global culture*” (ibid: 777). As the means and the end to achieving this identity as a global citizen, the English language is vitally important because “*it is both a typical attribute of a ‘world citizen’, and also an important means of becoming one, by providing access to financial, social and cultural resources*” (Lamb, 2004: 16). Given that English used as a lingua franca is for participation in various global communities, Lamb suggests that learners of English should associate English with a spreading international culture, instead of particular geographical or cultural communities (Lamb, 2004). In all, ELF does, in some way, “*develop a global identity that gives them a sense of belonging to a worldwide culture and includes an awareness of the events, practices, styles and information that are part of the global culture*” (ibid: 13)

1.3.3 The intelligibility of English in an ELF context

Whether ELF is seen as a communicative tool, or a badge of global citizenship, or both, the intelligibility of English used as a lingua franca is a matter of great importance. Given the fragmentation of the English language, there is little reason to assume that the intelligibility of any speech in English can only be determined by NSs. Two decades ago, Kachru (1986: 94) pertinently asked, “*What role does a native speaker’s judgment play in determining the intelligibility of non-native speech acts that have intranational functions in, for example, Asia or Africa?*” Likewise, in international communications between NSs and NNSs in an international context, the responsibility of intelligibility should not only rest on NNSs’ shoulders, but also rely on the efforts of NSs. Rajadurai considers that “*intelligibility presupposes participants. In fact, it may well have as much to do with the listener as with the speaker*” (ibid: 4). Smith and Nelson (1985 cited in Rajadurai, 2007) aptly declare that both speakers and listeners, whether NSs or NNSs, should all work towards the speech act and its interpretation for collaborative conversations. The prevalence of prejudice and xenophobia towards NNSs is bias, because in international communications fully understanding each other requires more than language itself, where accommodation between each other is highly needed (Jenkins, 2000; Rajadurai, 2007).

One decade ago, Toolan (1997) argued against the emphasis on NSs of English and NE norms and went against the claim of British and American authority over the language in ELT pedagogy. Erling’s (2007) study shows, where English is used as a lingua franca, students see English language as a means to communicate internationally, and a vehicle for academic pursuits, professional endeavours or leisure activities. Therefore, the students in Erling’s study are not necessarily aiming to acquire particular NSs’ English, but ‘good’ English depending on the context. Thus, for these students, English is used by global citizens in a number of global contexts, and their model English speakers may not be the ones from norm-providing Inner Circle countries, but can be anyone speaking what

they considered to be ‘good’ English. Toolan points out that English is a global language and suggests that NSs should accommodate their speech to NNSs and meet them on a “*comparatively neutral linguistic ground*” (ibid: 7). That is to say, instead of conforming to NE norms, in a successful interaction where English is used as a lingua franca, intelligibility is paramount and the effort of accommodation is vital.

1.4 Summary

In conclusion, this chapter has looked at the spread of the English language all over the world, from the point of two main categories: NE and NNE, according to which standardization and ownership of the English language have also been posited. NE has been traditionally and stereotypically seen as SE. However, both terms NE and SE are ambiguous. Among NE varieties, BE and AE, as the top two varieties that English learners are most likely to conform and affiliate to, have been specifically discussed. However, English is not static; it has been and is being changed and nativized with the emergence of NNE varieties through contact with other cultures and languages. Nativized Englishes carry native cultural and lingual characteristics which can be used for native identification purposes in new contexts. CE, as one of the new national vernacular NNE, has been examined emphasizing its function as a carrier of Chinese identity. Alongside the categorization and discussion of English varieties, ELF has been discussed from the aspects of, either or both of, a communicative tool or a badge of global citizenship.

In all, English has gone beyond the property of NSs, and, in fact, belongs to everyone, including NNSs, who use it for international communications. At the same time, English evolves through contact with new languages and cultures, with the emergence of many new Englishes, such as CE, which can be used for new purposes, such as an index of personal or national identity. Further, English is a lingua franca and is used as either a tool to facilitate international communications or a badge of global citizenship, or both. Where English is used as an international lingua franca, interlocutors’ efforts in negotiating

intelligibility, accommodating, tolerating and understanding each other's English are seen as important for a successful international communication.

Chapter 2

The function of the English language

The English language can be used for purely functional purposes as well as for identification, and the use of English for either (or both) of the purposes is of paramount importance in orienting learners' choice towards particular varieties or models of English (Blundel *et al*, 1982; Graddol, 1997). Joseph (2004), from a linguist's and philosopher's perspective, also concludes that the two primary functions of the English language are 'communication' and 'representation'. The term 'representation' used by Joseph refers to use language to represent, and make sense of, the world; whilst the term 'representation' as used in this thesis means 'self-representation'. In this sense, English can be used as a tool for international communication or as a badge for constructing learners' identities, or both. Accordingly, this chapter will firstly examine the role of the English language, in general, from both communication and self-representation aspects; and secondly particularly examine the function of English plays in China, the context in which the research is based.

2.1 Functions of communication & self-representation

A language is negotiated and modified by a group of people who endeavours to speak and communicate with each other (Graddol, 1997; McArthur, 1998). Language, particularly spoken language, is traditionally seen, as a tool for interpersonal communication through which information is obtained and exchanged; therefore, language is also seen as a social medium for the transmission of information (Kramsch, 2007). The practice of language is defined as "*the expression, interpretation and negotiation of meaning between two interlocutors, or between a text and its readers*" (ibid: 60). The communication function of English has gone beyond concerns about the mother tongue of NSs, but emphasizes the communicative role of ELF for people without the same mother tongues all over the world,

including communications between NSs and NNSs, and communications among NNSs. In this sense, the communication function of English gives more importance to international comprehensibility rather than insistence on personal or national identification. Correspondingly, people who use English for the purpose of communication may pay more attention to mutual intelligibility than to the particular English variety they may be using whether native or nativized.

Alongside its communication function, English can also be used for self-representation purposes. Communication in English is not only a tool to exchange information and bridge ethnic, regional and national boundaries, but also a paramount tool for the dissemination of religious, cultural, and political ideologies in the war of words (Kramsch, 1993). Halliday (1978) suggests “*language as social semiotic*”, which highlights its meaning-making potential in terms of textual, interpersonal and ideational functions (ibid cited in Liu 2007:66). He considers that any text, no matter whether written, spoken or visual, says much more than what is on the page. A speaker’s utterance or a text needs to be decoded, analyzed and negotiated as discourse with consideration of the historical conditions of its production and possible meanings in different contexts of use (ibid). Blommaert (2005) uses the term ‘indexicality’ to refer to the situation when a language can be learned/used to index language learners/users’ identity. As Blommaert suggests, a language can be used for either ‘immediate’ result or ‘non-immediate’ complexes of meaningfulness, or both. When people speak, they display orientations towards the immediate result of their action, usually, for communication purposes; they also display orientations towards high-level, non-immediate complexes of perceived meaningfulness, namely, for to identify themselves among others (ibid). Nonetheless, values are nested in particular orders of indexicality. When people move around, they move through orders of indexicality: what functions well in one unit may cease to function in another or lose part of its function (ibid).

The self-representation functions of English can be applied by users for their own purposes, which can be displayed in three dimensions: self-representation of foreign experience, national identity or global citizenship, which will be introduced one by one below.

2.1.1 English as an identification of ‘foreign’ experience

Language is an act of identity. The English language carries features and characteristics of NE communities and represents the English-speaking community as a whole. At the same time, the English language can be appropriated and assimilated by NNSs who tend to show their foreign experience or identify themselves with NE communities. By assimilating to NSs’ English or affiliating to NE communities, NNSs can feel part of a native community (Rampton, 1990).

Link proposes that English can be learned to express a foreign experience (Link, 1999:121 cited in Knapp & Meierkord, 2002:125). Graddol also notices that English, to some, is learned as a language which conveys feelings, moods or identities which are different from their mother tongue (Graddol, 1997:125). From a culture perspective, language and culture are socially interrelated with each other: *“a language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture”* (Brown, 1994:165). The English language carries a set of social and cultural ideologies, values, and norms of English speaking countries, which can be transmitted to English learners (Phillipson, 1992; Pennycook, 1994). Blommaert (2005) suggests that, to people, who are outside of a group, the use of language can index them as a ‘category’ of others. In other words, NNSs can index themselves with NSs and express their ‘foreign’ experience by assimilating to NSs’ use of English.

More recently, Kramersch (2007) suggests a bureaucratic tradition which considers language is a mode of representation of some textual truth. As Kramersch puts “*By learning a foreign language, learners enter not only a place on the map, but an historical speech community; they internalize the community’s historical schemata, its’ representations, and its symbolic order.*” (ibid: 58). This suggests that learning materials from NE speakers’ side can affect students’ identification with NSs. Through learning a text in English, learners can not only access information and gain knowledge but also absorb culture and ideology embedded in the text words. In other words, learning a foreign language is “*the internalization of native speakers’ ways with words, and socialization into the verbal habits of a speech community.*” (ibid: 60). In this sense, learners are negotiators who are seeking admission to the community of NSs. The experience of obtaining foreign culture and ideology disseminated from English texts can be identified by some learners as a way to reflect a foreign experience.

The English language is identified with Britain and America, and learning English is connected to learning a British or American model and to experience an American or a British culture. This identification with foreign experience coincides with Erling’s (2005) comments on the paradoxical ‘English Globalization’ via American or British ‘standards’ and NE identity. English learners who choose to assimilate to NSs are likely to, or would like to, represent themselves as belonging to the group of American or British NSs (Kramersch, 1997). However, such an affiliation or affinity towards NSs of English does not necessarily gain learners’ the status, recognition and symbolic power of the native-speaking community, even though it might give them a foot in the door (ibid). Therefore, Kramersch claims learners have no need to identify with NE speakers by speaking like them, in particular, at a time when English can be used to badge new identities, when learners can use English to language themselves in another tongue (ibid).

2.1.2 Nativized English, a self-representation of local identity

English changes and is used differently in a local, NNE environment and community. The emergence and usage of nativized English reveal that English can be used in a local form to reflect local characteristics and embody local identification. In other words, the phenomenon of English used in a nativized form denotes that English can not only be used for communication, but also to represent local cultural or social characteristics.

Though the English language represents NE social and cultural concepts, it has a long history of selective borrowing from many other cultures at different times in history. In the process of English spreading round the world, English develops and changes in ways reflecting and identifying local social and cultural characteristics, through which process nativized Englishes come into being (Graddol, 1997). Nativized Englishes may be used as an expression of speakers' local culture, or a way to show their belonging to a native or local community (Brutt-Griffler, 2002, Erling, 2007). Similarly, Blommaert (2005) points out that language has indexical meaning, providing information about the speaker and her/his social context. To the members of a group, language indexes their 'inhabitable identities' that they claim for themselves. In this way, nativized English, from a national scale, indexes nativized English users, because nativized English reflects the uniqueness of national conditions and expresses national culture; accordingly, the use of a nativized vernacular English can be seen as a self-representation of the national identity.

In coincidence with indexicality, Wong's (2007) social identity theory suggests that social systems and networks link an individual with a particular group or community, cultivate the group's cultural values and create social integration and identity. This social identity may also be associated with racial-ethnic, national, or cultural identity in different circumstances. Accordingly, the use of nativized English may provide learners with a

sense of belonging to their national group and community, or association with their own society or culture. In other words, orientation towards a nativized English may enhance learners' vernacular social identity and belonging.

Developed from the ideology of social identity and group belonging, Gao's proposal of social responsibility in relation to Chinese (see Gao, *et al*, 2002) is likely to suggest that the use of nativized English is a way for Chinese to present their native (Chinese) culture to the world. Through learning the target language in a nativized form, learners may understand better the target language and culture as well as their own, and show their native national and cultural identity through the target language. Social responsibility seems apparent to Chinese learners and users of English (*ibid*).

Apart from the national and cultural identity indicated through the use of nativized English, there may be individuals who would like to identify themselves out of the group and show their own identity from a micro individual perspective. Brutt-Griffler (2002) points out that it is often a complex of cultural loyalties and individual perceptions of linguistic behaviors which are linked with each other. As Erling (2007) has discovered, German students' investment in English is also an investment in their own identity, alongside their definition of what it means to be German.

Though there is not much literature discussing the aspect of individual identity through linguistic behaviors, in particular, of Chinese students, English may also be learned or used with the goal of learners' identifying themselves as individuals. Language learners' individual identity will be explored through the research conducted in this thesis. In all, deriving from the self-representation function of the English language, English can be learned in a nativized form to represent learners' identity on a national level; it may also be learned in learners' own way to stand for who they are as individuals

2.1.3 English as a badge of global citizenship

In a time of globalization, English is no longer the language of a specific country; it is a global language empowering users of English to gain access to the globalized world (Graddol, 1997; Gnutzmann, 1999). Accordingly, English is also learned and used to keep up with the time of globalization and as a badge of global citizenship.

Link (cited in Knapp & Meierkord, 2002:125) points out that identity can be looked at in a diverse way, which sees itself as further from or closer to an ‘international’ norm. Regardless of specific variety norms, the global identity is closer to an international one, in which learners may feel part of a global or international community by seeing themselves and identifying themselves as global citizens. Arnett (2002: 777) has argued that a consequence of globalization will result in people’s development of “*a global identity that gives them a sense of belonging to a worldwide culture and includes an awareness of the events, practices, styles and information that are part of the global culture*”. Similarly, Lamb points out that “*English is both the means and the end to achieving this identity as a global citizen.*” (Lamb, 2004: 16).

Erling’s (2007) research on German students’ affinity and identity towards English shows that students do not necessarily associate English with particular geographical or cultural communities but with a spreading international culture. Accordingly, these students are not particularly interested in NE countries’ culture or history, but see language as a means to communicate internationally. In addition to seeing English as an international lingua franca, German students relate their affinities with larger, supranational entities like the European Union and wider global communities. Because the English language can enable people to participate in various global communities, and speaking English is considered as a symbol of being part of the new and international world. That is to say, learners of English may no longer conceive of themselves as just citizens of a nation, in particular

when English is used on an international and global scale, users of English may instead see themselves as global citizens.

However, the English used to represent global citizenship faces challenges and the question whether there is a form of English which can mark global citizenship has given rise to a great deal of research interest. If global English is a Western-originated myth, then American and British speakers do not need to develop anything special, since they 'are' international. Nonetheless, it is worth pointing out that NSs learn English as their mother tongue or first language. No matter whether it presents the world of globalization or not, English is and will still be the means of domestic communication. Since the English language happened to be the international lingua franca, NSs have the advantage of using English as both national and international language for communication. The extent to which NSs see their use of English as a badge of global citizenship is questionable, and may be worth investigating in the future. By contrast, it gives NNS the advantage to see themselves as being international by speaking the international language of English.

On the other hand, the function of English with reference to global citizenship may be chiefly applied to NNSs who learn English alongside their mother tongue or first language in order to get access to the global community, to communicate with speakers of other languages and to represent international culture. Similarly, as Knapp and Meierkord (2002) point out, no matter how the English language is used, English is used as a common language, a lingua franca tool, among users from different mother-tongue backgrounds to negotiate meaning in an international sphere. All in all, learners' investment in English gives them the licence to participate in various global communication occasions and become part of the global community. Accordingly, for NNSs, English may be learned and used to show learners' connection with a broader and larger community, belongingness to a globalized world and representation of global citizenship.

In all, English can not only be learned as a means of communication but also a tool of self-representation of NE 'foreign' experience, national, cultural, social, individual or global identities. How learners perceive and apply the function of English will affect how they orient themselves towards different forms of English and how they identify themselves as different users of English. As Erling (2007) points out, learners' attitude towards and uses of English will highlight the general trends of globalization and provide insights into the evolving role of English in the world.

2.2 The role of English in China

Joseph (2004:184) asks: "*Of the hundreds of millions of speakers of English as a second language, how many use English in communicative functions only, and how many in representational functions as well?*" Though this question is posed for English second language speakers, it is worth asking of all NNSs of English, particularly English foreign language speakers who use English for interactions with other English speakers mainly for communication purposes. Chinese learners of English, currently the biggest such population, will be examined in terms of which role English functions alongside their study of it. This section will particularly examine the role of English as a foreign language in China, an economic superpower nation in the world (Feng, 2007). It will also look at how and why the global language, English, is developed in China and learned in Chinese society, and what this phenomenon might indicate about Chinese learners' attitudes toward the English language and their approach to learning English. The function of English in China has been referred to by different scholars as instrumental, communicative or representative: each function will be discussed in turn in this section.

2.2.1 English as an instrumental tool in China

Learning English in China has often been considered as an instrumental tool for passing exams and access to higher education rather than for communication. Joseph (2004)

points out that the current major function of the English language in China is instrumental, basically driving efforts at passing entrance examinations to both senior high schools and universities. English is also used for some interpersonal links and for limited international communication among students and teachers (ibid).

The English education industry is developing and plays a great role in the Chinese education system but English education in China has undergone several ups and downs. The Chinese Ministry of Education (MOE) official website (<http://www.moe.edu.cn/english/>) demonstrates that English education started in 1862 and was gradually developed until 1949, when the People's Republic of China (PRC) was founded. The place of English was replaced by Russian from 1949 to 1955, when Russia partnered with China. The importance of English was realized again in the late 1950s and early 1960s due to China's need to open up to the world. In 1962, English became one of the subjects for higher education entrance examinations for colleges or universities. English studies were then banned during the ten years' Cultural Revolution (1966 – 1976) and English only started to become an important language again in 1978, when an important conference was held by MOE on foreign language teaching. Following this conference, the study of English has grown in importance to achieve its current huge status in all sorts of quarters nationwide (Jiang 2003; Cui 2006). To name a few: the Chinese government offers English as a compulsory course nationwide, throughout college, university and even kindergarten; MOE advocates and encourages teachers to compile teaching materials in English and implement CET4 (College English Test level 4) as a compulsory test for university students; employers are looking for efficient English speakers for international business and benefits.

According to Liu *et al* (cited in Cui, 2006), there are currently about 300 million people out of 1.3 billion who are learning and using English with diverse goals, in various ways, at different levels and in different settings in China. But despite the prosperous development of English education in various ways, English mainly plays the role of a

functional tool for Chinese students, who merely learn English to help them gain their degree or get access to higher institutions, and possibly later on to participate in international transactions and personal communication (Joseph, 2004). This is congruent with Kachru's general point that English mainly performs its 'instrumental function', used in educational settings as a subject of study, and also, in some elite schools and colleges, as the language of instruction for some subjects (Kachru, 1992: 58), and, in a broader sense, with Hasman, who states "*It may become one tool that opens windows to the world, unlocks doors to opportunities, and expands our minds to new ideas*" (Hasman, 2004:21).

2.2.2 English as a communicative tool in China

Apart from being an instrumental tool, another function of English in China is as a communicative tool. English is a global language and the most popular language in the world, but historically, English is only a foreign language in China (Kachru, 1982). Apart from English education in schools, English communications among Chinese people in mainland China are rare. This may be because China has its own standard spoken language, Putonghua, and written language, simplified characters, for the use of any official and formal occasion. In ordinary people's normal life, their mother tongue, one of many Chinese dialects plays the major role in communication. In nationwide occasions, Putonghua is required among people who share different mother tongues, most of whom are from different regions of China. Other languages, like Japanese and Korean are in a high demand for business between the corresponding countries and the eastern coastal districts of China, such as Liaoning, Shandong and Jiangsu. The English language to Chinese people can only come into use for communication with those who are used to speaking English.

Thus, English is very far from being the language for legal or official use in China. English, as a foreign language in China, is only learned and used as a lingua franca for external or global necessary communications. This being the case, instead of having

‘extension of use’ and ‘functional importance’, Kachru considers that English plays a fairly limited role in China (Kachru, 1992:55). However, since Kachru made this statement, the functions of English in China have diversified, as has its role. A brief historical overview will shed some light on the matter.

2.2.3 English as a means of expressing Chinese identity

Bolton (2003), in examining the evolution of the English language in China, suggests that the initial function of English in China was a mere communication tool, but in the 19th century, the term ‘Chinese English’ (CE) surfaces with it the suggestion that the English language can not only be used as a mere communication tool but also to represent Chinese culture and customs (Chen & Hu, 2006). Similar to the label CE, ‘China English’ has been most recently put forward as the Chinese variety of English. Considering people’s familiarity and acceptance of both terms, CE is used in this research, referring to a variety of World English with unique Chinese characteristics and an emphasis on expressing Chinese identity (Yun & Jia, 2003). Thinking of the growing power and importance of China in an international era, which is predicted to overtake America in 2020 (Smith, 2005), CE may have its day, as BE and AE have had and do have.

To some, CE is chiefly used as a functional tool to facilitate their English study. Adopting Grzega’s (2005) concept of a ‘bridge language’, a facilitator of the acquisition of the target language, CE can be a bridge language to facilitate learners’ acquisition of the English language. To others, CE may also be used to show their Chinese identity and remain staunchly Chinese through speaking a Chinese-characterized English. In this sense, Chinese students’ use of CE can act as an identity marker to present or experience Chinese particular social identities (Graddol, 1997). In all, according to Bolton (2003), English in China has been evolved from being only a communication tool to a variety on its own right that does not only function as a communication tool but also bears symbolic weight conveying Chinese identities with Chinese characteristics and cultures.

2.2.4 English as a way of identifying with ‘native English’ speakers

The self-representation function of English in China has also been considered in association with NE speakers, and the study of English can be seen as a way of showing foreign experience and identifying with NSs of English. Traditional ELT pedagogy in China has generally believed that “*the ultimate goal of English language learners is to achieve native-like competence in the language*” (McKay, 2003:3) and learners’ achievements have been judged against (near-) native-like proficiency (Gardner 2001; McKay 2003). This may be explained by Kachru’s (1986) three-circle model which identifies so-called Inner Circle countries as providing the language norms; while learners from the Expanding Circle are required to follow. According to this, China, as an Expanding Circle country, should look to Inner Circle countries, particularly to Britain or America for its English norms.

Many Chinese institutions seek to employ NSs for teaching oral English, in particular. Britons and Americans become these. They are the two most popular English models for Chinese learners to learn, and their popularity is promoted by a range of British or American teaching materials and a variety of exams set by the two countries, such as TOEFL, GRE, and IELTS. In order to pass these exams, learners have to familiarize themselves with British or American pronunciation and access British or American use of vocabulary and grammar. The stereotypical view which underlines the privilege of speaking (near-) British or American English has attracted many Chinese learners to conform to ‘their’ language and be part of ‘them’ (Yang, 2006). Through assimilation, Chinese learners tend to be identified as speakers of British or American NE (Kramsch, 1997). That is to say, English can be learned as a way of identifying and associating with NE speakers, mainly British or American.

2.2.5 English as an instrument facilitating China's internationalization

Apart from all the other roles of English in China, English facilitates China's modernization and internationalization, and enhances Chinese learners' global citizenship. Given that English has become a language for internationalization, the English language in China is thought of as an important facilitator for the achievement of internationalization and globalization (Yang, 2001; Huang, 2003b). In this sense, English is an instrumental tool for China to open doors to the world, not only to know the outside world but also to let the world know China. As an instrumental tool, English plays a great role in internationalizing the Chinese business market. The rapid expansion of the Chinese economy has been paralleled by the rapid growth of Chinese business corporations overseas (Holden, 1990). English in overseas business is not only a tool for international communication, but also a vehicle to collect or analyze information about worldwide technological and economic developments relevant to companies' business (ibid). Meanwhile, for many Chinese businessmen, English is a very important tool for their business connections with overseas, and also a badge to show they are part of globalization. That is to say, English does not only push forward Chinese business into international markets but also makes Chinese people feel part of the international and global world.

In the process of China's integration into the international markets, English works as a communication tool for cross-cultural and international communications (Graddol & Meinhof, 1999). By using English as a communicative tool, China becomes more involved on the international stage and opens its door to the world. It is well known that China is actively joining in various kinds of international cooperation and exchange after the implementation of the 'reform & opening-up' policy advocated by Deng Xiaoping in 1979 and China's accession to the WTO in 1995. China is predicted to be more and more

active on the international stage after hosting the 2008 Olympics in Beijing and the 2010 World Expo in Shanghai (Cui, 2006; Jiang, 2003; Niu & Wolff, 2003a). English, as a global language, plays an important role for China to make contact with the outside world and keep up with the times.

At the same time, English also functions as a means for people outside China to get to know more about the country and its people. Chinese learners of English will have more opportunities to use English and to keep in touch with the outside world and the global community. Learning English is, then, considered as a means for Chinese users to get connected with and participate in the globalized world and the international community, and to be identified as global citizens (Yang, 2001).

In all, English has had different functions at different stages in China. To some, English in China mainly functions as an instrumental tool; however, the development of the English language in China illustrates its communication function, in particular, to those who contact English speakers. Alongside the communication function, English can also be used as a representation of national identity conveyed by Chinese English. To others, English may be learned or used to express foreign experience, or to badge their global citizenship alongside the use of it for the communication function. In short, English has multifarious functions in China.

2.3 Summary

To sum up, this chapter has discussed the function of English from three main perspectives: instrument, communication and self-representation. As far as the Chinese context is concerned in this thesis, the function of English in China has been particularly investigated from its role in the past and present. As has been shown, the English language is a culturally and linguistically pluralistic entity; it reflects different functions at different stages and in different cultural settings (Kachru, 1982).

The English language fundamentally works as an instrument of social advancement and a communicative tool; at the same time, it can be adopted for self-representation purposes. More specifically, English can be learned to identify users as people with foreign experience, to show new identities as English evolves with new cultures, and to represent global citizenship. English in China may be used as an instrumental tool for Chinese people to pass exams, obtain higher qualifications and join in international business, for China to keep up with the internationalized world and globalization, and for the world to know China. English is also used as a communicative tool for international communications in particular in international business fields. English in China can also be learned and used for self-representation purposes. Nativized English in China - Chinese English - may be used to reflect Chinese identity. English may also be learned as a way of displaying foreign experiences, in particular British or American experiences, by assimilating and affiliating to 'their' community. English, in a broader sense, can also be used to symbolize users' global citizenship in connection with a globalized community. In short, English in China, therefore, functions as a means of international LF communication, an instrument of advancement and a way of self-representation.

Chapter 3

Learning English – learners' motivations

The English language has developed and evolved through its spread and contact with new cultures and languages, and accordingly the role of English has changed depending on English learners/users needs in different contexts. No matter how English changes and functions, learners are the ones who perceive and learn the language. Whether or not learners orient themselves to particular varieties of English or identify with particular groups of English speakers largely depends on learners themselves. Learners' motivations in learning English is considered one of the most important factors that play a great role in affecting learners' perceptions of the English language and its functions, as well as their orientations towards or identification with English and its speakers. This chapter will examine, from English learners' point of view, learners' motivations of studying in and through English.

Motivation influences how and why people learn as well as how they perform (Pintrich & Schunk, 1996). Likewise, motivation is considered one of the most important factors affecting English language learning practice, how and when learners use certain language learning strategies (Keller, 1987; Oxford & Nyikos, 1989). Language learning motivations have been related to language choice and also to the processes of engagement with language learning, language use and social interaction with target language speakers (Ushioda, 2006). Accordingly, learners' various motivations and how the motivations steer learners' language choices towards specific varieties of the language will be discussed from both traditional and contemporary perspectives.

3.1 Traditional learning motivation models: integrative & instrumental motivation

Three decades ago, Gardner and Lambert (1972) suggested that there are mainly two types of learning motivation: integrative motivation and instrumental motivation. According to Gardner (1985), integrative motivation refers to learners' interests and desires to learn more about the language and culture of the target language in order to identify with the target language and culture. People with integrative motivation tend to interact with, affiliate and assimilate to the target community for self-representation purposes, which can be illustrated in ways of affiliating to the target community, conforming to the target language speakers, and absorbing very subtle aspects of the language, styles of speech, and potentially embedded concepts or culture. Accordingly, highly motivated individuals are willing to learn the language, enjoy learning it and strive to learn it (ibid). On the contrary, instrumental motivation refers to learning the language as an instrument to achieve practical goals. Learners with instrumental motivation are prone to acquire the target language as a communicative tool for pragmatic reasons, rather than taking in its norms, culture or custom (ibid). In other words, people with instrumental motivation are more likely to see the target language as a vehicle for specific purposes, such as higher education and better employment, instead of being part of the target language community motivated by an integrative approach. Nonetheless, both types of motivations are important in driving learners' study of the target language. Learners can have either integrative or instrumental motivation or indeed both, because one does not rule out the other.

Gardner's work on motivation orientations made a large contribution to motivation literature. However, it may be somewhat limited for being based on data collected from Canadians only, so integrative and instrumental motivation approaches may not apply equally to other language learners from different linguistic backgrounds (Dörnyei, 1990).

Gardner's proposal has also been disputed because whilst it is largely focused on learners' perspectives; he overlooks social and cultural impacts embedded in the language itself and their connections to a language and language learners' motivations. Further work by Dörnyei led to concepts of intrinsic and extrinsic motivation with regard to a general framework of English foreign language learners' motivation. Intrinsic motivation behaviors are aimed at doing something for self pleasurable rewards of interest, enjoyment and knowledge development (Deci, 1975 cited in Dörnyei 1998). Extrinsic motivation connects to learning behaviors driven to receive external rewards/incentives such as money or good grades (Dörnyei, 1994, 1998). Both intrinsic and extrinsic motivations are working in concert and can be linked with integrative and instrumental motivations (Brown, 1994).

What is more, "*Motivation is not located solely within the individual, but is socially distributed, created within cultural systems of activities involving the mediation of others*" (Rueda & Moll 1994:131–132). Contemporary learning motivations theories have taken into consideration cultural and social components in connection with various internal and external factors. In particular, much research investigating Chinese learners' motivation of studying English has considered the particularly role of Chinese local culture in influencing English language learning, and the role of surroundings, including schooling and parents, in affecting students' learning motivations (Wang 1993; Gao *et al* 2002; Wong 2007).

3.2 Contemporary motivation approaches

Contemporary motivation approaches look into motivations from instrumental, cultural, identity-based and situational aspects in association with other motivational sub-components. Similar to traditional learning motivation models, contemporary learning motivation models attach great importance to instrumental motivation, seeing learning as a tool for certain purposes. The notion of 'cultural motivation' derives from integrative

motivation but problematizes it with regards to ‘integrativeness’ in reality. Identity-based motivation digs down into in-group and inter-group social identity and belonging. Situational motivation takes into account the importance of surrounding situations from both micro- and macro- perspectives. Dörnyei and Csizér (2002), from a broad societal macro-perspective, suggest three motivation aspects to do with the target language community and culture. The first is direct contact with target language speakers in a future career or travelling to their country. The second is about cultural interest in terms of the interests and appreciations of the culture of the target language reflected through its products such as, books, magazines, TV programmes, films, and pop music. The third aspect concerns the vitality of the target language community: its perceived wealth, power and importance in the world. This division of three motivations can be considered to constitute four contemporary learning motivation approaches: instrumental, cultural, identity-based and situational approaches (Gao, *et al.*, 2002).

3.2.1 Instrumental motivation: communication, certification & information

Contemporary instrumental motivation is correspondent to the traditional version. Language, as a means of communication, is learned as an instrument for communication purposes. This kind of learning motivation is called instrumental motivation which contains various specific motivational components. As far as this research is concerned, Chinese learners’ motivation of studying the English language will be examined. The English language study in China is commonly seen as an instrumental tool to pass exams and obtain higher qualification. They learn English because they have to do so according to the Chinese ministerial syllabus, education system and school regulations. Hua (1998 cited in Gao *et al* 2002) claims that 80% of Chinese learners of English study to obtain widely used and recognized English certificates, CET 4 and 6 (College English Test Band 4 and Band 6). This type of motivation is called certificate motivation (Wang, 1993) which is ‘instrumental’ in type. Certificate motivation includes the aim to achieve high

test scores, high scores in university entrance examination, and a bachelor's degree. Besides certificate motivation, some students are motivated to learn English in order to obtain information of various kinds related to one or other subjects they learn, or to keep up with the development of world economy, science and technology. This type of motivation is termed as 'information medium motivation', where English is a means to get access to various information that learners may need (ibid).

Xu (2007) suggests that those Chinese students with instrumental motivation who regard English as a means to pass examinations and obtain corresponding diplomas, usually consider English as a heavy burden and would like to leave it once they have achieved their goals through it. Obviously, those students are less likely to have affection for or feel closeness towards English culture or community. Instead, many students feel psychological distance from the target language community and culture, and avoid confrontation with English in their future studies or career (Wang, 1993). Nonetheless, learning a language as an instrument is not necessarily culture-free; instrumental motivation may go hand in hand with cultural motivation. Learners of a target language can be both instrumentally and culturally motivated.

3.2.2 Cultural motivation: foreign experience & home identity

Cultural motivation is associated with learners' cultural interests in the target language. It includes fondness and interest for the target language, people and culture (Gao, *et al*, 2002). This cultural motivation category has features of both intrinsic and integrative motivation, and is called intrinsic interest (ibid). Intrinsic interest is target-language, target-culture and target-community oriented. Learners with intrinsic interest in the target language and its culture are concerned with the target culture. They are inclined to try every means to get integrated into the target culture and identified with the target language and culture instead of their native ones (Xu, 2007). English language education is one of

the means that students can take the advantage from and get integrated into the target community and identified with the target culture. In particular, for those with intrinsic interest motivation, they tend to be in nature interested in the English language itself, and through English education they have more chances to gain contact with English and express their love of English. There are also learners going abroad to study the target language. Studying abroad can be motivated by intrinsic interest in terms of fully experiencing and obtaining the target culture. Referring to Gardner (1985), learners with intrinsic interest cultural motivations are likely to connect themselves with the target community and identify themselves as part of them, reflected by assimilating to the way NSs speak and act. Those who speak highly of NE culture and NE varieties, as discussed in Chapter 1.2 and Chapter 2.1.2, are the ones with English cultural motivation and likely to assimilate and conform to NSs of English in order to be connected with the target English community.

However, cultural motivations are not necessarily ‘integrative’, but intellectual, which does not necessarily indicate learners’ willingness of integration into the target culture or the change of cultural or national identities, but can be directed towards learners’ native culture (Gao, *et al*, 2002). Gao (2001 cited in Xu 2007:19) suggests that

...the command of the target language and that of the native language positively reinforce each other; deeper understanding and appreciation of the target culture goes hand in hand with deeper understanding and appreciation of the native culture. In the process of learning another language and related culture, the learner’s personality becomes more open and integrated at the same time.”

Respondents with cultural motivation towards the target culture in Gao’s research exhibit a strong desire of presenting their native (Chinese) culture to the world by using the target language (Gao, *et al*, 2002). The phenomenon is considered in relation to deep-rooted Chinese cultural tradition and the nationalist ideology reinforced in socialization and

schooling (ibid). In other words, cultural motivation in learning the target language might be derived from learners' social responsibility. Through learning the target language and culture, learners' will have a better understanding of their own language and culture; they will be better enabled to appreciate the characteristics and strengths of their native culture, and better motivated to apply the knowledge of target language and culture in order to work for the prosperity of their families and of their own country. Some Chinese respondents in Gao's research show their social responsibility in wanting to make China prosperous and to make the world understand China (Gao, *et al*, 2002). Social responsibility in cultural motivation is considered unique to Chinese students by Gao, who considers the students in China may be influenced by the Confucian tradition of responsibility to fulfill social expectations (ibid).

As discussed, students with intrinsic interest or social responsibility are all largely culturally motivated; however, instrumental motivation elements may still exist. Cultural motivation may play an enormous role in stimulating students' to come to a genuine environment to fully experience the language and culture. However, it may contain instrumental elements, in terms of getting a foreign degree or fulfilling parents' expectation, even in terms of self development reflected by the desire of increasing one's own ability and social status for future employment. That is to say, instrumental and cultural motivation orientations are not white and black; they can reinforce each other in the process of learning another language.

3.2.3 Identity-based motivation: in-group & inter-group identity

The motivation of learning a second or foreign language may enhance learners' social identity and belonging. Congruent with social identity theory, identity-based motivation model has been suggested by Oyserman, *et al*. (2007). Social identity theories describe how individuals come to define themselves through the social groups to which they

belong (Hogg & Abrams, 1988). Social identities provide a sense of belonging or association with a particular group; the content of social identities may influence motivation to engage in English learning. Social systems link individual and social structure and environment, social network links the individual and community. These two linkages connect individuals and create social integration (Wong, 2007).

Social identity can be investigated from both in-group and inter-group perspectives, which are seen as group-specific motivational components (Wong, 2007). Oyserman *et al* (2007) propose a social identity which emphasizes people's in-group identity. The peer group is considered to be an important factor in motivating learners' language study and creating social in-group identity (Wong, 2007). The peer group creates social bonding and connection, which will cultivate peer group members' cultural values and establish their social identity and roles. A personal identity will also be established through identification within a peer group. Racial-ethnic and national identity, as consequential social identities, are usually considered inclusively with reference to the framework of in-group social identity. Identity-based motivation denotes language learners' positive characteristics as part of an in-group community. In this sense, the initiative and motivation of learning a nativized model of English, which carries native in-group identification characteristics, may be considered as a way to maintain and enhance native national or cultural identity.

Apart from the above mentioned in-group model, Giles and Byrnes's (1982 cited in Ushioda 2006) inter-group model also applies social identity theory and considers the process of language acquisition as connecting to group membership by crossing or going beyond national boundaries. Dörnyei and Csizér (2005) suggest that the intergroup model contributes a situated social psychological framework for minority ethnic group members in a multicultural setting to acquire and use the dominant language. With respect to English as a global lingua franca for communication between speakers of different

language backgrounds, inter-group identity suggests a concept of global citizenship in English language motivation. Learners of English with inter-group identity-based motivation are stimulated by associating with the international/global community at large and seeing themselves as global citizens, instead of relating to a particular national or cultural identity.

People's in-group and inter-group identity-based motivation can be overlapping and fluid (Ushioda, 2006). Learners of English, for example, can be motivated to learn the language in representing themselves as 'learners of Chinese English' with emphasis on a Chinese variety of English, or 'Chinese learners of international English' highlighting the status of English as an international lingua franca. English can also be learned as an internal representation of oneself regardless of in-group and inter-group, national and international division. In all, the internal domain of self and identity shifts the thinking of motivation and motivates learners' choice to different models of the target language. As Ushioda (2006) points out language learning motivation relates to language choice and also to the processes of engagement with language learning, language use and social interaction with target language speakers.

3.2.4 Situational motivation: home & international situations

Learners' motivation is easily affected by external environment factors, such as teachers, textbooks, or the classes they are studying (Dörnyei 1994). Educational situation factors such as syllabus and lesson plans, and learning situations in language classroom settings, including variables such as the teacher, the teaching materials (such as textbook, video, tapes), classroom activities and classmates, are important components in motivating learners' language study (Dörnyei 1994, Gao, *et al.* 2002). These educational and learning situational variables have been specified into course- and teacher-specific components by Wang (1993). Course motivation can be derived from learners' interest in the course, the

course relevance to learners' needs and satisfaction of the course outcome. Teacher-specific motivation may result from affiliative motives to the teacher or respect for teachers' authority (ibid). The role of teacher in motivating learners' study of the target language is indispensable. Wang's (1993) research shows that Chinese learners of English need encouragement from their teachers, and teachers need to arouse curiosity about English language culture and hold English activities to challenge Chinese learners, such as speech contests and spelling bees. In addition, Wang (1993) adds the importance of parent-specific motivation components, such as education background, affective encouragement and financial support, in motivating learners' language study. Similarly, Wong (2007) puts forward the term *Milieu* and relates it to the general perception of the importance of the target language in the learners' immediate environment, such as in the school context and in friends' and parents' perspectives. Social pressure from school/parents, exemplified in the comment 'school and parents require me to learn the language', is called 'required motivation' (Wang, 1993), and is considered as a type of situational motivation.

What is more, the perceived status and importance of the target language can be one of the situational motivations. The perceived status of the language not only motivates learners' study of this language, but also determines whether a student will assimilate or integrate with the target language group (Clément 1980 cited in Wong, 2007). Accordingly, the desire for assimilation to NE, integration into NSs' community or identification with NE can be referred to as cultural and identity-based motivation. At the same time, the situation and fact that English is used as an international lingua franca may be one of the reasons explaining why English is now the most popularly learned second/foreign language in the world, and why learners are motivated to learn the language. In all, motivation of learning a language largely depends on the actual situation that learners are involved in; meanwhile, learners' attitudes toward these situational variables will influence the learner's core motivation as well as the learner's orientation. In other words,

if learners are satisfied and positive with the external environment, they are likely to devote themselves to the study of English and to generate greater enjoyment in the study of the language; otherwise, they may not (Wong, 2007).

Very recently, Gao's (2008) research in investigating Chinese students' motivations of studying in an English medium tertiary institution in Hong Kong concurs with the four motivation orientations: instrumental, cultural, identity-based and situational motivation. He discovered that some Chinese students are motivated to learn English as it is an international language and a means of cross-cultural communications. A few of them are intrinsically motivated in cultivating and absorbing English culture. Many of them are motivated by personal goals to do with future career and personal development. Some learn English due to identity-related motives by the means of using English in an innovative or particular way. Many are compelled to study English due to the impact of social agents, such as pressure from parents, peers influences, or examination-oriented education system (ibid).

3.3 Summary

This chapter has investigated four types of motivation orientations of learning another language (English). The approach in defining learning motivations from instrumental, cultural, identity-based and situational aspects, in general, coincides with the role of English as an instrumental, a regulative, a personal, and an imaginative/innovative means (Kachru, 1982:38). It is also correspondent with the functions that English plays as communication and representation as discussed in Chapter 2. Motivation literature, as discussed so far, has shown that motivations are fluid and overlapped; therefore, as Gao (2008) suggests in the process of learning a target language, context-mediated motivational discourses should be internalized to self-determined motivational discourse. Motivations in highlighting the importance of self-assertion and identity fulfillment should be placed alongside students' perceptions of English and its functions.

Chapter 4

Learning English – three models of English

Having investigated learners' motivations and the importance of motivation in affecting students' orientation to learn English, this Chapter will explore Kirkpatrick's three possible models of English: 'native-speaker', 'nativized' and 'lingua franca' that learners may be likely to orient to. The model of English that should be learned and used in a NNSs community has been a subject of debate for some time (Kachru, 1992). In response, Kirkpatrick describes his three possible models from the viewpoint of various stakeholders and considering the advantages and disadvantages of each (Kirkpatrick, 2006:72-79).

The 'native-speaker model' emphasizes learners' attachment to NSs' norms and standards and their identification with 'native English' foreign experiences; while the 'nativized model' recognizes the development and evolution of English in local contexts with many new Englishes, which are likely to be aligned with learners' own native culture and identity. Apart from the representation function that English plays with reference to the 'native-speaker model' and the 'nativized model', the 'lingua franca model' is referred to as a sensible model for learners who learn English for communication and use it as a lingua franca. The 'lingua franca model' can be seen as complementary of both the 'native-speaker model' and the 'nativized model' with different emphases on the communicative role of English. Though, theoretically, the three proposed models seem reasonable, there are counter-views arguing against the practicability of the models. The following three sections will critically review the three models in turn.

4.1 Conforming to the ‘native-speaker model’?

Considering the connection of NE with so-called SE, ‘power’ and ‘ownership’, as discussed in Chapter 1, the NSs’ English has its reasons or ‘advantages’ to be set for non-native English learners to learn. Likewise, Kirkpatrick (2006) suggests the ‘native-speaker model’ is codified with dictionaries that can be referred to; it is a ‘standard’ model which secures international intelligibility; it is power-represented with the development of media and publishing; it has historical authority which can be traced back to the colonial period. In consequence, NSs’ English, as an academic discourse, is considered as the best viable and preeminent model of English for the world, and NSs are stereotypically seen as the ultimate arbiter of linguistic norms and the ‘ideal’ language teacher (Saraceni, 2008).

Traditional English Language Teaching (ELT) considers the ultimate goal for learners is to achieve native-like competence, namely, British or American competence (Gardner, 2001; McKay, 2002, 2003). Thus, the ELT industry has the effect of preserving the unity of English, in particular, BE or AE, in the forms of grammar and its core vocabulary, in spite of its great diversity and heterogeneity (McKay, 2002). Four decades ago, UNESCO (1968) stated a good and efficient way of learning a language is through the medium of the mother tongue, namely NSs such as British and American. Meanwhile, there is a general belief that native-likeness is one of the gate keeping mechanisms that can provide access to personal betterment, lucrative markets, wealth and information (Graddol, 1997). On the other hand, some sociolinguists suggest that a native variety of English is an idealized set of abstract norms about English language, but non-native varieties have not yet been taken into account to police education and ELT pedagogy (Milroy & Milroy, 1985).

The stereotyping involved in promoting the ‘native-speaker model’ has been criticized widely from both NSs and NNSs’ point of view. Strevens points out that though NSs’

English is generally “*accepted as the appropriate educational target in teaching English, native speakers do actually speak English with an unrestricted choice of accent*” (Stevens, 1983 cited in McKay 2002:51). In fact, as Kramsch (1997) and Jenkins (2007a, 2007b) noticed, NSs themselves do not speak an idealized or standardized version of English due to the influence of geography, occupation, age and social status; instead they speak differently according to different individuals, groups, locations, geographies. Due to the variability of NSs of English and different cultural and individual attributes between NSs and NNSs, many scholars have argued the impossibilities of achieving ‘native-like competence’ (Medgys 1992; Kasper & Kellerman 1997; Sridhar & Sridhar 1994). At the same time, from learners’ point of view, there is no need to learn a native speaker model of English. McKay (2003) points out that, by only focusing on orienting/conforming to ‘native-speaker models’ of English, English learners may be restricted in their exposure to a full range of styles, structures and speech acts.

With reference to learners’ motivations as discussed in Chapter 3, Sridhar & Sridhar (1994) point out that learners’ motivations of learning English are different, and accordingly the orientations and ways of approaching English should be different as well. NSs learn English for all functions in their lives; while NNSs learn English alongside their mother tongue and other languages, and are mostly motivated by instrumental and institutional motives for practical and realistic reasons, such as the desire to pass an English exam, need for further higher education, accessing information on the Internet, or fulfilling parents’ expectations (see Chapter 3). All the above listed reasons and motivations do not necessarily require a ‘native-speaker model’ of English. In a world where English is used as a global lingua franca, orientation and conformity to a ‘native-speaker model’ is not a need for English learners and not necessarily a goal for ELT pedagogy. Instead, the English language study brings local/native cultural characteristics and attributes where the learners are situated; accordingly, a nativized-model is suggested.

4.2 Learning a 'nativized-model'?

Instead of sticking to a 'native-speaker model', learners of English have also been referred to affiliate towards 'nativized models' of English as ways of preserving native identity (Kirkpatrick, 2006). A local 'nativized model' of English is suggested as an appropriate choice for local learners to orientate for several reasons (ibid). Firstly, English is not a single standard that can be detached from cultural influences; it is inevitable and desirable that speakers/learners of English transfer some of their local and pragmatic norms. Secondly, a nativized variety of English reflects and respects the cultures of the local, and conveys the characteristics and the identity of the local. Le Page and Tabouret-Keller (1985) suggest that linguistic acts are acts of identity. "*The link between language and identity is often so strong that a single feature of language use suffices to identify someone's membership in a given group*" (Kamwangamalu, 2007:1). Once a language is linked with group social identity, a nativized language can be learned and enacted as an identity marker to represent or experience local social identities. Thirdly, 'nativized model' empowers teachers in a variety of other ways, which value the linguistic background and resources the local teachers possess. In this sense, local teachers should be proud of their multilingual prowess as they understand the local cultural and education norms better than NSs do. Furthermore, given that conforming to NSs' English is potentially an agent of English linguistic imperialism (Phillipson, 1992), "*the choice of a 'nativized model' over a 'native-speaker model' is the choice of democracy over imperialism.*" (Kirkpatrick, 2006:76).

Likewise, nativized English is conceived as a 'bridge' model that can facilitate learners' study of the target language (Grzega, 2005). Furthermore, Cheshire (2005) declares that learners will be able to observe the diversity of the English language and identify the differences between native and nativized varieties as they grow to have the recognition ability and are exposed to more actual contacts in English; accordingly, they are capable of choosing the appropriate model suitable for the purpose of their own needs.

Nonetheless, a ‘nativized model’ is rarely recommended in ELT pedagogy. Kirkpatrick (2006) has realized that the choice of a ‘nativized model’ is not popular or welcomed in all expanding circle countries, like China, especially on the part of politicians and educational bureaucrats. This can be deduced from the fact that the Chinese government and education institutions promote the recruitment of native speakers of English as English teachers; moreover, they tend to send more and more local Chinese staff to native English-speaking countries to get trained in the ELT industry (ibid). Consequently, Chinese students’ orientations towards English are likely to follow the ‘native-speaker model’. Kirkpatrick’s (2002) survey in Beijing University illustrates that the majority of Chinese students are keen to learn a native-speaker model of English, though they are aware that not only NSs can speak so-called SE. Such a native-speaker oriented phenomenon in China can be explained by Chinese traditional attachments to and insurances on standards and correctness, which leads to Chinese learners’ choice of the ‘native-speaker model’, which is considered a ‘standard’ or ‘correct’ model. Nevertheless, English is not restrictedly used in certain regional and national boundaries, but used as an international lingua franca among people from different cultural and political backgrounds across boundaries; accordingly, a lingua franca model has been proposed for the use of English in LF communication contexts.

4.3 Encouraging students to learn a ‘lingua franca model’?

The major role of English today is its use as an international lingua franca, a tool for international communications. Kirkpatrick (2006) proposed ‘lingua franca model’ is based on his recognition of ELF. Given that ELF is a general term encompassing various forms or varieties of English, as discussed in 1.3, whether or not there is a LF model has been the subject of great debate.

There have been attempts to stipulate ELF as a solid model. Jenkins (2000) intends to establish an ELF phonology core in terms of sounds and pronunciation, which seems not entirely viable, because accent and peculiarities of other persons' speech can only be part of the contribution to the intelligibility of a language. Very recently, Prodromou (2008) has suggested creating an ELF grammatical core for pedagogical purposes, as he believes students cannot be insulated from the SE core grammar outside the classroom in the real world. Such an ELF grammatical core is similar to so-called NE or SE core grammar with reference to a lexico-grammatical system minus NSs' accents, divergent lexical items, and culturally elusive idioms. However, Rajadurai suggests that "*the lingua franca use of English denotes that diversity is to be expected, and it is unfair and naive to expect all speakers of English to adhere to a monolithic model*" (Rajadurai, 2007:8). Cogo (2008) also rejects a mono-centric model of lingua franca use and supports realizations of lingua franca varieties. Nonetheless, the term 'lingua franca model' is referred to by Kirkpatrick (2006) as a model for communication among NNSs of English regardless of concerns of 'native English' norms; it releases the ownership of the English language from NSs, and connects to the culture of the people with whom they are most likely to use their English.

A 'lingua franca model' (LF model) contradicts the idea of the superiority of the 'native-speaker model' and reckons with the reality that English is used as lingua franca. In ELF contexts, English belongs to all users of English, and "*there is no reason why some speakers of English should be more privileged and thus provide standards for other users of English*" (McKay, 2003: 18–19). Correspondently, Cogo (2008) points out that "*In ELF contexts it is not English native speaker norms that are attended to. Rather, ELF users from different first language backgrounds orient to communicative success*" (ibid: 60). On a practical level, especially, where English is used as a lingua franca, speakers of English are less concerned about adhering to NSs' norms/standards but are more concerned about their communicative skills and accommodation skills (Cogo, 2008). Jenkins' (2008) research illustrates that in situations where English is used as a lingua

franca, NSs create more problems; while NNSs tend to find solutions benefiting from their English skills and good accommodation skills.

In relation to the ELT industry, English is suggested to be taught and learned as a lingua franca by realizing diverse varieties of English instead of restricting itself to ‘native English’. Kirkpatrick (2002, 2006) tries to advocate ELF model as a sensible classroom model for those who are learning English for use relevant contexts. Firstly, teachers will be freed from the self-conscious feeling that their own varieties of English are being negatively evaluated against imposed standards. *“Instead, with the adoption of lingua franca model, the focus of the classroom becomes one of communication, rather than the acquisition of some idealized norm”* (ibid: 79). Secondly, a LF model values all varieties of English in the cultural content of the classes. At the same time, learners’ cultural values and national identities will be broadened in spite of concentrating on the cultures associated with NS. Thirdly, a LF model reveals and respects the fact that English becomes the property of all and reflects the cultural norms of those who use it.

However, there is disagreement and hesitance in applying a LF model in pedagogy in consideration of international intelligibility. Since a LF model allows for English varieties, as far as communications among speakers of English is concerned, intelligibility is the prerequisite for successful interactions (Rajadurai, 2007). Given that a ‘native-speaker model’ is not needed in ELF situations, accommodation among listeners and speakers is considered vital in conducting intelligible speech acts and accomplishing winning international communications (Kirkpatrick, 2006, 2007). Bamgbose reassures that a LF model is not necessarily unintelligible in LF communication, because *“communication across world Englishes has to be seen in terms of accommodation between codes and in multilingual contexts”* (Bamgbose cited in Kirkpatrick, 2006:80). Likewise, Jenkins points out that in order to conduct an effective cross-cultural communication in LF contexts, English users need to make allowances and put effort into accommodating to each other to

ensure intelligibility and to display group membership (Jenkins, 2007b). In all, a LF model does not in any sense refer to a concrete model or attempt to replace one model with another but describes the diversity and appropriacy of the use of English in specific local and international contexts (Cogo, 2008). In practice, where accommodation skills are applied, speakers' English skills with concerns of intelligibility will be conquered.

4.4 Summary

In all, this chapter has discussed three models of English: the 'native-speaker model', the 'nativized model' and the 'lingua franca model' with their advantages and concerns that learners of English may or may not orient to. From the above discussion, it can be seen that different models of English convey different attributes of group or community, and national or international attributes, which may be the means that English learners/speakers can apply to identify themselves and identify with others (Kirkpatrick, 2006). Therefore, as Seidlhofer (2005) and Kachru & Nelson (2006) suggest, learners of English can feel free to use any models of English according to specific individual purposes and needs.

In relation to all the literature reviewed in the last four chapters, it can be seen that the English language represents a plural cultural and linguistic society, beyond that of its native speakers, reflected in its evolution and development as well as in the different roles that English has played at different stages and plays in different cultural settings (Kachru 1982). Accordingly, non-native learners are motivated to learn this multi-faceted language for various reasons and purposes, which can be fulfilled by approaching specific models of English. It is worth asking, given the fact that English is an international language and no longer the property of a specific country or community, do learners of English have to learn a native-speaker model? Why cannot they be exposed to the locally nativized model of English to badge themselves? Why cannot they just use English as a lingua franca, a communication tool, to facilitate international communications with all speakers of

English from different backgrounds? The research in this thesis sought to answer these questions in a Chinese context.

Kirkpatrick's three-model pattern of English will be cited in this thesis in correspondence with students' possible orientations towards English and identification with speakers of English. Respectively, the 'native-speaker model' will be referred to with reference to students' orientations towards a particular native variety of English, namely, British or American English, emphasizing students' affiliation to or identification with British or American speakers. The 'nativized model', Chinese English as far as this research is concerned, will address Chinese students' identification with a Chinese native, national or cultural identity, as well as the instrumental and communicative roles of English to Chinese learners. The 'lingua franca model' will address the use of English as a tool and the recognition of English in use with diverse varieties and forms, allowing for local realizations as well as extensive use of accommodation strategies and code switching. That is to say, the 'lingua franca model' as referred to in this thesis denotes not a specific concrete model, but is conceived of as an umbrella term that encompasses various models or varieties of English in use by all users of English in a LF communication context. Further, students' actual orientations towards and identification with English and its speakers will be investigated with reference to students' individual cases in specific situations or contexts.

Chapter 5

Transnational Higher Education (THE)

In a world of internationalization, Higher Education (HE) tends to be more and more international. This can be demonstrated through the development of Transnational Higher Education (THE) in the forms of franchises, double-degree programmes, branch campuses, articulations, twinning and distance e-learning programmes (Huang, 2007). In other words, THE denotes all types of HE study where the teaching and learning activities, as well as the learners, are located in a country different from where the awarding institution providing the education is based (GATE, 1997, UNESCO/ Council of Europe, 2001).

5.1 The conception of THE

THE derives from the notion of ‘transnational education’, which is also known as ‘borderless education’, ‘cross-border education’, ‘trans-border education’ and ‘offshore education’. Among all these terms, ‘transnational education’ tends to be the term which has been widely accepted and used by regional or international institutions as well as scholars all over the world. It was first used by the Global Alliance for Transnational Education (abbreviated as GATE hereafter) (GATE, 1999, 2000). It is used by UNESCO/Council of Europe (2001) in the “Code of Practice on Transnational Education”, as well as the National Unions of Students in Europe in the “European Student Handbook on Transnational Education” (ESIB, 2002). The term ‘transnational education’ is very popular among many scholars worldwide such as Sugimoto (2006) from Australia, Garret (2004) from the UK, Helms (2008) from the US, and Huang (2003a, 2006a, 2006b, 2007, 2008) from Japan. Huang’s work plays a major role in the investigation and collection of research in the field of THE development in parts of the Asian and Pacific regions such as the People’s Republic of China, Hong Kong, Malaysia, and Singapore. Therefore, this research will adopt the most widely used term ‘transnational education’ from the

perspective of the educational recipient. However, all other terms, 'borderless education', 'cross-border education', 'trans-border education' and 'offshore education', will be referred to in original quotations or citations, denoting the movement of educational programs, information, materials, students and staff from one country to another (Knight, 2002; Harvey, 2004).

It is worth noting that studying abroad is not seen as a form of THE, as students study in the country where the awarding institution is located (Knight, 2005b). THE refers to the education that students receive who are studying on a foreign degree based in their own country. Studying abroad refers to the mobility of students from their home country to a foreign country to pursue further study. THE refers to the mobility of institutions or programmes together with the degree certificates from THE export country to students home country. The current development of internationalization of HE has gone beyond the mobility of students to institutions and programmes (Bruch & Barty, 1998).

Educational institutions operating branch campuses abroad is a kind of institution mobility: a clear example is the Nottingham University (UK) Ningbo campus in China. Programme mobility means an educational institution partnering with a foreign institution to offer the provider institution's programme and degree, or to offer a joint programme and degree, or double educational programmes or degrees. The forms of THE programmes can be franchises, joint degrees, articulation agreements and twinning, and educational courses supplied across borders through e-learning or distance education (Knight, 2004b; Ahmad Faiz Abdul Latip, 2007). Despite their differences, however, both studying abroad and different forms of THE programmes or institutions are components of an international education system, simply with different emphases on the mobility of people, programmes or institutions. This research is especially interested in the mobility of THE programmes through the form of franchises and double-degree THE programmes.

A franchised THE programme generally refers to an institution (A) approving provision by an institution (B) in another country of one or more of A's programmes to students in B's country, with the qualification awarded by the provider in Country A (Knight, 2005; Huang, 2006a). Knight's typology of franchising arrangements suggests that under a franchise arrangement, *"the provider institution grants a host institution in another country permission or "license" to offer the provider institution's degree under agreed conditions."* (Knight, 2004a:32). Besides the degree itself being from the provider institution, there are many other resources from that direction, as Farthing points out: *"A franchised programme is a programme designed and owned by the University but delivered by a partner college. The University remains responsible for the design, content, mode of delivery and assessment of the programme"* (Farthing, 2007: 1). A franchised THE programme from a NE country delivered in local institutions, according to Altbach (2004b), is the English institution 'lending' its name, programme, curriculum, pedagogy, manpower and teaching and assessing resources to the local university who is given the right to grant a degree of the English institution to local students.

A double-degree programme usually consists of a foreign franchised programme and a local programme. Knight (2004a) considers that a double-degree programme is only one programme, collaborated on by two providers in two different countries, where students receive two qualifications, one from each of the providers. However, the double-degree programme mentioned in this research refers to an arrangement of two programmes, and consists of one programme from a foreign institution and the other one from a local institution; both programmes are operated in the recipient country and students will receive two degrees, one from each of the institutions, upon their successful completion of both programmes.

A double-degree THE programme is also known as a conjoint degree programme, dual degree programme, or simultaneous degree programme, which denotes students in their

local institution studying on two different universities' degrees in parallel (Doorbar & Bateman, 2008). In most circumstances, a double degree programme consists of a foreign country (usually NE speaking countries) franchised THE programme and a local education programme in the same subject, delivered in English and the national official language, which is the case for the situation referred to in this thesis. Therefore, in a double-degree programme, students will be taught through two main channels in two different languages. The first channel is an English franchised THE programme which is characterized as having English as a medium of instruction, native-speaking English lecturers, and English language teaching and testing resources, curricula and pedagogies; the second channel is a local institution's programme taught by local lecturers in the students' native language, according to local curriculum and pedagogy. That is to say, students studying in a double-degree programme will approach both NE and national vernacular norms and standards, and languages.

5.2 English THE in the age of globalization

As an international language, English is increasingly used as a medium of instruction in many parts of the world and in various forms of THE. Given the advantage of NE-speaking countries as 'norm-providing' countries where English is used as their mother tongue or first language, the flow of THE is from NE-speaking countries, such as the UK and the US, to NNE speaking countries in Asian and Pacific regions, such as China and India (CVCP, 2000). Accordingly, the THE associated with a NE speaking country or in the medium of English is known as English or English-medium THE, which consists of many programmes, such as UK franchised English-medium THE programmes and English and Chinese double-degree THE programme as investigated in this research. Students' who are studying in THE programmes do not have to personally go to another country but study in their home country on a THE programme provided by NE speaking countries.

The emergence of English-medium THE programmes is seen both as an agent of and a reaction to globalization. There is an abundance of views on globalization attesting to both its significance and its complexity (see Beck 2000; Edwards 1995; Evans 1997, 2003). Among all these views, the essential points focus on three debates: globalization is either increasing the trend towards global cultural uniformity or intensifying the importance of cultural differences; globalization is either a form of domination or a tool for cultural maintenance; globalization either promotes the heterogeneity of English norms and values or perpetuates “*the marginalisation of groups who deviate from ‘the norm’*” (Danaher, 2001:4). It has then been discussed whether globalisation is beneficial or harmful, whether it is a servant of the market or a harbinger of culture, and whether it promotes homogenisation or the opposite.

The emergence of English-medium THE is in many ways similar to the phenomenon of globalization, which strongly reflects unequal relationships, which can be illustrated through the uneven distribution of THE programmes in the North and the South of the world, and in developed NE speaking countries and developing NNE speaking Asian and Pacific regions. As a manifestation of globalization, it comes as no surprise that English-medium THE programmes have also come under scrutiny with regard to the doubts similar to the ones relating to globalization: either a political or cultural ‘*slave of market force*’ invading from NE speaking countries or a commercial for-profit only commodity; either a language, culture and identity entity or a global communicative tool; either a form of neo-imperialism or tool of internationalization.

5.3 Diverse views of English THE: concerns & assurances

The development of English THE programmes has caused concerns and debates regarding ‘English neo-imperialism’ associated with ‘educational imperialism’ and ‘languacultural imperialism’ from structural, social and cultural viewpoints. In the context of

English-medium THE programme affiliated with NE speaking countries, concerns have been raised over the possibility of English linguistic imperialism referring to students' orientations towards and identification with NE norms and its speakers. Specifically, NE speaking country franchised THE programmes have been worried over, with reference to the McDonaldization of NE norms structurally and materially.

On the other hand, the unlikelihood of English linguistic imperialism has also been argued, by referring to English and to English-medium THE programmes as no more than communicative and instrumental tools. In addition, the function of English and English THE in facilitating the internationalization of HE diverges from English imperialism and move towards globalism worldwide. The following section will discuss various views in turn regarding English-medium THE programmes:

- the neo-imperialism view of English THE programmes;
- the McDonaldization view of franchised English-medium THE programmes;
- the hybridized view of double-degree THE programmes involved with two languages in a local context;
- the communicative and instrumental tool view of English-medium THE from national, institutional and individual viewpoints, and
- the internationalization view of English-medium THE programmes

5.3.1 The neo-imperialist view of English THE

The concern over English THE programmes being a form of English neo-imperialism is primarily due to the implantation of NE resources and the promotion of NE norms and standards, which may change people's perceptions, orientations and identifications towards English. Phillipson (1992) opines that "*English language education serves the imperial center by having English serve as a channel for transmitting social and cultural values of English speaking countries*" (ibid: 47).

As described earlier in this chapter, an English-medium THE programme covers the THE recipient institutions with full NE features: it brings the English language as a medium of instruction, English teaching, reading and testing materials from NE providing institutions, English standard curricula and pedagogies, as well as NE speakers with their cultures and ideologies. Due to their close attachment to English, English-medium THE programmes have been a particular cause for concern given that English norms and standards are imposed directly or indirectly on learners in the programme (Pennycook, 1994; Wang, 2008; Ziguas, 2008).

English linguistic imperialism is also known as English imperialism, which refers to “...the dominance of English (is) asserted and maintained by the establishment and continuous reconstitution of structural and cultural inequalities between English and other languages” (Phillipson, 1992:47). As Phillipson explains, ‘structural’ refers broadly to material properties, such as institutions and financial allocations; while ‘cultural’ refers to immaterial or ideological properties like attitudes and pedagogic principles. English linguistic imperialism, from a political point of view, refers to the placement and replacement of a dominated language by a dominant language (Phillipson, 1992). English linguistic imperialism can be confirmed by the fact that many small languages in African countries are dying and being replaced by English, which may be caused by the hegemony of the English language as a global language. Skutnabb-Kangas (2000) claims that English has been a killer of other languages and cultures and diminishes linguistic diversity at a very fast pace. Similarly, Joseph (2004) argues that the spread of English is connected to the time of globalization; it is a sort of neo-imperialism that implies linguistic homogenization and cultural leveling. Considering the conformity to NE norms and behaviours in English-medium THE programmes, English-medium THE can be seen as ‘a killing agent’, which has been blamed for the committing of linguistic genocide (ibid).

In fact, concerns over imperialism in transnational education go back to the late 20th century, when Evans (1995) suggests the term ‘educational imperialism’, which refers to the circumstances when transnational educators from THE export countries (usually Western English-speaking countries) expect their students in the imported institutions (usually in East Asian-Pacific developing countries, such as China) to simply adapt or conform to Western models of education, which include the model of language (usually English). Similarly, Jacques Hallak, UNESCO Assistant Director-General of Education warns that the danger of THE is that THE providers’ sale of education outside their frontiers “*will attempt to impose the same standards everywhere, and this will dissociate education from the social, cultural and political origins of a country*” (James, 2000:19).

Besides the imperialist concerns surrounding THE programmes with their emphasis on unequal ‘structural’ features, Mannan (2005) is concerned about the advent of English-medium THE programmes as a new form of English linguistic imperialism with an emphasis on the English medium of instruction. Risager (2007) indicates that an English-medium THE programme is closely coherent to NE norms, which can be reflected from the practice of teaching which prefers teachers who have English as their first language or a teacher who ideally speaks English at near-native level; teaching is in English only; students make efforts to pursue further study in NE speaking countries or cultivate contacts with NE speakers. That is to say, no matter whether the THE exporters are conscious or unconscious of them, whether they are overt or covert, all the above listed English resources can be seen as agents of English linguistic imperialism. In other words, though there is no sign of previous conventional political or economical colonization, English-medium THE programmes may be seen as a new form of English neo-imperialism.

Linguistic imperialism does not only refer to the language aspect but also is closely connected with social and cultural aspects, as language is an integral part of culture,

society and identity (Ives 2004). Ansre (1979 cited in Phillipson, 1992) considers that linguistic imperialism is central to social imperialism, because a language, through the means of education, literature and administration, can subtly warp language learners' minds, attitudes and aspirations towards a society. Risager (2007) also takes into consideration the connection between language, culture and identity, and suggests the term 'languacultural imperialism'. 'Languaculture' describes a cultural view of a language with kinds of meaning carried and produced by the language, including types of belief, attitude or ideology that accompanies the language. Given linguistic practice is an act of identity (Le Page & Tabouret-Keller, 1985), Risager (2007) relates the term 'languaculture' to people's identification with the target language and culture, and most importantly, she notes the variation of a language with its particular identification. As he puts it: "*it (languaculture) is related to the social variation of the language in question: in using the language in a specific way, with specific accent, for instance, you identify yourself and make it possible for others to identify you according to their background knowledge and attitudes*" (ibid: 171).

Accordingly, English languacultural imperialism can be interpreted as people's choice or orientation (consciously or unconsciously) to learn or use particular forms/models of English in order to identify themselves or make themselves identified with a particular English culture, community or society. Risager's work provides some of the ground for this research in connecting language learners' or users' orientations and identifications towards a variety or form of the target language with English imperialism. In particular, if English is in any way, an identification of 'foreign' experience (see the discussion in 2.1.1), English-medium THE programmes are, more or less, likely agents of English neo-imperialism, with learners conforming to NE norms and standards and identifying with NSs of English.

Considering all the NE features brought through English-medium THE programmes, this research will consider the term ‘English neo-imperialism’ from both social and cultural aspects: students’ attitudes, aspirations or affiliations towards specific particular English-speaking communities or countries, as well as students’ perceptions of, orientations towards and identification with particular English speakers or particular English varieties or models.

The spread of English-medium THE programmes draws attention to the potential consequences when dominant countries’ ideologies are embedded in instruction, having the effect of legitimizing colonial or establishment power and resources, and of “*reconstituting cultural inequalities between English and other languages*” (Phillipson, 1992: 47). What is more, the unequal power relationship embedded in English-medium THE programmes will, to some extent, facilitate the reproduction of the cultural capital of dominant THE providing nations, resulting in NSs’ control and definition of NE norms and standards, and NNE learners’ orientations and identifications to such norms and standards, all of which may cause English neo-imperialism and threaten or destroy the identities and values of cultures and traditions of recipient nations.

5.3.2 McDonaldization view of franchised English THE

As one of the forms of THE, alongside the concerns of English imperialism, NE country franchised English-medium THE programmes give rise to concerns of McDonaldization (Hayes & Wynyard, 2002). A franchised THE programme normally employs academic teaching staff from the NE provider’s institution and applies provider country’s English teaching materials, such as textbooks, references books, listening and testing materials. It usually conforms to the NE providing institution’s curricula and pedagogies, and the whole programme is delivered in English. All the above mentioned features of a franchised THE programme indicate the McDonaldization of HE, in which exporting institutions implement their curricula, dispatch their own academic staff and seek to apply

the same education standards all over the world regardless of the different social and cultural contexts, as a commodity, to be bought and sold as a complete package.

It has been argued that, since the emergence of THE in the late 1980s, the effects of a Western English curriculum are intrusive and its pedagogy makes little accommodation to indigenous culture and learning. Moreover, Western English educators teaching in THE programmes usually unconsciously apply educational approaches developed for their local students, while putting little effort into tailoring teaching for offshore students in a different context (Kelly & Tak, 1998; McLaughlin, 1994; Wells, 1993). Therefore, Smith and Smith warn that “*Failure to take account at all of those differences runs the danger of being new colonialists who assume that the organisational, knowledge and belief structures that we develop in the English speaking West will transfer without adaptation to another culture* (Smith and Smith, 1999:77). This warning seems to indicate where the concerns of neo-imperialism derive from.

However, the ‘McDonaldization’ theory and its application to franchised THE programmes, along with concerns of neo-imperialism are debatable. To take the parallel with McDonalds further, as the fast-food company endeavours to conform to the same standard in every corner of the world, burgers in different McDonalds in different parts of the world are not exactly the same. Apart from being prepared by different members of staff, materials of the burger are usually produced locally and burgers are always more or less tailored to the local context. Likewise, in the application of a franchised THE programme, as Knight (2004a) and Altbach (2004b) find, the franchised THE provider has limited involvement in how the programme is taught in the partner institution, leading to a concern over ‘inappropriate’ implementation of English franchised programmes and substantial criticism in the British press, in terms of damaging the ‘good name’ of British HE. Knight and Altbach are cited here, not with a view to criticize the quality control issue of franchised THE programmes, but to illustrate the variability of standards and the

flexibility of a franchised THE programme in a new context. As Evans (2002) found, franchised THE practices are reflexive. The reflexiveness of THE programmes embodies the imported NE resources and materials themselves, but also the integration of the local people (tutors, students, etc), community and context involved. That is to say, franchised THE programmes are like Macdonald's burgers: maintaining exporting institutions' standards and norms through the 'borrowed' curricula, pedagogies, teaching and assessing materials, but also adapting to the local contexts by employing local academic or administrative staff who are mediated by local culture and language. In other words, besides all the imported foreign features, local cultural and lingual characteristics can also be reflected in a franchised THE programme in a local context.

What is more, Ziguras (2001) considers that the Western educational teaching methodology appropriate in individualistic exporting countries may not be suitable in South East Asian, THE programme - importing countries, where the students are usually characterized as *"less self-directed learners who defer more to the authority of the teacher and prefer more structured learning environments."* (ibid: 9). Thus, expecting THE programme learners to conform to Western expectations of student behavior, (part of the use of NE norms and standards) is *"seeking to assimilate a diverse student body into an ethnocentrically defined norm."*(ibid: 10), which may not be possible and realistic.

Yang's (cited in Huang 2006) study of an English THE programme in Hong Kong points to the problematic issues of the hegemony of Western knowledge and pedagogies. He suggests that THE programme providers, mostly Western English universities, may have an impact culturally as well as educationally on the lives of native students in the receiving countries studying in a THE programme, which may shape learners' attitudes towards Western English values. However, he also points out that *"Education, as one of the most important parts of social practice, is inevitably influenced by the national cultures of both providers and recipients"* (ibid: 48). Students in Yang's case study are

“choosing to undertake a Western degree and want just that; and to adapt curriculum and pedagogy is somewhat condescending, a form of reverse colonialism. (ibid: 47). Yang’s finding of students’ attitudes towards their English-medium THE programme is considered important in illustrating how THE learners’ liberate themselves from the hegemony of English and resist the likelihood of English neo-imperialism. It might be considered that these, instead of resisting the English THE programme, use their own methods to dethrone it, following Canagarajah’s (2002) discussion. Therefore, as suggested in Chapter 3, learners in English THE programmes should be aware of their own motivations and purposes, local and foreign practice differences and the role of THE programme educators, as well as understanding both local and global dynamics, in order to justify themselves in the use of English in particular ways or in different varieties under the concept of ‘World Englishes’ (Jenkins, 2003; Kachru & Kachru & Nelson, 2006).

Nonetheless, a franchised THE programme still has some features of McDonaldization in that it can offer customers (including governments, institutions and students) efficiency, calculability, predictability and control. A franchised THE programme does not only allow students to obtain a foreign degree without travelling far from their home countries and with much lower expenditure budgets, but also facilitates both provider and recipient institutions’ international vision of HE, and enhances their competitiveness. From a national point of view, a franchised THE programme may also improve both countries’ mutual understanding and promote future cooperation. Given the hegemony of the English language, this research is particularly interested in the franchised THE programmes led by NE speaking countries in NNE speaking countries, the likelihood of threats to national autonomy and potentially embedded English neo-imperialism. Under this context, this research sets out to examine the extent to which English neo-imperialism has been imposed through the medium of franchised THE programmes from English-speaking exporting countries to THE importing countries.

5.3.3 Hybridized view of double-degree THE in local contexts

Different from English as a franchised THE programme, a double-degree programme tends to receive more praise than criticism. A double-degree programme combines both a NE programme and a national education programmes, so in answer to concerns over the negative effects of McDonaldization, a double-degree programme is seen as a way to promote both English and local cultures and languages through both approaches to education delivery being taken together. Thus, a double-degree programme is likely to provide students with a way to compare two different education curricula, pedagogies and resources, and appreciate the cultural and educational differences (Dunn & Wallace, 2008). As Ziguras (2008) mentions, the double-degree model is becoming one of the dominant models of THE, because it “*provides a way of providing mutual recognition of systems and academic input, leading to a more collaborative/international award with high relevance in the global marketplace*” (ibid: 18). At the same time, it may raise students’ awareness and appreciation of their own vernacular language, culture and pedagogy. Given that both countries’ language, culture and education are highlighted in a double-degree programme, there seems little concern about English neo-imperialism. Instead, a double-degree programme is more likely to be seen as a way to highlight local vernacular cultural and language.

Besides the promotion of students’ native culture, language and education, the combination of two programmes in two languages while students’ study the same subject, may drive the emergence of a hybrid version of English, which may also be called ‘nativized English’, as discussed in 1.2. Nativized English takes account of native language and culture elements alongside the evolution of English in a new local context. It also worth noting that empowered local lecturers and tutors involved in teaching THE programmes may be, to some extent, tailoring English teaching and learning strategies to

the local context, and contributing to the development of nativized English in a local context. That is to say, a double-degree programme may bring in the creation of a new form of English, which goes beyond the uniformity and homogeneity of NE but endorses diversity and heterogeneity of English. Such a nativized version of English reflects students' native culture and language and diverges from NE norms and standards (Graddol, 1997). The attributes of nativized English symbolize native cultural or lingual characteristics. Given language variation can be linked to people's social identity, students' positive attitudes and orientations towards nativized English may be seen as students' identification towards their native national or social identities (Kamwangamalu, 2007). That is to say, different from the tendency of students' conformity to NE norms and standards in a franchised THE programme, students who study in a double-degree programme may incline to distinguish themselves from others as a national or local speaker of English, with their use of a nativized version of English derived from the combined features of the programme.

In addition, though English-medium THE programmes imply degrees of NE norms and standards, English as a medium of instruction could be understood within the concept of 'World Englishes'. Kachru & Kachru & Nelson's (2006) approach to World Englishes focuses on how English is changed and altered from supposed 'standard' NE and becomes nativized English which is used to badge native identities. Similarly, as discussed in 2.1.2, nativized English is appreciated and used by local students as a representation of their native identity and belonging to a local social group. Kachru suggests the term 'Asian Englishes' for English altered and used in Asia, part of Asian languages which contain Asian values, identity and distinct possibilities of creativity and capable of expressing various different Asian values and identities (ibid: 137-54).

This seems to follow Anderson's (1991) suggestion of connection between the use of a national vernacular language and a sense of belonging within national communities. Anderson places linguistic issues at centre stage, integrally related to the emergence of the

modern nation-state, citizenship and national consciousness. Combining Anderson's theory with a more specific link to the English language, the effects on how vernacular English is being understood and used can be connected to how students' identify with their 'imagined' belongings and identities to national English speaking groups. That is to say, though people study through English-medium in a THE programme surrounded with NE features, they can develop their own identity through the use of their own nativized version of English. In this sense, an English-medium THE programme can act as an agent for students to underline their new national identity by choosing their national nativized vernacular English.

The development of nativized varieties of English will impact on the development of native-English-country exported THE programmes. Warschauer (2006) predicts that alongside the diversification of English norms and the commercialization of intellectual property in the EFL sector countries, NE speaking countries may gradually lose their market share in the delivery of English programmes and publishing of ELT curricula to other regions of Asia. Though Warschauer's prediction has not yet taken shape, the symptom of the use of a diverse variety of English in THE programmes is noticeable and reasonable.

5.3.4 The communicative & instrumental tool view from national, institutional & individual viewpoints

Though English is tied to cultural choices and power dynamics amongst the users of the language, the notion of the politics of English, including culture, identity and power as discussed above tends to address the representative function of English but leave aside the communicative role of the language (see Chapter 2). In a world where English is used as a lingua franca (see 2.3), it is important to note the communication function of English. That is to say, as well as focusing on the expressive or symbolic dimensions of English-medium THE programmes, in particular, how English THE programmes relate to

questions of political community and cultural identity, it is important to see the communicative or instrumental functions of English as a medium of instruction in THE programmes as well as the communicative and instrumental value of a THE programme itself.

English is a great benefit to the world enabling world citizens to communicate freely with one another. Given the fundamental role of English for international communication, an English-medium THE programme can be seen as a gateway for better communication between THE providers and recipients. An English-medium THE programme also adds instrumental value in the opportunity to equip learners in the programme with an additional language, English, to communicate more widely in an international sphere.

Referring to the communicative tool function of English, Mazrui (1986), two decades ago, claimed that the English language is no longer an effective means of imperialism, because instead of a high interest in English norms, culture and identity, most people give higher value to the function of English as a tool for communication or other instrumental purposes, such as better qualifications, HE, or easier access to knowledge of various domains. Likewise, as Bisong (1995) observes, students in developing nations study English in their own chosen way. They do not see themselves as victims of English imperialism, but rather as critical consumers who can use English and THE pedagogies as tools for their own development.

What is more, the initiative of THE programmes is more likely to be seeking mutual benefits and instrumental values, which can be demonstrated from the rationales in national, institutional and individual dimensions. Verbik and Jokivirta (2005: 6) note that *“Transnational higher education serves different purposes in different countries. Overall, the perceived benefits of transnational delivery include domestic capacity building, broader student choice in education systems facing resource constraints, minimizing the*

resources flowing out of the country, reducing brain drain, and enhancing innovation and competitiveness in the sector.” Likewise, the Academic Cooperation Association (2000) states that the most common and general rationale of cooperation programmes in THE is to create mutual understanding coupled with the consideration of access or expansion to economic markets of the target regions.

From a national and institutional level, a THE programme is an instrument to gain financial and commercial profit. Pursuit of profit is a key force for THE programme exporting countries and institutions to raise their revenue from international students who study in their own countries, and expand their export markets in parallel with other exporting products.

Apart from financial drives, there are also some traditional nonprofit universities whose motivations are enhancement of their research and knowledge capacity, as well as mutual cultural and educational understanding (Altbach & Knight, 2006). At the same time, THE programmes help recipient countries and institutions which lack enough capacity of their own tertiary education to meet domestic demand. As a result, importing THE programmes can help them develop their educational system, improve the variety and relevance of domestic HE systems, expand their local education infrastructure and enlarge employment opportunities for academic, administrative and managerial staff (Marginson and McBurnie, 2003, OECD, 2008). Additionally, importing THE programmes for recipient countries from English speaking countries may be a means of qualifying people to contribute to their nation and to operate technology that English, as a global language, can provide access to. In all, a THE programme does not only provide profit for exporting countries and institutions but also provides an effective way for importing countries and institutions to complement their domestic capacity, increase the educational opportunities of citizens, and promote the internationalization of HE.

Meanwhile, the demand for THE programmes is also driven by the desire of individual betterment. To some students and parents, a THE programme provides them a channel to gain a foreign qualification without moving from their country of residence and provides them an additional option in education as a means of personal development, formative of mind and personality (Marginson and McBurnie 2003; McBurnie and Pollock 1998). In particular, a double-degree programme provides students two different education experiences and two degrees in one go. As OECD (2005) Rule 18 notes: “*cross-border provision of higher education offers students/learners new opportunities, such as increased access to higher education, and improvement and innovations in higher education systems and contributes to the building of international co-operation, which is essential to academic knowledge as well as, more generally, to national social and economic wealth.*” (ibid: 5). Students with foreign degrees are likely to have advantages over those who do not, in seeking better employment or careers, more promotion chances and higher standards of living. The communicative role of English in THE programmes and the rationales of English THE programmes indicate that, rather than any intentions of invasion or imperialism, these programmes are actually set as a win-win practice between both parties in order to benefit both. In this sense, an English-medium THE programme is likely to contain more communicative or instrumental values than imperialist implications.

5.3.5 The internationalization view of English THE

As Knight (2004d) suggests, English THE programmes are both a catalyst for globalization and a response to globalization. Regardless of the underlying power, values, ideas and identities, English eventually empowers local people as global citizens to participate in more international occasions and acts as a means of access to the globalized world. As discussed in 1.3.2 and 2.1.3, English is now used as a lingua franca and seen as a badge of global citizenship. Therefore, learning English does not necessarily imply learning NE norms, values and culture, but might involve learning a lingua franca for

international communications. Fishman (1982) points out that English is mainly learned and used for international purposes, which ought to be “*without love, without sighs, without tears and almost without affect of any kind*” (ibid: 20). Though Fishman’s statement seems extreme, the idea he would like to deliver is that English is an international language for communications among speakers of English across the world, when people’s personal, local or cultural values may not count as much as the ability to conduct a successful communication.

Similar to the globalizing features of the English language, English-medium THE pushes 21st century HE towards a greater international involvement, and prepares students or graduates for living and working in a more connected, interdependent and globalized world (Ives, 2006). That is to say, as a manifesto of globalization, an English-medium THE programme provides learners’ more chances to participate in a globalized world and international communities without necessarily becoming westernized.

The implementation of THE programmes broadens the horizon of THE recipient institutions and countries, and provides them with new visions of pedagogies, curricula and teaching methods that they can learn, complementing their own HE syllabus, in order to enrich, diversify or internationalize their own national education system. What is more, a THE programme is more likely to be international and to go beyond particular national boundaries. There are various international organizations, such as UNESCO, which have addressed the signification of THE programmes and how they will promote the internationalization of HE. As UNESCO (cited in Daniel, 2003:16) states:

... the wide diffusion of culture, and the education of humanity for justice and liberty and peace are indispensable to the dignity of man and constitute a sacred duty which all nations must fulfil in a spirit of mutual assistance and concern. ... For these reasons, the States Parties to this Constitution, believing in full and equal opportunities for education for all, in the unrestricted pursuit of objective truth, and

in the free exchange of ideas and knowledge, are agreed and determined to develop and increase the means of communication between their peoples and to employ these means for the purposes of mutual understanding and a truer and more perfect knowledge of each other's lives."

The message, as it refers to the development of THE programmes, can be interpreted as suggesting that a THE programme is in the right place to create more opportunities for access to HE and for the exchange of ideas and knowledge for mutual understanding in a worldwide domain. At the same time, the development of THE programmes calls for support from international communities. As Marginson and McBurnie (2003) point out, there are international agencies and non-governmental organizations worldwide supporting THE programmes either by directly funding individual students or by influencing government policies and institutional behavior. Also, the World Bank and the Asian Development Bank provide loans to assist some THE programmes in many countries to improve their HE, research capacities and internationalization (ibid). All this support highlights the fact that THE programmes constitute an international practice which encompasses worldwide social responsibility. In all, beyond the embedded NE norms and values, and adopted local features and identifications, a THE programme, from a broader sense, reflects the time of globalization, renders the world smaller and makes people more global and international than ever (Ives, 2006).

There are diverse views of English neo-imperialism (or otherwise) with regard to English-medium THE programmes. However, English THE programmes in a NNE context can be a means of asserting learners' new identity with the use of a nativized version of English, which is evolved from contact with a local vernacular language and culture. The practice of students marking their own national identity throughout their study of an English-medium THE programme can be seen as a way of resisting English neo-imperialism. Besides the NE or local vernacular identifications that English-medium

THE programmes may lead THE learners to, the communicative and instrumental functions of English as a medium of instruction in THE programmes and both roles of THE programmes themselves have been taken into consideration. Talking about English language and English-medium THE programmes without the general context of globalization seems inadequate, as the emergence of English-medium THE programmes is both a symptom and a mechanism of globalization and internationalization of HE. It equips learners in with the language, skill and knowledge to participate in a globalized world and in more international occasions.

5.4 A Case in Point: a Sino-UK THE

Among all THE co-operations across the world, the THE co-operations between the UK and China are spotlighted here with regard to the concerns surrounding the provision of, and dependence on English norms. The use of English as an international language, in many ways, provides THE advantages to the UK with regard to its so-called ‘native’ English standards and norms in association with its ‘ownership’ of the English language (see Chapter 1). As one of the main THE providers (see OECD, 2004b), the British government and educational institutions noted the value of the English language and enhanced their determination to export it in the form of THE two decades ago, as the Director-General of the British Council stated in the 1987/88 Annual Report (page 8): “*Britain’s real black gold is not North Sea oil but the English language*” (cited in Phillipson, 1992:49).

Since then, the British exportation of THE has been developing dramatically. Up to 2003, it is calculated that among the students who are studying with the UK Open University, about 30,000 (14%) were located outside the UK, and approximately 42,000 students were in collaborative teaching programmes with other institutions in the UK or overseas (OECD, 2004c). Statistics show that British THE programmes worldwide enrolled around

140,000 students in 1996 - 1997, nearly as many overseas students as were studying in the UK at tertiary level the same year (ibid).

Today, the English language is regarded as the UK's biggest export success story (GSED, 2007). The British Council encourages the export of its English-medium THE programmes to those NNE speaking countries in Asia-Pacific Regions, such as China, in particular, an intermediate nation with inadequate domestic capacity and globally active as an importer (OECD, 2002c). Among all other Asian and Pacific regions, China is one of the biggest markets for the UK's English-medium THE programmes. In fact, Helms (2008) reports that China has become an increasingly popular market for THE ventures over the past decade, when English HE institutions and organizations worldwide started to eagerly seek to capture a share of the lucrative and expanding Chinese market. Among others, the British English programmes, books, testing materials, and all the other products have found a ready flourishing market in China. In correspondence with what has been discussed above, this section will discuss

- background of Sino-UK THE,
- concerns of English linguistic imperialism that might be embedded in UK-led English-medium THE programme in a Chinese context and Chinese government responses in enhancing Chinese autonomy,
- adaptation of Sino-UK THE programme in China and diversification of English norms, and
- communicative and instrumental motivations behind Sino-UK THE

5.4.1 Background of Sino-UK THE

According to Altbach (2004b), Britain's THE activity in China can be traced back to the colonial period, when some missionary schools were set up in Canton (now Guangdong province, China). Though nowadays no missionary or religious school is allowed within THE in China, the UK's English-medium THE programmes still take a large part of THE

market in China. According to a recent report commissioned by the British Council, a number of UK HE institutions are providing hundreds of new ‘international’ degree programmes in China, including Hong Kong SAR (special administered region of China) and mainland China (Tang and Nollent, 2007). China has currently 77 UK HE institutions who are offering a total of 346 programmes, with the numbers of students up to 40,000 in 2006/07 (Doorbar & Bateman, 2008). As Jelfs noted, till 2001/2002, the value of transnational provision to UK HE institutions was up to £99 million, which constitutes a substantial contribution to UK HE funding (Jelfs, 2008). More recently, British Prime Minister, Gordon Brown’s visit to China on the 1st January 2008 added momentum to the development of Sino-UK THE. CCTV9 news on 19th January 2008 reported that Gordon Brown declared there were a hundred partnerships in HE between British universities and Chinese ones, and he was determined to further expand education exchange and co-operation by all means (Liu, 2008; Chinese Embassy, 2008). In all, the UK’s THE story in China has always been a successful one.

The term ‘Transnational Higher Education’ (THE) is identified as “*Zhong wai He zuo Ban xue*” in Chinese, which refers to the “*co-operation between China and foreign countries in operation or management of higher education institutions to offer various educational programs*” (Huang, 2006a:10). Literally, ‘*Zhong wai He zuo Ban xue*’ means ‘Chinese-foreign cooperation in running schools’ (State Commission of Education, 1995; State Council, 2003). THE in China includes two aspects: the first is incoming foreign programmes which are solely provided by foreign institutions in Chinese universities or jointly provided by Chinese universities; the second is outgoing programmes offered by Chinese universities in other countries (Huang, 2007:427). However, the numbers of incoming THE programmes in China are far more than the outgoing ones; and most incoming programmes are in English and from NE speaking countries, particularly, the US and UK. The THE programmes referred in this thesis are incoming ones.

According to Huang (2006a), incoming THE programmes in China started in the middle 1980s with training classes catering to university members, with no approved conferring of degrees. Not until the implementation of ‘Reform and Opening-up Policy’ launched by Chinese Chairman DENG, Xiaoping in 1992, when China started to open its door and embrace foreign advanced knowledge and reform its own economy, has there been a substantial expansion and development in the numbers and forms of THE programmes. As the China Education Daily (2003) reports, by the end of 2002 there were 712 approved THE programmes and organizations pervading 28 provinces, cities and special administered regions like Hong Kong and Macau. The number of THE programmes and organizations in 2002 was three times more than in early 1995. The Chinese Ministry of Education reports that nearly 70% of THE degree programmes lead to a Masters’ degree in a variety of subjects. The top three subjects in THE programmes are Management (55%), Engineering (15%), and Economics (9%) (data from Ministry of Education, 2005).

Among all THE programme exporting countries, the UK is the second largest country, following the US, which provides China with English-medium THE programmes. This section specifically investigates the incoming THE programmes in China from the UK. It will thus deal with concerns over English linguistic imperialism and risks to Chinese autonomy which may be posed by the UK, a ‘norm-providing’ country, together with some debates against those concerns with reference to linguistic diversity and norm variations. In addition, the communicative and instrumental drives and motivations from both the UK and Chinese sides will be taken into consideration.

5.4.2 Concerns of English linguistic imperialism & Chinese enhancement of autonomy

The remarkable expansion of Sino-UK THE programmes in Chinese contexts has brought concerns over the likelihood of English linguistic imperialism, through the import of English material products and resources (books, lecturers, space on timetables), and

non-material resources (ideas, pedagogy, teaching principles). To some scholars, the situation is graver: the UK affiliated THE programmes may be a ‘modern day Trojan horse’ which can threaten China’s autonomy (Niu and Wolff, 2006). Further, they may jeopardize the academic autonomy of THE recipient institutions, who may lose the control of THE programmes in their own territory (Altbach, 2005). Similarly, Verbik and Jokivirta (2005) are worried about their potential impacts on THE receiving countries’ national authority over HE and result in unfair competition between THE programmes and national ones.

It appears that, in recognition of these concerns, the Chinese government has set up a series of policies and regulations to ensure and enhance Chinese sovereignty, leadership and programme supervision in THE programmes (Niu & Wolff, 2003b). Referring to 1995 and 2003 Regulations, SEC (1995 Chapter 3: Article 20, 22) clearly states that

...the operations and administration in these institutions requires that the number of local Chinese members of the Board or any governing bodies cannot be less than half of the total; and that the post of President, or major leaders in such institutions can only be held by Chinese citizens living in China, approved by the related administrative body in the government”.

Furthermore, the 2003 Regulations further address Chinese leadership. They affirm that “*the President or the principal administrator of a Chinese-foreign cooperatively-run school shall be a person with the nationality of the People’s Republic of China and shall be subject to approval of the examination and approval authorities*” (State Council 2003, Chapter 3: Article 25). Additionally, both the 1995 and the 2003 Regulations state that no THE can be provided absolutely and solely by foreign education institutions themselves without any form of cooperation with, or involvement of, a Chinese institution located in China. Moreover, only the local Chinese partner of THE can submit the application for registration, licensing or granting THE programmes (Huang, 2008). In addition, teaching

activities can be conducted independently with independence of choosing teaching/testing materials and curriculum. All policies of state regulations will be covered by Chinese law.

Moreover, the 2003 Regulations emphasize that no military, police and political education services is approved (Provision 6, Chapter 1), nor are any religious education or activities permitted (Provision 7, Chapter 1). It is worth pointing out that, unlike some THE institutions established in Japan and other Asian countries, foreign religious organizations and individuals are not permitted to provide any form of THE in China (SEC 2003, Chapter 5, Provision 41). Even so, up to 2006, China remains the biggest THE importing Asian country. If this Provision is seen as important as a way for China to maintain its national and cultural autonomy and attempt to avoid being ‘brain-washed’ by Western beliefs, it can also be seen as a way of anti-linguistic imperialism. Considering all the efforts that it puts into maintaining the national leadership and autonomy, it seems that the Chinese government sincerely considers the likelihood that English imperialism may be imposed through THE programmes.

5.4.3 Adaptation of UK-led THE in Chinese contexts & diversification of English linguistic norms

It is argued that English-medium THE programmes do not necessarily spread NE norms. Risager (1997) points out that “*Linguistic practice always involves linguistic norms, and that every time one uses the language, these norms are reproduced and formed afresh*” (ibid: 195). This echoes Smith, who, two decades ago, (1984) showed that there is a wide variety of norms, forms and usages of English, which individual users may employ to deal with other various forms of English they might encounter in international communications and cope with the resulting heterogeneity of English alongside globalization. Even NE speakers themselves do not necessarily speak the ideal ‘best’ or ‘Standard’ English, but use slang, jargon, small talk and colloquial speech (Crystal, 1997; Burger, 2000; Knapp and Meierkord 2002).

That is to say, in a THE paradigm, Chinese students may not necessarily conform to NE norms, but use local English linguistic norms, given there are existences of linguistic variations and variability as well as the presence of many local linguistic norms (Risager, 1997). While a UK-led English-medium THE programme does, to some degree, promote British English norms through the application of its resources: English lecturers, textbooks, curricula and English testing systems, these norms can be “*reproduced and formed afresh*” in the process of assimilation and appropriation by Chinese speakers of English in a Chinese context (ibid: 54). Chinese learners’ conformity (or not) to NE norms or choice of English norms in a UK-led THE programme should be considered under their own understanding and under Chinese local dynamics.

The presence of Chinese lecturers and the Chinese language in a UK-led THE programme is seen as a way to diversify British English norms and assure Chinese autonomy. In many UK-led THE programmes in China, not only are the Chair of the Board and the principal administrator Chinese, some lecturers employed in the teaching of THE programmes are Chinese as well. Chinese lecturers, as noticed by Coleman (2003 cited in Dunn & Wallace, 2008), can hardly keep consistent use of English norms or deliver Western ideologies in the process of delivering THE programmes. Thus, as suggested, local Chinese teaching staff in THE are in the best position to “*localize foreign education materials and act as cultural intermediaries between foreign academics and offshore students ...*” (ibid: 52). Accordingly, the involvement of Chinese lecturers in English THE programmes may help lessen the concerns surrounding students’ conformity to English norms and raise Chinese students’ awareness of the variability and diversity of English norms. Additionally, although these Chinese lecturers may not necessarily use ‘standard’ NE norms, they may be proficient in English and be assimilated by Chinese student learners. The role of Chinese lecturers may raise students’ awareness of the diversity of English norms away from native ‘standards’ and inspire them to understand the heterogeneity of English from

a broader global perspective. Alternatively, instead of taking in a NE norm, students may make use of a hybrid or nativized English norms, a Chinese form of English, Chinese English, to badge their Chinese national identity and social belonging.

Complementing the presence of Chinese lecturers, the Chinese language is also encouraged as a medium of instruction alongside English in English-medium THE programmes. It is perhaps the concern over English linguistic imperialism which encourages the Chinese Ministry of Education to promote the Chinese language alongside English in English-medium THE programmes. The State Council (2003, Chapter IV, Article 31) clearly states that: “A *Chinese-foreign cooperatively-run school may, if necessary, use foreign languages in teaching, but shall use the standard Chinese language and standard Chinese characters as the basic teaching language.*” Alongside English medium instruction, Chinese and English bilingual instruction in THE programmes has gradually become popular in recent years, which can be seen from the flourishing development of double-degree programmes amongst others in China. As Huang (2003a) demonstrates, in Zhejiang University, China, by 2004, more than 160 out of 4000 undergraduate THE programmes, were provided bilingually in Chinese and English. Even in Shantou University, China, there were 9 English-taught programmes and 23 programmes offered bilingually by December 2004.

In all, the involvement of Chinese lecturers and the use of the Chinese language in English THE programmes, to some degree, implies the diversification of English norms away from NE norms, and entails the emergence of local or nativized norms of English, creating Chinese English, that Chinese students in English THE programmes may orient to and identify with. The evolution of English norms itself and the presence of Chinese lecturers and the Chinese language in a UK-led THE programme will, to some extent, assure Chinese national autonomy over THE programmes and counter the concerns about English linguistic imperialism.

5.4.4 Communicative & instrumental motivations behind Sino-UK THE

Despite all the concerns and debates with regard to English linguistic imperialism and Chinese autonomy, it is worth noting that the development of THE programmes between the UK and China is primarily driven by communicative and instrumental motivations in connection to the internationalization of HE in the age of globalization from both sides. From the UK side, promoting internationalization is advocated as the main motivation for UK universities undertaking THE. However, what UK institutions expect from THE programmes is more than internationalization itself: faster growth, a world-class brand and financial benefits are also the profits that THE has brought to UK universities (Doorbar & Bateman, 2008). As reported, the tuition fees for English THE programmes in China can be up to five times those of local Chinese institutions. The financial benefit for the UK from THE programmes is much more than the immediate tuition fee, because THE programmes tend to bring a continued flow of Chinese students to UK institutions after students study in a UK-led THE programme. As noted by Doorbar & Bateman (2008), nearly 95% of students who are currently studying in a UK-led THE programme intend to pursue further study in the UK, which will bring more income to the UK.

At the same time, from the Chinese side, a UK-led THE programme in China will enlarge Chinese students' access to HE, widen their choices and attract them in terms of cheaper tuition and living expenses compared to studying abroad. As only one of the biggest THE recipients in the Asian-Pacific region, China, as the largest site of educational demand in the world, has its very good reasons to import THE programmes from English-speaking countries, which can be illustrated from institutional, individual and national perspectives. From Chinese institutions' point of view, by participating in THE cooperative programmes, they can import foreign programmes that are needed in a Chinese market: areas such as finance, information science, and business administration. They can also

gain a better understanding and learn from the co-operative foreign institution in “*operating institutions, curriculum development, faculty development, updated teaching ideas, and delivery of educational programs in this era of globalization*”, as Huang (2006b:35) suggests.

THE programmes can also help Chinese HE institutions recruit more students through the attraction of foreign flavoured features in terms of the curriculum, teaching style, lecturers or foreign degree. THE is attractive to Chinese students and families not only because of cheaper tuition fees and other living expenditures compared to studying abroad, but also for the goal of students’ self enrichment, international education experience, and better prospects in the future. It is reported that the improvement of Chinese living conditions and enjoyment of lifestyles has stimulated Chinese parents’ expectation for their children’s better education. In the past, Chinese parents tended to build up savings to pass on to the next generation, but now they are more likely to invest in their children’s education (OECD, 2002c). THE meets the needs of some students and their parents by gaining a foreign education experience and is regarded as a means for Chinese people to pursue a better life in other parts of the world. So far as discussed, all these initiatives from China suggest that THE programmes in China are tools to equip Chinese learners with skills to serve China’s modernization and provide ‘world knowledge’ and access to a wider global world.

From a national perspective, the Chinese government encourages THE programmes, as they are seen as a practical and an efficient way to facilitate the internationalization of Chinese HE. The limited capacity of Chinese domestic HE requires THE in order to meet the need of increasing demand for HE (Huang, 2007). China’s participation in the WTO in 2002 provides China more opportunities to access the globalized world. Giddens (cited in Evans, 2002) suggests that whoever would like to participate effectively and globally, needs to engage with a wider world and deal with a ‘world knowledge’ rather than just

local knowledge. This claim provides China a strong and direct impetus to develop and promote THE programmes, through which people can get in touch with a wider world and learn wider knowledge. As China's Minister of Education, Mr ZHOU Ji states:

THE plays a great role in helping China to catch up with the new situation after China's entry into the WTO, to further expand the opening-up of China's education, meet Chinese people's diverse educational needs, and promote China's education reform and development. It is beneficial for China to import advanced foreign educational resources, learn foreign teaching and management experience, and improve Chinese education quality. THE brings in new courses and subjects that are urgently needed for China's modernization construction. It also stimulates China's curriculum and teaching reform and promotes China's overall international competition ability" (author's translation from Chinese cited in China Education Daily (2003)

That is to say, UK-led THE programmes in China are gradually becoming a new form of China's communication and cooperation with foreign countries worldwide, a new way to train urgently needed graduates with new skills for China's modernization of socialism, and a tool to promote the internationalization of Chinese HE.

5.5 Summary

In summary, this chapter has firstly discussed THE, particularly in the forms of franchised THE programmes and double-degree programmes with their own features and implications concerning the likelihood of English linguistic imperialism. A diversity of views of English linguistic imperialism, or otherwise, have been reviewed. Specifically, concerns about English-medium THE programmes, as an agent of neo-imperialism, a means of anti-imperialism, a tool of communication, or an instrument of access to a globalized world have been discussed individually with references to different contexts and circumstances. Additionally, if the central contradiction of English-medium THE

programmes is between local identities and global networks, it may be a tool of both. If English-medium THE programmes are, in any way, imposing the Western English world or a broader global world on students, people can always empower themselves through THE programmes to impose their own voices on the world. It provides people a means to identify themselves with 'foreign' or native communities, and also provides them with a tool to take part in a global market.

In addition, this chapter has specifically examined THE programmes between the UK and China: the development of UK-led THE programmes in China, concerns about Chinese students' conformity to NE norms which may lead to English linguistic imperialism, as well as concerns over the UK's threat to Chinese autonomy. The involvement of Chinese lecturers and the use of Chinese language in THE programmes, with the likely evolving of Chinese English norms, have been argued as a way to enhance Chinese autonomy and resist English linguistic imperialism. Further, the development of THE programmes between the UK and China has been viewed from communicative and instrumental standpoints in terms of increasing profits, meeting domestic demands, and promoting the internationalization of each side's HE. All in all, any unbiased discussion of a Sino-UK THE programme in China should take into consideration all these aspects.

Chapter 6

Methodology

This research will employ a series of quantitative and qualitative research methods to examine the extent to which Chinese students, in a NE-medium THE programme, feel the need to conform to a ‘native-speaker model’ of English, orientate to a ‘Chinese-speaker’ model, insist on a learner/speaker’s individual way, or use a ‘lingua franca model’. In the meantime, students’ orientations towards or identification with certain models of English will shed light on the degree to which an English-medium THE programme impacts on Chinese students’ perceptions of English, its functions and their motivations of studying in English.

Whilst the so-called hegemony of the English language is debatable, the power of English speaking countries, in particular, Britain and America, is still prevalent, as is evident by the development of English-medium THE programmes in Asian and Pacific regions. In order to examine whether Chinese students have indeed been the victims, or even the recipients of (native) English ideology while studying in an English-medium THE programme, or whether English THE programmes are tools of linguistic imperialism and a threat to Chinese autonomy, the thesis will investigate:

- Chinese learners’ affinity to, experience of and engagement with English alongside their studies;
- their motivations while studying in an English THE programme, their perceptions towards the English language in the world and its functions, and
- their orientations towards and identification with different models of English and its speakers.

By examining Chinese students' perceptions, motivations, orientations towards and identification with English while studying in a Sino-UK THE programme, this research sheds light on the extent to which a NE THE programme impacts on Chinese learners' orientation to and identification with NE, and whether or not an English-medium THE programme is a cause of concern of English linguistic imperialism in China and a threat of national autonomy.

Accordingly, this research attempts to answer the following two main questions:

1. *How do Chinese students perceive the English language and its functions in the world: a hegemonic native speakers' language that non-native speakers should orientate to, a diversifying language belonging to whoever uses it and that can serve as a marker of personal/national identity, a lingua franca, a tool used for international communication incorporating all varieties and models?*
2. *Is an English-medium THE programme a vehicle of English linguistic neo-imperialism promoting native English norms, and orientating Chinese learners of English to native-English models, shifting people's identity towards native English speakers?*

6.1 Context for the Research

In order to answer the research questions, the research was conducted based on Fuzhou University Hertfordshire (FZH) programme, a Sino-UK THE programme in China. The FZH programme is a typical Sino-UK THE double-degree programme consisting of a UH franchised English-medium THE programme and a Chinese programme, both in Finance and Accounting (UH website 1 & website 2).

There were three reasons for choosing the FZH programme. Firstly, being a double-degree programme, it is an example of one of the most popular forms of THE. Secondly, it consists of a British institute franchised English-medium programme, where the impact of NE dominance might cause concerns of English linguistic imperialism. The third reason is

the ease of data collection. This section will introduce the context for the research from two aspects:

- features of the FZH programme as a dual language and double degree programme
- the sample of students as consisting of national-planned and college-planned students

6.2.1 Features of FZH programme as a dual language & double degree programme

The FZH is a double-degree programme consisting of a University of Hertfordshire (UH) franchised programme in English and a Fuzhou University (FZU) programme in Chinese in the same subject of Finance and Accounting. The FZH programme is approved by the Chinese National Degree Administration Office, who also has given the FZH programme the right to award two bachelor degrees, one from each institution, once students are qualified through the assessment procedure of each University.

Identical to the features of a franchised THE programme as described in 5.1.1, the UH franchised Finance and Accounting programme in FZU has a close attachment to NE norms transferred by UH, as an English institution in a NE speaking country. The UH franchised programme is taught entirely in English. It adopts the curricula, teaching materials and assessment documents provided by UH. The lectures, seminars, source materials, student assignments and testing are all in English, and resemble UH degrees in content and delivery as much as possible. UH as a THE provider seeks to be 'authentic', with 'authentic language', 'authentic texts', and 'authentic contexts'. Similarly, as advocated in the programme handbook, the FZH programme attempts to offer Chinese students a western educational experience in an eastern culture.

However, a franchised programme can hardly be as 'authentic' as operated in its original context. In fact, the programme is not solely offered by British lecturers dispatched from UH, but taught by a combination of lecturers from Britain, America, New Zealand,

Australia, India, and lecturers from China. That is to say, students in the FZH programme do not experience a single norm of English, but a diverse range of English norms transferred by different speakers of English. In addition, the involvement of Chinese lecturers may bring Chinese English norms, the same as Chinese students experience (Kirkpatrick, 2006). In all, though the UH franchised programme has close attachments to British norms and has attempted to maintain these norms, in the process of implementing and adapting the programme in a Chinese context, the programme has incorporated a range of other English norms and characteristics.

Besides the UH franchised degree programme in English, the FZH programme is complemented by a Chinese programme from FZU in the same subject of Finance and Accounting, which is taught by Chinese staff in the Chinese language. The Chinese degree programme may not only avoid a one-way arrangement from the British side, but also help students' understanding of the subject in both languages and contexts.

As Altbach (2005) points out, Chinese students are likely to think in Chinese or translate into Chinese first while they are studying in another language, in order to better understand texts and their implications. That is to say, the Chinese programme in the same subject as the UH franchised programme in English will, in some way, facilitate Chinese students' understandings of the subject knowledge in English. It may also impact on their studies of the English language. Their translation from English to Chinese, or vice versa, may promote the emergence of Chinese English norms and promote the development of Chinese English, which may be seen as a way for them to identify themselves as Chinese or as belonging to a Chinese community. In all, the FZH programme offers students both Chinese and English education experiences and language skills, and may promote the development of Chinese English which students can opt to identify themselves with.

6.2.2 The sample: national-planned & college-planned students

Students in the FZH programme are recruited locally and nationally under the Chinese national plan (i.e. the Chinese College Entrance Exam) and under the local college plan. National-planned (NP) students are the one who pass Chinese College Entrance Exam and have the opportunity to choose Chinese universities; while college-planned (CP) students are below Chinese national university entrance requirements but fulfil the entrance exam organized and assessed by the UH, which is known as the UH test.

There are roughly equal numbers of students from NP and CP recruitment schemes on the FZH programme. NP students are the ones who have fulfilled both criteria of the Chinese programme and UH franchised programme. They can choose to complete their whole study at FZU and gain two degrees, one from both FZU and the UH one upon their successful completion of both programmes. However, CP students can only study in the UH franchised programme and will be awarded a Bachelor degree of the UH upon their successful completion of the programme. Nonetheless, both NP and CP students can unconditionally progress onto a Masters' degree in Finance and Accounting at the UH. Alternatively, they can choose to transfer to the UH for their final year's study; all credits gained in UH franchised programme will be accepted and counted by the UH. In this way, students can have one year to experience genuine British education, life and British English in a real British context, and then gain a British degree within one year's time. For these students, the FZH programme opens a door for them to access HE, a British HE experience in their local context, and a British degree without travelling and spending as much as studying abroad.

Given the sample of students, FZH programme offers both NP and CP students benefits that a single Chinese national programme or an overseas programme may not be able to offer. Firstly, it provides both NP and CP students the chance to obtain a British degree,

which is considered of the same quality and standard as students personally studying in the UH in the UK, with much lower expenses in terms of both tuition fees and living expenditures in Chinese contexts. Specifically, it opens another door for CP students to enjoy HE; for NP students, it offers them the advantages to graduate with two degrees. Secondly, the UH franchised programme delivered in English is seen as in an advantageous position to provide learners with English language skills and Western education experience, which may prepare students to work in multinational corporations or in positions engaged in international commerce in the future. Thirdly, the FZH programme is provided in a prestigious Chinese university equipped with good infrastructure and staff members, but also located in a big city full of future career opportunities (Huang, 2006). The benefits that FZH programmes may bring to students are likely to correspond to students' motivations in studying in English as described in Chapter 3. By September 2007 when this research was conducted, the FZH programme had been operating for 3 years, and there were more than 100 students, who would be the potential participants in this research.

In summary, the context of the main study – FZH programme – is a dual language and double-degree programme, in which students' are exposed to both Chinese and English models of education. It does not only offer students' a Western experience, in terms of the medium of English language and the English education experience, but also provide students a native, home-based educational experience in their home country. Far from confirming the concerns around English linguistic imperialism, both institutions' international visions imply their common aims in expanding their institutional development and promoting the internationalization of HE (see Chapter 5).

6.3 Ethical issues consideration

Having clarified the aims of the research and having chosen the main study context, the research proper began by pursuing ethics approval from the UH. Research ethics concern honesty and respect for the rights of individual (Mitchell *et al* 2005; Hammick, 1996).

Likewise, Fletcher and Holt (1995) suggest that ethics denotes moral respectability and soundness of critical evaluation on beliefs and arguments in a research. Thus, ethical issues were taken into consideration prior to the data collection.

In obtaining the ethics approval (see Appendix I) from the Faculty of Humanities, Law and Education Ethics Committee, UH, an undertaking was given to abide by accepted ethical principles. Any data, including hard copy data and digital recording data related to identifiable respondents would be treated as confidential and not be passed on to anybody without the written consent of the respondent. Secondly, a consent form with a cover letter, containing the information about the researcher, what the research is about and how the data is to be protected was designed and would be signed by each student who volunteer to participate in this research project. A sample of a consent letter can be found in Appendix II. As mentioned in both the ethics form and the consent form, in order to respect respondents' privacy, respondents' anonymity is retained along with assurances of no harm to participants. Thus, all the students' names given in this research are fictitious; students' rights, confidentiality and anonymity have all been taken into account before conducting the research; all data collected would be locked in a filing cabinet and well protected in the pseudonyms future.

6.4 A combination of quantitative & qualitative research methods for factual & attitudinal data

Having decided on the context for the main study and obtained ethical clearance, research methods were methodically considered and selected. McKernan (1996) and Scholz & Tietje (2002) suggest that in the method for an embedded case study it is better to integrate both quantitative and qualitative methods. A quantitative method emphasizes *“the measurement and analysis of causal relationships between variables within a value-free context”* (Denzin & Lincoln, 1994 cited in Mitchell *et al* 2005:8). By contrast, qualitative research is employed to discover new insights and lays the stress on processes

and meanings that can not be rigorously examined or measured through quantitative methods (Allison *et al*, 1996; Liamputtong and Ezzy, 2005; Mitchell *et al* 2005; Wilkinson, 2000; Blaxter *et al*, 2001). The aims of this research led to a combination of both quantitative and qualitative methods: questionnaires, focus group (FG) discussions and in-depth interviews.

6.4.1 Questionnaires: collecting factual demographic information

In order to make sense of any data concerning participants' perceptions, orientations and identification, it was clearly important to relate these to demographic and factual background information. As Wilkinson (2000) suggests, a structured questionnaire is a quick and straightforward quantitative method to access this kind of information, and gather amendable data for future statistical analysis. Following Wilkinson, it was decided to design a questionnaire in order to investigate students' gender, age, origin and location of overseas' kin, as well as students' affinity towards, experiences with and exposures to English which seemed to be factual and demographic.

As Gillham (2000a) suggests, closed questions are straightforward for the use of demographic, statistical or categorical analysis; while open-ended questions are designed in order to avoid prompts and generalization, and gather respondents' general attitudinal tendency that can be analyzed into manageable and meaningful categories. In accordance, the questionnaire combined closed questions with open-ended questions. Some closed questions were used, where these seemed obvious, for example, "*which year were you born?*", "*which part of China are you from (city + province)?*", "*do you have a friend or relative in a foreign country?*" It is worth mentioning that the design of closed questions has taken Chinese culture and custom into consideration. For instance, the consideration of the lunar and solar calendars that students might use for their age; thus, the question with regard to age was designed by mentioning the year that students' were born, instead

of “*how old are you?*” which can be confusing depending on students’ criteria of using the lunar or solar calendar. The same consideration applies to the question asking where students are from. China is a huge territory, and students’ answers to where they are from can be as general as ‘from the North or the South or the Middle part of China’, so the bracket with city + province in specifying students’ location was applied.

Besides demographic information to be captured via closed questions, a series of straightforward open-ended questions with regard to students’ affinity towards, experiences with and exposures to English were designed. Considering that the programme students were studying on involves a UK-led English medium THE programme, any link or attachment to Britain or other English speaking countries that students might be connected to was considered important in affecting students’ orientations towards and identification with English. Thus, a series of open-ended questions, which were predictable within obvious parameters or implied a fairly closed set of possible answers, were employed in the questionnaire. Specifically, they are questions about whether students have friends or relatives abroad and where the friend or relative is located, whether students have decided to go abroad and where, as well as the ideal location of students’ future settlement.

Besides the locations that students may affiliate or connect to, students’ exposure to and engagement with the English language for leisure was considered vital in students’ orientation to and identification with particular English models or speakers; thus, students’ exposure to and engagement with English through various media, such as music, TV programmes, movies and news was investigated in questionnaire. In addition, other factors, such as students’ experience of English language study with regard to their mother tongue, their age when they started to learn English and their contact with English after class, were all considered important and included in the questionnaire. Some examples of open-ended questions are given here:

- *Will you go abroad or stay in China after your study in 3 years?* _____
- *If you'd like to go abroad, which country would you like to go?* _____
- *What are you going to do in the future (your ambition or career plan)?* _____
- *Where do you expect to settle down in the future?* _____
- *Which music is your favourite?* _____
- *In terms of TV programmes, which channel do you usually watch?* _____
- *What kind of movies do you prefer watching, Chinese or foreign?* _____
- *How old were you when you first had contact with English?* _____
- *Apart from learning English in class, do you have contact with English in another way?*
 - Yes – if yes, please specify*_____
 - No*

6.4.2 Collecting data on perceptions, orientations & identification: rejected methods

In order to investigate students' orientations towards different speakers of English from different lingual and cultural backgrounds, serious consideration was given to a range of methods before deciding on the use of FG discussion with open-ended questions and interviews. The rejected methods will now be described, followed by a description of the methods actually applied.

Firstly, consideration was given to using photographs of different individual English speakers in a scaled/ranked multiple-choice questionnaire. This seemed to be a useful shortcut as pictures were thought to be vivid, interesting and demonstrative: the images in the picture were initially planned to represent different speakers of English, such as American, British, Iraqi and Chinese. Accordingly, a multiple choice questionnaire was designed to complement pictures of different nations' well-known politicians and statespeople, such as former US president George Bush, Queen Elizabeth II, former Iraq

present Saddam Hussein and Chinese former foreign officer, Wu Yi. However, after discussions with supervisors, the conclusion was drawn that I pictures stand for more than language issues alone; they can be subjective and biased and may mislead respondents or restrict respondents' opinions. People's images can also be ambiguous and biased in terms of the person's gender, gestures and facial expression, personal experience, and political positions. In the end, picture-complemented questionnaires were rejected in favour of closed questions.

Closed questions were considered because they are quicker and easier for respondents to answer, and easier to be analyzed: a list of possible answers can be given a number or value for future statistical analysis, which is better suited for computer analysis instead of manual analysis (Cryer, 2000). However, after supervision, the realization was reached that closed questions may restrain respondents who can only answer the questionnaire in a predefined way that may not match their actual opinion, and draw misleading conclusions because of the limited range of options, making it impossible to raise new issues. In particular, in research investigating respondents' attitudes and perceptions, closed questions cannot reveal respondents' logic, thinking process and frame of reference. Whereas, open-ended questions permit respondents' free expression of new attitudes and different ideas, which can enrich the data and be used to qualify and clarify responses (Frazer & Lawley, 2000). Thus, open-ended questions were eventually decided on for collecting more in-depth data, along with other qualitative methods.

Thirdly, Hyrkstedt and Kalaja's (1998) 'discourse-analytic approach' of language attitudes was also considered, but rejected. Hyrkstedt and Kalaja consider that it is not possible for researchers to observe people's attitude as "*the mind itself is not available for observation: its working could only be discovered indirectly making inference from external stimuli and response ...*" (ibid: 347). Thus, for the investigation of students' attitudes and views towards English in Finland, they applied discourse analysis to 'a

letter-to-the Editor', arguing for or against different languages and varieties of a language as a way of revealing speaker attitudes. Specifically, they constructed a letter-to-the Editor based on some authentic articles and the letter was published in Finnish national newspapers and magazines. The letter was entitled "*Is English our second mother tongue?*" and contained three arguments: concerning Finnish losing its vitality to English, the protection of the purity of Finnish and the incompetence of Finns in English. The letter with questions provided an argumentative context for the attitudes of Finns towards English. Instead of collecting responses to the letter from ordinary readers, they gave a copy of this letter to 80 college students in Finland and asked them to write responses to it.

Considering the similarity between Hyrkstedt and Kalaja' research project and this one in investigating Chinese students' attitudes toward English, their research methods in collecting the data using a letter-to-the Editor, and analyzing the data using a discourse-analytic approach seemed viable in terms of not only gathering students' attitudes in written form but also collecting written data from students *per se*.

However, on consideration, the letter-to-Editor approach and Hyrkstedt and Kalaja's methods were rejected for three reasons. First of all, it was considered that it might take some time to get a letter published in a Chinese newspaper and time considerations were a vital element in this research. Further, if students were given the letter in a specific location and asked to respond to it in a certain time, they might feel an atmosphere of sitting an exam, which might frustrate students. Alternatively, if students were given the letter and asked to hand it back in a certain period, the reliability and validity of students' responses would be questioned and the response rate could not be guaranteed: those students who rush to the deadline may not attach a great importance to their responses; for others, their responses may not be their personal attitudes but a combination of others' after discussion with them. In addition, late responses would be likely due to various

circumstances, which would postpone the process of the research. The unpractical features of the letter-to-Editor approach led to the consideration of FG discussion and interview methods, through which the researchers could personally participate and manage the process of discussion and interview and ensure the reliability and validity of the data, as well as students' involvement in the process.

6.4.3 Focus group discussion & interview methods

Having rejected the three methods listed above, it was decided to use focus group (FG) discussion and interviews in order to investigate more in-depth attitudinal information.

To complement the quantitative questionnaire method, FG discussions were designed to gather in-depth attitudinal information about Chinese students' attitudes, opinions and beliefs in order to explore their perceptions of the English language, orientations towards particular models of English and speakers of English, and their identifications with them. It has been noted that qualitative FG discussion is one of the most common methods to gather peoples' personal opinions and attitudes (Gordon, 1999; Marshall & Rossman, 1999). Through FG work, participants can feel free to talk with other group members about their attitudes, thoughts and beliefs towards certain topics, and they will be able to elaborate on their answers, clarify them, justify their attitudes, and share different opinions, which might lead to new ideas (Fern, 2001; Mitchell *et al* 2005). Each FG in this research would be designed as a mini-sized group consisting of four to six students, who would be asked to talk about their thoughts, feelings, attitudes and ideas on seven systematic and consequential topics which cover three main aspects.

The design of questions for the FG discussions underwent different modifications. At first, questions were designed with the use of specific and explicit terms and phrases. For instance, with regard examining whether students' orientate to NSs of English or not, a

question was designed with the use of phrases such as NE, SE, AE and BE, and prompting words such as ‘if’ and ‘what about’.

To make the FG questions clearer and easier for students to understand, topic questions were then designed with a complementary leaflet containing terminology explanations and symbolic pictures for terms such as ‘World English’, ‘American/British/Chinese English’, ‘English as a lingua franca’, and ‘identity’. However, after discussion with supervisors, the conclusion was reached that the application of pre-empting phrases and terms might constrain respondents’ own understanding or distort their own opinions; thus, eventually, it was decided not to use pre-empting terms or leaflet notes but to use indirect questions, avoiding prompts, in order to offer respondents an open and free floor so they could show their original attitudes, thoughts and understandings. Bearing this consideration in mind, seven FG discussion questions were designed (see Appendix IV).

These seven FG questions would investigate three main aspects of students’ experiences with and understanding of the English language. They would firstly investigate students’ motivations in studying in the Sino-UK bilingual THE programme, leading to the first question: “*Why have you decided to study in this UH Franchised Transnational Higher Education programme?*” This question not only attempts to investigate students’ motivations in studying in an English-medium THE programme, but also endeavors to explore students’ understanding of the function of English in China. Considering the subjects of FZH programme, it was likely that students were motivated in various ways: instrumentally, for communication, certification and information, culturally for a NE experience and identification or a Chinese national experience and identity, situationally, by the need for personal and national development or in response to the international situation. By investigating students’ motivations, students’ perceptions of the function of English could accordingly be examined.

Secondly, FG questions were designed to examine students' perceptions of 'the best speakers of English', in terms of who they thought spoke 'the best English', whether or not they would like to orientate to or identify with 'the best speakers of English', how they viewed their actual engagement with English as learners. The specific questions are:

- *Where (people from where/who) do you think they speak the best English? Did that influence your decision at all?*
- *While you are speaking English, who would you like to sound like?*
- *Do you actually learn from the person that you are inclined to be like (that you would like to sound like)? If so, how? If not, why?"*

These questions were also designed to investigate whether students' perceptions of and orientations towards English are influenced by their choice of studying in an English-medium THE or not.

Lastly, discussion questions sought to explore students' impressions of Chinese speakers of English, their understandings of the differences between NSs of English and Chinese speakers of English, and their attitudes towards Chinese English. Specific questions were:

- *Have you heard a famous Chinese person speaking English and are you impressed with the English he/she speaks? Who is she/he? Would you like to be able to speak like him/her?*
- *In your opinion, what is the difference between the way Chinese people speak English and the way English people speak it?*
- *Some people in China have suggested that we should have our own brand of English - we could call it "Chinese English" (direct translation from Chinese to English) – with some words and some grammar slightly different from other English – and that children in Chinese schools should learn this. What do you think?*

These explorations concerning Chinese speakers of English and Chinese English were designed to find out whether students recognize the heterogeneity, diversification and nativization of the English language.

To make sure a FG discussion runs dynamically, a moderator on hand is useful and necessary (Gordon, 1999; Greenbaum, 2000; Fern, 2001). A moderator is the person who can keep the discussion going, ensure it covers all the topics in the discussion guide, and make sure all members get involved (ibid). Given these insights, a decision was taken that the role of moderator should be played by the research herself, in order to control the topic of discussion, encourage each participant's involvement and explain or prompt when necessary, without providing too much information. In the original plan, the intention had been to have more than one moderator with moderators from three different cultural and 'English circle' backgrounds (Kachru 1982) to lead each FG discussion in turn. By having different moderators in the same FG discussion, an accommodation test could be employed in order to examine students' degrees of accommodation or assimilation to different moderators. In this way, students' responses to FG questions with regard to their perception of, orientation towards and identification with English would be examined. However, a pilot study (see below) showed that one moderator would be better for the conduct of the discussion; accordingly, the accommodation test was abandoned.

Structured interview is another commonly used qualitative method of collecting data to complement FG discussion. As Gillham (2000b) points out, "...*the positive feature of interview is the richness and vividness of the material it turns up, which enables you to see and understand what is reflected rather more abstractly in other kinds of data*" (ibid: 10). Interviews are dynamic and diverse and allow respondents some degree of clarification, justification or exploration in a responsive and interactive one-to-one relationship. Therefore, it was decided to use in-depth solo interviews in order to clarify some students' outstanding, controversial or contradictory attitudes or viewpoints appearing in FG discussions. Interview questions needed to be designed after the analysis of FG data according to different students' cases. Different questions were asked to different students in the interview depending on their responses in FG discussion.

Different from FG discussion questions, interview questions are direct and quote many terms extracted from students' responses in the questionnaires or FG discussions. Choice of interviewee depended on students' attitudes and viewpoints.

Both FG discussions and interviews were recorded for future access. Memory can fade, note-taking may not be complete, but a recording can be of great help in retaining the vocal data for future analysis and clarification (Brown, McDowell and Race, 1995). The choice of the type of recorder as the tool for recording data entailed serious considerations. Firstly, a cassette recorder was considered but rejected because it is physically heavy and cumbersome. Moreover, a physically large cassette recorder might affect students' performance or participation in FG discussions or interviews as it might make students conscious of being recorded. Secondly, a vocal and imaging video recorder was considered, but it is also a large object that takes time to set up; in addition, it was felt that the nature of this research as a sociolinguistic research project, means that it is interested in people's attitudes and perceptions rather than their body language, facial expressions or physical movements that can be collected from video. Thus, the choice of video recorder was rejected. In the end, a digital pen recorder was chosen: it is not only handy and easy to carry but also liable to lessen students' awareness or nervousness of the recording, so students can feel easy and relaxed and get involved in discussions and interviews. Therefore, with the students' agreement, a digital pen recorder was applied in collecting FG and interview data. In all, the choice of a combination of questionnaire, FG discussion and interview was applied in this research, putting quantitative and qualitative methods together.

6.5 Pilot study: experiences & lessons

In order to test the validity of the methods, a pilot study was employed before administering these methods in the main study. A pilot study is *“a try-out of a prototype of the real thing: a late stage where you have absorbed the lessons of development and*

have made detailed amendments.” (Gillham, 2005:22). Similarly, Mitchell *et al* (2005) suggest that a pilot study is a rehearsal for the actual research investigation. It helps to detect possible flaws, identifies unclear, ambiguously formulated items, and refines different methods’ questions. The Pilot study as illustrated will not to dwell on results, but demonstrate how the three methods were employed and what lessons were learned and what experiences were gained for better application in the main study.

The pilot study was conducted at the UH in the middle of June 2007 when most students were away for summer holiday. Fortunately, there was a group of 11 Pre-Masters Chinese students who had begun their programme in early June and who were still in class preparing to begin their Postgraduate studies in September. Thanks to the available respondents, the pilot study was conducted on those 11 Pre-Masters Chinese students who voluntarily participated. First of all, the researcher was introduced by the students’ programme tutor at the beginning of their class; she then I gave the students a brief introduction about what the research was about and how the data would be protected in accordance with ethics arrangement. After signing the consent form, 9 students filled in the questionnaire. Having done the questionnaire, 9 students were then randomly allocated into 2 groups for future FG discussions. The conduct of the questionnaire went well and did not appear to raise any problem or query. Nonetheless, it seemed that the students’ seriousness was also due to their programme tutor’s introduction and to the academic classroom setting; it was decided to replicate this in the future main study.

FG discussions were conducted in different locations and by two individual moderators in turn. The first group consisted of 5 students, all of whom had participated in the questionnaires, and the discussion was conducted in a classroom after their lecture. The second group consisted of 6 students, two of whom had not taken part in the questionnaires, and the discussion was held in a library cafeteria while they were having their lunch. While the researcher worked as a moderator and led the discussion, it was

noticeable that the first FG discussion went well in terms of students' involvement and engagement; students in the first group tended to be better involved in the discussion than the second group. Students in the second FG appeared to be unfocused, distracted by having their lunch and disturbed by people around the cafeteria; particularly, the two students who missed the questionnaire section appeared to lack ideas or to be less interested in the course of the discussion. In addition, students' performances in responding to two different moderators were different. When the FG was led by the researcher, the students were talkative, interactive and relaxed and their understanding of the FG discussion topics did not seem to pose any substantial problem. However, with the other, British moderator, students tended to be less involved, more nervous and quiet, as confirmed by the recording.

Having considered students' different performances in two groups in different locations, two lessons were learned: the first was the importance of consistency with students who participated in questionnaires also taking part in FG discussions, and the second was the importance of a nice, quiet location. With regard to students' different behaviors towards the researcher and towards the British moderator, their more effective performance with the former might be attributed to the shared backgrounds between students and the moderator. Additionally, prompts in Chinese shortened the distance between the moderator and the students and created a relaxing atmosphere for an interactive discussion. There was nothing in common between the British lecturer and the Chinese students: different nationality, occupation and competence in English, might all have created distances between them. Thus, in main study, the decision was taken that the researcher would work as the only moderator to run FG discussions. In accordance, the initially planned accommodation test to identify the extent to which Chinese students' accommodate to different speakers of English was rejected.

According to students' responses in FG discussions, interview questions were designed for clarification purposes. For example, there was a question to clarify students' motivations in studying in the UK and their perceptions of the function of English in China; another question highlighted 'self English' and investigated whether or not students held any prejudice towards other NNSs of English; there were also questions to clarify the disparity between students' ideal orientation and real orientation in practice, their orientation towards NE and their support for Chinese English, and whether they were impressed by the English spoken by Chinese speakers of English. Some sample questions were:

- *From your Questionnaire, I know that you are likely to stay in China after your graduation; why are you studying in the UK? Do you think that English would be useful for you while you are staying in China?*
- *In our FG discussion, you said that 'while you are speaking English, you'd like to sound like yourself'. What do you mean of 'yourself'? What is 'the English of yourself' like?*
- *Also, I am wondering that when you are doing business with your foreign customers, do you mind that they will judge you from the English that you are speaking? On the contrary, do you have a preference/prejudice on the English that they speak, for example, English or Indian people's English?*
- *As we discussed before, you said that you are really impressed with the English that the famous movie star (presenter), CHENG Long (YANG Lan) speaks. I am wondering that do you actually admire the English he (she) speaks, or the fame/status/job that he has?*

The interview process threw up problems and issues similar to those arising in the conduct of FG discussions: there was the problem of consistency of students involved in questionnaires, FG discussions and interviews, the location and time of the interviews. Firstly, the students who missed questionnaires and were less involved in FGs tended to

be less conscious of what was asked. Those who missed FG discussions could not be asked for interview for clarification as there was nothing to be clarified; thus, the sample of interviews were restricted. Secondly, the interviews which took place in vacant classrooms after students' class went better than the interviews taking place in an office which tended to be a formal setting for the students. In addition, the time when interviews were carried out also turned out to be important. Some students who were required to be interviewed before their class appeared to be either not punctual for the interview or to hurry to leave the interview for class. Other students who were interviewed after their class appeared to be much more relaxed and participated more fully.

Although interview processes were recorded, note taking was applied and was found to be helpful in reinforcing my impression of students and of their perceptions. In all, the implementation of the FG discussion and interview methods in the pilot study helped identify problems and flaws and helped to improve the execution of these two methods in the main study.

The experiment of applying a digital pen recorder for recording FG discussions and interviews ran well. Its physically small and handy characteristics not only had the advantage for being easy to carry and manage, but also minimized students' consciousness and nervousness of being recorded. Although the students who participated in both FG discussions and interviews had all signed the consent form and agreed to be recorded, students' permission for recording was once again asked and gained before carrying out the data collection. It appeared that students were not afraid of being recorded or affected by recording: all got involved in the discussions or interviews.

From the experience of conducting the pilot study on Pre-Masters Chinese students in UH, it was decided that in the main study, students would have to participate in all research methods: questionnaires, FG discussions and interviews. The data collected from the

students who participated in only one or two research methods would be treated as invalid. The location of carrying out FG discussions and interviews should be a quiet classroom instead of a noisy cafeteria or busy library. The time should be set as suitable to students and with no conflict with their classes. Questionnaires should be done at the beginning of students' class, after their programme tutor's brief introduction of the researcher in order to help the students' attach some importance to the whole research. FG discussions and interviews would be better carried out after students' class when they are relaxed and not restrained by time. In addition, to ensure parity of cultural and lingual background, the researcher would be the only moderator and interviewer to lead FG discussions and interviews.

Apart from leading to a modification of the process of conducting FG discussions and interviews, the pilot study showed that the questions all worked. The questions were easily understood by students who answered FG questions without undue difficulty. Of course, the researcher/moderator I occasionally explained some of the questions in Chinese, which might have helped. The only question that was changed was the first one in the FG series, investigating students' motivations. This was because of the different programmes that students in the pilot were studying on. Thus, instead of asking "*Why have you decided to study in the UK?*", the question for the students in the main study was modified to "*Why have you decided to study in this UH Franchised Transnational Higher Education programme?*" Similarly, in the interview section, the only question to be changed was the one to clarify students' motivation and their perception of the function of English. In all, the pilot study identified the flaws of the initially planned research methods and helped refine research methods; it also improved the implementation of amended research methods in the main study.

6.6 Data collection from the main study

Having modified the research methods employed in the pilot study and confirmed the viability of the main study in FZH programme in China, the main study was conducted in September 2007, at the beginning of a new term, when students were considered refreshed after a summer holiday and, not likely to have many course work constraints, and would attach importance to this research. Many contacts were made with staff on the FZH programme while the researcher was still in the UK; more contacts were established with the leaders and administrators of FZH programme after the researcher's arrival at FZU, with brief introductions to the research, ethics approval and discussion of the time availabilities of carrying out questionnaires, FG discussions and interviews. The successful conduct of the research methods were largely thanks to their support and assistance during the whole two-month stay in FZU.

Similar to the pilot study, the main study started with meeting research respondents, Chinese students in their third and fourth year's study in the FZH programme, who were together for a joint class. First of all, students were presented by their FZH programme tutor, a British lecturer, at the beginning of the class. After a brief introduction about the researcher and her purpose in being there, students who wanted to participate in the research and to be recorded were asked to fill in a consent form. Among the 103 students presented, 101 students signed the Consent Form and agreed to take part in the research. Among 101 questionnaires, there were 5 not fully completed and rejected as invalid data, so the valid questionnaires that would be used for data analysis would be 96. Questionnaire results were briefly reviewed, and students' tendencies, affiliations or preferences towards particular English-speaking countries, speakers of English or models of English were noted and categorized by students' names. Accordingly, the 96 students whose questionnaires were considered valid were invited to FG discussions and were organized into specifically arranged groups.

In the pilot study, students were grouped randomly given the small numbers. Considering the large number of students in the main study, and following Hyrkstedt and Kalaja's suggestions for investigating people's attitudes, students for FG discussions in the main study were grouped according to their different affinities towards English. According to Hyrkstedt and Kalaja, (1998), peoples' perception of, orientation towards and identification with a language, is "*a reflection of what goes on in a person's mind to a means of constructing the social world, or versions of it, in the course of everyday interactions.*" (ibid: 346). It is impossible to find out people's 'true' attitudes towards varieties of English, as attitudes or beliefs are not located as stable entities in their minds. Thus, it is important to find how the attitudes or views are constructed through the process of talking in an argumentative context. Therefore, instead of grouping students randomly, a group of 5 students who appeared to have different affinities towards English were particularly grouped together in one group in order to identify whether the students would keep the same affinities towards English or initiate other affinities, motivated by other FG members with different approaches.

In accordance, 20 FGs were arranged with 16 groups having 5 students and 4 groups having 4 students. Learning from pilot study, the time and location of the FG discussions were carefully considered. In order to avoid overlaps or conflicts with students' class and the time of conducting each FG discussion, a specifically designed timetable with specific time and location was given to each student. All FG discussions were conducted in spare classrooms after class or during students' spare time with no conflict with students' class time schedule. Classrooms used for FG discussions were particularly pre-booked thanks to the assistance of the administrative staff in the FZH programme.

In each FG discussion, the researcher worked as a moderator, led 7 FG discussion topics (See Appendix IV) and recorded using the digital pen recorder. Each group of students was asked the same 7 questions in the three main areas:

- motivations or reasons for studying in the bilingual THE programme;
- perceptions of English, the ‘best’ speakers of English and their orientations towards or identification with whom they regarded as ideal English speakers;
- perceptions of Chinese speakers of English and Chinese English, differences between Chinese speakers and NSs of English, and attitudes towards Chinese English and their orientations towards or identifications with different Chinese speakers of English.

Being Chinese, the researcher/moderator occasionally explained the FG discussion questions in Chinese and, trying not to provide prompts, appropriately encouraged and motivated some quiet students when necessary, and ensured a high participation rate and smooth running dynamic of the discussions. The other advantage of being a moderator for almost a hundred students in the main study, which had not been noticed during the pilot study, was the chance to personally know the respondents and make a note of the ones who had noteworthy or contradictory attitudes and viewpoints for following interview purposes. Being there with students and taking note of students’ particular perceptions allowed the researcher to familiarize herself with students and enhanced impressions of their perceptions, which would help in the analysis the data at a later stage. Besides written notes fully recorded data would be transcribed and used for future data analysis.

In all, each FG lasted approximately 30 minutes, allowing every student in the FG to respond to each question. Because of the preparatory work allocating students’ to groups and arranging appropriate times and locations, the FG discussions went smoothly. Nonetheless, it is worth mentioning that though the numbers of students and members of groups had been pre-arranged, when it came to actual FG discussion practices, 1 or 2 students were missing and some students had swapped groups; thus, due to students’ availability, some actual FGs had 3, 4 or 5 students or most students with the same affinities towards English. A final count showed that 90 students participated in 20 FG discussions. All FG discussions took place in a quiet, academic environment, under my

moderation and all students were involved, giving freely of their own attitudes and opinions. Considering the sound performance of the students in the process of discussions, all data collected from FG were considered valid and would be used for future analysis.

The interview method was applied to complement FG discussions to highlight some students' noteworthy ideas and clarify some students' contradictory or ambiguous viewpoints in order to enhance the credibility and reliability of the research. Considering the time constraints, among 90 students who participated in FG discussions, 60 students, who tended to stand out with interesting ideas or those who had different viewpoints in FG discussions compared to their responses in the questionnaires were chosen as interviewees and invited to take part in interviews. Theoretically, different individual students would be asked different questions depending on their perceptions, orientations or identifications appearing in questionnaires and FG discussions. However, in practice the same questions were posed to different individual students because of similarities in their FG responses; as it happens, this helped fulfill the purpose of this research. Different from the questions designed in FG discussions, which tended to be indirect and without prompts, the interview questions were more direct and straightforward, referring to terms, such as 'British', 'American', 'language and culture', 'language is for communication'.

All these interview questions were asked by the researcher/moderator and recorded by a digital pen recorder. Because of the different nature of FG discussion and interview, the researcher's role as an interviewer was different from that as a moderator. When the researcher worked as moderator in FG discussions, she tended to be silent, opening the floor but leaving it to students; however, as an interviewer, she was proactive and interactive with students. As with their participation in FG discussions, interviewees were allocated at different times in appointed locations. Specifically, interviews were conducted in pre-booked classrooms during students' spare time. In all, interviews highlighted some viewpoints and resolved some clarifications with regard to Chinese students'

understandings of the role of English in China, attitudes towards NE and NNE speakers, opinions on the relationship between language and culture, perspectives of famous Chinese speakers of English and Chinese English.

In all, all research methods applied in the main study were appropriately employed bearing in mind the experiences of the pilot study. All data collected from different methods were safely protected. Students' completed questionnaires were kept as hard copies in a file locked in filing cabinet, and recorded FG discussions and interviews were kept in electronic versions in my personal computer which could not be accessed by others. In short, the whole process of data collection in the main study was thoroughly considered; all methods were carefully conducted; and all data collected would be considered valid for future data analysis.

It should also be mentioned that all methods applied in the main study in FZH programme were also applied to students in English major programmes in the same university, in order to compare the results collected from two different programmes. The decision to conduct the research methods on an English major programme was partly because of the easy access to English major students, who were introduced by one of their programme tutors who had already been contacted before the visit to FZU. But more importantly, having hypothesised that students' attachment to a UK affiliated FZH programme, their experiences with a UK franchised THE programme, as well as their daily contacts with NE speakers might affect students' orientations towards British English, it was considered that a study on a group of students from a different, thoroughgoing Chinese programme might be worth carrying out for comparison and verification purposes.

English major year 3 and year 4 students, who are at the same level as year 3 and year 4 students in FZH programme, were therefore separately contacted. After obtaining their programme tutor's permission, the researcher met the students and introduced herself and

the research. Most English major students were happy to take part in the research and signed the Consent Form. 120 students participated in the questionnaire, 103 students in 20 groups were involved in FG discussions and 20 were selected for interviews. However, the data collected from English major students were not transcribed: having been with these students at every stage as a moderator in FG discussions and as an interviewer in interviews, the researcher noticed that their responses were extremely similar to those from students studying in FZH programme. The strong similarity in the data collected from both programmes was confirmed by additional work on listening to the recorded FG and interview data and reviewing the notes that had been taken in the process of conducting FG discussions and interviews. Thus, a comparison between the results collected from the two groups of students in the two programmes was not considered to be sufficiently significant to deserve attention. Considering the time constraints and the amount of transcription work it would entail, this originally-proposed comparative data, collected from English major students, was not used for the purpose of this research, but will be well protected, and might be used for future publications. Hard copy questionnaires were filed and digitally-recorded FG discussions and interviews were downloaded to a personal computer at the end of the visit.

It is worth mentioning that data collected from the English major students may be important referring to the Chinese students' study of English as a whole; however, considering various views emerging with the development of English-medium THE programme (see 5.3), this research is particularly interested in the Chinese students' perceptions of, orientations towards and identification with English in English-medium THE programmes.

6.7 Methods for data analysis

Having collected the data, serious consideration was then given to methods for data analysis. Quantitative data collected from questionnaire in hard copies was manually

analyzed and tabulated using Figures for illustrative purposes. The quantitative data analysis tool, SPSS software, was at first considered but eventually rejected. The questionnaire results (see Chapter 9) helped choose and finalize the methods for analyzing the data collected from FG discussions and interviews. Recorded qualitative data from FG discussions and interviews was transcribed. Transcribed written data was at first considered suitable for grammatical and phonological analysis, but it was finally decided to employ NVivo software for the analysis of students' spoken data with regard to their attitudes.

6.7.1 Methods for analyzing quantitative data & consideration of SPSS

Questionnaire data was manually analyzed question by question in three broad areas responding to the three areas in the purpose of this research:

- demographic information, including gender, region and age;
- students' attachment to English speaking countries, including whether students' have friends or relatives abroad and where, whether students' plan to go abroad for future studies and where, whether students' would like to settle down in English speaking countries or not, and whether students' expected a future career involving the use of English or not;
- students' experience with and exposure to the English language through various mass media such as music, TV programmes and movies, and the age of students' initial acquisition of the English language

Findings from questionnaires were used at a later stage in order to make sense of and comparisons with the findings from FG discussions and interviews.

The SPSS (Statistical Package for Social Science) (Wilkinson, 2000), as one of the most widely used programmes for statistical analysis in the social science domain, was also

initially considered for use in this research for statistical analysis on quantitative numerable data collected from questionnaires and categorical data collected from FG discussions and interviews. Among all the SPSS analysis software, Chi-square, Correlation and Linear Regression were initially considered as useful analysis procedures. Specifically, Chi-square could be used to evaluate the association or independence between two categorical variables: students' gender and preference of English, as well as students' origins and future plans. Correlation was considered as a way of measuring the linear association between two numerable variables such as students' age and grades, which could also analysed using Linear Regression analysis to predict the value of one variable (i.e. grades) on the basis of the other variable (i.e. age).

However, the SPSS analysis method was finally rejected considering the results as reported from Questionnaires. Questionnaire results, as analyzed before the analysis of FG discussions and interviews, demonstrate that most students who participated in this research are female and the majority of students are from the local city, Fujian; thus, unbalanced numbers of two genders and an intensively focused origin of students would have denied the significance of a Chi-square test. Both Correlation and Linear Regression analysis procedures were rejected because firstly students were mostly at the same age of 20 and secondly students' grades in the subject of Finance and Accounting might not be considered significant in evaluating students' performances with English or their perceptions of and orientations towards English. In all, the lack of significance in numerical and categorical variables appearing in this research, and the nature of the research in investigating students' perceptions of, orientations towards and identification with English led to the abandonment of the application of SPSS.

6.7.2 Methods for qualitative data analysis & consideration of grammatical & phonological analysis

FG discussions and interviews were recorded and transcribed in order to analyze the data. The transcription of FG discussions employed Hutchby and Woofitt's (1998) transcription glossary (see Appendix VI) which applies specific and detailed symbols to mark non-lingual or non-verbal expressions, such as smiles, in/out-breaths, overlaps, tone, volume and speed of speech. The application of the glossary was firstly considered useful in gathering authentic and original data from students; however, in the actual analysis, it was decided not to consider the glossaries or use them for analysis. This decision was inspired by other researchers' comments on a presentation at the international conference 'Language Issue in English-medium Universities: A Global Concern' June 2008 (Du, 2008) where it was pointed out, as a reminder, that because this research endeavors to investigate what participants said rather than how they said it, there was no need to apply glossaries in the analysis. That is to say, though glossaries were applied in the transcription of FG data, implications of student's non-verbal expressions were not analyzed.

Having transcribed the data, it was at first believed that students' use of different grammatical or phonological features of BE or AE would indicate their affinity and orientation towards a particular model of English. Therefore, consideration was given to applying an 'unobtrusive method' (Liamputtong & Ezzy, 2005) in order to analyze students' use of grammar and phonology from the transcription of spoken data from FG discussions and interviews. Based on reading (see Graddol & Meinhof 1999:53; Jenkins 2000; Cui 2006; Jones 1997), consideration was given to looking for some general differences between British English and American English. However, the unobtrusive method was proved to be unviable because of three considerations. Firstly, different usages of English were identified only between two varieties of English: British English

and American English. The usage of other varieties of English was not available in the data for comparison. Secondly, as initial analysis showed, students' usages of English were a mixture of the two different varieties or models of English. The complexity of students' mixed usage of English in unpredictable ways, as shown in their spoken data, would make the application of an unobtrusive method complicated and impractical. Considering the nature of the research, in the sociolinguistics field, in which the interest lies in what students believe rather than how they behave, the usage of English in grammatical and phonological aspects was rejected as a candidate for analysis. It might be worth following up at a later stage.

6.7.3 NVivo for analyzing attitudinal data in quantitative & qualitative ways

NVivo software, as an efficient tool for both quantitative and qualitative analysis, was finally chosen to be used for the analysis of recorded FG data, complementing the written notes taken throughout the discussions. Though it was decided to treat FG data as qualitative data, with records of students' attitudes and perceptions about research events and reflections on them, quantitative analysis was considered worth doing in illustrating the student population and the proportion of students' different perceptions.

Coincidentally, and following Silverman (2000), NVivo is a software that has tools for recording and linking ideas in many ways, and for researching and exploring the patterns of data and ideas. It is designed to remove rigid divisions between 'data' and 'interpretation' as the researcher wishes. NVivo provides a wide range of tools for handling rich data records and information about them for browsing and enriching text, coding it visually or in categories, annotating and gaining accessed data records accurately and swiftly. Quantitative and qualitative research requires management of complexity. NVivo offers many ways of connecting the parts of a project, integrating reflection and recorded data. As the data is linked, coded, shaped and modeled, the software helps manage and

synthesize respondents' ideas. It offers a range of tools for pursuing new understandings and theories about the data and for constructing and testing answers to research questions. The transcriptions of FG discussion data were saved as rich text and input into NVivo software for analysis using mainly its documentation and coding system.

This research project included 20 project documents, consisting of 20 transcribed FG discussions input in NVivo software. Each document was coded with a specific attributer, such as FG-THE3~1, which stands for 'the first FG discussion among year 3 students in Transnational Higher Education (THE)'. There were, in total, 11 FG discussions from year 3 students in THE; the other 10 project documents were coded as FG-THE3~2, FG-THE3~3 ... to FG-THE3~11 in NVivo software. Similarly, documents collected from year 4 students were coded as FG-THE4~X. There were 9 FG discussions with year 4 students and, correspondingly, there were 9 project documents in NVivo software coded as FG-THE4~1 to FG-The4~9. Project documents can be explored, browsed, changed, linked and coded.

The other and most important application of NVivo for this research is the use of coder nodes. Data analysis using NVivo software needs specific coders for codifications of different generalizations of students' perceptions, orientations and identifications. Before introducing all the coders applied using NVivo software, it is worth mentioning how they were designed. First of all, familiarization of the data is important for defining coders. Because the researcher had been the moderator in FG discussions and had taken written notes while the digital pen recorder was recording, and having personally transcribed the data, she could, at the time for defining coders, still recall a generalization of students' motivations for studying in the dual language and double degree FZH programme, as well as the categories of students' perceptions and orientations towards different models or speakers of English. To confirm and finalize the coders, all the written notes were

reviewed; the recorded data were listened to and matched it to transcriptions, confirming the reliability of the written notes and the manual transcription.

Based on the data from these three channels, coders were then defined. Below are the tree-and-branch structures showing coding for students' motivations (see Figure 1) and students' perceptions of English (see Figure 2). These structures make best use of NVivo software in the analysis of FG data.

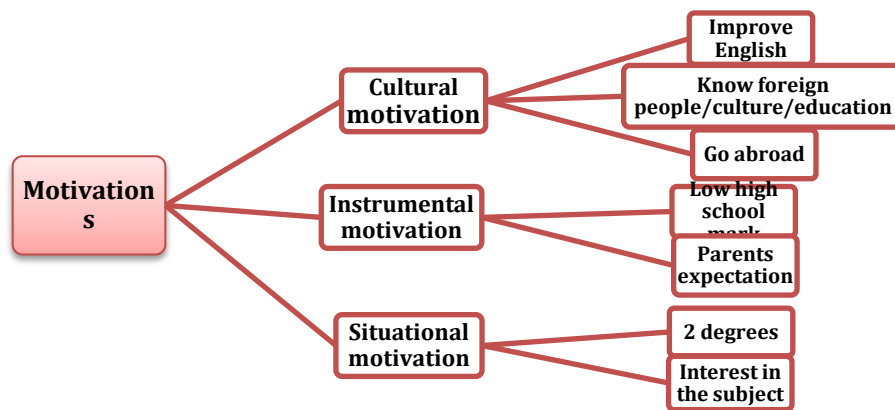


Figure 1: tree-and-branch structured coder of students' motivations of studying in FZH programme

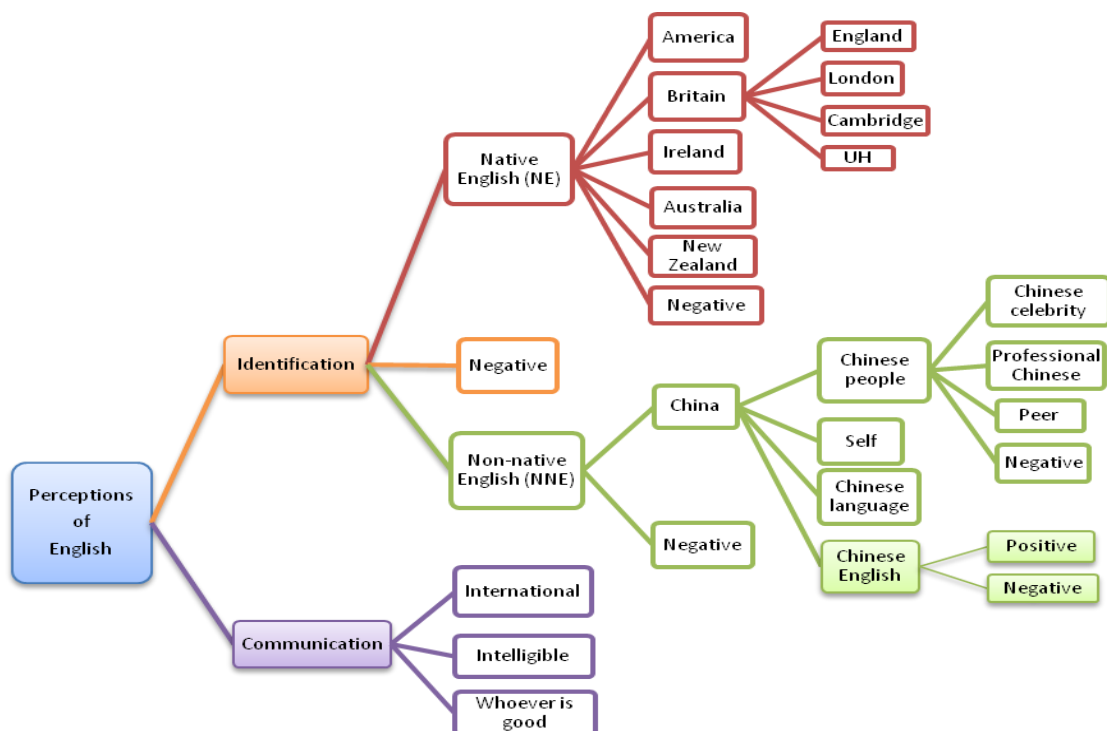


Figure 2: tree-and-branch structured coders of students' perceptions of English used in NVivo software

Figure 1 illustrates a list of tree-and-branch structured coders of students' motivations of studying in the dual language and double degree FZH programme in the main study. As Figure 2 shows, students' perceptions of English, orientations towards English or identification with English appearing in data could be attributed to students' understandings and perceptions of the function of English in the world and in China, as a tool for communication or self-representation (or both). For some students, English was seen as a tool for communication, tending to be regarded as an 'international' language used by both NSs and NNSs: these students would focus on the intelligibility instead of the nativeness of English and were likely to learn English from 'whoever is good' as long as it is 'intelligible'. These students' perception of the communication function of English was codified as 'communication' as shown in the purple box in Figure 9. For others who would like to orientate themselves to or identify themselves with particular speakers of English, either NSs or Chinese speakers, perceived English as a tool of identification; accordingly the coder 'identification' was used, shown in the orange box in Figure 2.

The identification role of English was perceived in two main streams: to orientate to and identify with NSs of English and/or NNSs of English, in particular Chinese speakers of English. Thus, NE and NNE were given as branch coders of 'identification' to codify students' responses showing different orientations towards or identifications with different varieties of English or different speakers of English from different regions. For instance, a student's comment such as "*I think people speak the best English is American*" (Qiang) was codified with under the coder 'American', illustrating the student's high evaluation of American speakers of English. The comment "*I would like to speak like British*" (Yun) was codified under the coder 'Britain' to demonstrate students' orientations towards British English. Thus, under NE, there are coders 'Britain', 'America', 'Ireland', 'Australia' and 'New Zealand' according to which native-speaking area students referred to.

More specifically, there were students who divided speakers from Britain into specific regions, which accounts for the branch coders: ‘England’, ‘UH’, ‘London’, ‘Cambridge’ under the tree coder ‘Britain’. The NNE country is mainly China, so the coder ‘China’ was applied with its branch coders ‘Chinese people’, ‘Self’, ‘Chinese language’ and ‘Chinese English’, a term used by some students. Further, with regard to each coder category in particular, under ‘identification’ coder, there are students who stated the reasons for not using NE or NNE for self-representation or identification purposes, so ‘negative’ was used as a coder for the convenience of exploring students’ reasons for not using English for orientation or identification purposes. In all, the tree-and-branch coders start with ‘communication’ and ‘identification’ as two main tree coders; all other coders, such as ‘NE’, ‘NNE’ and ‘China’ are branch coders under the two tree coders and represent students’ orientations towards or identifications with English. Similarly to Figure 2, a computer screen showing a full list of the coders as applied in NVivo software can be viewed Figure 3.

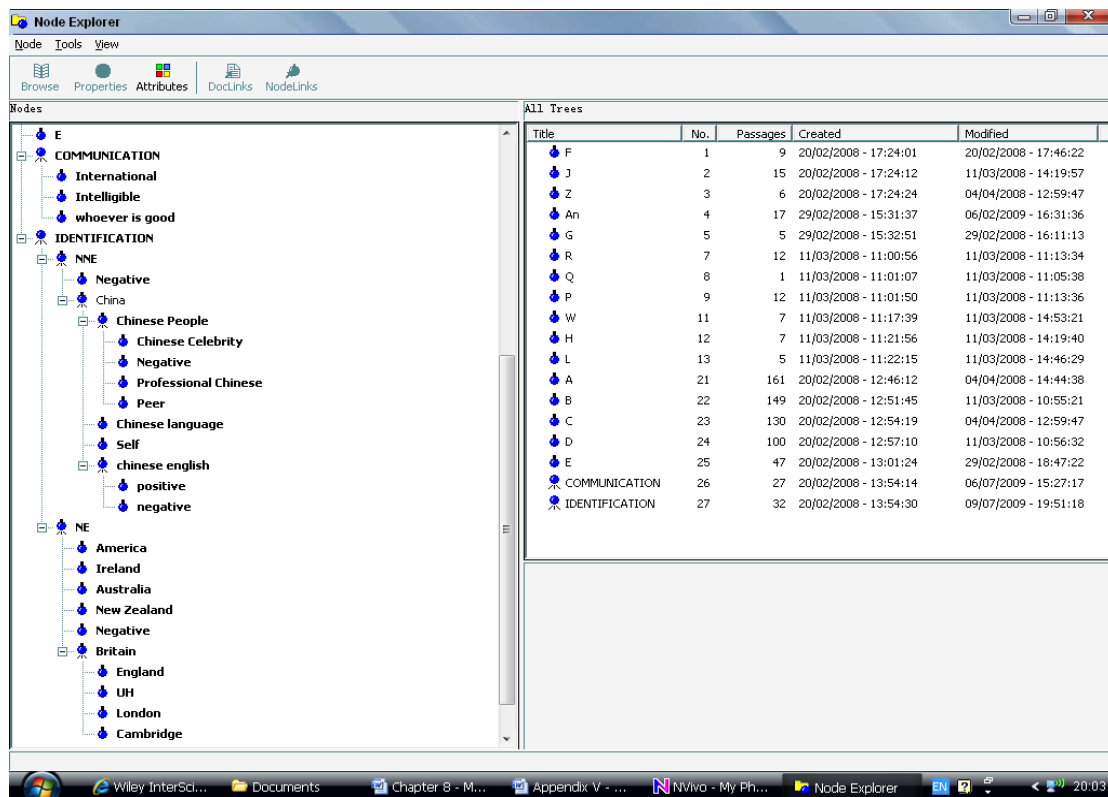


Figure 3: Printscreens of NVivo coders codified with students’ perception of, orientation towards and identification with English

All the project codes in the left hand column are linked to the project document data (the discussion transcription). The document data is annotated with codes indicating students' preferences, orientations and identification. Codes can be changed, browsed and explored. That is to say, by exploring one coder, all the documents that are coded with the same node will be shown, together with the information about document number, amount of passages, paragraph number, line number, the number of characters and node of respondent in alphabetic order. For instance, by exploring the coder 'Self', all passages in the project document that have been coded with the coder 'self' appear on the screen. A sample of browsing the coder 'Self' can be seen in the following Figure 4.

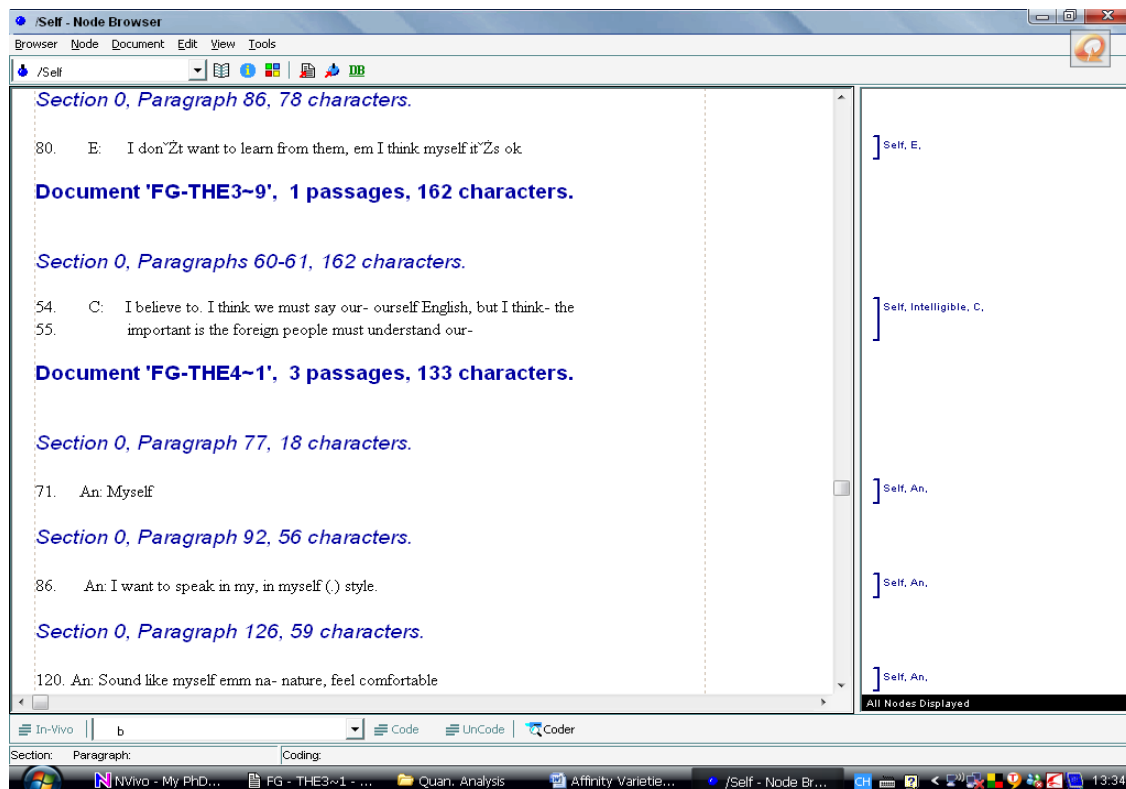


Figure 4: Printscreen of an example of the browsing coder 'self'

As can be seen, the node 'Self' as coded stands for respondents who would like to speak in their own way, with comments such as *"I want to speak in my, in myself (.) style"*; *"Sound like myself emm na- natural, feel comfortable"*. This extract was delivered by a Year 4 student, An, who participated in the 1st FG (shown as FG-THE4~1); the evidence of her identification to herself can be found in 3 passages, which are respectively paragraph 77, line 71; paragraph 92, line 86; paragraph 126, line 120.

As shown in Figures 3 and 4, there are alphabetic coders alongside other coders indicating students' perceptions of, orientations towards and identification with English. For the convenience of codification, the alphabetic coding represents different students. That is to say, students' names used in Nivivo are shown by letters, in order to facilitate the function of Nivivo software. The names the letters refer to are themselves fake names, such as An, Lin and Juan in order to protect students' anonymity. In this way, in a project document, albeit was possible to browse which student said what, and what kind of node was used as a code.

The Windows' screen in Figure 5 illustrates a general NVivo document map. As can be seen it is the 1st FG document from line 41 – 70, and a conversation among students J, C, Q, F and A, whose names will appear as An, Chen, Jia, and Fei. The letter Q refers to 'questions' asked by the moderator. The code stripes on the right hand give each individual's letter (A, C, J, F) and nodes (Britain, America, Self, Peer) which indicate students' preferences or their orientation towards English or English speakers.

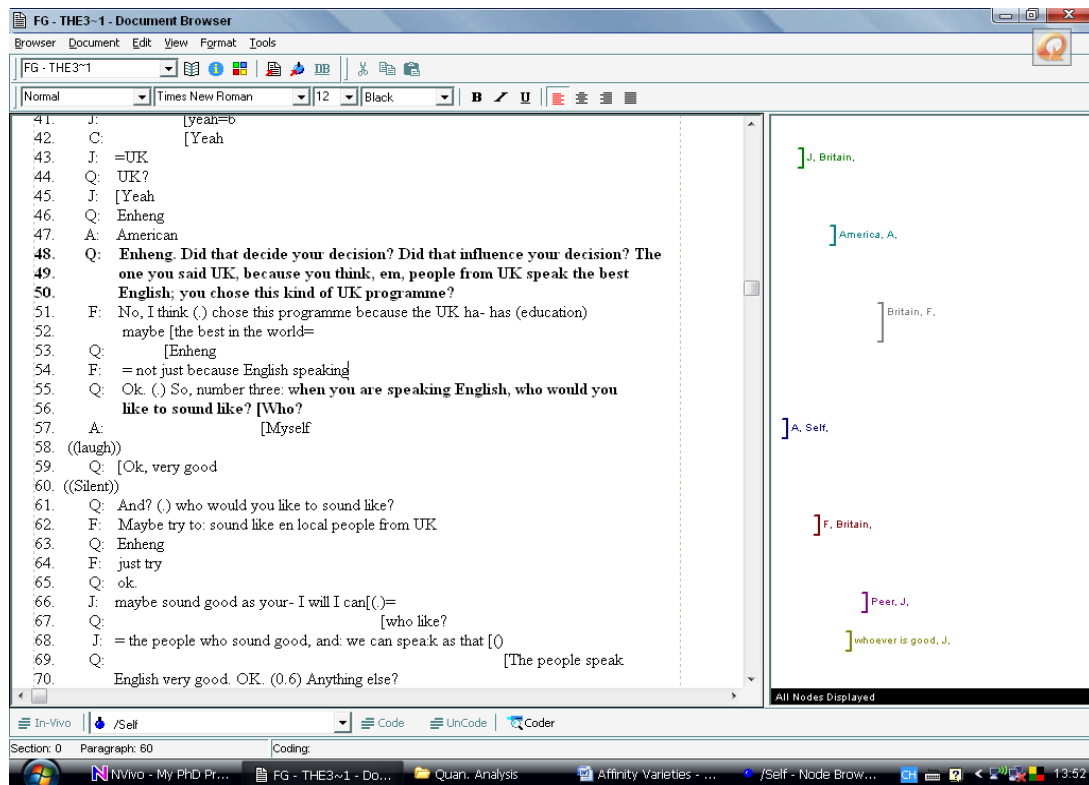


Figure 5: Printscreen of a sample of codified NVivo document

In all, from the description of the documentation and codification function of NVivo, it can be seen that NVivo software can not only be used for quantifying but also qualifying the data.

Finally, considering the FG transcription consists of students' responses to 7 FG discussion topics, the same coder was sometimes applied with reference to different FG questions throughout the transcription; thus, when it comes to counting the number of coders for quantitative results, specific FG questions would be referred to. That is to say, the figures that would be shown in the results would be numbers of instances instead of numbers of students. In addition, NVivo's coder function was not applied to all FG transcriptions: for instance, responses to the first FG question in investigating students' motivations was not analysed using the NVivo codification system; instead, reliance was placed on the written notes that were taken during the discussion, which were double checked against the transcriptions.

It is worth mentioning that NVivo was not applied to interview data. The purpose of interview was to clarify students' attitudes reflected through FG and check the validity of the FG data, so interview data was not transcribed but listened to many times and used to clarify, contest or back up FG findings, or to compare findings from questionnaires and FGs. That is to say, qualitative results from FG was supported and co-operated through interview data, as interviews were applied in light of FG findings. In all, findings from applied research methods were considered reliable and valid.

6.8 Summary

Based on the aim of this research and in particular on the research questions, this chapter has described research methods that were and were not used in the collection and analysis of data. Each method eventually applied in the research underwent a critical consideration and evaluation with regard to its pros and cons. As the research involves human subjects,

ethical approval and consent were obtained for access to the respondents and for the protection of their rights, anonymity and privacy. A series of data collection methods - questionnaires, a discourse-analytical technique, FG discussion and interview was then examined, and a combination of quantitative and qualitative methods was employed in order to make up for each individual method's deficits and to collect reliable and valid data.

At the same time, the design of each research question was critically considered, discussed, modified and tested. In order to test the methods and method questions, a pilot study was carried out on a group of 9 Pre-Masters Chinese students in UH. The pilot study identified flaws and problems, helped the adjustment and improvement of research methods, and assured the effective application of research methods in the main study. Similar to this serious consideration and modification of research methods, methods for data analysis were critically examined and evaluated. NVivo software was eventually employed for both quantitative and qualitative data analysis using its documentation and codification system.

Chapter 7

Quantitative Results from Questionnaire

In response to the research questions regarding Chinese students' perception of, orientation towards and identification with English, and the effect of English-medium THE programmes on students' orientations towards and identification with English, these questionnaire findings report students' demographic and factual information from two main aspects:

- Students' gender, region, and age, as well as overseas location of their kin, their ideal study destination and the country where they will settle down in the future;
- Students' exposure to the English language: music, movies, TV programmes and news

All this quantitative information will be important for later use, in order to make sense of the qualitative attitudinal information, collected from focus group discussions and interviews, regarding students' orientations to different models of English and their identifications with English models or their speakers.

7.1 Factual demographic information

Questionnaire findings firstly demonstrate students' demographic information on gender, region and age (see Table 1, Figure 6, and Table 2), as well as some other factual information, such as the distribution of students' overseas friends or relatives, destinations for future overseas study and locations for future residence (see Table 3, 4 and 5). The factual demographic information reports the results of the first ten questionnaire questions.

7.1.1 Students' demographics

Out of 101 Chinese students, (from year 3 and year 4) studying in the FZH programme who participated in questionnaires, 41 are male and 60 are female. However, taking away 5 invalid questionnaires, there are actually 96 Chinese students: 53 from year 3 and 43 from year 4. Among these 96 students, there are 36 males and 60 females. The number of female students is nearly twice the number of male students.

With regard to the region where students' are from, results show that, though the FZH programme is open to all students on a national basis in China, the students recruited are intensively focused in Fujian province where the FZH programme is based. As can be seen from Table 1, 73 out of 96 (76%) students are from the local province while only a 24% minority of students are from other East coastal provinces in China, such as Liaoning, Shandong and Jiangsu province, and Beijing, as illustrated in Table 1 and Figure 6.

<u>REGION</u>	<u>NUMBERS</u>	<u>PERCENTAGE</u>
Fujian province	73	76%
Liaoning province	10	11%
Shandong province	6	6%
Jiangsu province	4	4%
Beijing	3	3%
<u>EAST COASTAL AREAS</u>	<u>96</u>	<u>100%</u>

Table 1: Region distribution

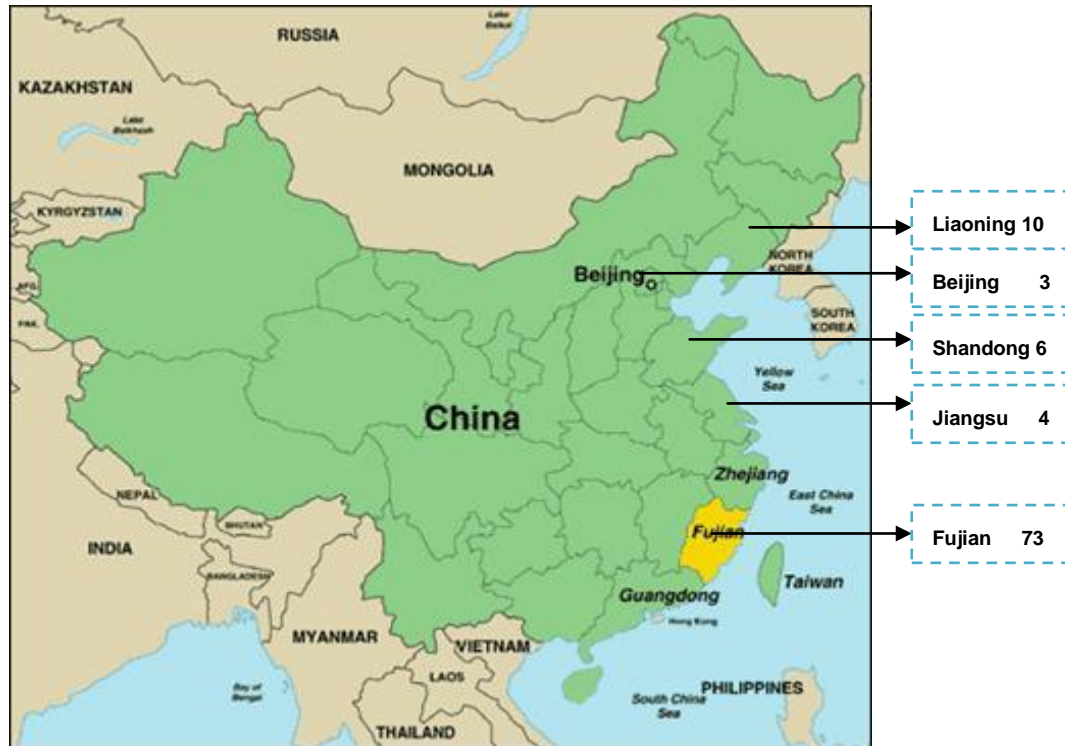


Figure 6: Region Location

As Table 2 shows, students’ ages are also clustered. As mentioned earlier (see Chapter 6), the data were collected from two groups of students in year 3 and year 4, so students in year 4 are generally one year older than the ones in year 3: most students in year 4 were born in 1985 and 1986; while the majority of students in year 3 were born in 1986 and 1987. In total, most students were born in the years 1986 and 1987.

YEAR OF BIRTH	YEAR 3	YEAR 4	TOTAL
1984		5	5
1985	4	14	18
1986	20	19	39
1987	28	5	33
1988	1		1
TOTAL	53	43	96

Table 2: Age Distribution

In all, the above demographic information reports that the respondents are mostly females from Fujian province born in the year of 1986 and 1987. On the one hand, the near-homogeneous group of students adds to the validity of the results; on the other hand, it is because of the characteristics of unbalanced gender numbers, focused distribution of region, and intensively encircled age groups that the initially-planned application of SPSS software in investigating the relationships between different variables, such as students' age, gender and distribution, was rejected (see also Chapter 6)

7.1.2 Students' attachment to Britain

Factual information from questionnaires reports that some students studying in the FZH programme feel a bond or attachment to Britain or other English speaking countries, as two-thirds of them have friends or relatives abroad, among whom, most are located in native English speaking countries, in particular, Britain, America and Australia (see Table 3). Due to the multiplicity of the locations mentioned by students, the figures as shown in the following tables refer to numbers of instances rather than numbers of students unless otherwise indicated.

Table 3 shows that 30 out of 96 students, almost one third of the total have no friends or relatives abroad anywhere, while the other 66 students (69%) have friends abroad. With regard to where these overseas friends or relatives are located, 76 instances are in native speaking countries, in particular Britain (29, America (17) and Australia (16), and a small number of instances (11) in non-native English speaking countries, such as Singapore, Japan, Italy and Germany.

ITEMS ABROAD OR NOT	COUNTRY CATEGORIES	COUNTRIES	NUMBERS	TOTAL	STUDENTS PORTION
HAVE NOBODY ABROAD	n/a	n/a	30	30 students	31%
HAVE FRIENDS OR RELATIVES ABROAD	Native English speaking countries	Britain	29	76	69% (66 students)
		America	17		
		Australia	16		
		Canada	6		
		New Zealand	1		
	Non-native English speaking countries	No mentioned country name	7	11	
		Singapore	5		
		Japan	3		
		Italy	2		
		Germany	1		

Table 3: Location of abroad friends or relatives

Table 4 reports the numbers of students who would like to go abroad for future study, and the location where students' have planned to go to.

ITEMS	COUNTRY CATEGORIES	COUNTRIES		NUMBERS		TOTAL	STUDENTS PERCENTAGE
FUTURE PLAN							
STAY IN CHINA	n/a	n/a		26 students			27%
GO ABROAD	Native English speaking countries	Britain	UK	11	30	42	45% (43 students)
			Eng-land	19			
		America		6			
		Australia		3			
		Canada		3			
	Non-native English speaking countries	France	2		4		
		Italy	1				
Japan		1					
NOT SURE	n/a	n/a		27 students			28%

Table 4: Students' future plan in 3 years after their graduation from THE programme

As can be seen from Table 4, among 96 students, there are 26 (27%) who do not want to go abroad for their future education after their study in the THE programme. 43 students (45%) have planned to or thought about going abroad to seven countries, among which, Britain is the most popular destination; while other native speaking countries, such as America, Australia and Canada, and non-native English speaking countries, such as France, Italy and Japan, do not appear to enjoy much popularity. Specifically, among all native English speaking countries referred to (42 instances), 30 out of 42 (71%) referred to Britain; America and Australia have only been referred to 6 times and 3 times respectively. There are only 5 instances in total referring to non-native speaking countries.

In addition, there are 27 students (28%) who have not planned yet; these include the ones who used phrases like “*not sure*”, “*not decided*”, “*maybe (go abroad)*”.

It is worth mentioning, the term ‘Britain’ referred to in the results is not necessarily the term mentioned by students: the terms ‘UK’, ‘England’ or ‘UH’ appear in questionnaires. The term ‘Britain’ was used to identify the country intended by students’ in order to be consistent with ‘British English’ in previous chapters and will be used in subsequent analysis. Considering the affiliation between Fuzhou University and UH, and the easiness of students’ credit transfer to the affiliating institution, it seems unsurprising to have the majority students intending to go to Britain for further study. In other words, Table 3 illustrates that the country which a THE programme is affiliated to does influence students’ option in choosing a country for their overseas study.

While the findings shown in Table 3 may seem unsurprising, the results as shown in Table 4 report two interesting items of information. Firstly, the results show that whether students’ have any friends or relatives abroad or not might not be essentially significant to their future plans to go abroad. This much can be seen from the lack of correspondence in the figures: though there are 69% students who have friends or relatives abroad, only 45% students would like to go abroad after their study in the THE programme. Secondly, the disparities between the locations where students’ friends or relatives live and the locations where students would like to go, indicate that the country where students would like to go may not be the same as the one where their overseas’ friends or relatives are located. Nonetheless, though many students (69%) have friends or relatives in native-speaking countries, less than half (45%) the students would like to go abroad for further studies. Among the minority students (45%) who would like to continue their studies in English, most of them would like to go to native English-speaking countries, in particular, Britain, to which the THE programme is affiliated and which is the country where most students’ friends or relatives are located.

7.1.3 Students' affiliation towards their motherland

In spite of having overseas friends or relatives and in spite of their future abroad study plans, a majority of students would eventually like to settle down in China in the future.

ITEMS LOCATION	COUNTRIES	NUMBERS of STUDENTS	STUDENTS PERCETAGE
MOTHER LAND	China	66	69%
NATIVE ENGLISH SPEAKING COUNTRIES	Britain	8	22%
	Australia	6	
	Canada	5	
	America	1	
	New Zealand	1	
EUROPEAN COUNTRY	Italy	2	2%
NO IDEA	n/a	7	7%

Table 5: Locations where students would settle down in the future

Results show (see Table 5) that among 96 students, 66 (69%) would like to settle down in China, 22 students have chosen native English speaking countries (8 in Britain, 6 in Australia, 5 in Canada, 1 in America, 1 in New Zealand), 2 chose Europe and 7 have no ideas or have not thought about it. That is to say, though the students are studying through English medium in a UK-led THE programme, if students are going to settle down in China where English is not widely used (see Chapter 2), students are not going to use the English language for a wide range of purposes.

The extent to which students might (or might not) affiliate to English or use English in the future also needs to be related to students' future job aspirations. Table 6 reports students' future career plans.

CAREER FIELDS	STUDENT NUMBERS	PERCENTAGE
No idea (not decided, or not mentioned)	31	32%
Business (as a manager, CEO or an investor)	31	32%
Finance or bank (as an accountant)	25	26%
Government (as a civil servant or an officer)	4	5%
Foreign company	3	3%
Education (as a teacher)	2	2%
TOTAL	96	100%

Table 6: Future career plans

As shown in Table 6, apart from 31 students who have no idea, have not decided yet or do not mention plans in the questionnaire, there are 31 students who would like to work in the business field, either as a business owner, manager, CEO or an investor. 25 students wish to work in finance sectors or to be accountants, matching the subject they are studying. 4 students want to work for the government as civil servants or officers; 2 want to be teachers. Only 3 students have clearly mentioned that they would like to “*work in a foreign company*”, in which the English language might be the company's communicative tool, and the students would have the opportunity to use English and apply the English language skills they have learned through English medium THE programme. Though students' other future plans, either as accountants, civil servants or teachers, that they may have contacts with English, students' future location and career are largely connected to the environment and community of their motherland, China, in which English may be learned/used for various functions (see 2.2).

7.2 Students' diverse exposure to English through various media

In addition to the demographic and factual information shown above, findings from the questionnaire (question numbers 11 – 25) also report students' exposure to the English language through music, movies and TV programmes, and their experience with English language study, which are considered important in influencing students' perceptions of English, orientations towards and identifications with English and its speakers.

Results show that students are exposed to a diversity of media through which they might approach the English language. Though the results show that students are exposed to all kinds of classical and pop music, the most frequently mentioned music, such as rock and roll, jazz, blues, metal, and hip-hop are somehow considered as originating from America. Similar to students' exposure to American music, American movies are preferred by a majority of students. As Figure 7 illustrates, there are 61 students out of 96 who prefer foreign movies, 22 who prefer Chinese movies and 13 who like both types of movies. It is worth mentioning that the term 'foreign movies' is generally understood as movies in English by students. Among all the English movies, the most impressive ones referred to are American movies, such as 'Titanic', 'Hero', 'The Day After Tomorrow', 'The Lion King', 'Prison Break', 'Spiderman', 'Superman', 'Sex and City', 'Lost', , 'Forrest Gump', etc.. Subsequently British movies, such as 'Harry Potter' and 'England (the English) Patient' have been referred to.

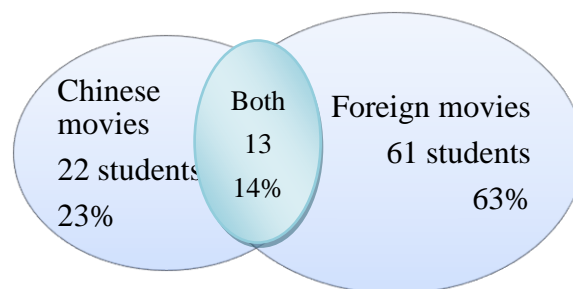


Figure 7: Preferred movie types

In terms of TV programmes, Chinese students are usually exposed to CCTV (China Central Television), which is mostly available for students in a Chinese context. With regard to the news concerning China, students are mostly interested in sports and China's economic development. At the same time, students show a strong interest in international news, in particular, news related to America. In addition, besides music, movies and TV programmes, the students have contact with English through other English medium channels, such as the British BBC (British Broadcasting Corporation), Chinese CCTV 9, an international TV channel mostly presented by professional Chinese speakers of English, China Daily, a newspaper published in English, mostly written by Chinese and circulated in China; 'Crazy English' resources, including 'Crazy English' TV, an online programme with textbooks about how to proficiently learn or improve English, run by a Chinese education initiator, Mr LI Yang. In all, the findings about Chinese students' exposure to and contact with English illustrate that students gain contact through various media: American music and movies, British movies and the BBC, Chinese CCTV channels, newspapers and teaching resources in English run by professional Chinese speakers or users of English.

Questionnaire results lastly report Chinese students' acquisition of the English language, considered important in affecting students' study of the target language, in particular in the aspect of language transfer - the influence of Chinese on English. Students' understanding of Chinese English is going to be investigated in FG discussions.

Questionnaire results show that all the students have learned Chinese before they learned English, either as their mother tongue or as Putonghua, which is also known as 'Mandarin' – the official Chinese language and Chinese national lingua franca. The English language was mostly learned in the students' early teenage period, around ages 10 – 14 when the students were in their middle school. The age of learners' first and second language acquisition is regarded important (Ellis 1994; Odlin 1989). The Chinese language as

students' native language may affect their acquisition and conception of the English language, as a second or foreign language. In all, students' diverse exposure to and contact with English through various mass medium channels, American, British or Chinese, and their acquisition of the English language as a second or foreign language may have an impact on their perceptions of English and lead students to a diversity of orientations to different models of English and identification with different speakers of English.

7.3 Summary

In summary, findings from questionnaires report demographic and factual information concerning students who participated in the research. Besides basic demographic information, questionnaires illustrate some possibilities regarding the 'model' of English language that students might orientate to or identify with. It is found that native English-speaking countries, in particular, Britain, which the FZH programme is attached to, are students' priority choices in deciding where to go for their future study in English. Despite students' close attachment to Britain or British English through the FZH programme, friends or relatives located in Britain, and their planned future study location, large amount of students would like to eventually stay and settle down in China. In addition, Chinese students' diverse approaches and exposures to the English language through various media may offer them different perceptions towards English, alternative orientations towards and identifications with different English 'models' and corresponding speakers.

Chapter 8

Results from Focus Group Data

As described in Chapter 6, Focus Group ('FG' thereafter) data were analyzed using NVivo software quantitatively and qualitatively. By applying the 'explore' or 'browse' functions of NVivo, all FG transcription documents input into NVivo software could be shown, together with all the codes corresponding to students' responses in the document and related to different FG topic questions. By counting numbers of one code in response to a particular FG topic, quantitative results with regard to the number of instances with the same code could be counted; at the same time, instances of students' responses with reference to the code could be used for the illustration of results in a qualitative way. In other words, the results collected from FGs can be illustrated in both quantitative and qualitative ways, demonstrated by diagrams and charts and with references to some individual students' quotations when necessary. It is worth pointing out that, due to students' fluid or overlapping viewpoints, the number of codes as counted, in most of the figures, does not refer to the number of students but rather the instances/responses that have been provided by students. For clarification purposes, the figures in presenting results will be specifically labelled by terms 'by students' or 'by instance'.

Alongside factual and demographic information gathered through questionnaires, FG discussion data provided in-depth information about Chinese students' attitudes, opinions and beliefs about the English language, their orientations towards and identification with particular models of English and its speakers. Findings from FG discussions not only directly answer the first research question with regard to students' perceptions, orientations and identification, but also respond to the other research questions with regard to whether a NE-speaking-country-franchised THE programme is a vehicle of English linguistic imperialism.

In response to the three aspects that seven FG questions investigate, results report three areas of findings:

- students' motivations in studying in a Chinese and English double degree THE programme, whether instrumental, situational, or cultural and identity-based;
- students' perceptions towards who the 'best' English speakers are, their ideal orientations towards English and their engagement with English as learners in practice, and
- students' understandings of the differences between Chinese and Chinese speakers of English, their impressions of Chinese speakers of English, and their attitudes towards Chinese English.

8.1 Chinese students' motivations in the FZH programme

FG discussions firstly looked into students' motivations in studying in the FZH programme. There were considered important in affecting students' perceptions of the English language and the role of English, as well as their orientations to and identification with English. Students' motivations were originally categorized and noted in written notes which were taken during students' discussion. Results were then manually counted from the original notes, and verified by listening to the original spoken data. Similar to the literature reviewed (Chapter 3), students' in the research have diverse motivations in studying in a dual language and double-degree programme in China: they are either target-language and target-culture motivated, instrumentally motivated or situationally motivated or a combination of these. Corresponding to Figure 1 given in Chapter 6, specific motivations and sub-sets can be seen in Figure 8.

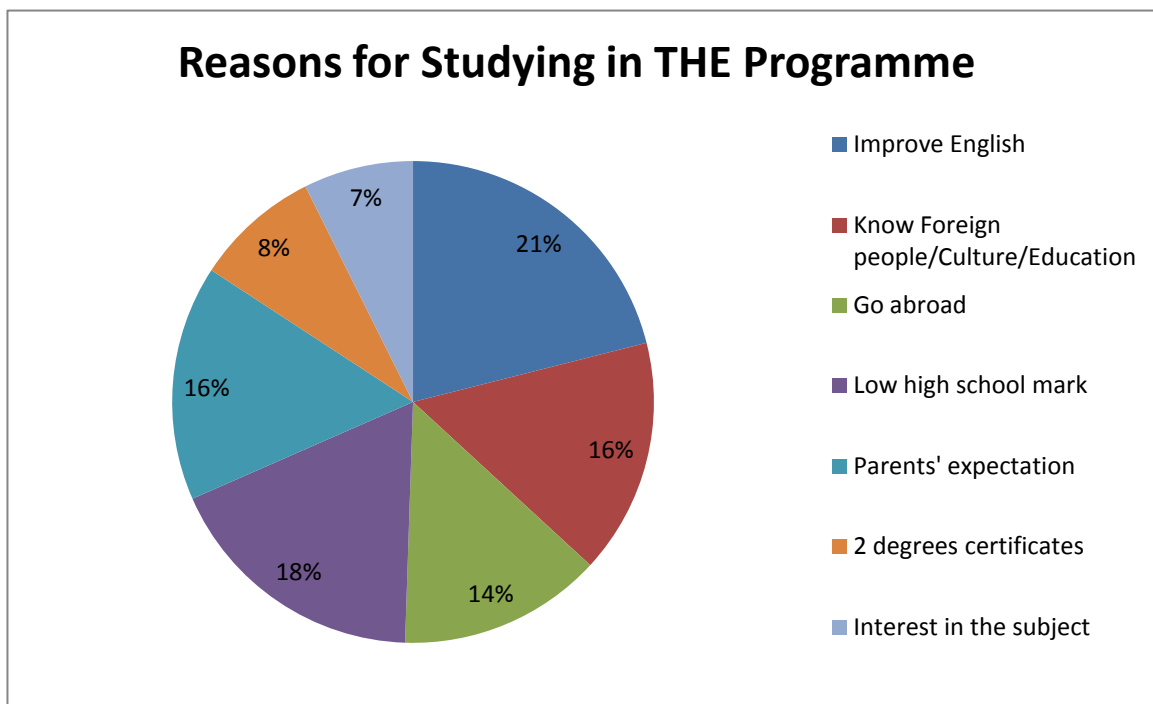


Figure 8: Students' motivations of studying in the FZH programme in instances

Seven motivation components as shown in Figure 8 were given by students in the FZH programme and can be categorized into three main kinds of motivation: cultural motivation, situational and instrumental motivation. To some students, studying in the FZH programme can help them to *'improve English'*, to *'know foreign people, culture or culture'*, or to provide them with a *'chance to go abroad'* to know more about the English language and its culture. Some culturally motivated students use the English-medium THE programme as an instrument to achieve their goals: improving their use of the English language while learning a subject, getting in touch with foreign people who are teaching in the programme, taking advantage of the affiliation with a UK higher education institution to go abroad. Some students study in the English programme and want to improve their English because they consider that *"English is very useful, because modern world ... very more useful thing for our future"* (Qin from FG-THE 3~10).

The status of English in the world has made some students, like Yun, think about the importance of the English language to his home country's development. As he (FG-THE

3~2) comments, “*yeah, in the trade, people all speak English. And China take part in the WTO, and they all, em em and Olympic Game, en in Beijing. So English is more important than ever before. So some- if China wants to stronger than before, Chinese people must study English.*”. That is to say, the cultural motivation element to ‘*improve English*’ can be seen as a situational motivation due to the overall status of English as a global language, as well as an instrumental motivation for the use of English as a means of communication for China’s development on the international stage.

There are also students who are situationally obliged to study in the THE programme because of their ‘*low high school mark*’ or ‘*parents’ expectation*’. Those students who are aiming for a ‘*better future with two degrees*’ or who simply ‘*like the subject (Finance and Accounting)*’ are instrumentally motivated by the idea of obtaining two certificates, one from a UK and one from a Chinese higher education institution, or simply the programme subject. Students’ motivation of the subject, Finance and Accounting, may also be situationally driven, as Ling (FG-THE 3~5) confirms: “*China is developing so fast, especially the, you know, the financial area*”. What is more, as Fu (FG-THE 3~5) says “*during the study of the programme, we can also en en (.) you know, learn new the world, from the different en Western:: style:: perspective.*” That is to say, students’ cultural, situational and instrumental motivation can not be separated from each other: they may be interlinked and related to each other in motivating students as a whole.

In addition, students may be motivated by more than one motivation component. For instance, when asked the reason why she studies in the THE programme, Jiao (FG-THE 3~9) answers that “*en I think no choice for me, when I finish the high school examination, because my score is not high, also I must- I must choose one. I think this programme link the Chinese education and British English- British education. I think its- this is my father’s decision, not mine.*” From Jiao’s response it can be seen that Jiao’s choice to study in the THE programme is not only situationally driven by her low high school score;

she is also attracted by a combination of Chinese and British education; in addition, it is also her father's expectation.

Specifically, when asked about motivations, 21% of instances show students saying that they want to improve their English language; 16% show students' indicating their desire to know or to know more about English culture; 14% refer to students' wishes to go abroad where students can experience more about the target language, culture and community while they are personally based in the English environment. However, not all students are intrinsically motivated by the English language and its culture; some are compelled by certain situations. As shown in Figure 8, 18% indicate students' situational motivation derives from their low mark for university entrance exams and their failure to get into a national-planned Chinese programme; 16% refer to student parents' expectation., and 8% instances related to the English language and the THE programme as an instrument for students to pursue two degree certificates: a Chinese certificate from Fuzhou University in China and an English certificate from UH (UK) without personally studying abroad. Another 7% instances indicate students' interest in gaining more knowledge about the subject of the programme: Finance and Accounting.

In all, the results show students' motivations in three main aspects: cultural, situational and instrumental motivations, which are interrelated with each other. It is interesting to notice that cultural motivations can also be situationally and instrumentally driven; however, situational and instrumental motivations are not necessarily leading to intrinsic target-language or target-cultural interests. Thus, 51% instances refer to students' intrinsic interest of the target language and culture (including 21% instances to '*improve English*', 16% to '*know foreign people, culture or culture*' and 14% to '*go abroad*'); while the other 49% instances have nothing to do with the English language and its culture but only about the Chinese education system, social pressure and students' instrumental and practical considerations. In other words, students' reasons for studying in this THE programme are

varied: besides their intrinsic and integrative interest in English and its culture, the status of English, the comparatively easy access to this programme and the benefits of the programme are very important for students. In addition, students' motivations as illustrated through their responses seem to correspond to their understandings of the function of English in China as an instrumental tool to help achieve higher education goals, access information or fulfil parents' wishes. In short, students in this THE programme are not necessarily target-language, target-culture and target-community motivated, and students' orientations towards and identification with English are not necessarily NE orientated.

8.2 Students' attitudes & experiences with English & its speakers

FG data secondly investigated Chinese students' attitudes, thoughts and experiences about the English language and speakers of English in relation to their orientations towards English and identifications with English. It consists of three FG discussion topics: who do students think speak 'the best English'; who do students want to sound like ideally and do they actually learn from their ideal model? Students' ideas of the 'best' speakers of English will be presented first, followed by a report on their orientations towards or identification with English; finally, students' actual engagement in orientating to or identification with English will be reported in comparison with their earlier-declared ideal orientations to and identification with English.

8.2.1 High recognition of 'native English' speakers & their English

Corresponding with the literature reviewed (see 1.1.2), Figure 9 reports students' attitudes and perceptions of the 'best' English speakers. The majority of instances refer to students' connection of native speakers (NSs) with the 'best' speakers of English (98%). An

(FG-THE3~5) states “I think that people from English, () native English people; they speak the best English”; similarly, Fu says (FG-THE3~5) “I think that the native speaker en are- is the most (.) best English speaker”. As he continues to explain “I mean as English as their mother tongue, mother language, for example, America, the UK, New Zealand, etc. In addition, Hua (FG-THE3.9) says “I think speak, the people who speak the best English is the native speaker. Just like the British, or American, or Australian and so on...”and Chun (FG-THE3~9) opines that “I think the first language is English; maybe they- they speak best English, because they have best environment”. Among all NSs, as a term of generality, British and Americans are mostly referred to as the ‘best’ speakers of English’. Figure 9 shows that students’ responses to who they consider the ‘best’ English speakers as discussed in FG topic two. More specific quotations and qualitative results from the data will be presented alongside the bare results.

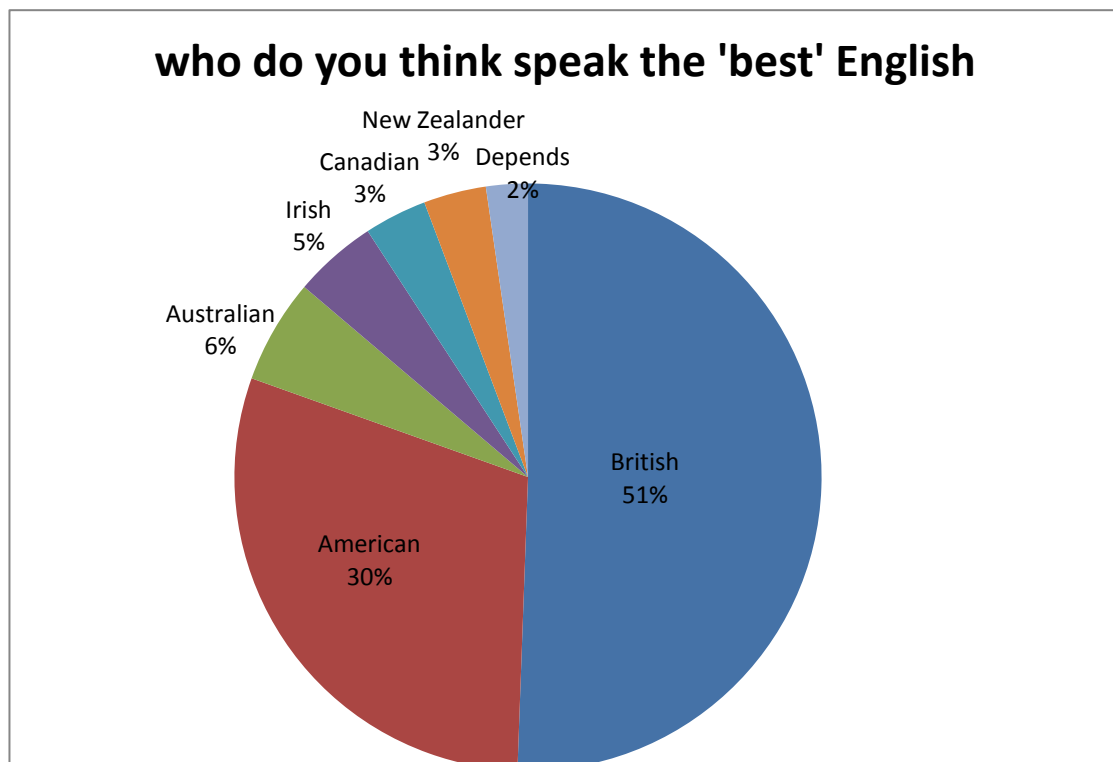


Figure 9: The ‘best’ English speaker by instances recorded

As shown in Figure 9, among all the instances mentioned, 'British' takes up the largest portion at 51%; 30% instances refer to 'American'; 'Australian', 'Irish', 'Canadian' and 'New Zealander' have also been referred to in smaller portions: 6%, 5%, 3% and 3% respectively.

The British are mostly mentioned as speakers of the 'best' English (51% instances). Some relevant quotations from students are, for example, "*in my point of view, I think the Britain, the British speak the best English, it's their mother tongue ...I think the British, when they speak English, that sounds much more Beautiful* (Wei - FG-THE3~11)". In addition, British history has also been taken into Wei's account: "*you know that the history of Britain, the history, the culture. American, it is, it was only founded. Its history, history is not very long.*" Jing (FG-THE4~5) also comments that "*the England English is more normal and more formal*". In addition, Peng (FG-THE 4~7) links British English to 'standard' and says that "*probably UK () standard pronunciation is easier to follow; so compare to America, and the UK is more close to the standard.*" Later on, Peng adds that "*you know teachers here are not all from the UK. From Australia, so sometimes their pronunciation is hard to follow, especially at the beginning.*"

There are other students who comment from their own experiences of studying English, for example Jian (FG-THE 4~2) says "*I listen to the English programme, I think the English man speak the best English. Their pronunciation, I think, is just- (beautiful).*" That is to say, students' judgements of the British as 'the best' speakers of English are due to different understandings and experiences in different aspects. It is worth pointing out that the term 'British' used in Figure 9 represents different terms as used by students, who refer to people from Britain or the UK as a whole, or even more specifically to groups of people from England, London, Cambridge, UH (the FZH programme affiliation) and 'loyal (royal) family'.

American speakers of English are the second largest group considered as speaking the ‘best’ English, taking up 30% instances. Some individual students’ quotations are “*I like American English, quite natural and easy to understand*” (Ping, FG-THE 4~8), and “*American English is more easier*” (Guang, FG-THE 3~7). Students’ affinities to AE are linked to different linguistic aspects. For instance, Tian (FG-THE 3~11) says “... *(I) like the accent of American*”; and Hong (FG-THE 3~4) says “... *(I) like the American pronounce*”. Reasons for preferring AE or its speakers are varied. Qian (FG-THE 3~6) considers American people speak the ‘best’ English, “*because American very influential.*” Dan (FG-THE 3~7) prefers AE for the reason that “*America is powerful ... economy*”. In addition, American people are considered friendly, humorous and enthusiastic, and AE is seen as soft, fluent and beautiful. Lin (FG-THE3~10) mentions that “*in our first year, we have many foreign teachers from all over the world, from London, from America, from New Zealand, and the- I think teacher, name X from American, speak good English. He is very interesting and- his English- seem very familiar to me, very clearly. The teacher from London, I don’t very like, I am not like very much, so I think American is better.*” Qiang (FG-THE3~10) mentions that “*He is my friends; his class is very funny. He also like me.*” Apart from the experience with American teachers who have been teaching in FZH programme, students’ impressions of American speakers and AE are largely from students’ experiences with American media, such as movies, TV series and music. For example, Jiang likes AE “*because it is movies, some English is more widely to us than the UK*” (Jiang, FG-THE 3~7).

Other minority instances of the ‘best’ speakers refer to Australians, Canadians, Irish and New Zealanders, which are attributed to students’ personal or overseas friends’ and relatives’ experiences. For instance, Li (FG-THE4~2) thinks Australians speak the best English as her father told her so: “*I have been to the Australia twice. And I contact many Australian and my father also in Australia, work in Australia, so my father told me the Australian speak the best English*”. Lin (FG-THE 3~6) says “*I think, It’s the Ireland*

(speak the best English), but I don't have the (), because I just read some information from, information about Ireland. It is said the sound of Ireland is very nice and very standard." Yi points out that *"in the first year, we have teacher- foreign teacher come from New Zealand. I think its easy to understand what he say"* (Fang, FG-THE 4~3).

Interestingly, there are some students who are aware of the fact that different regions have different dialects and different individuals have different ways of speaking English. Yuan and Qing (FG-THE 3~3) think that *"different place have different en accent."* In addition, Feng (FG-THE 3~3) comments that *"... English is a foreign language, a foreign tool that we can use. We should- all kinds accent, we can understand all kinds of people."* These comments are illustrated under the 'depends' label in Figure 9. Though the number of instances is only small (2%), the message *"whatever people speak English, all can help us to improve our English"* as proposed by Ying (FG-THE 3~3) is rather interesting and valuable in investigating students' perceptions of the English language and its function, as well as their orientations towards and identification with English.

What is more, it is worth mentioning that, instead of responding to who the best English speakers are as asked; surprisingly, Feng (FG -THE 3~9) said *"I know the worst speak English, maybe Japanese."* Similarly, Jun (FG – THE 3~2) considered Japanese English sounds a bit strange.

In all, Figure 9 shows that NE speakers, in particular, British and Americans, are largely regarded as the ones who speak the 'best' English. Students' experiences with certain groups of speakers alongside their study in the FZH programme affect their attitudes and understandings of the model of English that the group orientates towards. Nonetheless, there are also some students who are aware of variation in English spoken by different speakers: for these students it is not necessarily NSs who deserve 'the best' title.

8.2.2 Diverse orientations towards & identifications with English & its speakers

Having investigated students' perceptions of the 'best' speakers of English, it is interesting to test whether students' would like to orientate to their highly valued NSs, as students' perceptions of English may affect their orientations towards and identifications with the model of English that they engage with as learners. However, results from FG question 3 report that the speakers that students' would like to orientate to or identify with are not necessarily the NSs that they considered speak 'the best' English'. Instead, as illustrated in Figure 10 (see below), students have a diversity of orientations towards and identification with different speakers of English.

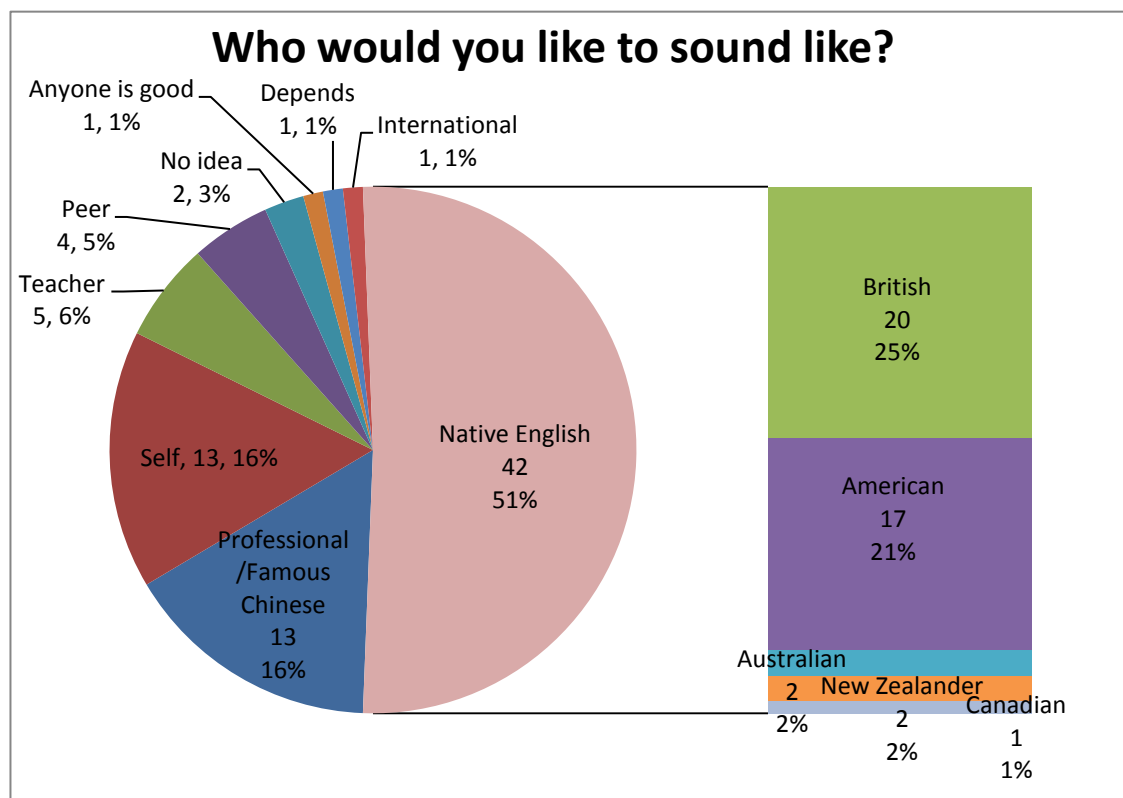


Figure 10: Students' orientations towards or identifications with English by instances

As can be seen from Figure 10, while 51% instances indicate that students would like to sound like NSs, 49% responses show students who would like to sound like professional or famous Chinese speakers of English, themselves, teachers, peers, anyone who is good, an international person, or have no idea who they would like to sound like. Hence, results regarding students' orientations towards and identification with speakers of English can be seen in five main streams: students' orientations towards British and American NE speakers, Chinese speakers of English, people in their daily life, students themselves as individuals, students as international speakers.

First and foremost, students' orientations towards NE speakers take up 51% instances; As shown in Figure 10, among students orientations towards NE speakers, British speakers are the largest oriented-to population with 25%, referring to those students who would like to sound like "*local people from UK*" (Lin, FG-THE 3~1), "*teachers from England*" (Yun, FG-THE 3~7), "*BBC recorder*" (Qin, FG-THE 3~10). There are reasons for orientating to British speakers which can be simply because "*I think English speak and the pro- pronunciation is beautiful,*" as Yin (FG-THE 4~2) comments, or because "*most of our teachers are from UK, so their language is beautiful*" (Mao, FG-THE4~4). Future study destination seems an important element for students' orientation. For example, Jun would like to transfer to UH for further study, so he tends to learn from British lecturers and from the BBC in order to adapt to the British English environment later on. Zhen also mentions that "*...I know much more about the UK education, my further, my further education...*" (FG-THE 3~5) which underlies her future plan to study abroad in the UK.

Americans represent the second largest NE speaking group that Chinese students would like to orientate to (21%). Apart from students' comments on AE being "*easy*" "*soft*" and "*natural*", the international status of America has been taken into account by some students. Orientations towards AE include those who would like to sound like '*American*', '*American film star*', or their "*lecturers (from) America*" (Jun, FG-THE 3~3). Min

explains his orientation towards AE as “*in the senior school, we all learned American English*”, thus “*the pronunciation like American*”. Wei (FG-THE 3~11) mentions the influence of the media in orientating her to American speakers: “*I (learn) from movies, most are come from America. So I think my- maybe my accent are like American more than like British*”. Similarly, Ren (FG-THE 4~4) mentions that “*most time we watch movie, we like American movie.*” American teachers who are teaching on the FZH programme are in students’ favour as well. Xi (FG-THE 3~5) says: “*I would like to sound like L ... He speaks English quite good; he is American, his his English sounds very fashion- up to date.*” Similarly Zhen (FG-THE 3~5) comments that “*I think he is smart, and and intelligen- intelligent.*”

The other sub-streams of NE speakers are 2% Australians, 2% New Zealanders, and 1% Canadians. In all, the total number of instances orientating to NSs, including British, Americans, Australians, New Zealanders and Canadians, as mentioned above, make up 51% which may be seen as majority. The narrowness of this majority needs to be addressed, in particular, in comparison to the 98% of instances indicating that students regard NSs as the ‘best’ speakers, shown in Figure 9.

The second stream of students’ orientations and identification is Chinese speakers of English (16%), as can be seen in Figure 10. The Chinese speakers of English, as referred, are Chinese professionals or celebrated Chinese speakers of English, such as CCTV hosts Miss YANG Lan and Miss LU Yu, English programme presenter Mr ZHAO Yingqi, English teacher, Mr YI Yang and English training school headmaster Mr YU Minhong, as well as Rocket basketball player in America, Mr YAO Ming and international renowned film star, Miss ZHANG Ziyi. Qiu (FG-THE 3~6) considers that “*I think some people work in CRI, broadcast in Beijing. I think broadcast is a kind of communication..., so I think the people who work in the CRI, I think their pronounce are very good, and you just can learn speaking English by listen (to them).*” Yuan (FG-THE 3~9) explains “*I think it’s very hard*

to speak English like native English speaker. But I know the Chinese are famous, just like LI Yang. He he he must- he chose- he will speak English just like crazy English, so I I like him very much.” Interestingly, Han (FG-THE 3~6) would like to sound the researcher/moderator in the FG discussions. He says *“I would like to sound like you, because firstly you are Chinese, and you are speak very well. If I can be sound like you, I will better”*.

The ones who are happy with their own way of speaking English and would like to be themselves represent the third stream, referred to as ‘self’ (16%) in Figure 10. Different from those who would like to sound like NSs or Chinese speakers of English, these are the students who *“don’t want to speak English like someone”* (Guang, FG-THE3~7), but *“sound like myself”* (Ying, FG-THE 3~11) or *“nobody, just myself”* (Qin, FG-THE3~7), showing a strong self concept and identity. The reasons, as students explain, can be seen as *“when we are speaking English, we have our own accent, it’s very hard for us to speak as well as the local English ... I have my accent when I am speaking English”* (translated from Liang’s responses in Chinese in FG-THE 4~9); *“it is hard to be like somebody else”* (Ling), as Ting said *“I think just speak nature is ok”*; most interestingly, Lei (FG-THE 3~3) opines that *“maybe your sound, your accent is new to yourself, and you must be the only one in the world”*, so what is the point of being someone else? Jing (FG-THE 3~9) points out, *“my opinion is we can’t just like native speaker; we just fluent and clear.”* and Yuan (FG-THE 3~9) complements this by saying that *“I believe to. I think we must say our- ourself English, but I think- the important is the foreign people must understand our- (us).”* That is to say, the intelligibility of ‘self English’ has been taken into account by some students.

Apart from self identity concerns, Bei (FG-THE 3~11) sees English as a communication tool, and speakers do not have to be somebody else: *“You can speak Chi- English is ok. English is a tool communication. You mustn’t be like anything else.”* In relation to the

function of English, students' identification with 'self' not only highlights the identification role of English but also addresses its communicative role as a lingua franca, which allows for variability, diversity and heterogeneity of the English language.

Teachers and peers around students in their daily life can affect students' orientations to English. Among this stream, there are students who refer to their teachers, who have taught or have been teaching in the FZH programme, without addressing their teachers' specific nationalities or ways of speaking English (6%). Some students have mentioned their role model classmates (5%), who are regarded as speaking 'good' English and always gain good marks in the subject they are studying. Similarly, there is also a student who would like to learn from anyone who is good at English, and like to sound like whoever is good.

The fourth stream worth mentioning is the 'international' stream, represented by Wei, who would like to sound a little bit British and a little bit American, but mostly international. Regardless of the connection between 'international' and 'Britain' or 'America', Wei (FG-The 3~11) considers that English is an international language, which is spoken by many people from many countries. *"And now, it not based on the British culture, American culture or Indian culture. We should bring in new life and new water into this kind of language"*.

'Depends', as the fifth noteworthy stream, suggests students' uncertainty over orientations to and identification with English, which may depend on the environment or community where the students find themselves. Typical of this stream is Fu (FG-THE 3~5) who says: *"I think that depends, for example, if I went abroad, like () the UK, probably, I want to sound like the way that they speak, but if I stayed in the USA, probably, I will fit into that environment then, and sound like American"*. As Fu explains *"but I think, if I I am in the em::: American, but I sound like UK, they they they will find me em a little weird. Em (.),*

so that really depends on the environment.” Additionally, as he mentions, it would be weird for him to sound British if he were based in America. Finally some students comment that they *‘have no idea’* or *‘haven’t thought about that’*.

In all, through the investigation of who Chinese students would like to sound like while they are speaking English, results as shown in Figure 10 demonstrate a diversity of students’ orientations and identification. High numbers of instances of students’ recognition of native varieties of English do not necessarily lead to a high rate of students’ orientation toward them. Alongside students’ orientations towards NSs of English (in particular British and American speakers), orientations towards Chinese speakers of English and Chinese students’ themselves have been highlighted in relation to students’ self-identification as Chinese and as individuals. Students’ responses on ‘teachers’, ‘peers’, ‘international’ and ‘depends’ reflect their awareness of the variability of English and recognition of different usages of English, and also mirror the importance of the environment and context in which the target language is learned and used, and where the students are located.

8.2.3 Disparities between students’ ideal orientations towards & actual engagement with English

Figure 11 demonstrates students’ actual engagement with English as learners in answer to FG topic question 4: whether students’ ideal orientations coincide with their actual practice or not, and through what medium students approach their ideal model of English or its speakers.

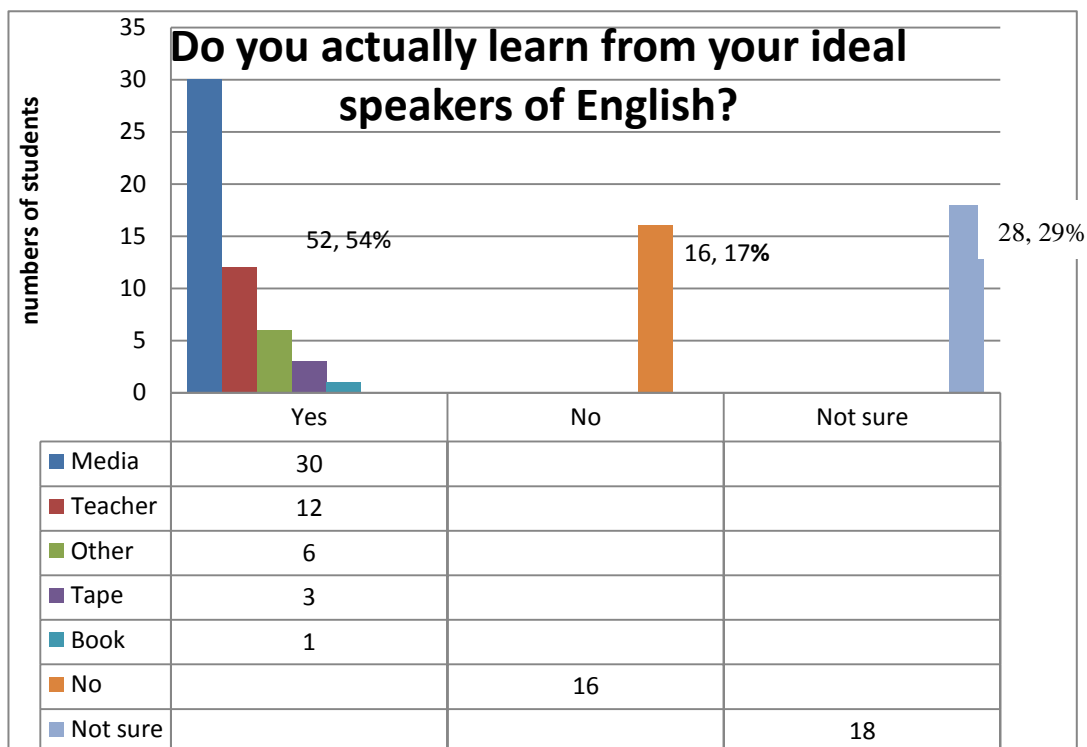


Figure 11: Students’ actual engagement with English by students

Different from data which illustrate numbers of instances; those shown in Figure 11 have been calculated according to the numbers of students. As shown, among 96 students participating in the discussion, 68 gave their opinions, with 52 of them (54%) saying ‘yes’ indicating that they do learn from the speakers that they ideally orientate to; while 16 students (17%) answered ‘no’. Another 28 students (29%) did not give their opinions.

Those who do attempt to learn from the speakers that they are inclined to be like actually learn their ideal model through various methods, such as books, tapes, teachers and other media. Mass media, such as American and British movies, American TV series and Chinese CCTV programmes, are the most popular ones that students learn from, due to easy accessibility and wide popularity. As Guo (FG-THE 4~4) says “*we don’t have much chance to hear Tony Blaire speak in in China, so when we watch TV, foreign foreign TV or movies, we will, we will hear useful sentence. At that time, we will repeat (.) ourselves.*” Similarly, Lan (FG-THE 4~2) says “*I like film, movies. I can learn from them; lots of easy*

speaking sentence. I think, I think it will () improve my spoken English.” what is more, Jian (FG-THE 3~10) explains that *“I think some movies stars, English, em impress me more. They put more emotion in their word, and just more interest, make people more like to speak to them.”*

It appears that students’ orientations towards or identification with their ideal models, such as American movie actors/actresses and Chinese TV presenters, are not only because of the English they speak but also because of the models’ career, image and success. As Li (FG-THE 3~6) mentions, *“I like the movie, the ‘Sour’, and the actress of the movie is ((name of the actress)). I think she is very clever and beautiful. Because she graduate from the Harvard University and she also play very well in the movie. I like her very much, and I learn from her, from her.”* With regard to orientations towards Chinese speakers of English, Fen (FG-The 3~6) says *“I think maybe YANG Lan. I think she is very successful lady, and- () I watch some TV programme about her. I think maybe- I have the chance to go outside to study, maybe improve my English level.”* One of the reasons for Chinese students to put their ideal orientations towards the Chinese speaker, LI Yang into practice is *“... because he is a Chinese people, his language skill I can achieve ...”* (Jun, FG-THE 4~7). Also, *“he has a crazy English, but always speak like us, speak loudly. I think it’s a very good way to learn English”* (Gan, FG-THE 1~10).

Teachers who teach them on the THE programme are widely approached by students in engaging with particular models of English. Some students learn from their British lecturers *“...because of our teachers are from England”* as Lian (FG-THE 4~4) explains. Liang would like to sound like an American, so in class, he records his American teacher and imitates him after class. Besides, Liang has many casual contacts with the American teacher, such as playing tennis and snooker together, and takes such chances to engage with the American model of English. Some other teachers from Britain, Canada and Australia have been referred to as well.

Other media, such as Mr LI Yang's tapes in encouraging students to speak loudly, fluently and quickly are very popular for students to approach and imitate. Textbooks distributed along with their THE programme have been referred to as a kind of method that students can learn English from.

Nonetheless, though most students have tried or are trying to orientate themselves to the model speakers that they would like to sound like through various methods, many of them are not happy with the outcome. Most of them either feel it is hard to follow or imitate others, or find it challenging for themselves to keep up. For instance, Jun (FG-THE 4~7) says *"English people, I can't follow them."* As Pan (FG-THE 3~10) explains *"I always listen the BBC Channel, and speak as the reporter. But usually they speak very fast, I can't catch the word. I got to know the general idea, and then speak in my words, so it's my speak English way."* Tie (FG-THE 4~2) mentions that *"... broadcaster CCTV9. I try to copy them, but I think () they speak very quickly."* Qin (FG-THE 3~6) mentioned *"sometimes watch the movie, want to learn () but too fast. I can't. I didn't..."* As well as subjective reasons, some students can *"just give up"* (Hua) or only keep it up *"sometimes"* (Jun). Jie mentions that *"I wish to (learn from others), but I lazy to, so I- because I am so lazy, so I don't have too much time to practise ..."* As a result, students carry their own way of speaking English, even though their approaches and engagements with English through various media might have unconsciously impacted their way of speaking. Interestingly, there are even 17% of students who have never put any effort to orientate themselves to their ideal model speakers of English in practice and 29% of them are not sure about it.

In all, Figure 11 demonstrates that not all students put their ideal orientations towards and identifications with particular speakers of English into practice. Even the ones who have attempted to may not keep it up. Additionally, students' actual engagements and contacts

with the English language through particular English media may not be coincident with students' ideal orientations and identification to a particular model of English. In other words, students' orientations and identification are complicated, because instances may contain more than one viewpoint which is different from others. Students' orientations and identification are fluid or overlapped. In addition, the complexity of students' orientations and identification also corresponds to the mismatch between students' ideal orientations and identification and the ones in their actual study of English. All in all, results in response to students' perceptions of, orientations towards and identification with English demonstrate the disparity between students' conception of English, their ideal orientations towards and identification with English, and their actual engagement with English. Such a disparity and complexity can be attributed to students' fluid and overlapped attitudes overtime.

8.3 Students' attitudes towards Chinese speakers of English & Chinese English

FG discussions lastly examined students' specific perceptions and attitudes towards Chinese speakers of English and Chinese English (CE) from three main topic questions regarding

- students' perceptions of the differences between NE speakers and Chinese speaking English;
- their impression of Chinese speakers of English, and
- their attitudes towards CE

Students' responses to the above listed topics reflect students' attitudes towards the evolution and diversification of the English language and their recognition of non-NSs of English and nativized models of English.

In line with the findings on Chinese students' diverse orientations towards and identification with both NSs of English and Chinese speakers of English in the second part of FG discussions, Figure 12 illustrates students' views on the differences between NSs of English and non-native, Chinese speakers of English.

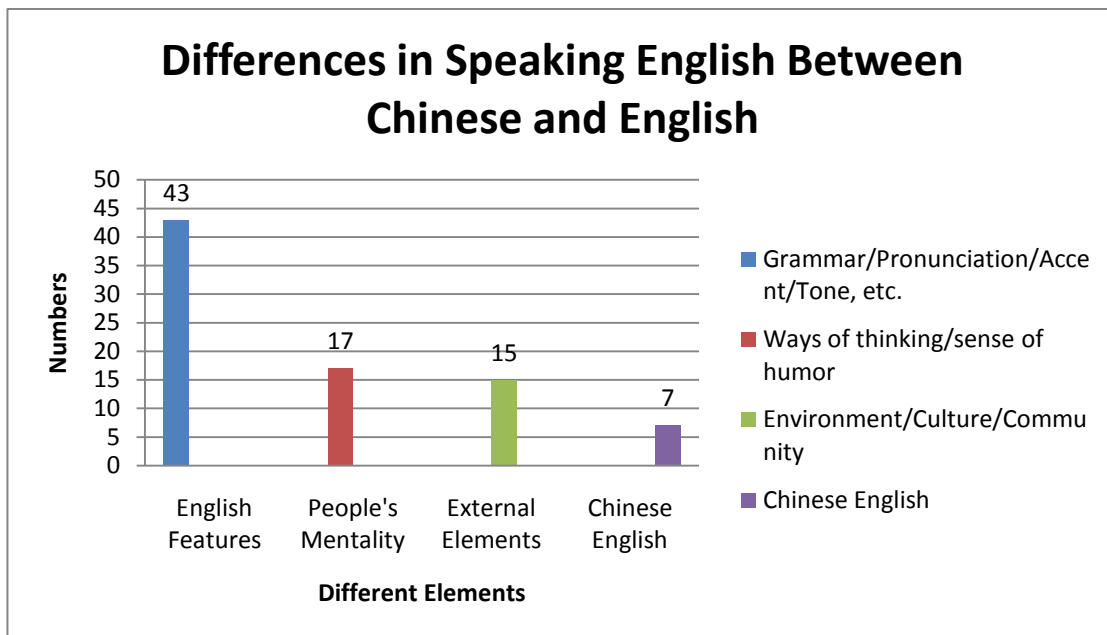


Figure 12: Chinese students' views on differences between native English and Chinese speakers of English by instances

As is shown, there are four ways of considering differences between NSs and Chinese speakers of English:

- the use of different features,
- different people's mentality,
- external elements, and
- the use of Chinese English or not

As mostly referred, there are 43 instances indicating that Chinese speakers and NE speakers have different ways of speaking English carrying different features, in terms of vocabulary, pronunciation, accent and grammar. Hong (FG-THE 3~4) considers that "Chinese people don't know how to express the meaning, but sometimes they use the wrong words". Di (FG-THE 4~7) says: "Chinese people maybe don't like- don't

understand how long to stop in the sentence.” Liang (FG-THE 4~9) points out that “*when we are speaking English, we have our own accent; it’s very hard for us to speak as well as the local English ((in Chinese))*”. Grammatically, Di (FG-THE 4~7) suggests that “*Chinese people care more about grammar*”. Na (FG-THE 3~2) also points out that “*Chinese grammar is very different from English ... when we speak English, we often think the Chinese one, so we often made mistake.*” As Ying (FG-THE 3~3) exemplifies: “*Chinese people must think... ‘good good study, day day up’. English just think ‘work hard and improve yourself’*”. Xi explains that (FG-THE 3~5) “*English is not our (Chinese) mother language, so when we speak it, we will first think the grammar, the word in our mind, and consider how to speak, how to express ... English people they speak without thought, it is quite natural, it’s quite natural and fluency ...*” Similarly, Vivian (FG-THE 3~3) states that “*(Chinese) people speak English in Chinese way*”.

People’s mentality has been referred to as another difference between NE and Chinese speakers of English. The 17 instances of ‘people’s mentality’ refer to people’s different way of thinking and speaking and even their sense of humour. For instance, Tian (FG-THE 3~11) says that, before speaking English, Chinese people think in Chinese in mind first; while “*English people have the mind and speaking together*”. Correspondingly, Cai (FG-THE 3~9) and Chen (FG-THE 3~9) regard that “*English people don’t need too much time to think what to say. But Chinese people think.*” Moreover, Andy points out that “*I think English people speak English look like very relax. Chinese people are nervous, not very confident.*”

A third difference lies in external situations where NE speakers and Chinese speakers of English may find themselves. Yue (FG-THE 3~2) points out that “*Chinese people studying English only in class or book, TV, but (English) people study in the- daily life; this is the most important factor to make Chinese people and English people different*”. Ki (FG-THE 3~9) also puts that “*people are different; the environment are different.*”¹⁵

instances of external situations refer to different cultures, environments and communities that the two groups of speakers are located in. Interestingly, there are 7 instances indicating that Chinese speakers are likely to use CE while NSs do not. In all, Figure 12 in answer to the FG topic question 5 illustrates that students are aware of the differences between NE and Chinese speakers of English.

8.3.1 Students' affinities & orientations towards Chinese speakers of English

Though students' recognize there are many differences between Chinese people speaking English and English people speaking it, Figure 13 reports most Chinese students are impressed with some Chinese speakers of English, with especial reference to their specific professions and status.

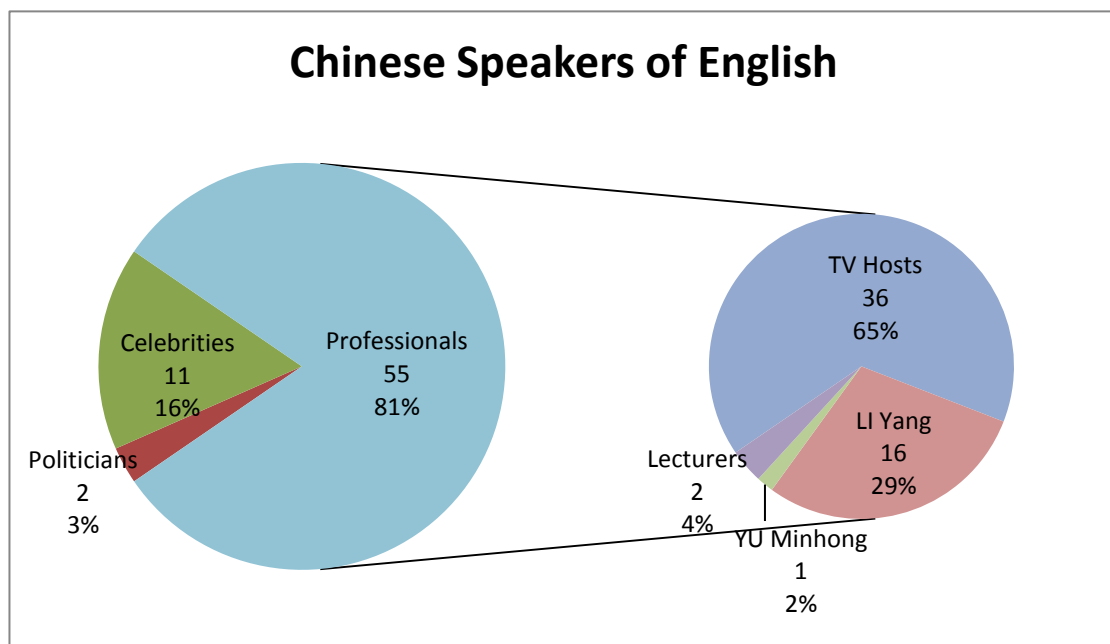


Figure 13: Impressive Chinese speakers of English by students

As shown in Figure 13, among 96 students participating in the discussion, 68 students (71%) expressed their opinions that the Chinese speakers of English are impressive to them; these can be categorized as professional Chinese speakers of English, Chinese celebrities and Chinese politicians. The other 28 students (29%) either have not been

impressed by any Chinese speakers or have not shown their opinions in the discussion. Among all the Chinese speakers of English referred to by 68 students, professional Chinese speakers of English make up to 81% (55), Chinese celebrities are mentioned by 11 students and make up 16%, and Chinese politicians are referred to by 2 (3%).

‘Professionals’ shown in Figure 13 refers to those Chinese who speak English in formal and professional occasions, such as TV shows, meetings, circle presentations, or other events. English, as an essential skill and tool, plays an imperative role in their career. Among all those Chinese professionals, TV hosts, such as CCTV9 International channel broadcasters, Miss YANG Lan and Miss CHEN Luyu have largely impressed these Chinese students. Internationally-renowned Chinese teacher of English, Mr LI Yang, who is famous for his ‘Crazy English’, was referred to in second place after the formal speakers. Chinese lecturers who teach English as a subject or other subjects in English are impressive to some students. Mr YU Minghong, the Headmaster of a nationally popular English training school named ‘New Oriental English School’, impressed student Juan who had actually never heard Mr YU speaking English, but was impressed by his experience of learning English and setting up a nationally-renowned English training school.

Some examples of students’ views on impressive professional Chinese speakers of English can be exemplified as follows. Wei (FG-THE 3~11) considers that the presenters in CCTV9 “*either male presenter or female presenter, they are, they have very good looking, and their English, wo, they speak amazingly amazingly English*”. Fu (FG-THE 3~5) is impressed with the English spoken by YANG Lan: “*well, I I do impressed with a person who named YANG Lan, en who is also the famous anchor em:: (.) in China. En, well, several years ago, I, we’ve been told she en travelled to America, and got his en:: Master degree of- in [Colombian University.*” However, Fu goes on to say “*and well, the reason why I am so impressed with his- with her English that ah she really uses uses the*

English as a tool to communicate with, you know celebrities, famous person, and whatever- whoever ... she not only take the English as a language, but use it as a tool, you know, to communicate with the the human being, in order to deep, get a deep insight into ano- another person ...”.

When Cai listens to YANG Lan’s English speech, in particular, when she spoke for China to bid for the 2008 Beijing Olympic Games, Cai (FG-THE 3~9) says *“I think she speaks very fluent. Maybe another Olympic Game, I think I want to introduce the China to the people from the people from all over the world”*. Min (FG-THE 3~10) said *“well, I heard, I think CHEN Luyun. Because I think ... his English is very good. When he is children, he can talk in- in the TV...”*. LI Yang impressed many students, for example Fan (FG-THE 3~5) who comments: *“He influence people’s mind: “Open Your Mind” “Don’t Afraid” “You Are the Best”*. Now he he’s working hard ...”. Yin (FG-THE 3~3) admires SHUI Junyi, *“... because he speak (to) a lot of presidents”*. In Xi’s eye, YU Minhong, the headmaster and founder of New Oriental School, is the one who didn’t positively impress her in terms of his English. Xi (FG-THE 3~5) says *“I am very impressed with the English that he speak. Because he didn’t speak English quite very good, actually ((smile)) ... but through his life, I have learned a lot how to travel (.) through your life and being successful.”* Nonetheless, Xi concludes, *“although he didn’t, he is not the best speaker, English speaker in China, but he has the biggest English teaching school in China.”* In addition, someone in daily life can be impressive to Chinese students as well, for instance, one of their Chinese teachers of English, Mr Lu who *“speak very fluent English”* and has many years of overseas teaching and experiences.

Similarly, Chinese celebrities who are actively involved in an English-speaking environment impressed many students by their English language skills and by their fame. The Chinese basketball player in Rocket in America, Mr YAO Ming, and renowned international movie star, Miss ZHANG Zhiyi are the most impressive two celebrities

amongst others. Interestingly, some students are not impressed by these celebrities' English, but appreciate their experience of studying English, and particularly admire their personal fame and achievement. Likewise, Chinese politicians, such as Premier WEN Jiabao, and former Foreign Minister LI Zhaoxing who have had many chances to go abroad representing China for diplomacy or business, are admired.

In all, Figure 13 shows that Chinese students are impressed by many Chinese speakers of English: CCTV hosts, English education initiators, teachers of English, celebrities or Chinese politicians who have certain kinds of connection with English. It is worth noting that, different from the Chinese speakers of English mentioned in Figure 10, who were referred to by students without any prompts in the topic question, the Chinese speakers of English appearing in Figure 13 are those who were considered as impressive speakers of English when students were specifically asked to identify them.

Figure 14 (below), illustrates the correspondence (or not) between students' actual orientations towards and their high impression of Chinese speakers of English. Results show that 26 out of 68 (55%) students would like to orientate towards the Chinese speakers who are impressive; 13 out of 68 (13%) showed no interest in being like one of them; 8 out of 68 (17%) would rather be themselves, and 21 out of 68 (25%) students did not respond to this discussion topic.

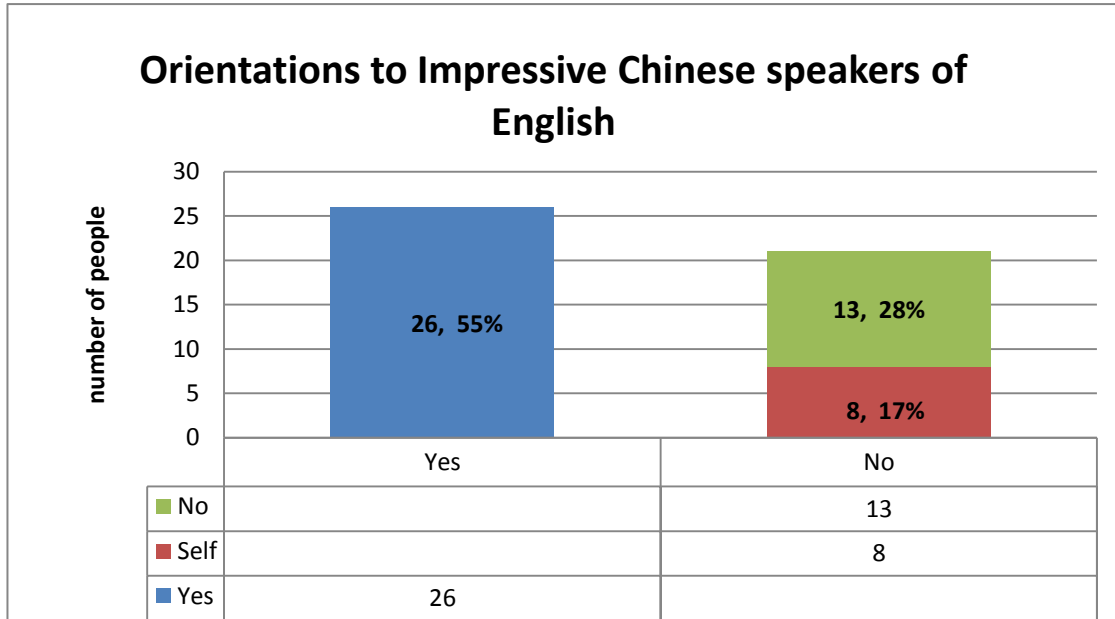


Figure 14: Orientations and identifications towards impressive Chinese users of English by students

Yu confirms, it is “*easier to learn from Chinese people*” (Yu, FG-THE 4~9) by having the same native language, culture and educational background, and Jun mentions that Chinese people are likely to speak CE which is easy for Chinese people to learn. On the contrary, CE is an important reason for some other students not to learn from Chinese speakers of English. Some of those who do not want to orientate to Chinese speakers of English also take into account the impossibility of being like somebody else due to different individuals’ verbal features and ways of speaking, exemplified by such comments as “*LI yang is too crazy for girls*” (Lian, FG-THE 3~1); consequently, these students would rather be themselves, as long as they can express themselves well and speak English smoothly and naturally. In all, Figure 14 shows that although there are many students who are impressed by the English spoken by some Chinese professionals or celebrities, they do not necessarily orientate to them in terms of their English language study, but would like to have their status and fame.

It is interesting to note that findings regarding the disparity between Chinese students’ positive impressions of Chinese speakers of English and their orientations towards them (Figure 13 and 14) is similar to the findings regarding students’ high recognition of NE

and their diverse orientations toward NE and other models of English (Figure 10 and 11). In addition, the overlaps with regard to the images of Chinese speakers, such as Miss YANG Lan, Mr LI Yang, referred to in Figure 10 and Figure 13, highlight students' recognition of them in terms of their English, status, career and fame, as well as orientations towards and identifications with them.

8.3.2 Positive & negative attitudes towards Chinese English

Figure 15 reports Chinese students' paradoxical viewpoints regarding CE as a Chinese brand of English and students' conflicting attitudes on the learnability of CE, as discussed in the last question for each FG.

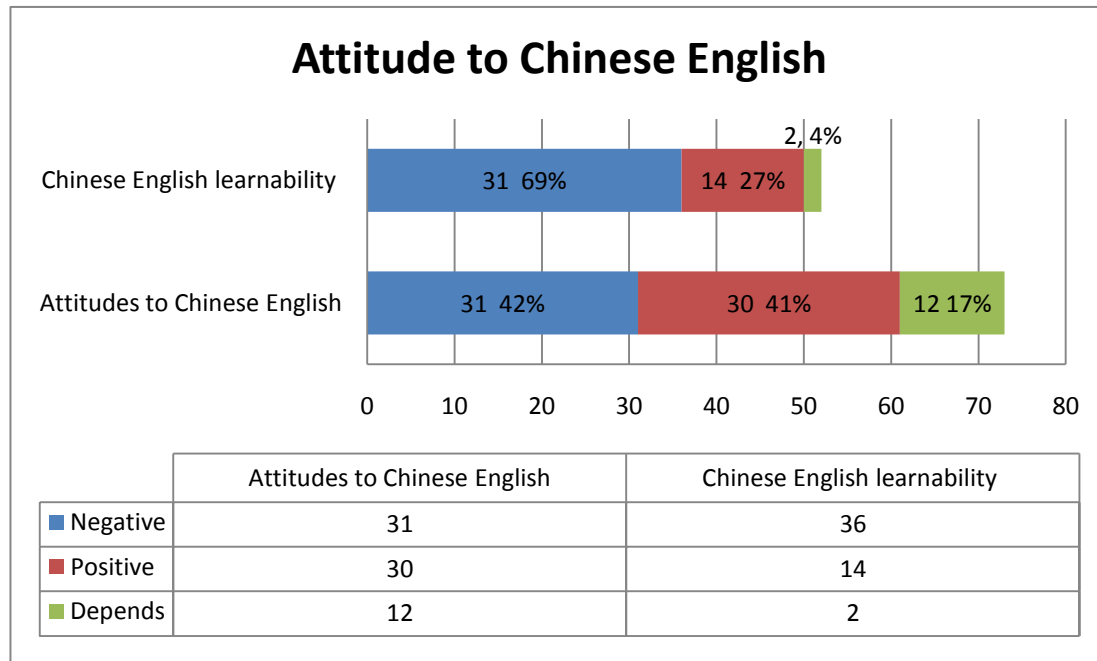


Figure 15: Students' attitudes towards Chinese English in instances

Students' contradictory viewpoints around Chinese English (CE) are mentioned as the reason (or not) to orientate to Chinese speakers of English. As can be seen from Figure 15, there are roughly equal numbers of instances to show students' positive and negative attitudes towards CE as a Chinese model of English, which make up respectively 41% and 42%; while there are 17% of instances showing students' neutral perspectives towards CE,

seen under the ‘depends’ label. However, when it comes to students’ attitudes towards the learnability of CE, the majority of instances (69%) demonstrate students’ negative viewpoint; 27% are positive; ‘depends’ instances make up 4%.

Chinese students’ positive views towards CE (41%) and the learnability of CE (27%) show students’ recognition of CE as a Chinese vernacular English in its own right. There are students who are aware that language is the bearer of culture and CE is seen as a carrier of Chinese culture. As Wei (FG-THE 3~11) says “*Chinese English can add more Chinese culture into this English ... for foreigner to know the culture of China ... it is a good way to communicate ... difference is always a beautiful and amazing thing.*” Wei also mentions that Chinese culture can also influence English, just as American and British culture influence Chinese people. Similarly, Dan (FG-THE 3~9) says “*I think, when other English culture or American culture influence us. We also have the chance to influence them. I heard- a word, not a word, a sentence mean ‘long time no see’. That is not the- not their their way to speak. () I think this is maybe Chinese English. As you know, as we see, too- we have a lot of people are this- lots people- all lot people speak- Chinese people, maybe the foreigner, they fell security, and they will- they will learn Chinese English, because it’s easy to understand.*”

In addition, Jun regards CE as “*our own English*”, just like America has ‘American English’, Australia has ‘Australian English’, and Singapore has ‘Singaporean English’, so she questions “*why can’t we have it (Chinese English)?*” What is more, Wei (FG-THE 3~11) suggests that English used as an international language, does not belong to any country. “*English is been used widely. It is not only American or British English; it is an international language for us to communication. we should create some Chinese English ... you speak what you think ...*” She adds that “*... now so many people speak English, it is not only based on the American culture, British culture, or Indian culture, We should bring in new life and new water into this kind of language, to add new life and*

new idea, it will become more International". Coincidentally, Feng (FG-THE 3~5) thinks that in some degree, the emergence of CE is a kind of progress, "it is because B "people all study English, so Chinglish can come out."

With regard to widely used CE terms and phrases, CE is considered easier for Chinese people to learn; however, it is not seen as proper to add Chinese grammar to English. Juan points out that some English words are from French, so why not have some Chinese features/words in English? Mei comments that "there are many English words didn't exist, such as 'Confusions (Kong Zi)', 'Ma Jiang'. Yuan (FG-THE 3.6) notices that there are some Chinese words which are from English, such as 'Sha Fa' from 'Sofa'; 'Ka Fei' from 'Coffee'; 'Bai Bai' from 'Bye', and she thinks that "the whole world become like a- a home."

In contrast to the recognition of CE from a lexical point of view, grammar is seen negatively. Lan (FG-THE 3~3) says: "I think many English words are come from Chinese, en, ('confusion' in Chinese) ... but I don't think it's Chinese English, because Chinese English is em- ore about grammar, but I don't think Chinese grammar should should be part of it." However, Fang (FG-THE 3~3) disagrees, saying that "I have some different ideas ... I think it depends on the different situation. En- and Chinese English of some words and some grammar can use in our written English, because it was there, maybe get in touch with some standard writing, you must use lots words and grammar." Thus, as Fang notes, "Chinese English is help help tool in writing English". Si (FG-THE 3~3) adds that "if you, if you are a child, when you are young, you should learn some Chinese basic, basic grammar." In addition, as Song (FG-THE3~6) points out, CE is convenient for Chinese people to understand and communicate, as it does make sense in terms of Chinese logic and psychology. Each country, she says, should have its own features of English.

Among those students who are positive about CE, there are some seeing CE as a local language in China that can be used by Chinese in casual occasions or when people make fun of others, but should not be learned. Ling (FG-THE 3~6) mentions that “*Chinese English maybe the people just, maybe the people just Chinese people can understand what you mean. It is not used for other. If you practise or play game, I think it’s ok*”. Similarly, as Gang comments, if he says “*If you want money, I have no; if you want life, I have one!*” and “*people mountain, people sea*”, NSs cannot understand, but Chinese people can. These phrases are funny and make sense to Chinese people and can be used orally, but can not be used in written English or for any academic purposes. Andy explains “*...I don’t think every time people will have opportunity to meet foreigner*”. In this sense, CE can be used among Chinese only in informal occasions for the purpose of fun rather than in international or formal communication; as Grace says “*...it can only be used among Chinese for jokes but not for formal communication with English.*”

For those who are negative about CE and its learnability, CE is ‘bad’ English, a form of English used incorrectly in aspects of grammar and sentence structure by Chinese people in China, which can not be understood by others and should not be used in international communications. This is typified by the comment: “*I think English as international English used by world, it must has a rule and something, but if you use Chinese English, why why call them study Chinese? Not English? I think we should not call it Chinese English*” (Lin, FG-THE 3~7). Similarly, Min (FG-THE 3~9) says “*I don’t think there are Chinese children should should learn Chinglish, because, why? We must know why we learn English. I think, it is- we should communicate with other countries. If we speak chinglish, so other- other- others country people won’t understand what we are say and speak, so this is, this is not the goal for, why we are speak English.*” Jun adds “*Learning a foreign language is to communicate with other countries ... Chinese English can’t be understood*”. Qin proposes that “*Chinese is Chinese, and English is English, we shouldn’t mix them together.*” Feng (FG-THE 3~5) says that “*... good English, not Chinglish (or*

Chinese English) ... if everybody in China speak that something that can't understand, then how can we communicate with other?" Feng continues the debate: *"I think it is also respect of other nation- en (), en, if somebody take our Putonghau for joke, what will would we think?"* Coincidentally, Mei (FG-The 3~8) states that *"we learn English mean we need to learn the way they use, and the words or the grammar, the foreigner use them. Just like they learn Chinese, we don't like the foreigners to change our language, so the same. Maybe the- the foreigners don't like or accept the way we change."*

Quan suggests that learning a language should entail learning its culture, but CE has Chinese characteristics and bears Chinese culture. Yong thinks that *"it (Chinese English) will ruin the English, the language of the countries ... (and) their culture."* Pin points out that learning English as a foreign language, Chinese students have to *"follow (...) English rules"* and learn the *"traditional English"* from NSs of English. Lei (FG-THE 3~3) thinks *"...it is more like international product, joint venture ... but actually it (English) is a language; it is history, it shouldn't be like product ... you must learn something from the history ... you must get the real gene product; you can't get the combined one."* Therefore, despite the emergence of many CE expressions, CE, to some, is regarded as 'bad' English against 'standard' English, it is a mark of disrespect to the English language and it is not advisable to learn it or use it.

In short, Figure 15 shows Chinese students' attitudes toward CE and the learnability of CE. With reference to some quotations, students' positive and negative attitudes towards CE with their reasons have been illustrated. From students' comments and understandings of CE, it can be seen that CE has been understood differently by Chinese students: as a form of English in its own right, a local form of English or bad English. That said students' attitudes and understandings change as the discussion goes along. Nonetheless, the findings regarding students' positive attitudes towards and recognition of CE and its learnability show that some students' see English as a lingua franca and recognize the

change and heterogeneity of the English language, in line with the literature discussed about CE and English as a lingua franca reviewed in 1.2 and 1.3.

In all, results in reporting the third part of FG discussions illustrated in Figures 13, 14 and 15, show that Chinese students are aware of the differences between Chinese and English people speaking English. Nonetheless, the vast majority of them are impressed by some Chinese speakers of English, who are either admired professionals and celebrities, or their teachers and peers in their daily life. Among all the students who mention the Chinese speakers of English, almost half of them would like to orientate themselves to these speakers; while the others would not, considering the English spoken by these Chinese speakers as possibly not the most 'standard' or 'correct'. Meanwhile, CE, as investigated, has been understood differently by Chinese students, and they might orientate to it (or not) for their own reasons. It is worth pointing out that some students' attitudes toward CE are overlapping or fluid.

8.4 Summary

In summary, FG discussion results report that Chinese students have a diversity of motivations in studying in the FZH programme. Though the vast majority of students consider that NSs, in particular, British or Americans, are the 'best' speakers of English, students' orientations and identification processes in engaging with the English language as speakers are not necessarily or always towards or with NSs. The diversity of students' orientations towards or identification with NSs, Chinese speakers of English, themselves, teachers, peers, whoever is good, and international users, correspond to students' diverse motivations and reflects students' varied perceptions towards the English language and the functions of English, as well as their attitudes towards Chinese speakers of English and CE.

To many, English needs to be learned from NSs. These are the ones who would like to orientate to NSs while they are speaking English. Some, who would like to speak like Chinese speakers of English, would like to be identified with famous Chinese figures they admire; although these Chinese speakers do not necessarily speak the 'best' English, the image of being a successful Chinese person means that some students would like to be identified with them. Teachers and peers who are tangible and approachable in their daily life can be some students' orientation targets. There are also those who would not like to orientate to anybody else, but rather to be themselves and speak English in their own way as who they are, to maintain their own identity.

Given the basic function of English as a tool for communication, to some, English can be learned from 'whoever is good' at English regardless of his/her nationality or cultural background. English is seen an international language by some students, and to them, speaking English is a mark of their participation in the internationalized world and of being an international person. Students' attitudes of not being someone else but being 'international' demonstrates a broader perspective of the English language and their badge of membership in an internationalized global community.

Chapter 9

Discussion

The whole process of data collection and analysis underwent a critical and careful consideration. The pilot study tested all research methods and method questions, and data collected and analyzed from the main study was therefore considered to be reliable and valid for discussion in this chapter. It is worth noting that English as referred to and discussed by students' in this research is inclined to be spoken English, although research discussion questions are open to both spoken and written forms. Students' reference to spoken English is, in some way, coincident with Crystal's (1997) discussions of the standardization of English on the basis of spoken language. According to Crystal (1997), 'World Standard Spoken English' (WSSE) should be complemented with various nationally nativized vernacular forms of English; only those speakers who can use both WSSE and a national vernacular model of English stand in a good position to conduct international communications and to express national identity.

Corresponding with the literature review, this chapter will discuss the following aspects with reference to the research findings:

- Students' perceptions of English in the world, including affinities towards NE; opposing attitudes towards CE and disparate understandings of English as a lingua franca
- Coincidence between Chinese students' diverse motivations studying in an English-medium THE programme and the various functions of the English language in China
- Students' diverse orientations towards and identification with English beyond Kirkpatrick's three-model pattern of English, and the complexity of students' perceptions, orientations and identification, which challenges and problematizes the

concept of ‘model’, and

- the unlikelihood of English linguistic imperialism: English-medium THE programmes are not simply vehicles of English linguistic imperialism but a means of providing English language study experience, facilitating cross-cultural communication, evoking local culture appreciation and promoting higher education internationalization

9.1 Students’ diverse perceptions of English in the world

Results, in investigating students’ perceptions of the English language and its functions in the world, demonstrate a diverse range of students’ understanding in association with students’ responses to who they consider are ‘the best’ English speakers, how they see CE, and how they envisage English as a lingua franca. Accordingly, this section will discuss

- students’ strong affinities towards NE in connection with some of their stereotypical perceptions which associate NE with conceptions of ‘the best’, ‘standard’ or ‘ownership’;
- students’ conflicting attitudes towards Chinese English (CE): a negative attitude considering CE as bad English, diverging from English ‘standard’; a positive attitude regarding CE as a Chinese variety of English that should stand alongside other varieties in its own right, and a ‘sandwiched’ attitude seeing CE as local English that can only be used among Chinese or in Chinese contexts but not for international, formal or academic occasions, and
- students’ disparate understandings of English as a lingua franca (ELF) in terms of the form and function of ELF: ELF allows for homogeneity or heterogeneity; the function of ELF is a tool of communication and representation

9.1.1 Strong affinities toward ‘native English’

With 96% students’ speaking highly of NE speakers in response to the question about ‘the best’ English speakers, the vast majority of students show a strong affinity towards native

varieties of English, in particular, BE and AE. This finding is correspondent with the literature as discussed in 1.1, where NSs refers to those who are ‘national-by-birth’ from Inner Circle countries (Kachru, 1982); ‘the best’ is considered in the association with ‘standard’ and ‘ownership’. Interestingly, students’ perceptions of ‘the best’, ‘standard’ or ‘ownership’ depend on their understandings of the culture, society and history associated with the variety of NE, in particular, BE and AE.

9.1.1.1 Association of ‘native English’ with ‘standard’ & ‘ownership’

Students’ perceptions of English in response to who they think the ‘best’ English speakers are, illustrate that, by and large, NSs, particularly, British and American speakers, are stereotypically connected to the concept of ‘standards’ and ‘ownership’. Students’ references to NE or NSs orientate to Britain, America, Australia, Ireland and New Zealand, coincident with Kachru’s ‘Inner Circle’ countries, which are meant to be ‘norm-providing’ countries for speakers in ‘Expanding Circle’ countries, such as Chinese speakers of English. Students’ specific references to ‘British/American’, ‘people from Britain/America’, ‘British/American English’, and the like, coincide with the division of English varieties within national boundaries. However, students’ understanding of the concept of ‘nation’ can be ambiguous (see Joseph, 2004). This can be seen from students’ confusion of ‘nation’ and ‘state’ with their different references to ‘the UK’, ‘Britain’ and ‘England’ which are meant to refer to the nation ‘Britain’. Nonetheless, the terms ‘native’, ‘British’ and ‘American’ as used by students, are linked with people’s nativity and birth; people who were born in Kachru’s ‘Inner Circle’ nations and acquired English in their early childhood as their mother tongue (Kachru, 1992).

Among all native varieties of English referred to by students, BE and AE are mostly considered in connection with the ‘standard’ of English, though, in fact, ‘standard’ is not absolute and NSs do not necessarily speak ‘standard English’ (Jenkins, 2007a). Besides, many students relate NE speakers to the owners of the English language. Britain, in particular, is considered, by many students, as ‘the birth place’ of the English language,

and British speakers are seen as the owners of the English language, who provide norms and standards that other learners of English should conform to. However, according to Graddol (1996), English belongs to whoever uses it, the majority users of English in the world are NNSs and the numbers of NSs are declining. It is worth pointing out that there is a minority of students who are aware of the variability of ‘standard’ and the variation between different NE speakers. Though the portion is small (2%), the significance of it can be reflected through students’ attitudes towards NNE and students’ understandings of ELF, to be discussed below.

9.1.1.2 Culturally, socially & historically embedded perceptions

An important finding is students’ perceptions of and affinities towards NE are culturally, socially and historically embedded, through students’ different experiences and contacts with English or English speakers alongside their studies in the FZH programme. As Biggs (1996) points out, language is a carrier of cultural values and norms. Language and culture can be spread through various media in written or spoken forms, such as English textbooks, music, TV programmes or movies. Surprisingly, media in written form (i.e. textbooks) are hardly referred to by these students; instead, music, movies and TV programmes with vocal and visual effects are widely mentioned and appear to play a great role in affecting their perceptions and affinities. In this aspect, the British teaching materials as applied in the FZH programme do not seem to affect students’ perceptions of English. By contrast, the popularity of American media provides Chinese students with contact with AE or American characters in certain media. Though the representation of cultural values of media are arguable – either values of particular nations or values of the world as a whole – students’ experiences or contacts with the media in association with particular nations affect students’ opinions of the cultural values of those nations and influences their perceptions of or affinities towards the variety of English associated with the particular cultural value.

Socially, the affection for and closeness to certain English speakers in a social context can shorten the distance between speakers and improve the appraisal of the speaker or the model of English that the speaker speaks. As Lin (FG-THE3~10) said, among many English teachers who have been teaching on the English THE programme, a teacher from America who is considered very familiar to Lin is regarded as speaking very good English; accordingly, AE is seen as the ‘best’ English by Lin. Similarly, because the American teacher is a friend of Qiang (FG-THE3~10), so Qiang considers that Americans speak the ‘best’ English. Beside the social closeness and affection for specific individuals, a broader social environment in relation to the power of a nation can affect students’ evaluations of the national vernacular model of English. In light of this, considering the economic and political status of America as being ‘powerful’ and ‘influential’, American English is deemed to be ‘the best’ English by many students.

Historically, according to these students, the longer a nation speaks the English language, the better or more prestigious its national vernacular English is. Given that Britain is the ‘birth place’ of the English language; BE is seen, by many students, as ‘the best’ English, connected to ‘standard’. Similarly, as Wei (FG-THE 3~11) says, because Britain has a longer history than America and other NE speaking countries, from a historical point of view, the British speak ‘the best’ English. Interestingly, an opposite example from a historical perspective is students’ negative evaluation of Japanese speakers of English. In response to students’ opinions of ‘the best’ speakers of English, it is surprising and interesting to have students’ declaring that “*Japanese English; it sounds a little strange*” (Jun, FG-THE 3~2) “*I know the worst speak English, may be Japanese*” (Feng, FG-THE 3~9). Despite students’ negative comments on Japanese English/ speakers of English; it is worth pausing and thinking: do Japanese really speak the worse English, or is it that the history between China and Japan influences students’ negative perceptions of Japanese speakers of English?

In all, regardless of the individuality of NE speakers, variability of English ‘standard’, and freedom of English ownership as discussed in 1.1, most Chinese students tend to relate NE speakers, in particular, BE and AE speakers, to English ‘standards’ and ‘ownership of English’. It is also worth noting that students’ perceptions of English are likely to be culturally, socially and historically connected. Students’ cultural experiences through English media, social affinities towards English speaking individuals, or historical opinions of an English-speaking nation appear to play a great role in evaluating different native varieties of English. That is to say, in evaluating students’ perceptions of English in the world, students’ cultural, social or historical bonds with its speakers or the nation should be taken into consideration.

9.1.2 Opposing attitudes towards Chinese English (CE)

Findings of Chinese students’ opposing attitudes towards CE reveal students’ attitudes of language change and their understandings of what CE is. This section will discuss students’ negative, positive and ‘in-between’ attitudes of CE with reference to what students’ mean by CE together with explanations. Chinese students’ attitudes towards and perceptions of CE illustrate three kinds of understanding of CE: a bad English that diverges from ‘standard’ NE; a Chinese variety of English which should be recognized and stand alongside BE and AE in its own right, and a local English that can only be used among Chinese people for informal occasions.

9.1.2.1 Negative attitude of CE as ‘bad’ English

Despite the fact that the English language changes leading to the emergence of new Englishes (Graddol 1997, 2006), there are 42% instances indicating students’ negative attitudes towards CE (see 8.3.2). Coincident with Joseph (2007), to these students, CE is seen as ‘bad’ English with mistakes and errors diverging from ‘standard’ English, CE is not considered intelligible to other speakers in international communications and should not be used or even learned. Similar to those students who speak highly of native varieties

of English, students with negative attitudes towards CE see English as NSs' language in association with 'standards' and 'ownership', which should not be changed but orientated and conformed to; so, as learners of English, Chinese should follow 'English rules' and learn the 'traditional English'. As Lei (FG-THE 3~3) said, English is a language, not an international product or joint venture, people must learn the genuine language from the history, instead of a combined CE.

Students' reasons for not having CE seem not as simple as being connected to the 'badness' or 'incorrectness' of CE, but have been expressed in connection with the respect of NSs' language, culture and history. As Yun (FG-THE 4~4) points out, English is English, and Chinese is Chinese; each language has its root and culture which should be respected. CE "*will ruin the English, the language of the countries ... (and) their culture*" (Yong, FG-THE 3~5). Mei (FG-The 3~8) states that "*we learn English mean we need to learn the way they use, and the words or the grammar, the foreigner use them. Just like they learn Chinese, we don't like the foreigners to change our language, so the same. Maybe the- the foreigners don't like or accept the way we change.*" Similarly, 'we' do not want 'them' to change our Chinese language, and first of all, 'we' should not change 'their' language; "*it is also respect of other nation*" (Feng, FG-THE 3~5). Students' quotations illustrate that students' perceive the English language as part of English culture, society and history which should be respected, and the use of the 'incorrect' CE is disrespectful.

9.1.2.2 Positive attitude of CE as Chinese national vernacular English

Opposed to some instances of students' negative attitudes, 41% instances of positive attitudes towards CE demonstrate some students' recognition of the change of the English language and the existence of non-native varieties of English, including CE. Coinciding with Graddol (2006), to these students with positive attitudes, English has broken the stereotypical concepts of 'standard' and 'ownership'; English is changing, diversifying

and nativizing in new contexts and in contact with new cultures and language; English as a lingua franca tool has no reason to deny nativized varieties of English. Furthermore, as some students consider, CE has its history, reflects Chinese culture and language, and will be recognized in the future alongside the rising numbers of Chinese speakers of English, the development of Chinese economy and the rise of China's status on the international stage. A language evolves through contact with new languages and cultures, so the English language changes in Chinese contexts. Dan (FG-THE 3~9), for example, considers that "*when other English culture or American culture influence us, we also have the chance to influence them ...*" CE influences and changes English in terms of lexicon, syntax and discourse with Chinese characteristics.

Similar to what some of the contributors to Bolton (2003) point out, students in this research refer to CE in many ways, including transliteration, borrowing and semantic regeneration of Chinese words. Coincident with Jiang (2003), CE is seen by many students as not only easy for Chinese people to learn and understand, but also as enriching the English lexical family with the emergence of many Chinese characterised vocabularies and phrases. Fang (FG-THE 4~2) points out, just like some English words are from French, Chinese featured English words, such as 'kong fu', 'feng shui', 'ren ming bi', 'tou fu', 'confusions', 'ma jia', are known and widely spoken by other speakers of English. There are some CE phrases, however, which are not yet known by other speakers of English: some students are as confident as Chen & Hu (2006), who consider that as long as there are enough Chinese people to speak them, they will be known, used and bring about the same familiarity existing now with the phrase 'long time no see'. With regard to the grammar of CE, grammar does not seem to be regarded by students as the most important concern compared with people's understanding and respect in international contexts.

Furthermore, similar to the connection of culture and history with NE, CE can also be connected to Chinese history and culture, and the use of CE can be an act of Chinese identity. As Wei (FG-THE 3~11) mentioned “*Chinese English can add more Chinese culture into this English ... for foreigner to know the culture of China ...difference is always a beautiful and amazing thing.*” Further, Risager (2007) suggests nativized Englishes are native, a cultural representation, a symbolism, and imagery that people can use to identify themselves or to be identified.

9.1.2.3 ‘In-between’ attitude of CE as Chinese local English

In between negative and positive attitudes, there is another attitude which recognizes the existence of CE and agrees with its use, but is restricted amongst Chinese or in Chinese contexts, and the usage is in spoken language but not in written. This attitude in between negative and positive attitudes and containing certain features of each attitude as appeared in this research is named ‘in-between’ attitude. Students’ in-between attitude tends to consider CE as a local English, similar to Gortlach’s (1988) categorization of specific local Englishes, such as ‘Yorkshire English’ or ‘Indian English’.

Like the students with negative attitudes, students with ‘in-between’ attitudes perceive English as the NSs’ language and link the language with the concept of ‘standard’. CE, to them, is a Chinese local model that diverged away from NE norms and standards. On the other hand, like those who are positive about CE, they agree with the use of CE, but do not identify CE as a variety alongside British/American English in its own right. The ‘in-between’ attitude of CE considers the use of CE should be confined among Chinese, who are familiar with the Chinese context and share the same lingual and culture background. In this sense, users of CE belong to the Chinese in-groupness as Risager (2007) suggested. What is more, similar to what Milroy (1980) suggests: individuals’ personal networks tend to lead to the maintenance of non-standard vernacular forms of

speech; hence, students' in-between attitudes of using CE among Chinese community are likely to maintain or enhance development of CE.

CE can be used among Chinese in informal occasions or for fun purposes. Andy (FG-THE 3~4) explains, not many Chinese have the opportunity to meet foreigners or to use English, so the communications in CE are practices among members of the Chinese community who strive for mutual engagement when it comes to the use of English. As exemplified by such CE expressions as *"If you want money, I have no; if you want life, I have one!"* and *"people mountain, people sea"* (Gang, FG-THE 3~5), which are amusing and make sense to Chinese people but not to other speakers outside the Chinese context. As Grace (FG-THE 3~3) said *"...it can only be used among Chinese for jokes but not for formal communication with English."*

In this wise, CE is emphasized not to be used for international communications. Following Quirk's (1990) and Brutt-Griffler's (2002) doubts, some students' consider CE may cause misunderstanding and communication problems in international contexts. Though Cheshire (2005) points out that students will have the ability to recognize the differences between 'standard' English and local vernacular English, some students in this research point out that CE can only be used by people orally, but can not be used in written form or for any academic purposes. Accordingly, CE is not suggested to be learned in school; instead students need to learn the 'standard' NE. In all, as a Chinese local model of English, CE is seen as a Chinese community of practice for informal oral communications rather than as for formal or international communications.

Besides the above three salient attitudes, there are also some students who do not show any obvious attitudes towards CE, making such comments as 'no idea' or 'depends'. In all, students' diverse attitudes towards CE reveal students' different attitudes towards the change and evolution of the English language, and their various understandings of the

concept of CE. Given the fact of English as an evolving and diversifying language, there are still students resolutely sticking to NE ‘standards’ and negative about CE. On the other hand, there are students who recognize the heterogeneity of English and positively see CE as a Chinese variety of English reflecting Chinese lingual and cultural characteristics and identity, which should stand alongside other varieties in its own right. Chinese students’ attitudes towards CE vary depending on how they understand the change of English language, how they understand CE and what they see CE used for.

9.1.3 Disparate understandings of English as a lingua franca (ELF)

English as a lingua franca (ELF), according to Firth (1990) and Knapp and Meierkord (2002), goes beyond the attachment of NE culture, community and history, but includes all varieties of English, including native and non-native ones, and is used as an international communicative tool. However, results from this research show that Chinese students’ understandings of ELF are different. This section will discuss students’ disparate understandings of ELF from two main aspects: the form of ELF as a homogenous or heterogeneous entity, and the function of ELF as a tool of communication or representation, in comparison with the viewpoints of ELF as proposed by Saraceni (2008) and Cogo (2008).

9.1.3.1 The form of ELF: a homogenous or heterogeneous entity?

On the basis of seeing English as an international language, students’ diverging viewpoints of the homogeneity or heterogeneity of English as lingua franca are noteworthy. Similar to Saraceni (2008), who considers ELF has been represented as a ‘one-size-fits-all’ monolithic entity, one view as appeared in this research is that ELF is a homogenized and unified entity for the convenience of international communications between people from different language or culture backgrounds. As students argued, if

every person uses his/her own variety of English, international communications among people from different backgrounds will present difficulties and obstacles. It appears that the form of ELF as a homogenous entity is similar to an alternative to the model of NE, even though Jenkins' (2000) 'lingua franca core' does not seem to be viable. Nonetheless, to these students, ELF as a homogenized entity can make people, from different parts of the world, easily understand each other.

The other view is similar to Cogo's (2008) which considers ELF as a heterogeneous and diversifying entity allowing different varieties and variations of English. Coincident with Seidlhofer & Widdowson (2007), some students see English as an international language, which does not belong to anyone or any country, just as Wei (FG-THE 3~11) suggests "*English is been used widely. It is not only American or British English; it is an international language for us to communication.*" That is to say, in international contacts, people can use different varieties of English instead of conforming to NE norms or standards (Kramsch, 1997). In addition, as some students in this research point out, English is an international language, and the use of English in different ways in international contexts will make the English language more international. As Wei said, "... now so many people speak English, it is not only based on the American culture, British culture, or Indian culture, We should bring in new life and new water into this kind of language, to add new life and new idea, it will become more international". After all, as Rajadurai (2007) suggests, in international communications, language skill means people having to understand people's different usages of English, respecting different cultures and accommodating to each other.

9.1.3.2 The function of ELF: a tool of communication & a badge of global citizenship

The function of ELF, as a tool of communication and identification, has been widely discussed by Crystal (1997), Knapp and Meierkord (2002), and Seidlhofer (2005). No

matter whether ELF is considered a homogenous or heterogeneous entity, the communicative role of ELF is highlighted by most students in this research. Similar to Seidlhofer's (2005) suggestion that ELF is a 'mode of communication', many students see ELF as a tool of communication which does not connect to any specific cultures, either native or non-native ones. This culture-neutral view coincides with Crystal (1997) and Meierkord (2002). On the other hand, Lamb (2004) argues that ELF denotes as many cultures as its conveyed varieties or models. In this sense, BE conveys British culture and AE transmits American culture. This language culturally-embedded point may be able to explain students' culturally, socially and historically embedded perceptions of NE as discussed in 9.1.1. Given CE can be seen as a form of ELF, CE conveys Chinese culture and characteristics; this is correspondent with students' positive attitude towards and identification with CE as discussed in 9.1.2.2.

Besides the identification role of ELF within specific cultures, ELF is also linked to a broader world of global community and international culture by many students. Similar to German students in Erling's (2007) research, some Chinese students in this research use English as an international LF and relate English to a larger and supranational global community. This internationally related culture viewpoint diverges from Crystal's (1997) 'culture-free' attitude and coincides with what Joseph (2004) claims: "... (*English*) is bound up with the conception of modernity as communication extending beyond their village and their country to the world at large" (ibid: 23). By connecting English with 'the world at large', learning or speaking English, the international language, seems to connect learners or speakers with global citizenship (Erling, 2007). In this sense, ELF does not function as a tool of communication only but also as a badge of global citizenship that learners/users of English can identify themselves with or be identified with.

In all, no matter whether the form of ELF is referred to as homogenous or heterogeneous, or whether the function of ELF is tool of communication or/and identification, the

intelligibility of English is considered, by many students, as the core for English being an international LF. To some, the idea of having a homogenous form of English is for the purpose of intelligibility in communication. Even to others who see ELF as a heterogeneous form, intelligibility is also seen as the prerequisite for diversified English to be used in international contexts. Correspondingly, emphasis on the intelligibility of ELF can be correlated with some students' positive attitudes towards CE; the condition of having CE used as a tool in communication is to have CE understood by others. As Rajadurai (2007) points out, the responsibility of intelligibility should rely on both speakers and listeners, both NNSs and NSs. Where English is used as an international LF, successful communication relies on more than language itself but depends on each party's effort to understand and accommodate to each other (ibid).

9.2 Connections between the function of English in China & students' motivations for FZH programme

This section will discuss the function of English hand in hand with students' motivations of studying in the FZH. English in China has different functions, as a tool for identification, instrument and communication, which can be reflected through students' diverse motivations of studying in the FZH programme, as culturally, identity-based, instrumentally or situationally motivated.

9.2.1 Identification function of English & students' cultural & identity-based motivation

As discussed in 2.1.1, 2.1.2, 2.2.3 and 2.2.4, the function of English as an identification tool can be associated with English foreign experience and identity, or to express Chinese local culture and identity. The identification role of English can be reflected through some students' cultural motivations in studying in the FZH. Results illustrate that there are some students who are intrinsically motivated by the interest of the target English language and

its culture, in terms of knowing foreign people, culture or education, improving English or going abroad. However, different from what Xu (2007) perceived concerning taking advantage of English-medium education to get integrated into an English community or identified with English culture, students' cultural motivations towards the English language in this research are not as integrative as Gardner (1985) suggests, in terms of identifying with or being identified as NE speakers or community. Instead, there are students learning English in order to show their Chinese identity. That is to say, though there are students who are culturally motivated, English may not necessarily be connected to identification with NE culture; on the contrary, English can be learned and used to express Chinese culture or identity.

To these students, the purpose of learning and improving English through the FZH programme is to communicate with English speakers in order to exhibit Chinese culture. In light of this, the process of learning/using the English language can be connected to Gao *et al's* (2002) concept of 'social responsibility' which enables Chinese learners or speakers of English to appreciate Chinese language and culture. Likewise, though they are experiencing an English education practice, their motivations are not necessarily identifying with English speakers but simply using English as an instrumental tool to improve their English, know foreign people, culture and education or go abroad for further studies in the future to strive for self betterment. In other words, in relation to students' cultural motivations, the identification function of English in the THE programme does not orientate students to foreign experience or English identity but rather to express Chinese culture and identity. Cultural motivations can also be connected to the instrumental and communicative function of English, because culturally motivated students also use English as an instrumental or a communicative tool for obtaining an English degree and for communication with their foreign lecturers or other international people when they go abroad.

The identification role of English can also be connected to students' identity-based motivations: in-group identity and inter-group identity (Ushioda, 2006). However, there seems little evidence to show that in-group or inter-group identity is one of the original factors motivating students to join in the FZH programme, unless students' cultural motivation of 'going abroad' can be interpreted as an identity-based motivation. 'Going abroad' can be seen as an in-group identity-based motivation, through which students may get integrated into an English community; it can also be seen as an inter-group identity-based motivation, which indicates students' intention to go beyond a particular nationality or culture and identify with a broader and international society. Nonetheless, in the process of learning English, students' in-group and inter-group identity emerges. Students' in-group identity can be seen from students' orientation to and identification with Chinese speakers of English, classmates or friends, and their inter-group identity in association with being international can be seen from their use of English as a LF (see 9.3). It is worth pointing out that students' positive attitudes towards CE, in particular, students' attitude concerning CE as a local English among Chinese or in China as discussed in 9.1.2, reflect degrees of students' in-group identity as Chinese. Meanwhile, students' understanding of English as a badge of global citizenship can be related to students' inter-group identity as being global or international. More discussion regarding in-group and inter-group identity will be given later.

9.2.2 Instrumental function of English & students' instrumental motivation

Coincident with Joseph's (2004) claims that English in China mainly functions as an instrumental tool for passing exams and accessing higher education, English in the FZH programme functions as an instrument to assist students to gain an English certificate and subject knowledge in English in a Chinese context, with much lower expenses than going abroad. Accordingly, studying in the FZH programme is instrumentally motivated by

many who see the English language and the FZH programme as an instrumental tool to gain two certificates and subject knowledge in two languages.

The instrumental function of English can also be related to communication in English. However, as Joseph (2004) points out, English does not play a great role in communication in a Chinese context. Similarly, communication in English is not one of the motivations mentioned by students in this research, as evident by students' future career plans with barely any indications of engaging with English, and the Chinese cities where students' are going to settle down in the future (see Chapter 7). Nonetheless, by choosing to study in the FZH programme, the English language may be obliged to be a communicative tool for students through interaction with their foreign teachers in or out of class and for spoken communications and written communication in the form of coursework and exams. In other words, situationally motivated students may not avoid the use of English for communication in their academic studies. Similarly, though some students may only be motivated by the instrumental role of English, communication in English may also be part of the instrumental role.

9.2.3 Communication function of English & students' situational motivation

Given the Chinese language as a solid national lingua franca, English is not widely used in communication in China unless for education purposes and in academic fields (Joseph, 2004). However, this research illustrates that there is a great amount of students studying in the FZH programme due to some domestic or international situations. By and large, students are situationally motivated or compelled to study in the FZH programme, in which the English language plays its basic function of communication. In this sense, the communication function of English and students' situational motivation is connected.

With regard to domestic situational motivations, students' low marks for university entrance exams is one of the most important reasons motivating students for a THE programme. This situation is correspondent with what the Chinese Ministry of Education (MOE) reports, considering the Chinese specific education system and policy regarding the recruitment procedure of national-planned and local college-planned students: students who do not fulfil the requirement for national-planned schemes can go on to college-planned programmes. Some students in the FZH are compelled by their low university entrance exam scores. Under this circumstance, FZH provides them an alternative chance to enjoy higher education and an education in the medium of English.

Parents' expectations of their children to have English medium education constitute another domestic factor which motivates students to study in the FZH programme. It is interesting to find that parents' expectations are mostly driven by a broader horizon from an international situation. As Jiang (2003) points out, along with China's 'Reform and Opening-up' policy in 1992, English, as an international language, is considered leading to more opportunities or better personal developments. Such an international situation related to long-term perspectives motivates Chinese parents to encourage their children to study in the FZH programmes with the hope of bringing their children a better future.

Similarly to what was discussed earlier regarding inter-group identity-based motivation, initially, students themselves may not be situationally motivated by the global trend and international situation. However, in their later studies, similar to what Yang (2001) points out, some students may become aware of the importance of English as an international language and are gradually motivated to get connected with a globalized world and international community, and to be identified as being international. This point can be seen from some students' understanding of ELF as an identification of international citizenship. That is to say, with regard to the choice of studying in the FZH programme, students' parents are instrumentally motivated by the benefits that English might bring to

their children; while students' are situationally motivated by their parents' expectation, in particular to those who are not personally willing to do so in the first place. In relation to the function of English, situationally motivated students may not use English as an identification tool to identify themselves with English, but may apply the function of English as an instrument to strive for their good future as their parents expected.

9.2.4 Connections between the function of English & students' motivations

As discussed, the function of English as a tool of identification, an instrument for betterment and a means of communication can be reflected through students' motivations of studying in the FZH programme, which, to a great extent, fit into Gao *et al's* (2002) contemporary motivation framework categorized as cultural, identity-based, functional and situational motivations. Figure 16 shows the correspondent relationship between the function of English and students' motivations as illustrated in this research.

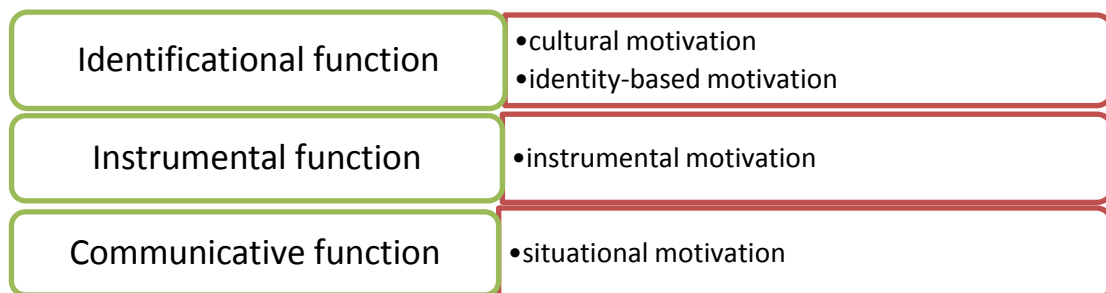


Figure 16: the connections between the function of English and students' motivations

The green boxes show the functions of English and the red boxes show students' motivations in studying in the FZH programme. Specifically, the role of English as a tool of identification, an instrument for betterment and a means of communication can be respectively reflected through students' cultural and identity-based motivation, instrumental motivation and situational motivation.

It is worth mentioning that there are crossovers among functions of English and students' motivations. That is to say, the identification function of English can only be seen through students' cultural or identity-based motivation; while the basic function of English as an instrument for betterment and a means of communication can be commonly reflected through all kinds of students' motivations, no matter whether they are culturally/identity-based, instrumentally or situationally motivated. In the meantime, students' cultural, identity-based motivation and situational motivation can be connected to instrumental motivation. In other words, despite students being culturally, identity-based or situationally motivated; the eventual goal for students to study in the FZH programme is to use English as an instrumental tool to obtain English degree.

9.3 Chinese students' diverse orientations towards & identification with English

Different from what the literature indicated concerning Chinese NNSs' orientations towards and identification with NSs of English (see 1.1), the findings of this research show a diversity of students' orientations towards and identification with Chinese speakers, peer speakers, students themselves and international images, which are beyond Kirkpatrick's 'three-model pattern of English'. Despite some students' insistence on NE speakers, students' diverse orientations towards or identification with other speakers of English appearing in the results illustrate students' perspectives towards English as a lingua franca which has broken the ownership of NSs and belongs to whoever uses it. Hence, this section will discuss a diversity of students' orientations towards and identification with English with reference to Kirkpatrick's 'three-model' pattern and the complexity of students' orientations and identification in response to the main research questions.

9.3.1 Beyond Kirkpatrick's 'three-model' pattern of English

Chapter 4 describes Kirkpatrick's (2006) three models of English: 'native-speaker model', 'nativized model' and 'lingua franca model', which NNSs of English may orientate to or identify with. However, results from this research show that the concept of 'model' seems too abstract, and students' orientations towards and identification with English tend to more be superficial and complicated than the three-model pattern. It appears that students' in this research are not aware of the ambiguity and abstraction of the term 'model' in relation to varieties of English; instead, they tend to refer to more tangible and factual role models of speakers. Specifically speaking, results illustrate that there are instances showing students' orientations towards NE and desire to identify with NE speakers. The 'nativized model', CE as discussed in this research, does not seem to be strongly chosen to be orientated to or identified with; instead, students' orientations towards professional or celebratory Chinese speakers or outstanding peer classmates signify students' identifications with them as ethnically and culturally Chinese speakers of English. Meanwhile, some students refer to the construction of their identity by using self English. The 'lingua franca model', according to students, would be more appropriately referred under the heading of 'international speakers of English': people who see English as an international language for communication and international identification.

Furthermore, students' orientations and identification are fluid, overlapping and complicated. The variety of English that students' conceptually speak highly of is not necessarily the one that they would like to orientate to or identify with; meanwhile, the ideal 'model' of English that students' would like to conform to may be different from the 'model' that they actually speak. In other words, students' orientations or identification differ in two aspects: there are disparities between theoretical perceptions and practical orientations and identification, and disparities between students' ideal orientations or identification and their actual ones. Accordingly, this section will look into Kirkpatrick's

(2006) three-model pattern with reference to students' referred orientations towards and identification with different speakers of English, and their complexity. Discussions regarding students' orientations and identification are largely informed by Joseph's (2004) work on language and identity.

9.3.1.1 Native speakers of English

Kirkpatrick's (2006) 'native-speaker model' tends to be a static and fixed model which is considered as codified and standardized, representing power and authority and ensuring international comprehensibility. The notion of 'native-speaker model', to some extent, seems coincident with some students' reference to NE in connection with terms such as 'standard', 'ownership' and 'power'; however, it neglects the diversification and variation of different native varieties of English. This research seems to show that, instead a particular model, students' orientations towards NE are more likely to refer to NSs of English, among which British and American speakers are the two most-mentioned groups.

Considering students' high recognition of NE and NSs of English as reported in 8.2.1 and discussed in 9.1.1, it seems not surprising to find NE speakers are among the most popular speakers of English that Chinese NNSs of English would like to orientate to. To the students who would like to orientate to NE speakers, English is seen as a NSs' language and belonging to them; learning or speaking English is, in some way, experiencing a foreign culture and language, and being part of an English community. As Gardner (2001) and McKay (2003) suggest, 'native-likeness' can be seen as a goal of learning a foreign language and a criterion of judging the achievement of it. The concept of 'native-likeness' might be considered another factor for Chinese non-native learners to orientate to NE speakers. However, the 'native-likeness' as referred to by students appears to be closely connected with the respect for native language, culture and history as discussed in 9.1.1.2. What is more, as Kramsch (1997) points out, adolescents in classroom settings often long to break out of the band of tradition, and desire to shed old identities and identify with others alongside their studies of another form of English with high prestige, such as

British/American English. Similarly, the students in this research are late adolescents and study in a NE-speaking-country-affiliated THE programme; thus students' orientations towards NSs' English and identification with NE speakers are to be expected.

However, results also show instances indicating the impossibility and non-necessity for non-native learners of English to achieve 'native-likeness'. As Kirkpatrick (2006), points out, a 'native-speaker model' is impossible for learners of English to attain, who are learning outside NSs' domain and the impossibility is largely attributed to local teachers of English, who are considered as speaking a local variety of English and see themselves in an inferior or unconfident position to teach a 'native-speaker model' of English. Despite the role of local teachers of English, students' awareness of the non-necessity of speaking NE should be highlighted.

Similar to what Kirkpatrick and Xu (2002) point out in their research, there are students in this research who are aware that NNSs of English do not have to speak NSs' English, because NSs do not necessarily speak the ideal 'standard English' but speak differently according to the influence of age, occupation or geography. In particular, nowadays, when English is used as an international language in multi-cultural contexts, NE might have little meaning because speakers of English are exposed to different varieties of English. Besides the variability of the English spoken by NSs, there are students who point out the impossibility of reaching 'native-likeness', due to different ways of speaking English between NE speakers and Chinese speakers of English, in terms of pronunciation, accents, ways of thinking and environment (see 8.3).

Furthermore, in relation to the role of English in China and students' motivations in studying in the FZH programme as discussed in 9.2, the English language in China functions in a limited role, more as an instrument for betterment than as a means of identification or communication. English is primarily an instrumental tool for students to pass exams and obtain higher education, so students may not be target-language or target-culture motivated but driven by their parents' decision; under which circumstances,

the ‘native-speaker model’ is not necessarily orientated to. Besides, as students mentioned, in a Chinese context, students have rare opportunities to get in touch with or communicative with NSs who they can orientate to. Instead, taking the advantage of sharing the same cultural and lingual background, Chinese speakers of English are largely orientated to and identified as Chinese.

9.3.1.2 Chinese speakers of English

‘Chinese speakers of English’ refers to the Chinese speakers, in particular, those who are professional speakers of English, such TV hosts, broadcasters and educators, and celebrated speakers of English, such as internationally renowned Chinese film stars and Chinese basketball players playing overseas, all of whom are actively involved in an English environment and under public attention. In other words, these Chinese speakers are the “*real-life hero or heroine or leader or star can be thought of as doing much the same thing, embodying in an especially pure form some quality that is widely shared or aspired to*” (Joseph, 2004:5). The Chinese speakers are the second most popularly mentioned speakers of English that Chinese students would like to orientate to or identify with. Their English is found important and interesting culturally, linguistically and materially.

Culturally, as Joseph (2004) points out, Chinese students have a strong cultural loyalty and strong feelings of Chinese ethnicity, and they are strongly motivated towards economic success. Their orientations towards Chinese speakers of English demonstrate students’ identification with their idol, professional or celebrity Chinese speakers. Such an identification as Chinese can be, in some way, connected to Kramsch’s (1997) ‘linguistic nationalism’, which is seen as a common political phenomenon that provides students a kind of belongingness to the same Chinese ethnic group and community and provides them with loyalty and communal support, avoiding the risk of being viewed as a cross-over or defector as those who identify with NSs might be.

Linguistically, it is interesting to find that the English proficiency of students' role model Chinese speakers is not necessarily the main reason for their orientations or identification: the model speakers' fame, success and image as successful Chinese are important elements which attract students. However, there are instances showing students' desire for the proficiency or competence of these Chinese speakers, which leads to their orientations towards them. To these students, the proficiency and competence of the Chinese speakers' English is considered one of the important factors leading to their fame, status and success. On the other hand, the social factors are seen as important for orientations or identification. Regardless of the English language proficiency or competence, there are students who appear to be more attracted by their idol Chinese speakers' personal experience with English and their achievement through English.

A personal profile of YANG Lan, one of the most-mentioned Chinese professional speakers of English as reported in 8.2.2, may be able to illustrate some common features of what students' consider Chinese speakers of English are like. "*YANG Lan, born in 1968 in Beijing, who holds a master's degree from Columbia University in the United States, is one of China's 50 most successful entrepreneurs and probably China's wealthiest self-made woman.*" (see China View on 2003-08-13). YANG Lan was appointed as the image ambassador of Beijing in its 2008 bid in 2001, and is now a member of the Chinese People's Political Consultative Conference (CPPCC). Either as a successful businesswoman or a well-known talk-show hostess, YANG Lan's experience is admired by students. She is one of the most-mentioned professional Chinese speakers that students would like to orientate to and identify with. As Cai (Interview - THE 3-1) says, she would like to be the next 'YANG Lan' who can have the chance to take part in the Chinese Olympics team and introduce China to the world. It appears that Cai wishes to follow YANG Lan's steps and accomplish what YANG Lan achieves, and to be a successful Chinese in the future without specific reference to how good YANG Lan's English is.

Similarly, YU Minhong, the founder of the New Oriental School, is orientated to and identified with by Xi (FG-THE 3~5); though Xi is aware that he does not actually speak very good English. However, to Xi, most importantly, YU Minhong is a successful man owning the biggest English teaching school in China and his experience of setting up and developing the school is very inspiring and touching to Xi. LI Yang, as the Chinese initiator of ‘Crazy English’, an unorthodox method of learning English featuring shouting and gesticulating slogans and catchphrases, is also widely orientated to and identified with. He has taught 20 million people in a decade (China Internet Information Center 2003). As An (FG-THE4~1) suggests “...*he (LI Yang) is a Chinese people, his language skill I can achieve ...*” Similarly, Ke (FG-THE 3~10) thinks that “*he (LI Yang) has a crazy English, but always speak like us, speak loudly. I think it’s a very good way to learn English*”. These examples illustrate that, to some students, a Chinese person’s success, fame and social status is more important than how good their English is. In this sense, Chinese speakers are seen more as models leading to success.

What is more, compared with the impossibility of achieving ‘native-likeness’ and little chance to contact NSs, the feasibility and accessibility to Chinese speakers may be another factor affecting Chinese students’ orientations and identification. T

In all, students’ orientations towards and identification with Chinese speakers of English can be subject to students’ cultural and ethnical loyalty as Chinese, students’ admiration of the success and fame as their idols, or the feasibility and accessibility of Chinese speakers’ English. There seems no wonder that instead of identifying with NE speakers who belong to an out-group community in a different society, some students’ would like to orientate to and identify with real idols, successful Chinese in a Chinese community.

9.3.1.3 Peer speakers of English

‘Peer speakers of English’ refers to students’ peers of similar age, at the same college, having similar background and entry qualification, such as classmates or friends in their daily study life, who are considered to speak ‘good’ English by others. Interestingly, the peers referred to are all students’ Chinese classmates, who are role models in their academic studies, always gain high marks in their class and are considered speaking ‘good’ English among their group. In this sense, the ‘peer speakers of English’ have similarities and differences with Chinese speakers of English. On the one hand, similar to Chinese speakers, peer speakers are Chinese speakers and the ones who are outstanding with good performances among others. On the other hand, the Chinese speakers are the ones that students are aiming for in the future; the peer speakers referred to are the ones who are sharing the same education and students’ life with them at present. That is to say, compared to the Chinese speakers, the peer speakers are more tangible to students in terms of daily contact. Nonetheless, students’ orientations towards both English-speaking groups illustrate students’ social in-group identity as Chinese, with emphasis on cultural ethnicity in the former and peer group belonging in the latter.

Results illustrate that the peer speakers of English create social bonding and connections for students who are part of the peer group. Similarly, Dessalles (2000) claims that peer group usage of English is orientated to for the establishment of identity with a group, and Dunbar (1996) suggests that students’ orientations towards PSs aim to seek alliance to an ally or friend, or serve the purpose of the students being courted as prospective allies in the group. It is worth mentioning that in-group identity tended not to be originally part of the identity-based motivations in students’ studying in the FZH programme as discussed in 9.2.1, but appears in the process of learning English along with students’ orientations towards Chinese speakers and peer speakers of English.

9.3.1.4 Self speakers of English

As Sumt (1927 cited in Joseph, 2004) points out, ‘self’ can be constructed upon language; personal identity can be reflected through the way a speaker uses the language. ‘Self speakers of English’ refers to those who, instead of orientating to other speakers of English or identifying with somebody else, are happy with their own English, with no orientations towards others but speaking English as who they are to show their self identity. Wong (2007) points out that self identity can be established through identification within a peer group; at the same time, self identity might signify great emphasis on Chinese cultural and ethical identity. However, students’ reference to self speakers English as discussed here is a separate variety of English alongside others with the emphasis of students’ choice of speaking English in a way they like and students’ self identity as who they are individually. It is interesting to note here that individualism is normally thought of as a Western trait (Scollon and Scollon, 1995); however, this research demonstrates that, in an Eastern collectivist society, Chinese learners of English also have many individualist characteristics in emphasizing self identity.

Correspondent to Kramsch’s (1997) suggestion that the main purpose of learning a foreign language is not to assimilate to others but to learn about oneself inhabiting another tongue, to express oneself by using another language, and to find and enrich oneself, students’ choice of using ‘self English’ show that they have chosen to construct their self identity. As Lei (FG-THE 3~3) points out: “*maybe your sound, your accent is new to yourself, and you must be the only one in the world.*” Similarly, Jia (interview-THE 3~9) says that “... *everybody has his (or her) own style, and if he change his (or her) style, he maybe not him (or her)*”. In this sense, students’ orientations towards self English or students’ identification of themselves tend to be subjective and can be personally decided or chosen.

Alternatively, self English and self identification can be objective because of the impossibility to be like somebody else. As some students opine, there are a lot of ways of speaking English and people speak differently, so it is difficult or even impossible to speak exactly the same as someone else; supportive quotations from students are: “*sound*

like someone is hard ... everybody maybe different” (Jing in FG-THE 3~6); *“we have our own accent”* (Liang in FG-THE 4~9). As Kramsch suggests, in a multicultural context, students can speak differently with various individual ways of using English with varieties of interlocutors in different situations.

However, the danger of using self English is unintelligibility. Similar to the discussion over the heterogeneity of English in 9.3.1.1, the intelligibility of self English is highlighted. Yuan (FG-THE 3~9) comments that *“I think we must say our- ourself English, but I think- the important is the foreign people must understand our- (us).”* Likewise, Wen (FG-THE 3~9) addresses the intelligibility of the ‘self English’ by saying that *“I think- the important is the foreign people must understand ...”* That is to say, speaking in a way students’ like and as who they are does not mean that students can speak regardless of intelligibility. Showing self identity through the use of English should be based on the intelligibility of self English, first and foremost.

It is worth pointing out that, to some extent, the Chinese speakers, peer speakers and self speakers of English may be considered speaking according to a local ‘nativized model’ of English, namely CE in a Chinese context. However, apart from where the Chinese ‘nativized model’ of English has been indicated in students’ positive attitudes towards CE, CE does not appear to be a model of English that students’ actively orientate to or identify with.

9.3.1.6 International speakers of English

The concept of ‘international speakers of English’, to some extent, coincides with Kirkpatrick’s (2006) speakers of a ‘lingua franca model’ of English as described in 4.3. However, the ‘lingua franca model’ refers to LF English used mainly for communication among NNSs of English. Considering students’ disparate understandings of English as a lingua franca (ELF) (see 9.1.3), international speakers refer to those who use English as an international communicative tool and identify English as a marker of

international/global citizenship. As reported in the results, instead of identifying or being identified with somebody as an individual or a Chinese, there are some who would like to identify with international/global citizenship, which is beyond any specific national or cultural boundaries and signifies English in a broader sense as an international LF used by speakers from all walks of life and all parts of the world. In other words, besides students' referred orientations towards culturally or individually attached speakers of English, such as native English speakers, Chinese speakers and peer speakers of English, there are instances which show students' orientations of using English as an international language, which can also badge students' identification with internationalization and global citizenship. Take the example of Wei (FG-The 3~11) who considers that English is an international language beyond the basis of any specific country's culture; when she speaks English, she would like to be identified as speaking an international language instead of British English or American English. Under these circumstances English symbolizes Wei's aspiration to be international.

International speakers of English fit in with Giles and Byrnes' (1982 cited in Ushioda 2006) suggested inter-group identity: identification with international membership crossing or going beyond national boundaries in a multicultural setting. Students' orientations towards an international speaker model denote students' connection with a global community at large and students' international/global identification as global citizens. Students' orientations towards and identification with international speakers of English is coincident with students' perception of English as an international LF, a tool for intercultural communications in international contexts as discussed in 1.3. Coincident with the discussion regarding the form and function of ELF in 9.1.3, regardless of whether the form of ELF is homogenous or heterogeneous, 'international speakers' English' designates the function of English (or ELF) as a tool of both communication and identification. Nonetheless, the prerequisite of international speakers' English is its intelligibility, similar to intelligibility in an ELF context as discussed in 1.3.3 and 9.1.3.

‘Being international’ is hard to define: as Dörnyei and Csizér (2002) suggest, the international speakers of English and inter-group identity constitute a situated social psychological framework. As a psychologically defined term, ‘international’ can be ambiguous and unmanageable (Carroll, 1999). Anchimbe (2006) connects the world international English with American tongue. Likewise, Pennycook (2006) points out that music, like hip hop, is more international than American, as it has gone beyond specific national, cultural or group peripheries and spread internationally. In this light, results reporting students’ exposure to or experience with American originated music, such as Hip hop, Rock and Roll, Jazz and Blues, can be seen as a badge of students’ exposure to international culture instead of a specifically American one. Alternatively, there are concepts which relate ‘international’ with ‘Anglo-America’ with regard to internationally renowned powerful economics, influential politics or prominent military (Cameron, 2002; Phillipson, 2008). This research does not go any further into investigations about the relationship with ‘international’ and ‘America’ in students’ eyes; more research in this area may be worthwhile.

9.3.2 Complexity of students’ perception, orientation & identification

There are 98% instances showing students’ high recognition of NE; however, there are only 51% instances indicating students’ orientations towards NE or identification with NSs of English; another 49% instances show students’ diverse orientations and identification (see 8.2.1). In the meantime, among all those students who ideally would like to orientate to a certain English-speaking group or identify with its speakers, there are only 54% who put their ideal orientation or identification into actual practice and learn from different media, such as movies, music or teachers attached to the particular model of English. That is to say, there are disparities between students’ perceptions of English

and identifications at a conceptual level and students' orientations towards or identification with English in practice.

As pointed out in chapter 6, some figures reported in the results are counted according to instances given by students' rather than the numbers of students. The significance of counting the numbers of instances rather than the numbers of students implies the fluidity, multiplicity or disparity between students' perceptions and students' orientations or identification. An example from Zhenzi (FG-THE 3~5) will illustrate the complexity of students' perceptions of, orientations towards or identification with English. Zhenzi firstly regards her English course tutor from the UK as speaking the best English and would like to learn from him. Later on, she mentions that she likes a lecturer from America who is considered smart and intelligent. At the same time, she admires and would like to identify with LI Yang, due to his unusual story from being a poor and shy English speaker to becoming a famous educator in English. As the conversation goes on, she mentions she would like to speak English like the researcher/moderator. It is interesting to pause and ask here whether Zhenzi would like to identify with the moderator/researcher personally, as a PhD student, or as a Chinese speaker culturally or as a speaker who carries a somewhat British accent or who has a British education experience. Whoever the researcher/moderator represents, Zhenzi ends up by saying that "*...language is is just a to- tool ... You say what, what you want to, you want to say*". Zhenzi's example illustrates her perceptions, orientations or identification related to British English, American English, Chinese speakers' English, and lingua franca English, as well as the fluidity, multiplicity and disparity between her perceptions, orientations and identification.

Specifically, the fluidity, multiplicity and disparity as reflected through the complexity of students' perceptions of, orientations towards and identification with English will be discussed in two main areas:

- the disparity between students’ conceptual perceptions of English and orientations towards/identification with English, and
- the disparity between students’ ideal orientation towards/identification with English and students’ actual orientations and identification.

Such disparities are illustrated in Figure 17 (see below)

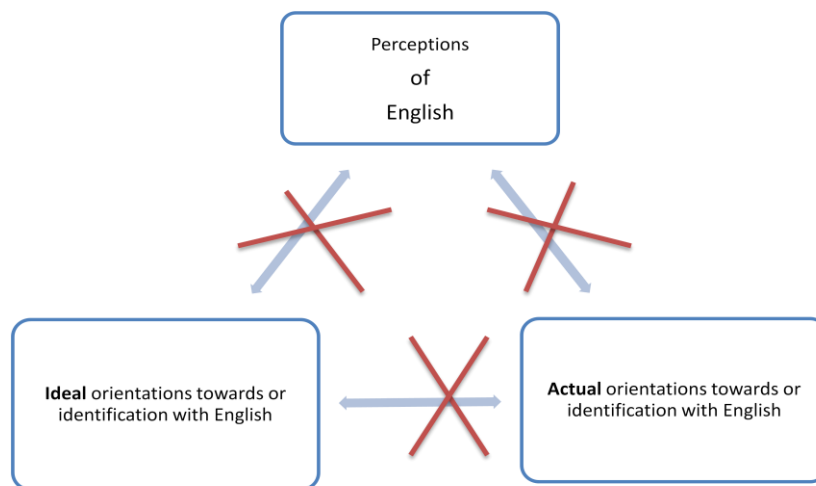


Figure 17: Disparities between students’ perception, orientation and identification

9.3.2.1 Disparities between students’ conceptual perceptions & students’ practical orientations and/or identification

As discussed in 9.1.1.2, students’ concepts of NE are mostly culturally, socially and historically related to a country and largely affect students’ orientations towards or identification with native speakers of English. One of the most commonly given reasons for students’ high evaluation and orientations towards BE or AE is the social power of the country, which can be robustly demonstrated through students’ orientations towards American speakers of English particularly, exemplified by students’ comments: “*American very influential*” (Qian, FG-THE 3~6) and “*America is powerful ... economy*”

(Dan, FG-THE 3~7). To some extent, students' orientations towards AE strengthen students' affinity to the powerful country or its speakers, or show students' identification with its power and influence, similar to the materialized aspect of students' orientations towards and identification with the Chinese speakers of English as discussed in 9.3.1.2. The power-related orientation or identification may be able to be explained by Joseph's (2004) politics theory of a language. He suggests students' identity with a particular language or model of language can be political and connected to the 'power' structure of the world. Considering the English language used to belong to the country on whose empire "*the sun never set*", and now is the language of America, the new economic and cultural superpower (Al-Dabbagh, 2005:7), there seems no wonder that students' orientations towards and identification with BE or AE may indicate students' aspiration to seek an alliance to the particularly powerful English speaking countries. That is to say, the coincidence of students' perceptions, orientations and identification can be attributed to students' consideration of the power behind certain native-speaking countries, besides the cultural, social and historical consideration of NE as discussed in 9.1.1.2.

However, as results demonstrate, students' high recognition of NE is not always coincident with their ideal orientations and identification, which range from NSs to Chinese speakers, peer speakers, self speakers and international speakers of English. For instance, An (FG-THE3~4) perceives AE to be beautiful, loves American pronunciation and enjoys watching American movies; but her affinity towards AE/America only lies at the conceptual level not the practical level, as she points out that "*I just like to be listen to them, but I don't think I will want to be them*". Similarly, Wei (FG-THE3~11), conceptually, has a strong affinity towards BE, because she thinks that "*the British speak the best English; it's their mother tongue*". She loves British history and culture and considers BE is more beautiful. Additionally, she admires her friend studying in the UK. However, when it comes to the discussion of her orientation and identification, she states that:

I want my accent to, a little bit British accent accent, but much more international accent accent; not British, not North American ... so far I concerned, English is be used widely in the world. And English is not American English. It is a international language ... It is a international language. And now, it not based on the British culture, American culture or Indian culture. We should bring in new life, and new water into this kind of language ...

When the discussion comes to attitudes towards CE, Wei opines that “*difference is always a beautiful and amazing thing*”, so she agrees with CE. However, when she is questioned by her group mate, Ying, who challenges her by pointing out that since English is an international language not based on either British culture or American Culture, and asks what the point is of creating a new CE, in order to defend herself, Wei changes her perception of English by arguing: “*I said just now, it is based on British culture and American culture. Just now I said it is.*” How interesting to find the reverse switch that Wei makes. Nonetheless, this finding is similar to Kirkpatrick’s (2002) research findings which report Chinese speakers speaking highly of native varieties of English but not necessarily conforming to them. The finding may also coincide with what Bechhofer *et al* (1999) point out about people’s identity which largely depends on “*...claims which people make in different contexts and at different times*” (ibid cited in Joseph, 2004: 118).

Bechhofer *et al*’s (ibid) point also illustrates that people’s perception, orientation or identification is subject to change in context/environment. A good example showing how environment changes students’ orientations or identification with English can be seen from Yun (FG-THE 3~5). Yun agrees that NE speakers are ‘the best’ English speakers, from whom he can learn western styles and perspectives, as well as new and different things in the world. However, in answer to who he would like to sound like when he speaks English, he answers: “*I think that depends ... depends on the environment ... if I stayed in the USA, probably, I will fit into that environment then, and and sound like*

American. But I think, if I- I am in the America, but I sound like UK, they they they will find me em a little weird.” As the discussion goes on, he says that when he works, he wants to act in a professional way, just like Zheng, a Chinese lecturer who often visits the UK. However, in other contexts, he mentions that he wants to use English as a tool to communicate with people to get deep insight into them. The fluidity of Yun’s orientation to or identification with different speakers of English in different contexts demonstrates his effort in shortening distances between speakers, which calls up Jenkins’ (2000) and Rajadurai’s (2007) emphasis on the importance of accommodation strategy in international communications.

However, as Kramsch (1997) suggests, where English is used as a lingua franca, the distance between interlocutors from different cultural or lingual backgrounds can be shortened by people’s understanding and respect of each other, instead of by speaking NE. Lei (Interview-THE 3~1) considers that though BE is the ‘best’ model of English, set as an example for learners to improve their own model of English and be identified as the only one in the world, she goes on to say that there are different ways to use English: people do not have to exactly follow others, but have to speak the English that suits themselves and use the right way in the right place. Students’ orientations or identification beyond a ‘native-speaker model’ of English, in some way, illustrate their use of English as a lingua franca (ELF). As Knapp and Meierkord (2002) suggest, ELF is an international communicative tool which signifies that English has broken free from the ownership of NSs and is used by people who do not share the same mother tongue to conduct cross-cultural communication and facilitate transnational trade, in which people do not have to use a ‘native-speaker model’ of English.

In relation to the English language used in communication, results show instances indicating students’ future careers in the business field in which English might be used in communication with foreign customers, and possible communication problems regarding

the use of a self-speaker model of English. Lei (Interview -THE3~1) thinks that different individual models of English may affect communication or conversation in an international context, but people have to adjust themselves to the world and to show their global citizenship; in this way, people can do more business with foreigners, such as Indians. She continues by saying that though, she thinks, Indian people might speak a little bit strange, people can learn different things from them. Interestingly, the word ‘adjust’ as mentioned by Lei is similar to the word ‘accommodate’ as proposed by Jenkins (2000), who advocates that, in international contexts, interlocutors should understand, respect and accommodate to each other, as language is only part of the communication: tolerance, understanding and accommodation should be applied to conduct a successful international communication.

9.3.2.2 Disparity between students’ ideal & actual orientation and/or identification

In response to whether students do actually learn from their ideal speakers of English, results illustrate only 54% students with positive answers; other students are negative or unclear (see 8.2.3). In other words, students’ ideal orientations towards certain model of English or identification with its speakers are not necessarily coincident with their actual orientations and identification when they engage with English as learners in practice. Students’ orientations towards Chinese speakers, peer speakers and self speakers of English, in some way, demonstrate students’ identification of themselves as Chinese speakers of English. The disparity between students’ ideal and actual orientation/identification as discussed below will focus on the discussion of the disparity between students’ ideal orientation towards NSs’ English and identification with NE speakers and students’ actual orientation towards Chinese speakers and identification with Chinese as a whole.

Reasons for the disparities between students’ ideal and actual orientations or identification

may be attributed to the differences in cultural, linguistic or social constructions or factors of the environment, community or context where students are based. Results as shown in 8.3 report students' viewpoints on differences between NE speakers and Chinese speakers of English in the aspects of vocabulary, pronunciation, accent and grammar. The linguistic features differences may be the cause of the disparities between students' ideal and actual orientations and identification. As discussed in 1.1.1, 'there are no two leaves the same in the world'; English is individually based and geographically affected (Jenkins, 2002). Each individual speaker of English speaks differently, with different accent, pronunciation or use of vocabulary, including NSs who share the same English cultural and social environment and community (ibid). Joseph (2004) points out that speakers speak differently because of different individual's speech features in voice, speed, social environment, sentence, smoothness, vocabulary, etc. However, to some students, the different linguistic features used by Chinese are seen as Chinese 'special' ways of expressing English, known as CE as discussed in 9.1.3; in this sense, 'Chinese speakers of English' could be regarded as 'speakers of CE', which leads back to the discussion of Chinese speakers' usage being 'bad' English or a new variety or model of English. However, according to Scollon and Scollon (1995), the linguistic differences between Chinese speakers and NE speakers may be due to cultural and social effects impacted on Chinese speakers' intrinsic personality and process of using English.

Such a culturally and socially constructed theory may also account for Chinese learners' late English language acquisition as considered by Jei (FG-THE 3~3) who points out: "*for the English speaking people, English is their first language, but for us (Chinese), English is the second language.*" Similarly, Crystal (1997) and Rubdy and Saraceni (1996) point out that early English acquisition does, to some extent, affect learners' competence and efficiency in English; nonetheless, such a Chinese 'think-then-speak' model may indicate Chinese speakers' inefficiency in English. On the other hand, it may have to do with Chinese face-giving and politeness theory as discussed by Scollon and Scollon (1995). As

Jing (FG-THE 3~5) points out: “*Chinese people are shy ... sometimes they won't show their opinion, maybe they will wait other people to ask them*”. This statement corresponds to Scollon and Scollon's theory of discourse strategy in intercultural communications, in which they refer to the Chinese as being known for their courtesy and etiquette, and consider that the Chinese are used to a high considerateness conversational style, politeness and face-giving. It also sits well with Terence's (1993) description of collectivist societies, such as China, with their emphasis on interlocutors' personal interactions and friendship; while individualist societies, such as Britain and America, emphasize fulfilment of task and individual value. In this light, Chinese learners/speakers' carefulness and passiveness in their usage of English has its cultural and social ground which is different from NE speakers'.

In addition, the disparity may also be because of external elements, such as environment, community or context that students find themselves in. In relation to Chinese students' orientation to and identification with English in a Chinese context, the disparity between students' ideal and actual orientation and identification may be subject to external factors such as a limited English speaking environment or community in China. As Qiang (FG-THE 4~6) points out, the only chances for them to speak/use English is in class or communicating with a few foreign teachers in school. Similarly, Juan (FG-THE 4~7) points out that in China there is no English environment and culture background to insist on NE. Though students are mostly from east coastal developing cities in China, the chances for them to meet or communicate with English speakers are rare; instead, as demonstrated in 2.2.2, the Korean and Japanese languages are widely learned and used in many Korean or Japanese companies based in China. That is to say, the lack of an external English community and English speaking environment may have constrained Chinese learners' internal realization of their actual orientation towards or identification with NE speakers, under which circumstances, students' consistency of their ideal orientation or identification would be diminished.

What is more, as reported in the results, media may play a great role in affecting students' actual orientation and identification. NE media such as British/American movies and music are largely mentioned. However, even if British/American movies can be seen as conveying a native-speaker model of English because of the nationality of actors/actresses, it is debatable whether the music originating from Britain/America is transmitting British/American models of English, because music is seen more as being international, beyond national boundaries (Pennycook, 2006). What is more, the image of Chinese TV hosts/hostesses as appeared through Chinese media, CCTV programmes in particular, as well as many other successful or celebratory Chinese characters appearing in the programmes, has also been mentioned by students as largely affecting their actual orientation or identification in practice, as discussed in 9.3.1.2.

Nonetheless, English is learned or used for different purposes, as Joseph (2004) points out; language can be used differently when people act in different roles and in different occasions, which can be related to students' motivations of studying English in association with the function of English in China as discussed in 9.2. Given that students are diversely motivated for cultural, instrumental or situational reasons, and English is learned/used for different purposes: identification, instrument or communication, it seems reasonable that students should have diverse orientations and identifications. In the mean time, considering that the functions of English are seen and applied differently in the course of studying in the FZH programme, any change of students' orientations or identification from their ideal one to an actual one would appear to be sensible.

Last but not least, students' orientations and identification need to be realized in interactions with others and in recognition from others, because orientations and identification are not only about how 'we' think about 'ourselves' but also about how 'those around us' think about us (Joseph, 2004). In other words, students' personal desire to be one of 'the others' is one thing, but actual acceptance by others is another.

According to Baldwin and Hecht's (1995) 'theory of identity', there are four layers of identity: the first is personal identity in the level of who a person thinks that he/she is; the second is enacted identity, which can be expressed through the use of language and communication; the third is relational identity, which refers to identity in reference to each other and the fourth layer is communal identity defined by collectives. In this sense, students' ideal identification with English may be seen as belonging to the first layer. As Joseph (2004) points out, even though sometimes Chinese students speak according to a NSs' English or so-called 'standard English' in terms of pronunciation and grammar, there is still doubt in respect of the discourse pattern. Likewise, Kramsch (1997) addresses the importance of cultural and ethnic division in grouping (or rejecting) students' identification with others. According to Kramsch (1997), no matter how good Chinese NNSs' pronunciation or grammar are, they may not be accepted by NSs, not because of who they are or how they speak, but because of what they represent culturally or ethnically. Even if they speak as NSs, they may not act or think as a native speaker would expect: they are still Chinese speaking foreigners. Alternatively, Kramsch (1997) states that if speakers of a certain cultural/ethnic group speak another variety of language, conveying different political, moral or religious beliefs, they may be rejected by others or the members of the culture they belong to. This may, in some way, explain why and how some students' choose to use their own varieties of English to identify themselves.

In all, students' orientations towards and identification with English are fluid, overlapping and disparate, and the reasons for the complexity of students' orientations and identification, in particular the disparities between students' conceptual perceptions of English and their ideal orientations towards and identification with English, as well as the disparities between students' ideal and actual orientations and identification, are diverse and culturally, socially, and contextually related. Factors likely to affect the complexity of students' orientations and identification have been discussed above; more research with different samples in different contexts might be needed in search for others factors.

9.3.3 Out-group, in-group & inter-group speakers of English

As discussed above, the diversity of students' orientations towards and identification with English, go beyond Kirkpatrick's three-model pattern of English. Data from this research does not seem to hold the concept of 'model' as an abstract term. Instead, role model speakers of English, from out-group, in-group and inter-group, tend to be the objectives of students' orientations and identification. Figure 18 illustrates a comparison of Kirkpatrick's models and students' inclined orientations towards or identification with different speakers of English in association with their group belonging spheres.

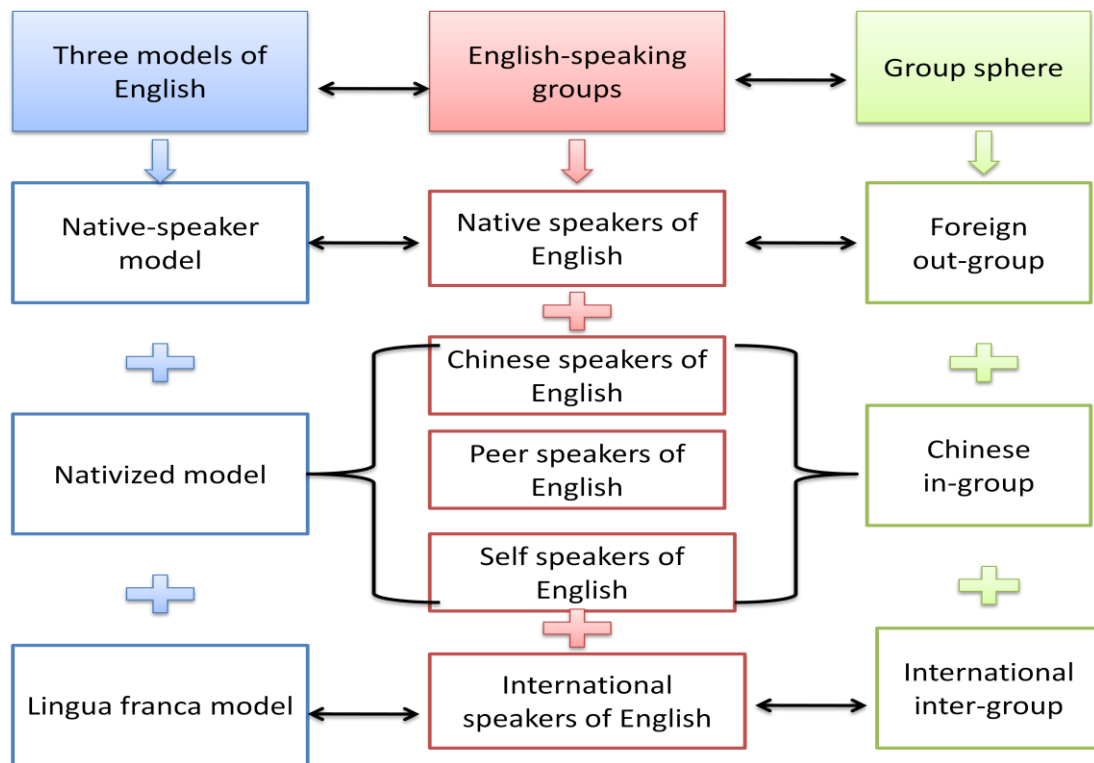


Figure 18: a comparison of 'English models' and groups of speakers of English

It is worth mentioning that the terms of different speakers of English referred to in this thesis emphasize certain English-speaking groups, with a combination of students' references to English-speaking individuals and groups. As Joseph (2004) points out, there are differences between 'group' and 'individual', but the distinction is not that clear. Students' references to 'individual' are about "*who is unique ... or a completely individual essence that escapes all categorisation beyond association with this particular person*"

(ibid: 37); while ‘group’ indicates the sameness of a particular English speaking model, where “*a particular individual may be a prototypical or marginal member*” (ibid), and group can be reflected through concrete manifestation in single and symbolic individuals. Thus, students’ references to specific individuals have been integrated into the anthropological end of linguistics and categorized into certain groups of speakers. For example, students’ references to Tony Blair, British lecturers in the FZH programme or American actors or actresses are referred to as NE speakers. Likewise, students’ references to famous Chinese figures are categorized as ‘Chinese speaker of English’. ‘Peer speakers of English’, ‘self speakers of English’ and ‘international speakers of English’ respectively correspondent to the streams of student’s orientations to and identification with English as reported in 8.2.2, and will be discussed in comparison with Kirkpatrick’s three-model pattern of English one by one.

Different speakers’ English as considered in this thesis are, to some extent, coincident with Kirkpatrick’s proposed three models, but more explicit and precise, based on the students’ orientations and identification. Firstly, NSs’ English can be seen as correspondent with the ‘native-speaker model’ proposed by Kirkpatrick: both are in association with five Inner Circle countries’ varieties of English as a whole. Under this circumstance, students’ identification with NE speakers outside of students’ in-group community can also be seen as an out-group. In other words, students’ orientations towards or identification with NSs can be seen as students’ desire to be part of or to identify with an out-group, a culture or community, which is outside of students’ cultural/ethnic in-group.

Secondly, Chinese speakers of English and peer speakers of English do not necessarily speak what Kirkpatrick refers to as a ‘nativized model’. The ‘nativized model’ in a Chinese context would be seen as a ‘CE model’. As reported in 8.3, in answer to the different usage of English between Chinese speakers of English and NE speakers, there

are 7 instances indicating that Chinese speakers are likely to use CE; however, the ‘CE model’ is not a model of English that students’ referred to in response to their orientations and identification. Nonetheless, as discussed in 3.2.3, student’s orientations towards and identification with outstanding Chinese speakers and peer speakers are correspondent with language learners’ Chinese in-group social identification as in-group speakers of English (see Oyserman, *et al.* 2007; Wong, 2007).

What is more, self English can be, in some way, related to each of Kirkpatrick’s three models. On the one hand, self English may be connected to a ‘native-speaker model’ if students would like to speak English like NSs and identify with foreign English experience in their own way. On the other hand, students’ individual way of expressing English may be seen as a Chinese way of English and their usage of English can be seen as CE, in which sense, self English can be associated with a ‘nativized model’. At the same time, the use of English in students’ own way may address students’ perception of English as a lingua franca tool in connection with a ‘lingua franca model’. However, students’ use of self English, to a greater extent, highlights students’ individual identification as themselves. Being Chinese as an ethnic fact, students’ use of English in their own ways may be seen as another facet of their identification with the Chinese in-group community. That is to say, in-group orientation or identification can be connected with all three groups of speakers: Chinese speakers, peer speakers and self speakers of English, together with students’ belonging in a Chinese in-group community and identification with in-group Chinese.

Last but not least, international speakers’ English is similar to a ‘lingua franca model’ but gives more emphasis to the role English plays as an international communicative tool and students’ identification with English as a badge of international/global citizenship. While, a ‘lingua franca model’ denotes the ELF used among NNSs of English as a communicative tool, the students in this research tend to perceive ELF as both a tool of

communication and identification in connection with international or global communication at large. Furthermore, communication in a ‘lingua franca model’ English tends to exclude NSs, although more recently scholars are inclined to include both ‘NE’ and ‘nativized English’ into the ranks of ‘lingua franca English’ (see Seidlhofer, 2005; Seidlhofer & Widdowson, 2007; Cogo, 2008; Roberts & Canagarajah, 2009). In light of this, Kirkpatrick’s three-model pattern can be seen as overlapped; alternatively, the term ‘international speakers’ English’ tends to be more appropriate with reference to students’ orientations towards English as an international lingua franca and students’ identification with international/global citizenship. In this sense, international speakers’ English as applied in this thesis corresponds to Dörnyei and Csizér’s (2005) suggested ‘inter-group’ identification with students’ association with an international or a global community and identification of international/global citizenship.

According to the foregoing, Kirkpatrick’s proposed ‘native-speaker model’, ‘nativized model’ and ‘lingua franca model’ are problematic in two aspects: first is the absence among students of an orientation towards or identification with CE, as a Chinese ‘nativized model’ of English: rather they show affinity towards ‘Chinese speakers’ English, peer speakers’ English and self English; secondly there is a mismatch of ‘lingua franca model’, with students’ referring to international speakers’ English and an overlap of the ‘lingua franca model’ with ‘native-speaker model’ and ‘nativized model’. At the same time, students’ orientations and identification are fluid, overlapping and disparate, a complexity which is not highlighted by Kirkpatrick (2006).

9.4 The unlikelihood of English linguistic imperialism in English THE in China

English linguistic imperialism has been discussed at some length, particularly by Phillipson (1992, 2008). In debate, Canagarajah (2002) argues over the concerns of English imperialism from the anti-imperialism point of view by pointing out

users/learners' use of English in their own way and for their own purposes. Similarly, Pennycook (1994, 2006) disputes Phillipson's English imperialist concept by connecting the English language with the broader concept of internationalization. Interestingly, data from this research with regard to English THE programmes could, to some extent, go with any of the three points of view, but may be more with Canagarajah's and Pennycook's argument of anti-imperialism than Phillipson's claim of English linguistic imperialism.

English THE programmes, in particular, the ones provided by 'centre' NE countries to 'periphery' NNE-speaking countries, are, it has argued, agents of English linguistic imperialism, with reference to the spread of NE norms which might lead to students' orientations towards and identification with NE speakers, as well as the power behind NE speaking countries (Phillipson, 1992). Similarly, Mannan (2005) suggests that it might be worth asking whose THE programmes have been sold to whom and why the flow of THE programme is in this way. Such a one-way flow of English THE programmes from developed countries to developing countries is seen as a new form of imperialism with no traditional forms of concrete colonization (ibid).

Results from this research demonstrate that NSs are indeed the ones that students would like to conform to, and NE cultures or societies are indeed identified by some students. However, English imperialism is not as simplistic as it looks theoretically from a few students' orientations to or identification with NE. For all English is central to Chinese students in the English THE programme, this research shows that there are strong signs that Chinese students do not all see English as inextricably tied up with a NE community or Anglo-American hegemony. Instead, the English language and the English THE programme are largely associated with Chinese in-group identity; or, more broadly, connected with internationalization identifying learners as global citizens. Accordingly, this section will discuss the likelihood of English linguistic imperialism through students'

connection with NE norms and identification, and anti-imperialism symptoms in the FZH programme reflected through

- the neutrality of English THE programmes from the aspects of students' motivations and institutions' missions;
- the effect of the involvement of Chinese lecturers and the Chinese language;
- the internationalization perspectives of the English THE programmes.

That is to say, the discussion of English imperialism (or not) will, by and large, refer to the findings and discussions about students' motivations of studying in the FZH programme, their orientations towards and identification with different speakers of English.

9.4.1 The likelihood of English linguistic imperialism

As discussed in Chapter 5, the likelihood of English linguistic imperialism embedded in English THE programmes in China can be reflected through both structural and cultural aspects: the implementation of NE THE providers' pedagogies, curricula, materials, deliveries and assessments, which resemble those in NE contexts, as well as the involvement of NE speakers which may spread NE norms and ideology to NNE learners. As Risager (2007) points out, no matter whether the THE providers are conscious or not, the English THE programmes are, in some way, carrying NE norms and standards which might be conformed to by NNE learners; under which circumstances, the English THE can be seen as a form of English neo-imperialism. Coincidentally, as shown in this research, there are numbers of students showing their aspirations towards NE society, orientations towards and identification with NSs of English, all of which could be interpreted as symptoms of English linguistic imperialism in association with English educational, social and linguacultural imperialism (Risager 2007; Phillipson 1992).

Interestingly, structural implementation of the English THE programme does not seem salient in impacting students' orientations or identification in this research, as there is hardly any student referring to the pedagogy, curriculum or materials used; while the cultural and lingual impact through the employment of NE lecturers in the THE programme appears to be strong. As this research is focused on a UK affiliated THE programme in which many British lecturers are dispatched from a British institution, students' orientations towards and identification with the British lecturers or their aspiration of British culture and society are, to some extent, coincident with Phillipson's (1992) concept of English linguistic imperialism associated with the cultural and lingual impact on Chinese students. What is more, from the purpose of marketing the THE programme, speakers from other NE speaking countries, such as America, Canada and Australia, are encouraged to be teaching on the programme; accordingly, it seems not surprising that results show different numbers of students' affinities towards American lecturers and identification with American cultures as well as affinities towards other NSs of English and their cultures, due to their high recognition of the English they speak as the 'best' or 'standard' English. Such kinds of students' beliefs, affinities, orientations and identification affiliated to NE-speaking countries can also be seen as symptoms of English linguistic imperialism according to Phillipson (1992). Likewise, according to Risager (2007), students who conform to NE norms, aspire to NE society or identify with NE speakers are considered as victims of English linguistic imperialism, and the English THE programme that students study on is seen as an agent of such English linguistic imperialism.

However, Risager (2007) also points out that students' orientations towards or identification with NE speakers is only one of many possibilities, and one that is based more on notions than realities. Coincidentally, the diversity of students' orientations and identification as reported here illustrate that, though students' are studying on an English THE programme, there is more than one abstract model of English that Chinese students

can conform to in Chinese local contexts. The complexity – fluidity, overlapping and disparateness – of students’ orientations and identification corresponds with Risager proposed distinction between ‘notions’ and ‘realities’. In relation to the findings of this research, ‘notions’ refer to students’ conceptual perceptions of English or students’ ideal orientation towards English; while the ‘realities’ are students’ actual orientations towards or identification with English. Similarly, Seidlhofer and Jenkins (2003) suggest that NNSs of English can use, adapt and transform the English language for their own identification purposes.

From sociolinguistic insight, there are many English norms other than NE norms that learners of English can conform to. Correspondingly, besides some students’ identification with NSs, results from this research illustrate a number of Chinese students’ in-group identity, reflected through students’ positive attitude of the use of CE, students’ orientations towards and identification with Chinese speakers or peer speakers of English; under which circumstances, Chinese students’ in-group belongings and Chinese identities could be seen as foci of anti-English-imperialism (Canagarajah, 2002).

That is to say, though English THE programmes have different degrees of attachment to NE providers or English norms and standards, as discussed in 9.1, students’ perceptions of, orientations towards and identifications with English are various. Thus, the question of English imperialism in THE programmes is not clear cut or white and black, but largely depends on different contexts and is down to individual learners.

9.4.2 Symptoms of anti-imperialism

Besides students’ diverse orientations and identification, other symptoms indicating the unlikelihood of English imperialism can be seen from the neutral aspects of students’ instrumental and situational viewpoints of the FZH programme in relation to students’ motivations, and the profitable but non-imperialist rationales of THE institutions. The

impact of Chinese lecturers and the Chinese language in the programme, and its internationalization perspectives can also be seen as symptoms of anti-imperialism according to Canagarajah and Pennycook.

9.4.2.1 Neutrality of English THE programmes: individual motivations & institutional rationales

As discussed in 9.2, among various kinds of students' motivations, there is hardly any student initially motivated to study in the FZH programme because of their desire of identity with NE language or its culture. Students' cultural motivations with intrinsic interest of the English language or culture may be argued as students' identification with NE culturally or educationally, which may lead students to be victims of English imperialism. However, Yang's study (cited in Huang 2006) suggests that English THE programmes in China are inevitably influenced by Chinese national culture, and students in the programmes may just want the English degree but nothing else to do with the Anglo-American culture or identity. Likewise, Bisong (1995) observes that students in developing nations use English and THE pedagogies as tools for their own development.

Similar to the students in Yang's study and corresponding to Bisong's observation, in this research, a certain number of Chinese students are instrumentally or situationally motivated to study in the FZH programme, which has little to do with cultural identification related to the worries of English imperialism. Specifically, to some, the programme is seen as a means to gain higher education, obtain an English degree and start on a competitive career, rather than simply identify with NE speakers. In Wilson's (2007) words, students in the English THE programme are increasingly seeing themselves as customers and their time of studying as an investment, based on the likelihood of developing a successful career. Under this circumstance, instead of being carriers of English imperialism, English and the English THE programme are seen more as instrumental tools that will open doors for the students, particularly for those who are

under a national-planned scheme, with another opportunity to enjoy higher education, and gain an English qualification without moving from their country of residence, with lower tuition and living expenses.

To those who are situationally motivated to study in the FZH programme, the status of English as an international communicative tool is one of the most important incentives. To these students, their study is primarily to gain the English language skills for communication in international contexts, in which people do not have to conform to or identify with NE speakers. That is to say, English is seen more as a means of communication than identification. As a tool of communication, the English language appears to be disconnected from traditional notions of English (or American) culture and, therefore, from imperialism. Whether students are instrumentally or situationally motivated, students' motivations and attitudes may also be interpreted as their belonging to the new world order where consumerism and commodification are the cultural norms. In this sense, the students are not victims of English imperialism, but are agents in the practice of globalization, of which the English language is one symbol.

Instead, studying in the English THE programme with instrumental and situational motivations denotes people's use of English for instrumental or communicative purposes; under which circumstances, English is no longer an effective means of imperialism as Mazrui (1986) claims. Likewise, students who are clear about and aware of their motivations and purposes, according to Canagarajah (2000), are critical learners of English who use their own ways to liberate themselves from the hegemony of English or English imperialism. In all, as Canagarajah (2006) points out, the English language, for those who use English for purely instrumental reasons, is very likely to be detached from NE norms; accordingly, learners with instrumental motivations are more likely to be detached from English linguistic imperialism. In addition, for those who would like to use English as a communicative tool for cross-cultural interactions, it is not necessary to stick

to the values and practices that are reproduced for NE center interests; instead, learners are likely to diverge from 'NE models' and free themselves from imperialism by 'NE' norms.

9.4.2.2 Effects of the involvement of Chinese lecturers & the Chinese language

The implementation of the English THE programme in a Chinese context has been adapted and altered to the Chinese context with the employment of Chinese staff. Despite the unlikelihood of the connection between Chinese lecturers and CE, students' references to Chinese lecturers in terms of their orientations or identification may, to some extent, assert the opposite of all the previous neo-imperialism discussions. Namely that these Chinese lecturers may have maintained their native Chinese ideology or Chinese cultural values embedded in them as Chinese and may unconsciously employ CE norms despite having learnt English and having overseas experience, which may be passed onto their students in the English THE. Similarly, Coleman (2003 cited in Dunn & Wallace, 2008) considers that local Chinese teaching staff are in the position to localize the English materials and promote Chinese norms of English. In addition, Chinese lecturers' different usages of English in a Chinese way will play a role in reminding students of the diverse and various uses of English as a communicative tool (Risager, 2007). That is to say, the involvement of Chinese staff in the English THE programme may add CE norms which can be passed on to Chinese learners and lead to students' orientations towards and identification with Chinese speakers. The process of English localization/nativization is seen as a symptom of anti-imperialism by Canagarajah (1999). Correspondingly, some students' positive attitudes towards CE and their use of CE in local or international communications, as appeared in this research, can be seen as forms of resistance to English linguistic imperialism.

What is more, students' choice of the use of nativized/localized English can be seen as a way that students choose to liberate themselves from being imperialized by NE philosophy (Canagarajah, 2006). Results from this research illustrate that, though students are studying in an English THE programme featured with English structures, they can develop their own identity through the use of their own national vernacular model of English, CE. To these students, CE is tied to Chinese language, culture and ways of understanding the world, as well as Chinese identity. As Canagarajah (2006) suggests, by appropriating English for learners/users local uses and adopting local communicative practices and ideologies for local interests, English norms will be changed and pluralized. Canagarajah believes that, eventually, such changes will lead to the democratization of the English language, prevent any English community from claiming monopoly over the language or from being linguistically colonized or imperialized by the singular NE norm.

Instead, learners/users of English can find textual and linguistic spaces within English, a hybrid language mixed with elements from other languages, to represent their own local identities, personal voices and particular interests (ibid). This is correspondent with what Le Page & Tabouret-Keller (1985) suggested, two decades ago, that language variations can be linked to people's social identity. Coincidentally, results illustrating students' positive attitudes and orientations towards nativized English can be seen as students' identification towards their native national or social identities. Students' references of CE in response to the differences between Chinese speakers and NE speakers of English, to some extent, illustrate how the English standards have been appropriated and changed through the implementation of the English THE in Chinese contexts. Students' understanding of the divergence of the NE norms and the heterogeneity of English varieties, as well as students' use of CE for their own identities, voices and interests, can be, to some extent, seen as democratic of the English language. As Kirkpatrick (2006) points out, students' choice of their national vernacular English over NE is the choice of democracy over imperialism.

What is more, as some students observed, as a communication tool, the Chinese localized/nativized English, namely CE, functions successfully among Chinese or in a Chinese community. This is similar to what Rodriguez (1981) points out, that English is mainly a tool for NNE learners to strive for successful academic studies; in most circumstances, these students are still going to be rooted in their own community, where the nativized English is largely used. At the same time, students' recognition of CE in this research emphasizes the communicative function of CE as a form of lingua franca and illustrates students' recognition of the heterogeneity of the English language.

Two decades ago, Kachru (1986) proposed that different varieties of English should be considered in their own right and not be given any secondary or inferior status. Similarly, Canagarajah (1999) suggests that it is important for people in the periphery to embrace a rich inherent hybridity and heterogeneity of English in order to communicate well between different cultures, communities and discourses. That is to say, students' acceptance of the diversity of the English language and willingness to use CE can be seen as students' ways to create their own voice and identity, which are symptoms of students' resistance to the dominance of NE norms and opposition to 'linguistic imperialism' in English THE programmes.

Besides students' use of CE, as a Chinese vernacular English bearing Chinese culture or characteristics, students' foregrounding of the Chinese language as a Chinese brand of language badging Chinese identity can also be seen as a way to resist English imperialism. English linguistic imperialism in political terms, according to Phillipson (1992), refers to replacing or displacing another language, which is not currently evident in China, considering the solid status of the Chinese official language 'Putonghua' as a Chinese national lingua franca. As Joseph (2004) suggests, 'linguistic identity' calls for the need of maintenance of a national language.

It is interesting to note that, in discussion of CE, there are students advocating having the Chinese language as the Chinese brand of English, which may be used as another international language standing alongside English. Such students' promotion of the Chinese language challenges the cultural and lingual hegemony exercised by the English language, demonstrates students' nationalism, and maintains their linguistic autonomy (Canagarajah, 2006). As shown in this research, students are aware that though it might take a long time for Chinese 'Putonghua' to be an international language, they are confident that 'Putonghua' will have its day with the dramatic development of China and the rising status of China on the international stage. That is to say, the fact of the solid status of Chinese 'Putonghua' and students' support of the Chinese national language reassures against English linguistic imperialism.

What is more, English THE programmes may provide students an English educational experience, but not necessarily an English cultural experience; rather they may provide a Chinese cultural experience in Chinese contexts and also help students to appreciate the cultural and educational differences (Dunn & Wallace, 2008).

The Chinese language plays a great role in students' study in the FZH programme, as it is actually a dual language and double-degree programme. Thus it is in a good position to enhance students' understanding of the subject, and the English language. The Chinese staff in the programme, who are likely to use Chinese to explain English terminologies or phrases, may also be in a position to raise students' appreciation of their national language and culture. In all, a Sino-UK dual-language and double-degree programme itself promotes both Chinese and English experiences, in particular, the involvement of Chinese members teaching in English, and the employment of the Chinese language in the teaching of English THE programmes, which may enhance students different educational experiences and philosophy, which does not only correspond to Chinese rules and

regulations in terms of assurance of Chinese autonomy but also acts against the English linguistic imperialism concerns.

9.4.2.3 Internationalization perspectives

As Ives (2006) points out, beyond the embedded NE norms and values and the adopted local features and identifications, English THE programmes, from a broader sense, reflect the age of globalization which renders the world smaller and makes people more global and international than ever. Similarly, this research reports Chinese students' international perspectives of the English language and perceptions of the English THE programmes beyond national cultures or boundaries in connection with the internationalized world and the trend of globalization. Accordingly, students' study of the English language in English THE programmes is related to international and to global citizenship. At the same time, Kayman (2004) suggests that English is a global language of communication which has replaced 'culture' in an internationalized and commodified world, and English, as a vector of this new thinking, is seen as a global medium of communication separate from culture. In this sense, students' with international perspectives of the English language are likely to detach English from specific Anglo-American cultures or norms, which will liberate them from English imperialism.

Besides the national and institutional motivations for-profit purposes, Sino-UK THE programmes are good for enhancing mutual cultural and educational understanding (Altbach & Knight, 2006). From the FZH providers' side, the UH Vice Chancellor, Wilson (2007) calls for the end of the claims or practices of imposing English norms or English imperialism and seeks to accommodate the needs and demands of globalization. As he considers that the current THE programme co-operations need to establish THE networks on a global basis, and create a multicultural community, educate students' with international perspectives and internationally required skills, in order to expose students to multi-cultural and international environments. Indeed, there are non-native English staff

from the Outer Circle and Expanding Circle countries recruited and taught in the FZH programme, which may occur students' appreciations of different speakers and understanding of different speakers' English.

In all, English THE pushes 21st century higher education towards a greater international involvement, and prepares students or graduates for living and working in a more connected, interdependent and globalized world (Dunn & Walance, 2008). To some students in this research, the development of English THE programmes is connected with a broader and wider community – an international community, and these programmes provide them with the language, knowledge and skills to communicate internationally in the age of globalization; in this sense, English THE programmes work more as facilitators of globalism than vectors of imperialism.

9.4.2.4 The individualization, localization & globalization of English THE

Symptoms of anti-imperialism with reference to the individual motivations, local effects and global perspectives, as discussed above, are correspondent with Cheng's (2002) suggestion of 'triplization' of individualization, localization and globalization in a learning process, in particular, under the circumstance of borderless education. According to Cheng, students, teachers and education institutions are individualized, localized and globalized during the process of triplization, which denotes the transferring, adaptation, and development of values, knowledge, technology and behavioral norms across countries and societies in different parts of the world from/to the local contexts to meet the individual needs and characteristics (ibid: 10-13).

As Cheng suggests, in an educational process, localization and globalization pool the various resources and intellectual assets from multiple local and international sources to support borderless education, in which an individual learning theory in a localized and globalized networked human and technological environment will be highlighted.

Furthermore, students are the centre of education; students' learning should be facilitated in such a way that local and global resources, support, and networks can be brought in to maximize the opportunities for their development during the learning process. In the new paradigm of borderless education, learning should be borderless and characterized by triplization (ibid: 13). Cheng's 'triplization' proposal responds to the concerns of English THE programmes as agents of English imperialism, as the English norms and values embedded in THE programmes transfer and adapt in a global trend and local context.

9.4.3 The triplization of English THE

In all, section 9.4 has discussed the likelihood, or otherwise, of English linguistic imperialism that might be embedded in English THE programmes, based on the arguments between Phillipson (1992), Canagarajah (1999, 2002), Pennycook (1997, 2006) and Risager (2007). This research shows that English THE programmes do uphold, to some degree, the hegemonic value of the English language considering students' connection of 'NE' with English 'standard', and orientations towards or identification with NE speakers who are teaching in the English THE programme. However, these programmes, in Chinese contexts, with the involvement of Chinese lecturers and language, can be connected to students' affiliations with Chinese in-group communities, and students' in-group identities emerging through their orientations towards Chinese lecturers or peer group members. These facts and results demonstrate that worries of English imperialism in English THE programmes are not only superfluous but also actually symptoms of anti-imperialism. In addition, as agents of promoting English as an international language and a part of globalization, English THE programmes are more connected with the age of globalization than intentions of imperialism. Accordingly, students' identity with global citizenship by learning English through the English THE programme helps get rid of English imperialism. As Cheng (2002) suggests, English THE programmes are going through a triplization: individualization, localization and globalization, which has very little to do with imperialism.

In answer to the doubts as posed in literature (see 5.1), the English THE programmes seem rather more global and beneficial than culturally or linguistically imperial. If, as it is argued, they in some way exhibit the English language norms, English culture and English identity, it is important to notice that they also reflect local characteristics which can be used to badge Chinese local culture and identity, as well as respond to and promote the internationalization of higher education. What is more, English THE programmes are also methods for THE providers and recipients to facilitate the internationalization of higher education and to equip students with intercultural understandings and multicultural perspectives.

9.5 Summary

In summary, this chapter has discussed a diversity of students' perceptions regarding English in the world: NE, CE and lingua franca English. Though there are signs of students' strong affinities with NE, particularly, BE or AE associated with British or American cultural values, social status and historical images, students' different attitudes towards CE and their disparate understandings of ELF demonstrate students' perspectives of English as a diversifying language and multi-functional tool in an age of globalization. Having said that, the multi functions of the English language, as a tool of identification, an instrument of educational and social advancement and a means of communication, are correspondent with students' diverse motivations – cultural, instrumental and situational motivations – in studying in the Sino-UK THE programme. Accordingly, when it comes to discussion of students' orientations and identification, students' show various orientations towards different speakers of English beyond any abstract models, and a range of identification, beyond English out-group identity, with Chinese in-group members or international inter-group community.

Based on the findings of this research Figure 19 (see below) illustrates the connections between students' perceptions of English in the world, students' understanding of the functions of English, students' study motivations, students' orientations towards different speakers of English and students' identifications with different English-speaking groups.

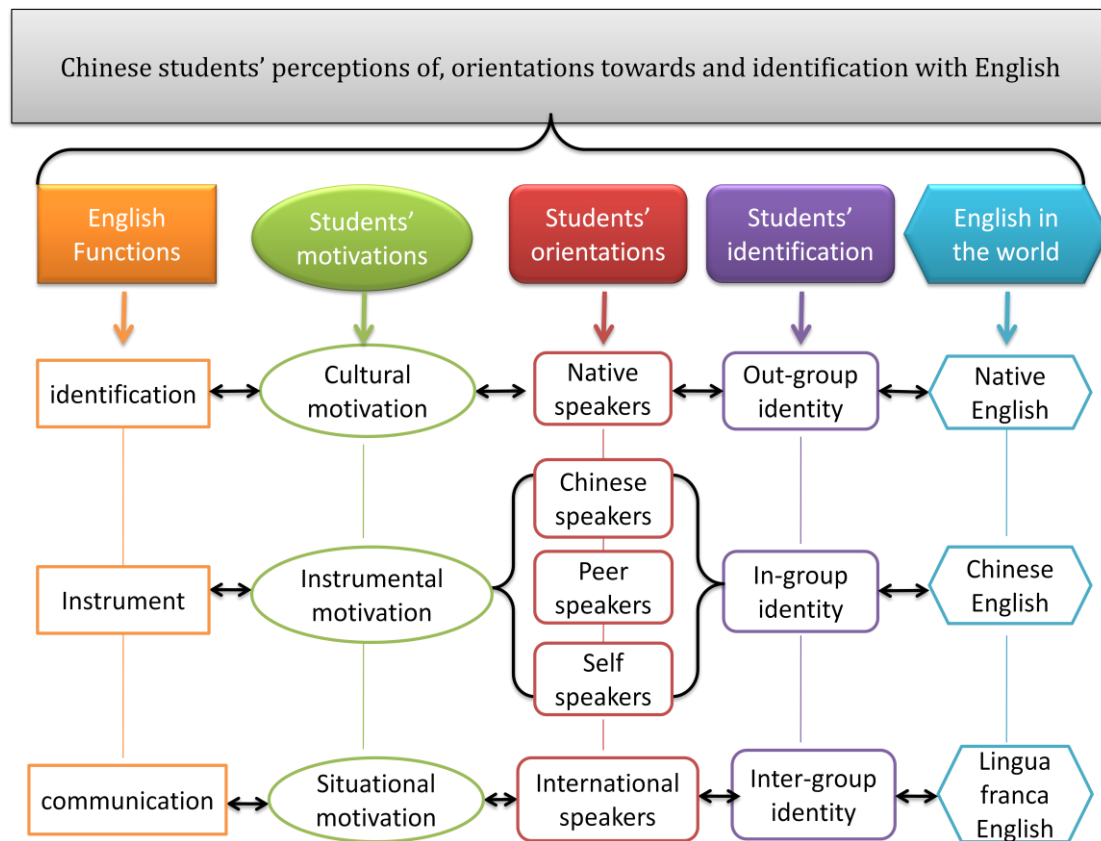


Figure 19: connections between students' perceptions of, orientations towards and identification with English

Figure 19 provides a summary of students' perceptions of, orientations towards and identification with English. In this diagram, the middle red squares illustrate 5 different groups of speakers that Chinese students are likely to orientate to; corresponding to students' orientations, the purple squares are the 3 groups/kinds of community that students may want to identify with. Students' orientations and identification correspond to students' perceptions of 'English in the world' seen in terms of 3 main varieties: 'NE', CE and lingua franca English, as shown in the blue hexagons on the right. At the same time, students' orientations and identification are connected to students' applications of 3 main functions of English – as a tool of identification, an instrument of educational or social

advancement or a means of communication – in the orange squares on the far left, which are coincident with students’ cultural, instrumental and situational motivations in studying in the Sino-UK THE programme, shown in the green ellipses. In all, the diagram illustrates students’ perceptions of English and its functions in the world, their application of the functions of English and their motivations in studying in the English THE programme, which are closely connected to students’ orientations towards and identification with different group speakers of English. The diagram also makes sketchy reference to the literature as discussed in chapter 1, 2, 3 and 4.

Unfortunately, what the diagram is not able to show is the complexity of students’ orientations and identification. Findings from this research with regard to the fluidity and disparity of students’ orientations and identification illustrate the complicated relationship between students’ conceptual perceptions, ideal and actual orientations or identification. Nonetheless, the foregoing discussion, represented in the figure, has answered the first research question regarding students’ perceptions of English and the function of English: English is not a hegemonic language belonging to NE speakers to whom NNE learners should orientate or with whom they should identify; English, in fact, is a heterogeneous language belonging to whoever uses it for whatever purposes: to badge learners own identity as who they would like to be or who they actually are, or to be used as an instrument for advancement or a communicative tool for international communications.

In accordance, students’ recognition of all varieties of English, their utilization of the multiple functions of English to fulfil various motivations and diverse orientations towards and identification with different speakers of English responds to the second research question with negative answers: English THE programmes do not seem to be vehicles of English linguistic imperialism. In a more complex way, English THE programmes can transform English norms and attract some students’ orientations or identification; English THE programmes in a Chinese context are complemented with

Chinese local resources, such as Chinese lecturers and the Chinese national language, which may convey degrees of CE norms or Chinese philosophy and stimulate students' appreciation of Chinese culture and characteristics, fostering students' Chinese local identity. In all, rather than agents of English imperialism English THE programmes are both results and causes of the internationalization of higher education: studying in the programme, to some students, can be seen as being international and being part of global citizenship, brought about through the processes of individualization, localization and globalization.

Conclusion

In conclusion, this research has found that students' diverse and disparate orientations towards and identification with different speakers of English offer some reassurance against concerns of English linguistic imperialism that might be brought on through English-medium THE programmes. In response to diverse views of the English language and English THE programmes, the research illustrates more symptoms of anti-imperialism than of the likelihood of imperialism with regard to the triplization of English and English-medium THE, in the process of individualization, localization and globalization.

Findings

This study highlights that English is used as an international lingua franca among all speakers of English, who do not have to conform to 'native English' norms but to respect different usages of English in a vernacular or an individual way. In answer to the question, how learning English affects learners' orientations and impinges on their identity in THE programmes, the research finds that, instead of orientating to or identifying with native English speakers, learners in THE programmes feel free to orientate to English in ways that are suitable for their own purposes and represent their preferred identity. At the same time, they are also aware and respectful of educational and cultural dissonances, and value different educational and cultural experiences, while being conscious of the overall context nationally and internationally. Instead of 'think globally and act locally' (Graddol and Meinhof, 1999), students think locally and globally, and orientate to English as a diversifying language bearing both 'foreign' and local culture and language features in the global context.

With regard to concerns surrounding the implementation of THE programmes, this research finds that THE programmes do not necessarily transplant or promote native English norms/standards or focus on teaching a particular variety/form of English, but

engage ELT in both the local and the global domain, informing and reflecting the diversity and variation of the English language, encouraging students to express their individual voices and identities in English.

In sum, this research suggests that there are as many varieties of English as speakers; English is used differently for different purposes. English is a hybrid and diversified language encompassing diverse norms and systems, represented by the global community of English speakers, not a set of abstract models. English in China has different functions which can be applied by learners according to their personal motivations and individual purposes. Chinese learners of English do not necessarily assimilate or orientate to native English speakers, but tolerate and understand various usages of English, appreciate and respect the diversity of English and its embedded cultures. The study of English in any form of English-medium THE programme would not necessarily lead to learners' orientations towards or identification with native English speakers, which may lead to English linguistic imperialism; instead, learners' perceptions of, orientations towards and identification with English are diverse, complex and multi-dimensional.

Likewise, English THE programmes are not necessarily agents of English linguistic imperialism; they can be a process of interaction where learners consciously mediate native English norms or standards and express local/national cultural or lingual identities, literally take in knowledge and values from both Western and local sides for further advancement and future betterment, and deliberately learn the international language to join in an international market or expand their international visions and show their global citizenship.

Recommendations

This research suggests the need of English language learners' and educators' to understand the diversity and heterogeneity of the English language, accommodation

among interlocutors in international communication, and respect for cultural differences and lingual variations.

Transnational educators should be aware of their role in social change and adjust themselves to the role they play. In particular, native English teachers should not see themselves as privileged holders of native English norms but flexible reflectors to develop learners' interaction strategies and communicative competence in English, enhance learners' abilities to accommodate to and communicate with speakers having different cultures and language backgrounds, and cater to learners' needs and desires as a whole (Bialystok, 1990).

At the same time, local teachers in THE programmes should not feel inferior regarding their late language acquisition or EFL (English used as a Foreign Language) badges, but be proud of their constructive position as sharing the native language and culture of their students, and the experiences of learning English as an additional language. In all, ELT in THE programmes should not focus on the 'standardization' or 'native-likeness' of English, but teach to learners' needs, allow for diversity and differences, and respect students' choices of their own orientations or identification.

Limitations of this research

This research has only focused on investigations of students' attitudes: no attention was paid, in data collection and analysis, to students' grammatical or phonological output. However, students' use of English in terms of grammar and phonology may be interesting in a future investigation which could be used to compare students' claimed orientations towards and identification with varieties of English and their speakers with their actual output.

Sociolinguistic research, particularly in investigating learners' attitudes and concepts, tends to be instantaneous and context-based. A learner may have different attitudes and viewpoints at different times and situations; the same is true in this investigation of Chinese students' perceptions, orientations and identification. Therefore, findings from this research are very much individually and contextually restrained. However, this research does provide a strong base against which other case studies can compare, contrast and build, towards greater overall understanding of the motivations and effects of studying the English language through THE programmes.