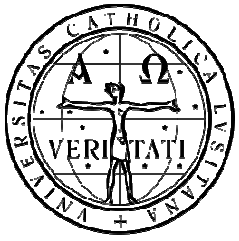


UNIVERSIDADE CATÓLICA PORTUGUESA

IN-CLASS COMMUNICATION: THE EFFECT OF STUDYING AND TEACHING ABROAD ON CHINESE ACADEMIC STAFF

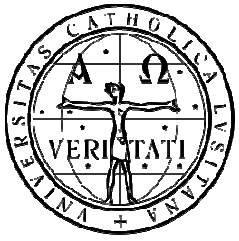
Dissertation presented to the Universidade Católica Portuguesa to obtain a Master's Degree in Communication Studies, in the specialty Communication, Organization, and Leadership

By

Sigrid Anna Conradt

Faculty of Human Sciences

September 2019



UNIVERSIDADE
CATÓLICA
PORTUGUESA

IN-CLASS COMMUNICATION: THE EFFECT OF STUDYING AND TEACHING ABROAD ON CHINESE ACADEMIC STAFF

Dissertation presented to the Universidade Católica Portuguesa to obtain a Master's Degree in Communication Studies, in the specialty Communication, Organization, and Leadership

By

Sigrid Anna Conradt

Faculty of Human Sciences

Under guidance of Prof. Dr. Nelson Ribeiro

September 2019

Abstract

This study aimed at examining the effects of an international education and teaching experience on Chinese academic staff, particularly on the way they communicate with their students. The main question was whether an "internationalization" of communication strategies could be found. The focus was placed on interpersonal communication between Chinese teachers and their students. Taking into account existing literature, it was expected to find teachers adapt to a higher degree to the students than vice versa.

This qualitative study presents case studies of teachers' praxis within international classrooms. Interviews were used to examine the participants' perceptions about the topic and their transformation.

The participants in this study comprised of Chinese university teachers who gained experience (studying and/or teaching) outside of China and are now back in the country, teaching either Chinese or international (i.e. non-Chinese) students *or* who are currently still living outside of China, teaching international students.

The findings of this study suggest that Confucianism still presents a key determinant of Chinese communication approaches. However, those perceptions are not perpetual but in a constant process of change and (re)alignment to the environment. We could see that with a growing exposure time the internationalization of the communication approaches deepened.

Intercultural communication, communication accommodation theory, in-class communication

Notes

Abbreviations

The code names for the interviewees are randomly assigned and are not supposed to give any hint about the person.

The acronym *RS* stands for the researcher.

Translations

All translations, if not otherwise indicated, are made by the author. The interviews with PL and GW have been conducted in German. The transcripts are made in German as well, and subsequently translated to English.

The Confucian texts are given as written in the translation by James Legge.

Spelling

To simplify the understanding and reading of the non-Chinese speaking reader, the *Pinyin*-version of Chinese words or terms is used, given in italics. The original Chinese characters are indicated with the first use of the term, in order to exclude misunderstandings since usually more than one *pinyin*-spelling of a specific term exists. In this thesis, the most common spelling *or* the spelling used in the source cited are given. The Chinese characters are written in simplified Chinese.

Index

1 Introduction

China's history is written as a history of her grandeur and firm belief in her own superiority (just as Western self-portrayal). The *Central* or *Middle Country (*zhōng guó, 中国) used to be mostly self-sufficient, and always tried to limit her association with the West, partly because relations were not deemed to be necessary. Up until the 17th century, China was the leading civilization in science and technology. When Europeans celebrated for themselves for 'invention' of papermaking, printing, gunpowder and the compass, long after the Chinese had found their own sophisticated versions (cf. Jin *et al.*, 1996).

It was only in the 17th century that China realized it was surpassed by the Western world in technological and scientific advancements. On the one hand, the arrival of the first Jesuits in China brought new knowledge intellectuals could borrow, but on the other hand, exploitation was rife (cf. Yao, 2000). China was not used to the expansive hunger of the Western world, with an insatiable desire for Chinese goods. Western forces, especially the British, used their far superior weapons to open the traditionally strongly limited trade. They commenced the "Century of Humiliation" (cf. Gries, 2004; Zheng, 2014). The devastating defeats that the country had to stomach between the 1840s (the Opium Wars) and the 1940s (the Japanese Wars, ending with the proclamation of the republic in 1949) destroyed the Chinese self-image of grandeur and left a deep scar on the Chinese minds. Yet, as humiliating as the forced opening to the West in the 19th and early 20th century was, it is also seen as way to modernity, since it allowed the at that time economically and technologically struggling China to develop (cf. Spence, 1990).

In the wake of those debacles, political, economic and educational reforms were introduced. They aimed to rebuild China, and wanted to "restore unity and order, end foreign humiliation, abolish unequal treaties, regain lost territory, and finally restore China's lost grandeur" (cf. Zheng, 2014: 4).

Especially since Deng Xiaoping initiated the *Four Modernizations* (*sì gè xiàndàihuà,* 四个现代化) in 1978, the country underwent fundamental changes at an astonishing speed and grew to be the second biggest economy in the world. His reforms aimed at strengthening

the countries agriculture, industry, defense as well as science and technology. With the efforts to modernize the country, the education system also underwent an extensive revision.

Education especially in China had over centuries been substantially shaped by traditional, mainly Confucian values. “Study tirelessly, teach with endless enthusiasm” (xué ér bù yàn, huì rén bù juàn, 学而不厌, 诲人不倦, Analects, VII:II., trans. 1861[1]) Confucius used to say, and the Chinese seemed to embrace his orders up to modern times. Teachers enjoyed the highest reputation and students worked hard to pass the *Imperial Examination* which allowed them to follow a career in the civil service which was seen as a great honor. The curriculum focused on the Confucian classics, and, essentially, asked for a plain memorization of their content. Additionally, education essentially transmitted the guidelines on how to be a proper member of the Chinese society (cf. Zhou, 1988).

The growing contact with foreign countries, however, influenced the way what and how that would be taught in China. It was the first time that not only the Chinese government, but an outside force led to changes in the curriculum and pedagogy. The modern Chinese university, for example, has been built upon Western ideals which were taken from Europe, America and Japan. Over the past one and a half centuries of Chinese history, the educational environment has seen various changes, from the abolition and re-introduction of the civil servant exam system (in 1905 and around 2005, respectively), from borrowing Soviet education practices under Mao (1949–1976)[2], to the acceptance of Western educational models under Deng Xiaoping (1978–1992)[3] and from trying to abolish Confucian thought in the Republican Era (1912–1949) to rejuvenating and strengthening ancient traditions in modern times (cf. Deng, 2001; Hang, 2011).

Many of the country's efforts today are still devoted to the overarching goal of rebuilding her former perceived greatness. The effort is characterized by the attempt to pick the best of the two worlds, while trying to keep a delicate balance between Western innovation and Chinese heritage. In line with this, a famous adage states that one should take “Chinese

[1] Used are the translations by James Legge.
[2] Given are the years as de-facto head of state.
[3] Given are the years as de-facto head of state.

learning for the essence, Western learning for its usefulness" (*zhōng xué wéi tǐ, xī xué wéi yòng,*中学为体，西学为用)(cit. in Spence, 1990: 225). This can be seen as the overriding model driving Chinese reformers, teachers and students in the way they choose their approaches.

Yet, China's open door policy (gǎigé kāifàng, 改革开放, literally reform and opening up) lead to a growing connectedness with the world, in the form of business ventures, tourism and educational exchanges. This slowly formed a unique mixture of Chinese and Western cultures. Contributing to this is the fact that more and more students leave China for educational purposes (662,100 in 2018, cf. Zou, 2019)[4]. They take language programs or obtain a foreign degree. The effects on those students are immense and can be found on various levels – from language skills, cultural knowledge, to career benefits. However, the learning process is not always easy, since Chinese and Western communication approaches vary significantly. In a university class mixed with Chinese and non-Chinese students, two opposing educational value systems clash.

Much research can be found that examines specifically the classroom experience and behavior of Asian students in Western universities (amongst others: Pratt, 1992; Yang 1993; Hwang *et al.*, 2002; Jin & Cortazzi, 2006; Mak, 2011; Wu, 2009). The results show significant differences in learning methods and communication values between Western and Asian students. This difference is usually explained by the influence Confucianism has had on Asian behavioral patterns. These studies examine how students deal with the differences and how their inherited communication structures are affected. The research seems to show a tendency towards an adaptation of Western classroom standards with its interaction-based procedures. I.e., Chinese students learn the way of critical thinking, get used to asking questions during class hours and become comfortable in open discussions.

While those investigations focus on students and their experiences during their time abroad, little research has been done into the influence of an international education on the *teacher's communication behavior*, especially when the academic staff returns home to China. **This study aims at examining the effects of an international education and**

[4] [4] That is 8.83 percent more than in 2017. 519,400 returned home after graduation.

teaching experience on Chinese academic staff, particularly on the way they communicate with their students.

The main question is whether an "internationalization" of communication strategies can be found. Will Chinese academic staff comply with the principles of Confucianism or will they adopt Western teaching methods? And when they are back in China, do they adopt "old patterns" as soon as a fully Chinese environment is restored or do they integrate what they saw and learned abroad? Is there any outside (institutional or societal) pressure on teachers on which communication methods to use?

It is also to be examined whether there is a noticeable difference between "internationalized" teachers in front of a Chinese class and in front of an international class. Do teachers change their teaching methods only if they teach an international class? Does it make a difference if the class takes place in China or abroad? And, is there already a noticeable difference in the communicative approach if they only went abroad to study or do they actually have to have teaching experience abroad? Does the discipline taught (language or an academic seminar) make a difference?

Relevance of the topic

Even though China is increasingly interconnected with the world, with an ever growing number of exchanges taking place – in both directions – the *Central Kingdom* still seems to be full of mysteries and wonders.

Therefore, this topic can be approached from various perspectives. Not only is it relevant for in-class communication scenarios and education purposes, but it might give indicate how communication practices in different spheres change, if exposed to an uncommon culture.

It gives a deeper insight into the different education systems and therefore helps researchers and reformers alike to understand which approach is most effective in what

kind of environment and why. Understanding the differences and the special values for each communication system is essential to further overcome the issues.

It is then important from a societal perspective, since the underlying cultural differences can detrimentally hinder a successful communication between China and the outside world. Despite growing relations between the West and China, especially the introduction of business affiliations frequently proves to be precarious. Internationally educated teachers with cultural awareness and knowledge can bridge the gap between both worlds. The classroom usually presents the place for a first encounter with another culture. Understanding the different in-class approaches helps teachers to pick the right communication methods and to make themselves understood with Chinese and non-Chinese students alike. They build the students' basis to be competent in intercultural communication outside of the classroom.

From a communication research perspective, it is interesting to see how two different cultural spheres interact with each other. Communication is never unaffected by the interaction taking place. Here we have the chance to examine two very different communication approaches. The study investigates how students and teachers interact, how they learn from each other, how the communication strategies blend into each other and how a mutual understanding helps to overcome conflicts. The communication between Chinese and non-Chinese people is not only difficult because of the language barrier but also because of a lack of cultural understanding. Taking the perspective of intercultural communication, this study aims to understand whether the exposure to a host culture has any effect on perceptions and beliefs, and to what extent deeply rooted cultural beliefs and practices transform over time.

Taking as prerequisite the educational aspect that efficient communication with the students can maximize the learning, and assuming that teachers are aware of this, we want to understand how exactly the environment affects the communication styles of Chinese academic staff.

The classroom presents an interesting place for examinations, since it is a self-contained space – institutionalized, yet almost private. We believe that this setting presents an eventful environment to examine changes in a person's communication styles. Due to its personal nature, interpersonal communication is believed to have a deep impact on the interlocutors, since a constant process of interpreting, or understanding and reaction takes place.

Composition of the study

Including this introduction, this study is composed of six chapters. The following chapter, two, gives way to an elementary introduction to Chinese culture, in particular the history and importance of Confucianism for the Chinese society. Any examination of issues regarding China cannot take place without some general knowledge about her cultural heritage. We will briefly dive into the beginning of Confucianism, its rise and falls throughout the centuries, the main principles of the philosophy and its influence on society and especially education (2.1).

The following subchapter will examine the themes “Understanding Communication and Culture” (2.2). Globalization has brought about new challenges to the understanding and communication between people. We will give short definitions of the terms “communication” and “culture” and try to understand their relation to each other. This is necessary in order to build a common ground for further examinations. Over the years, communication theories have expanded and diversified, but not all of the theories are helpful approaches to understand the communication issues in a culturally diversified classroom. Since we are examining the issue of teacher-student-communication, we will focus on interpersonal communication and accommodation theories.

The nature of the study induces the problem of differing communication cultures in one classroom, therefore, the next subchapter will continue with giving an overview of intercultural communication and its essential ideas (2.3). We will see that there are, the

difficulties with those approaches put aside, distinct cultural areas with certain characteristics.

This leads us to an Asiacentric view on culture and the particular way of Chinese communication (2.4). Again, Confucianism is pertinent, since its principles influence all aspects of the Chinese society – including relationships. We will take a look at how harmony, *guanxi*, *mianzi*, and power influence the interactions between different people.

After the basic overviews of Confucianism and communication, the "Chinese Classroom Communication" can be understood. The traditional image of Chinese students and Chinese teachers will be described, explained and compared to Western styles (2.5).

Afterwards, in chapter three, the research questions are presented, followed by the methodology. We chose a case study approach and based this study on interviews, since it aims at understanding the change in teachers' beliefs and perceptions about their profession, and interviews present an effective way to understand the thought process of the persons.

Chapter 5 presents the findings, organized according to the research questions and subdivided into the specific themes that were found while analyzing the conversations. In Chapter 6, the findings will be discussed on the basis of the literature, followed by a conclusion (chapter 7) that will put together what this research found out about the effects of a studying or teaching abroad experience has on the communication methods of Chinese academic staff.

2 Literature Review

> *„If we were to characterize in one word the Chinese way of life for the last two thousand years, the word could be ‚Confucian'. No other individual in Chinese history has so deeply influenced the life and thought of his people, as a transmitter, teacher and creative interpreter of the ancient culture and literature and as a moulder [sic] of the Chinese mind and character."*
>
> de Bary, 1960, Vol. 1: 15

Any exploration of Chinese cannot be fully understood without some basic knowledge of Confucianism.

2.1 Confucianism

Kǒng Fūzǐ (孔夫子, which literally means „Master Kong"), or Confucius, as he is better known in the Western world, was a Chinese philosopher, teacher and writer. He lived in the *Spring and Autumn Period* (chūn-qiū shídài, 春秋时代), approximately between 551 and 479 BC. Confucius and his fellows tried to formulate a recipe to bring peace and harmony to the Chinese society and reverse the abasement of morality being profound after the collapse of the Western Zhou dynasty into feudal kingdoms in the first half of the 8th century BC. His thoughts gained momentum after his death, so that during the Han dynasty (202 BC–220 AD), Confucianism served as the official state ideology in China. By the end of the 13th century, the ideas had spread over most of East Asia (cf. Hang, 2011), however, the concepts did not see a consistent growth from there on. With the increasing popularity of Daoism and Buddhism from the 4th century onwards, Confucianism faced serious challenges as the only source of truth. However, it never ceased to exist, in part due to its transformational character and flexible intercourse with other religions. With the beginning of the Song Dynasty (960–1279) the three ideologies had developed a mostly harmonic relation as the *sān jiáo (三教)*, the three doctrines or religions, instead of fighting for the dominant position (cf. Yao, 2000). But once again, with the arrival of the West in East

Asia, Confucianism faced decline in support. In the 19th century, the concepts of Kǒng Fūzǐ and his followers began to be criticized from both sides. In East Asia, Confucianism was made responsible for China's technological shortfalls that led to the defeat by the West and Japan. In the West, such prominent scholars as Max Weber labeled the concepts as incompatible with capitalism and therefore as hindering the economic development of the country (Weber, 1991). Stepping into modernity seemed to mean leaving Confucianism behind.

While the Sino-Japanese wars (1932 and 1937–45) led to the reintroduction of Confucian traditions in an attempt to limit the Western influence and to "educate loyal and obedient citizens" (Deng, 2011: 563), Mao's Era eradicated any remaining trace of Confucianism. The Cultural Revolution (1966–1977) aimed at eradicating the "Four Olds" (old ideas, old culture, old customs, old habits) – which naturally targeted Confucianism in particular.

Since the 1980s, with a newly introduced reform and burgeoning developments initiated by Deng Xiaoping, a renewed consciousness of Confucianism has taken root. Scholars, but more so politicians, tried to evoke a new self-confidence by building up a strong identity based on traditional values. Researchers pointed out that even though the importance of Confucianism in Chinese society is shrinking, especially amongst the younger generation, the influence is still tangible (cf. Hang, 2011; Stowell, 2003). In search of a new structure of society and moral values, Confucianism once again served as a guideline for Chinese and East Asian people. Confucianism today does not occupy the dominant position it used to, but with a rejuvenation and adaptation to a modern society it has returned to being valued again, in business as well as in education. The so-called "Neo-Confucianism" relies on traditional elements such as humaneness, sincerity and truthfulness, and implements Western theories and values that are remodeled to fit a modern, Chinese society (cf. Deng, 2011; Hang, 2011).

Confucius' worldview is to be considered less a religion than a pragmatic approach to life – a philosophy. The ideas seem to be secular and pragmatic, and not provide the metaphysical faith in eternity that attempts to give life meaning, as most world religions such as Christianity or Islam do. However, this interpretation fails to see that Confucianism

focuses on a different kind of faith: The belief that humans have the power (and responsibility) to make the earth a better place even without the help of an unearthly might (cf. Hang, 2011). This, of course, takes personal commitment.

Confucius' doctrines evolved around the idea of virtue and morality – benevolence, solidarity between humans, a strong feeling of community and loyalty towards the family, placing the public interest above the individual's wishes (cf. Yao, 2000). One has to understand that for Confucius, the family was not only a private, small entity, but embodied a political vision and metaphor for the state. To value the family means to grow from self-preoccupation to altruism and was the way to bring the country forward (cf. Hang, 2011).

The main principles in Confucianism can be put together as the five virtues *rén* (仁, humanity, benevolence, and charity), *yì* (義, honesty and righteousness), *lǐ* (禮, correct behavior, good manners, rite), *xìn* (信, faithfulness and integrity) and *zhì* (智, knowledge). A person has to show *rén* towards closely connected people, treat people with the right amount of respect (*yì*) and behave according to the socially agreed rules (*lǐ*). However, there is a gradual downgrading. The social system favors close relations over out-group connections and superior status persons over equal or lower standing people. Therefore, filial piety is one of the most important forms of behavior: it includes a very intimate person that stands higher in hierarchy. Confucians see the family as a human body – the father is the head, the feet represent the son and in a similar position, because she is also inferior, the wife. The children can be seen as the limbs. Each person has a specific role, and they are inseparable. Along those lines, Confucians describe five kinds of relationships. Each asks for a specific behavior:

> "Between father and son, there should be affection; between sovereign and subordinate, righteousness; between husband and wife, attention to their separate functions; between elder brother and younger, a proper order, and between friends, friendship. (Mencius, III:I, CH. IV, trans. 1895)

These principles determine every aspect of life in a Confucian society. Since they apply as well to the simple man as to the ruler, living according to them guarantees a harmonious,

stable and just society. This idea of harmony is one of the core Confucian values, as it can be read in the *Doctrine of the Mean (zhōngyōng, 中庸)*: "Let the states of equilibrium and harmony exist in perfection, and a happy order will prevail throughout heaven and earth, and all things will be nourished and flourish" (I:V, trans. 1861).

To make people see what he thought to be the right way was his wholehearted concern during his life. Not everyone around him was as convinced as his close followers. Confucius suffered from starvation, violence, and homelessness in long periods of his life. But he never gave up on his ideas and his major concern was that his knowledge would not be transmitted to the next generations. Despite his eagerness to spread his ideas, he never stopped questioning himself and believed that learning has to be an everlasting process of and for self-realization. He demanded the same eagerness to learn from his students:

> "I do not open up the truth to one who is not eager to get knowledge, nor help out any one who is not anxious to explain himself. When I have presented one corner of a subject to any one, and he cannot from it learn the other three, I do not repeat my lesson." (Analects VII:VIII, trans. 1861).

There are many similar examples showing that a major focus of Confucianism is placed on *education*. The goal in each person's life is becoming a *dàrén (大人)* or *jūnzǐ* (君子), a great or exemplary man. A *jūnzǐ* lives according to the five Confucian principles; he is human, righteous and disciplined. This is achieved by personal growth and cultivation, in the form of the *Great Learning (dàxué;* 大學) or *self-cultivation.* As Zhu Xi (1130–1200) put it: "The purpose of the Way of the *Great Learning* is – to illustrate the illustrious virtue of the cosmic order (*ming mingde*); to renovate the people, and to rest in the highest excellence" (Song, 2002: 111). That is to say, to become an elite scholar with the highest moral standard, who is able to promote the common good without thinking of personal interest. The central idea is that learning serves as a way to self-improvement and character building, not as a way to impress others.

> Through learning, humans can develop strength and move forward to moral virtue. Therefore, in the hands of the Confucian masters, learning becomes a primary tool to facilitate the process of transformation from what is realised to what should be realised,

> from the animal-like to the fully human, from the uncivilised to the civilised, and from the uncultivated to the cultivated (Yao, 2000: 210).

After thorough studies, it is one's duty to spread the knowledge, and help others in their process of self-cultivation, so that in the end harmony and morality prevail in society, just as Confucius himself had tried to do (Song, 2002: 216).

Therefore, teachers were among the five groups of people that had to be respected the most in society (God of Heaven, God of the Earth, the emperor, parents and teachers). Ever since the Spring and Autumn Period, Confucius' principles have been the guidelines to education; and especially since Emperor Wu Di (141–87 BC) designated Confucius to be the "Holy Predecessor and Supreme Teacher", Confucianism and education became inextricably linked (cf. Zhou, 1988).

In Confucianism understanding, the way to improve a society lies in education. The main purpose is to turn the people into perfect citizens, who love their country and follow the lead of the government. Already during the reign of the Western Zhou (1100–770 BC) the government had influenced the curriculum and until this day this has not changed (cf. Zhou, 1988). The classical curriculum mainly taught the Four Books and Five Great Classics (s*ìshū wǔjīng;* 四大名著)[5], which were also the focus of the Imperial Examination. The exam system was built to form future civil servants and existed since the Han dynasty until its abolishment in 1905. The exam gave every motivated student the chance of a career, but over time reduced the purpose of learning to passing the exam. Additionally, it lacked in teaching practical skills and knowledge of natural sciences (cf. Zhou, 1988; de Bary, 1960; Elman, 2002; Wang, 2013). This changed fundamentally with the arrival of the Western powers in the late Qing dynasty. For the first time an outside force was the reason for a fundamental change in the Chinese curriculum and not the government's own ideas. Even though China closed the doors to Western politics and tried to keep economic bonds at a minimum, "intellectual ties between China and the West were not and could not be cut" (Zhou, 1988: 11). So, in the late 19th and early 20th century, the goal of education was no longer to be knowledgeable in the Confucian Classics, but to learn more recent themes.

[5] Those are: Great Learning, Doctrine of the Mean, Analects, Mencius [Four Books]. Classic of Poetry, Book of Documents, Book of Rites, I Ching (Book of Changes) and the Spring and Autumn Annals [Five Classics].

And with Mao coming in to power, "the objective of education was to train a new generation of ideologically trustworthy and technically competent Chinese for socialism" (Zhou, 1988: 11). He focused on economic development of the society and an education system that trained his people. Mao believed that one has to "walk on two legs" and wanted to combine theory and practice in learning. However, the balance shifted from too much theory to too much practical learning and at the end of Mao's Cultural Revolution, most of the universities and educational institutions were closed. Even though the education has returned to a more balanced curriculum (with re-opened universities), the focus on the country's economy has never vanished completely (cf. Cheng & Manning, 2003).

Today, Confucian societies have changed a lot, especially as a result of globalization, yet the cultural importance placed on education remains obvious in the serious effort students put in to their school work, as well as in the respect society shows towards teachers. This respect is also based on the importance of filial piety. One can see that the concept of filial piety is in no other culture as deeply rooted as in Confucian cultures. It extends to every part of Chinese society and is concretely tangible in certain behavioral patterns (cf. Hwang, 1999). First of all, it implies a strict hierarchical structure of society, but also “a pervasive tendency to judge other people against moral standards or moral precepts” (Hwang, 1999: 178). The scope and latitude of movement away from social rules is much smaller than in other, especially Western, cultures. Parents tend to be harsher, inhibit their children’s self-expression, creativity and independence, while children themselves, building on this education, tend to be more passive, less critical and conform with their environment. This upbringing naturally influences the communication behavior.

For Western ears this draws a very undesirable picture of a family – even though it is surely not too unfamiliar. Receiving such a treatment at home would be described as authoritarian and patriarchal, but with all terms being negatively connoted. In a Western education, discipline and filial piety is also valued, but the focus usually lies on fostering creativity and responsibility, on granting freedom and equal treatment.

Comparing Confucian socialization patterns with Western standards presents a perfect example of major cultural differences. Differences that influence every aspect of life – from educational practices, to perceptions about relationships and the use of language. The latter becomes especially obvious when two individuals from those different cultural spheres try to interact with each other, and two whole sets of different values, beliefs and communication practices clash.

Therefore, the following chapter will further examine issues in intercultural communication and how Confucianism influences Chinese communication.

2.2 Understanding Communication and Culture

> It is not too much to say that the most intangible yet ultimate power in our lifeworld is the power of communication, namely, the symbolic power to define a reality and make others accept it (Miike, 2014: 113).

It is only since the 1950s that research on communication has become a more and more institutionalized science,[6] even though the topic under examination is as old as life itself. Communication occurs between humans, but also between animals and to a certain degree even plants communicate. It is an important part of human civilization, which essentially builds the basis of societies and permits their proper working (cf. Samovar *et al.*, 2015; Fiske, 2002, Luhmann, 1995). Communication is not only about language, but also about nonverbal processes, texts, images, even the kitchen décor. Therefore, *Communication Studies* include a huge variety of disciplines, from history, anthropology and biology, to sociology, political science and psychology.

[6] Due to the brief history of research on communication, the question whether communication studies is a field or can be considered as a discipline of study is highly disputed. We go with the idea that despite its rapid expansion in the last decades, it is rather still a field of study (Craig, 1999; Peters, 1999; Nordenstreng, 2007; Herbst, 2008). But see also William F. Eadie (2009) who puts forward a set of arguments to finally consider Communication Studies as a research discipline.

Yet, despite, or maybe because of the universality of the process, it is hard to find a single definition of the term *communication*. Generally, research agrees that communication consists of a process of sending and receiving messages. In this paper, we will follow this idea, considering communication as "social interaction through messages" (Fiske, 2002: 2). It might seem simplistic, but provides a basis for further examination. Explanatory models starting with such a definition have equally expanded from the idea of a linear transmitter-receiver-relationship (cf. Shannon & Weaver, 1949; Weaver, 1949) to multi-directional models that deal with mass media and globalization (cf. McQuail & Windail; Berlo, 1960; Barnlund, 2008). The extended outreach of messages leads to increasingly diversified audiences (audiences that are no longer socially, culturally and ethnically homogenous). This diversification significantly complicates the communication and especially the process of understanding. We will address this point later.

In 2015, Larry A. Samovar and his colleagues established the eight components of communication: The *sender*, the *message*, the *channel*, the *receiver(s)*, the *response*, the *feedback*, the (physical or contextual) *environment* and *noise* (which can be physical, psychological, physiological or semantic). Those components can be found in any communication process, no matter where, when and between whom (cf. Samovar *et al*., 2015). Stephen Banks (2000) argues in his work that the *interpretation* of the message constitutes an important part of the communication process, since what is *said* is not necessarily what is *meant*. The codes to interpret and understand a message are socially determined; they differ from culture to culture, from language to language and even from family to family. The closer the meaning associated with the signs and codes, the closer the receiver's "translation" of a message is to the intended meaning of the message communicated by the transmitter (Fiske 2002: 39–63). Therefore, in order to successfully communicate it is necessary to put into consideration the background of the communicators (cf. Banks, 2000). Banks wrote his work for the field of organizational public relation management with a specific focus on communication with audiences, however, these findings can be transferred to various fields. In a classroom, for example, a successful teaching/learning experience depends on the way the teacher communicates with the student. A successful conversation just happens with the correct sending and reading of the messages.

The classroom setting can be seen as a matter of *interpersonal communication* between student and teacher. To a certain extent, all verbal interactions can be considered as interpersonal, since they take place between people. However, it is reasonable to limit the definition used here to smaller numbers of people, beginning with the basic display of interpersonal communication: an one-on-one conversation; within groups such as families, a sports team or, as stated before, classrooms. We exclude from the definition much larger groups, such as TV or radio audiences. Communication in such a setting can be seen as public, more so impersonal, and lacks a deeper personal connection between the interactants. However, this social bond constitutes an essential feature of interpersonal communication. It determines the way we communicate and the relationship we develop with our interlocutor. Additionally, the knowledge one has gained about the other increases the likelihood of a conversation without misunderstandings. The interactants share the same language, expectations, use the same codes in their speech and similar nonverbal behaviors, which all simplifies the interpretation of the messages. The bigger the number of interactants, the less we usually know about an individual. Additionally, the differences between the individuals, determined for example by the cultural background or education, are most likely considerable, which means that the interpretation of messages can vary significantly (cf. DeVito, 2016).

In this study, the focus will be placed on interpersonal communication between a teacher and his or her students. In her article, “Culture and Communication in the Classroom”, Geneva Gay pointed out that a language is not only a means to communicate, but also an influence factor determining the way we accumulate knowledge and solve problems (cf. Gay, 2015).

As Gay points out, each culture prefers different styles of communication and therefore learning. She describes two main discourse structures: *passive-receptive* and *participatory-interactive*. It is imperative for a teacher to address students in the way they know and accept. Trying to change the students' way of communicating can in the worst case completely ruin their willingness and ability to learn. “Teachers who do not know or value these realities will not be able to fully access, facilitate, and assess most of what the

students know and can do" (Gay, 2015: 305). In order to establish a productive learning environment, a teacher must understand the communicative preferences of the class and *accommodate* the language to the situation. It is therefore assumed that Chinese teachers adopt the communication style of the host country, in order to facilitate the teaching and learning experience of the students.

Crabtree & Sapp (2004) also underline the importance of a common ground and cross-cultural adjustment, and suggest in a similar fashion that it is easier for one teacher to adapt to the host culture than for all the students in the class to adapt to the same level as the guest teacher. Other theories seem to support the idea of the teacher's adjustment to the environment.

Howard Giles' developed his *Communication Accommodation Theory (CAT)* in the 1970s, and has constantly refined it ever since, until it became an explanation for the way individuals adjust or diverge their communication style, depending on the underlying motives.

> "Communication accommodation can be defined as the adjustments made in speech and communication (perceived or actual) resulting from attempts to take positive (or negative) account of an interlocutor's behavior, group membership, motivation, and needs, in an interpersonal (face-to-face or mediated) encounter, and their impact on the relationship and future encounters with the interlocutor or other members of his or her group." (Giles & Gallois, 2015: 2)

Accommodation (or *convergence*) leads to a higher perceived efficiency, attractiveness, and demonstrates a willingness to communicate – simply stated, it serves to gain approval and generally evokes positive feedback. In principle, *divergence* provokes the opposite reaction – it is usually seen as hostility or at least indifference. However, divergence does not always imply the existence of a negative attitude towards the interlocutor, but can also simply be meant to emphasize a valued distinctiveness (cf. Giles & Ogay, 2007).

Since convergence facilitates compliance gaining and cooperation, a certain degree of accommodation to the students is expected, especially if the teacher acts in a foreign environment. This might take place in the form of speech accommodation (speech rate,

accents, pauses, etc.), nonverbal behavior (smiling more/less, gazing at the students, other gestures) or other linguistics (choice of words, even topics).

A teacher might converge to the students' communication style in order to facilitate compliance gaining and cooperation, but also has to stress his role as a hierarchical senior. Especially teaching in a foreign environment or foreign students finding a balance between the two extremes presents a challenging task (cf. Giles & Gallois, 2015; Giles & Ogay, 2007).

Aggravating this situation is the fact that most likely the teaching has to happen in a language that is not the teachers' mother tongue. Languages themselves are heavily influenced by the underlying cultural system. In each cultural system, people think, act and communicate differently. Understanding how culture influences the way we learn is a prerequisite for today's teachers to successfully communicate in a classroom (cf. Gay, 2015). In today's increasingly diversified classrooms this task required cultural awareness and careful preparation.

Understanding the importance of this issue, growing number of communication theorists consider more closely the influence *culture* has on communication while developing new models. As we gave a simple definition of *communication*, it is also necessary to define the term *culture*, since the understandings are equally numerous and vary depending on the discipline and context the term is used in.

Most simply put, "culture is the rules for living and functioning in society" (Samovar *et al*., 2015: 10). In this short sentence, various elements are included. First of all, a shared culture necessitates the belonging to a certain group or society. Essentially, any group can inhabit a specific culture, a soccer fan club, a labor union, or a school but usually when referring to a shared culture, the entity is broader and we mean ethnic, national or racial groups (cf. Hall, 2014). Then, there are the "rules for living and functioning" in a society. These comprise behavioral standards and communication practices, in general: the ways the members of the group have agreed to interact with each other. The common knowledge of and compliance to those rules ensure the smooth cohabitation of the group.

Useful in understanding the different parts or layers (cf. Ishii, 1997) of a culture is Bernard Saint-Jaques' definition. He lists four levels of meaning:

> "(1) High culture, the achievements of a society in terms of the most esteemed forms of literature, art, music. (2) Culture as behavior, the ways people agree to behave, act, and respond. (3) Culture as ways of thinking: modes of perception, beliefs and values. (4) Culture as language, the close link between language and culture." (2014: 22)

It presents a clear division of the different aspects of culture. In this paper, the focus rests on meaning two and three, which are also most obvious in Samovar and his team's short sentence. Behavior is the part of the individual culture that most easily reacts to a change in environment. Since this study focuses on teachers and how or whether they adopt new cultural determined communication patterns, it is useful to understand this as an important component of culture. Perceptions, beliefs and values are less easily changeable, since they are deeply rooted in the individual's mind and usually even exist unconsciously. They are shared knowledge that people learn through interaction with their environment; people are not born with them. And to summarize, using the words of a famous social psychologist and researcher Geert Hofstede, *Culture* refers to:

> "the collective programming of the mind which distinguished the members of one group or society from those of another. Culture consists of the patterns of thinking that parents transfer to their children, teachers to their students, friends to their friends, leaders to their followers, and followers to their leader" (Hofstede, 1984: 82).

2.3 Intercultural Communication

Geert Hofstede wrote as early as 1980 his first work on *cultural dimensions*, posing that values, perceptions and therefore behaviors in organizations differ according to the cultural background (cf. 1980; 1984). His concept can be seen as a starting point for research on intercultural or cross-cultural communication. In an extensive study with IBM employees from 66 countries, Hofstede identified four dimensions along which cultures differ: *power distance (PDI)*, *individualism* (vs. collectivism) *(IDV)*, *uncertainty avoidance (UAI)*, and *masculinity* (vs. femininity) *(MAS)*. Later research led him to add *long term orientation (LTO)* and *indulgence* to the list (cf. Hofstede, 1984; 2011; Minkow, 2007, Hofstede *et al.*, 2010). Hofstede's dimensions served extensively as the main reference point for research on intercultural topics, even though the study had its limitations.

Most criticism concerned the representativeness of his study, doubting that those dimensions are enough to describe cultural differences and voicing the doubt that the employees chosen can fully represent their whole nations. McSweeny (2002) points out that culture does not only evolve around national borders, and is something socially constructed. It is also noteworthy that culture is not a stable concept, but its underlying ideas change over time, they are constantly redefining themselves (cf. Banks, 2000; Yamazaki, 2000; Demorgon, 2005). Bernard Saint-Jaques (2015) argues asimilarly. He states Hofstede's cultural dimensions to be outdated. Instead, he promotes "three basic facts: (1) Cultural Predestination! (2) Individual Values, and (3) a Set of Dynamic Processes of Generation and Transformation" (Saint-Jaques, 2015: 18) as basis for the understanding of culture. He argues that in today's world cultures don't stay unaffected by each other, they take over attributes and melt into each other. Therefore, he continues, Hofstede's dimensions are no longer valid predictions for a group's or society's behavior. Rather, each individual inhabits a personal set of cultural values which is constantly re-defined according to experiences and circumstances. "Culture is not static, it is a dynamic process" (Saint-Jaques, 2015: 20), he says.

Filtering out defining characteristics for a certain cultural group therefore happens to be a complex problem. Nevertheless, some commonalities can certainly be called characteristic

of a cultural area. Referring once more to Hofstede's definition of culture, we agree that those characteristics are transferred within a community, from generation to generation or from peer to peer but they are also continually redefined through social interactions, which is especially true in today's globalized world.

Keeping in mind the blending of cultures, there are however distinct differences between them. In the same year as Hofstede published his article on cultural dimensions, Molefi Kete Asante (1980) pointed out that Asia, Africa and Europe/America are three distinct cultural spheres which demand for specific approaches and theories in Communication Studies. The discipline of *Intercultural Communication* gained recognition and increasingly attracted researchers.

As a scientific field, intercultural communication is a relatively new research area, but the process that is as such now under thorough examination has been going on for centuries. An example provides the spread of the world religions Christianity, Islam, and Buddhism. Each starting in a small area of the world, they can now be found all around the globe. Without the ability for intercultural communication, the religions would not have been able to establish themselves in such varied cultural spheres. Teachers needed to react to specific local, cultural characteristics in order to convince the crowd of the new philosophy (cf. Samovar *et al.*, 2015). Confucianism faced the same challenge. Even though it is mainly prevalent in South East Asia, which means in rather homogeneous cultural sphere, Korean, Japanese or Chinese traditions vary enough to make different communication styles necessary, with one important aspect simply being the translation of major writings into local languages and dialects. Similarly, international trade relations provide an excellent illustration of the early necessity of intercultural communication. Just to mention one: Vasco Da Gama's discovery of the sea route to India enabled the development of the Portuguese colonial empire in Asia. The establishment of stable trade with the continent required the overcoming of language and cultural barriers (cf. Frankopan, 2015).[7]

Those examples show that intercultural communication is no new phenomenon, but rather a natural process in an interconnected world. The development of technologies only

[7] The establishment of the Dutch overseas empire, for example, was highly facilitated by their thorough research and disciplined preparations before establishing contact with the target group.

accelerated the process of this interconnectedness and raised the demand for academic research about the topic.

As we could see, intercultural communication essentially deals with communication between people with different cultural backgrounds. Even though it might sound similar, the concept is not to be confused with *cross-cultural communication*. Intercultural communication examines the difficulties, the curiosities and (mis)understandings that occur when two or more people from different cultures interact. Myron W. Lustig and Jolene Koester (2010) describe that "intercultural communication occurs when large and important cultural differences create dissimilar interpretations and expectations about how to communicate competently" (p. 52). Cross-cultural communication, however, "involves comparisons of communication across cultures" (Gudykunst, 2003: 1), i. d. it examines and compares the differences between communication styles, independently of one another. Even though this is also of interest for this study, especially as theoretical foundation, the practical part of this study focuses mainly on *intercultural* communication, explicitly said on interactions between Chinese teachers and Western students.

2.4 Chinese Ways of Communication

It should be clear now from what is said before that communication varies from culture to culture. However, it is important to realize that

> "most diffused models and methods in communication research today have evolved in the West and, as such, reflect the biases of Western thought and worldview. They are culture-bound expressions of the Western idea and most applicable in the context of Western philosophy and metaphysics" (Miike, 2002: 16).

That is to say, most research still tends to put Western approaches in the center, ignoring that an indigenous approach to communication from the perspective of the culture in question might present different insights than a comparative approach which usually ends up presenting the starting culture as the "better culture". Just recently more studies do

exactly that and deal with culture and communication from an African or Asian perspective; examining their traditions, values and behavioral patterns. The relevance of those studies is undeniable (cf. Asante, 1980; Chen, 2006; Miike, 2002; 2014).

Amongst those, Yoshitaka Miike needs to be mentioned. He advocates *Asiacentric communication studies*, arguing for more works on Asian behavioral patterns, built upon their intellectual legacy and drawn from an indigenous perspective, instead of imposing Eurocentric methods (cf. Miike, 2002; Chen & Miike, 2003). Miike proposes the process of learning *from* the culture in question, rather than learning *about* it. In order to fully understand the differences, one has to be able to see through the lens of the other instead of applying one own's worldview. Complying with Miike's postulation, there are similar studies on Asian communication structures. Worth noticing are for example Kincaid (1987), Dissanayake (1988) as early works, Chen (2002), Chen and Miike (2003), Chen and Chung (2014) as more recent studies.

Before we continue, we have to put forward the reminder that scholars have to be aware of the danger of oversimplification that an Asiacentric approach poses. Even though certain aspects can be generalized, one must not overlook the internal differences in behavior between Asian nations (cf. Stowell, 2003). As this work focuses on China, in the following the focus lies on paradigms about Chinese communication patterns rather than on "Asia in general". With that said, we want to take a closer look at those communication patterns and their roots.

The main problem about Eurocentric theories about human communication had been lying in the assumption that humans are mainly individualistic and communicate in a straight forward manner that serves to keep independence and efficiency (cf. Ishii, 1997; Kim, 2002; 2010; Chen, 2010). However, Asian cultures don't mirror those Western values. Instead, the concept of the self is constructed in an interdependent fashion; the central themes revolve around relationality, circularity, and harmony (cf. Kincaid, 1987; Yum, 1987; Dissanayake, 1988; Miike, 2002; Stowell, 2003; Chen, 2010). This does not mean that the person has no peerless personality including unique opinions, preferences and character traits, but, rather, that those unique traits are not the guiding forces determining

the individual's behavior. "Instead, behavior is more significantly regulated by a *desire to maintain harmony and appropriateness in relationships*." (Kim, 2002: 17, italics by author[8]). This view on the self stems from the doctrines of Confucianism, Buddhism and Hinduism, as well as Shintoism and Taoism (cf. Chen, 2006). In cultures influenced by those philosophies, the community has priority over individuals. This idea of harmony is one of the core Confucian values, as mentioned earlier. The desire for harmony extends to any kind of behavior.

One of the most important scholars concentrating on this topic is Guo-Ming Chen, Professor of Communication Studies at the University of Rhode Island[9]. Guo-Ming Chen put forward a *Harmony Theory of Chinese Communication* (cf. 2008; 2011), linking main concepts of Confucianism with actual interpersonal behavior. According to Chen, Chinese communication can be described as holistic (in its collectivistic nature), harmonious (as the main focus of communication), interconnected (the way to create knowledge) and intuitive (in describing how to get to the harmonious state) (Chen, 2011: 2). The focus on harmony in all parts of life has a deep impact on Chinese communication patterns. Agreeing with Kim, Chen states that all Chinese communication is directed in a dynamic manner to achieving and maintaining harmony.

Once the importance of harmony as an integral part of the Chinese culture is understood, more and more aspects of people's communication behavior become explainable (cf. Chen and Xiao, 1993; Chen, 2008; Wu, 2009). The following guidelines are decisive and their mastery decides about whether – in the Chinese context – one is competent in communication (and therefore respected in society) or not:

> "(1) intrinsically, individuals must be able to internalize three principles: *jen* (humanism), *yi* (righteousness), and *li* (rite); (2) extrinsically, individuals must be able to accommodate three components: shih (temporal contingencies), *wei* (spatial

[8] Full quote: "This is not to say that the person with an interdependent view of the self has no conception of internal traits, characteristics, or preferences that are unique to that person but, rather, that these internal, private aspects of the self are not primary forces in directing or guiding behavior. Instead, behavior is more significantly regulated by a *desire to maintain harmony and appropriateness in relationships*." (Kim, 2002, p. 17, italics by author).

[9] He chaired the Association for Intercultural Communication Studies. He is also the founding president of the Association for Chinese Communication Studies and wrote a distinctive amount of papers about the topic.

> contingencies), and *ji* (the first imperceptible beginning of movement); and (3) strategically, individuals must be able to exercise three behavioral skills: *guanxi* (interrelation), *mientz* (face), and power." (Chen, 2008: 3)

If the interlocutors are proficient in all those concepts, a harmonic interaction is the result.

The first principle refers to oneself: *Jen* basically means being thoughtful, respectful and loving towards other people; *yi* refers to the rules of appropriate behavior; while *li* sets the formal standards for behavior, such as honorific language. *Shih, wei* and *ji* refer to the ability to understand when it is the right moment to start a conversation, and to be able to say the right thing at the right time and place. As one can see, the mastery of Chinese communication competence includes a lot of knowledge about unspoken rituals, anticipation about reactions, and immediate interpretation.

Additionally, the three concepts of *guanxi (guānxi*, 关系*)*, *face (miànzi,* 面子) and *power* are decisive. *Guanxi* describes the relationship between two persons or groups. What kind of relationship the parties inherit depends on various factors, such as family ties, work or school hierarchies, business partnerships, etc. The intensity and closeness determine the rules of behavior. For example, the attempt to avoid conflict in a friendship is usually more seriously pursued than in interaction with strangers. In a Chinese social network, the barriers between in- and out-groups are easily tangible. At the same time, *guanxi* also refers to the social power of a person. The more good relationships a person inherits, the more closely related people he has around, the more power he inherits. It can be seen "as a social resource to resolve conflicts or to produce functions of persuasion, influence, and control" (Chen, 2008: 6). Therefore, it is necessary to constantly work on keeping the relationships favorable and harmonious. This can only be achieved through constant communication (in the form of contact, gifts, invitations, etc.).

The wish for harmonious relations involves a constant concern about the feelings of the vis-à-vis. This leads to the attempt to *save face* of oneself and the interlocutor. To achieve this, important behavioral traits are emotional control, courtesy, and modesty. Chinese tend to avoid open criticism or responding with a direct "no" to any kind of requests (including questions that cannot be answered, invitations that don't want to or cannot be accepted,

tasks that are hard to fulfill), act non-confrontational and non-assertive (cf. Kim, 2002). Most of those concepts can be summed up under the term *keqi* (客气, politeness). This politeness is manifested in highly formalized language and especially applied to hierarchically higher persons (ruler, father, husband, older persons in general). Other important aspects are sincerity, mutual respect, and the high regard of reciprocity. Chinese will truly attempt to build up an honest relationship, always with the mutual benefit in mind that can result from it. However, as the Chinese belief system organizes the world into the constant power exchange of *yin* and *yang*, the two complementary forces which keep the equilibrium, there is also the "second face" of Chinese communication (cf. Chen, 2014). Interaction might fail to uphold harmony, especially in interaction with outgroup members, when fighting for scarce resources or when relationships are incompatible in any other sense. Then the usually polite, moderate and calm Chinese can become aggressive. The idea of reciprocity and mutuality (which also includes the concept of "an eye for an eye") can turn from an ideal idea for a loving relationship into the opposite. Therefore, if one's friendliness does not seem to be mirrored, it "often results in the loss of emotional control and the release of aggressive behavior" (Chen, 2014: 277). Intercultural communication classes tend to forget about this second face of Chinese behavior.

The last resource Chen mentions is *power*. Power in Chinese society comes with the rank in the social hierarchy. Essentially, having an extensive *guanxi*-network and seniority presents the most powerful combination. It gives the undisputed authority in negotiations and conflict situations, and often subdues experience or knowledge. At the same time, it helps to maintain harmony, since the hierarchy is unquestioned and commonly known.

In the end, the concern for those concepts serves four aims: communication shall achieve "a feeling of security, a feeling of togetherness, a joyful feeling of interacting, and being benefited from the interaction" (Chen, 2008: 8). This is valid in any kind of conversation – at home, at work, or in the classroom.

2.5 Classroom Communication

> Socrates, a Western exemplar, valued private and public questioning of widely accepted knowledge and expected students to evaluate others' beliefs and to generate and express their own hypotheses. Confucius, an Eastern exemplar, valued effortful, respectful, and pragmatic acquisition of essential knowledge as well as behavioral reform (Tweed & Lehmann, 2002: 89).

As mentioned earlier, a teacher-learner relationship can be seen as a father-son-relationship (the teacher inherits the hierarchical higher position, but is also caring and ready to give advice). This position explains the undoubted authority of the teachers in classroom, which is accepted from both sides: "Both teacher and students expect the teacher to exercise such authority as part of his/her responsibility and as a proper role for teachers." (Pratt, 1998: 4) In Confucian belief, each person has a role in a relationship. The responsibilities coming along with those roles are reciprocal and the fulfillment of them serves the overall harmony (cf. Yao, 2000). Since filial piety is one of the most important concepts in Chinese traditions, children learn from a very young age to respect the parents, and they take this strict obedience to authority with them to school.

This rooted sense of the hierarchical order of relationships therefore also has implications for students' behavior in classroom. A lot of work has been devoted to studying Chinese students (cf. Pratt, 1992; Yang 1993; Hwang *et al.*, 2002; Jin & Cortazzi, 2006; Mak, 2011; Wu, 2009), pointing out the influence of Confucian values. Chinese culture is a high context culture, collectivist and authoritative. In classroom, the high priority given to authority prohibits challenging the teacher in any way. While in a Western context, asking questions is a sign of attention, competence, and quick reflection, Hofstede (1980; 1993) explains that a great power distance leads to the assumption that raising questions is disrespectful and might make the student seem "stupid" (Holmes, 2006: 25). It can therefore result in a loss of *face*. Since the face-loss does not only concern the individual, but also the family, the pressure on the student to perform well is high (cf. Gao *et al.*, 1996; Wu, 2009). Jin and Cortazzi (1998) concisely describe the matter: "The Chinese ask after knowing, the British know by asking" (p. 753). At the same time, even though students will behave according to classroom norms and will non-critically and silently absorb the lesson, they will usually raise questions at the end of the class, in one-on-one talks with the teacher (cf. Wu, 2009). Additionally, they might discuss the topic outside of class in

private, amongst friends. They use the equality of friendship to confirm their opinions before speaking up in class (cf. Pratt, 1998).

Similarly, Hwang *et al.* (2002) specifically describe how cultural values affect the feedback-seeking behavior. As a highly collectivist society, the individual has to live up to standard norms and beliefs and behavior has to conform to others. “In the classroom, this concern may cause students to be unwilling to say anything for fear that their views may be unacceptable to other students or the teacher” (Hwang *et al.*, 2002: 73). This results in the picture of the “silent Chinese” that is usually drawn of Chinese students.

In addition to the concern for conformity, silence is seen as a virtue. The act of “quiet sitting" took a huge space in the process of learning, as it was seen as a useful technique to accumulate understanding without being distracted (cf. Sun, 2013). In Confucian tradition, mastery of the rules comes before creative use of the content, which means that you first have to learn the basics before the student has the freedom to think outside the box (cf. Paine, 1990).

However, those descriptions tend to overlook the effort students put into their work, the need for self-responsible learning and the focus on understanding and interpreting the content in order to put the theory into practice one day. Interesting is the fact that Yao explains how modern Confucianism is not only about "accumulating knowledge", but about "cultivating the ability to handle knowledge" and therefore to create new knowledge instead of only repeating ancient wisdom (Yao, 2000: 282). This is a different view on Confucian education than most scholars present, who usually state that traditional learning focuses on transmitting the Classics and the teachers’ knowledge, which means that students focus on rote learning and memorization, and that they are not supposed to act and think independently.

Just as Chinese culture has an impact on the students, it also determines how the teacher behaves in front of his students.

Much work has been done on this specific way of Chinese teachers (cf. Paine, 1990; Pratt, 1992; Pratt *et al.*, 1998; Jin & Cortazzi, 1998; Watkins, 2002; Greenholtz, 2003; Liao, 2004; Dello-Iacovo, 2009; Wang & Du, 2014; 2016; Moloney & Xu, 2015; Wang 2015; Zhou & Li, 2015; Liu & Sayer, 2016; Ma & Gao, 2017). As "teachers' roles, or commonly held expectations of what teachers should do, are culturally defined and socially determined in nature" (O'Connor, 2008, cit. in Wang & Du, 2016: 2), the Confucian influence is palpable in many aspects. First of all, since Chinese culture has always placed a high value on education, a teacher enters the classroom with a feeling of natural superiority. Teachers were among the five groups of people that had to be respected the most in society (God of Heaven, God of the Earth, the emperor, parents and teachers). Starting from there, literature usually organizes the conceptions of teaching in three distinct areas: 1) Teaching as transmission of knowledge, 2) teaching as moral education, and 3) teaching as specific relationship between the student and the teacher. Those categories place the teacher in the position of the undisputed authority. He has to be well-educated and possess deep knowledge about the material (cf. Pratt, 1992). Students expect them to be "the fonts of all knowledge" (Bodycott & Walker, 2000: 88), and in return don't question the content. At the same time, a teacher has to be a portrayal of morality, and he has to serve as a model for others.

According to Confucian belief, moral understanding and self-cultivation come from learning, therefore teachers are thought to be perfect role models, and it is seen as their duty to promote a morally correct attitude in the students. The teacher also fosters the important sense of responsibility towards the society. It is his purpose to turn students into perfect citizens, who love their country and follow the lead of the government. The main goal of studying is not the personal happiness, but the well-being of the nation. The teacher is there to teach the students the necessary basics to properly serve society.

However, the relationship between teacher and learner is surprisingly deep. Since it can be seen as similar to a parent-child relationship, the teacher inherits the hierarchical higher position and exerts authority, but he is aware of his special position and willing to share his knowledge and to give advice. With the authority and responsibility to teach someone comes the responsibility to teach them useful and correct matters, to devote attention and

show them how to behave morally impeccable. The relationship is often described as "caring, nurturing, helping, and guiding" (cf. Pratt, 1992). The role of the teacher is therefore rather complex. Pratt *et al.* (1998) put together three terms that sum up the just described faces of a teacher: 1) master ("in loco parentes", they take the role of the parents); 2) virtuoso performer (they are versed in their field and skillful in presenting) and 3) coach.

Today it is commonly agreed that the cultural and educational background influences the beliefs and perceptions of humans and therefore the behavior. Therefore, those conceptions build the basis for the general perception that Chinese teachers have of their identity as a teacher. This image influences the expectations teachers and students have about each other and dictate the classroom behavior. It means that in a classroom situation, the background of a teacher influences the way he or she tries to transmit knowledge and communicates with the students. It determines how teachers teach, what they teach and how they build the relationship to their students (cf. Wang and Du, 2016).

We saw that the Chinese society is fundamentally influenced by Confucianism. The classroom traditionally rather resembles a lecture hall, with the teacher doing the talking and the students quietly and unquestioningly absorbing whatever is said (cf. Pratt, 1992). They are often characterized as "authoritarian, favouring teacher-centred teaching and hierarchical relationships with students, focusing on imparting knowledge and strict discipline and teaching by the book" (Wang & Du, 2016: 3).

These perceptions seem to be the complete opposite of the Western approach to teaching. Jin and Cortazzi (1998; 2006) conducted a study on perceptions about "good teachers" in a British secondary school and found noticeable differences between British and Chinese students. British students described a good teacher as "arousing learners' interest, explaining clearly, using effective methods, and organizing a variety of activities" (p. 752). Additionally, one must not only possess thorough knowledge of the material, but also be a great pedagogue (cf. Wang & Du, 2014). Western teachers value critical reflection, discussion, questions and focus on active learning. They want to be challenged, take questions as a sign of critical thinking and source of development – for the students and themselves (cf. Bodycott & Walker, 2000). Western teachers want to be liked by the

students and therefore try to behave as little bossy as possible, while they still expect to be respected (cf. Pratt *et al.*, 1998).

In China, the choice of topics and methods has, amongst others, historical reasons. When it comes to foreign language teaching and communicative approaches, special factors come into play. The English language has always been a "screen with two sides" in China. The encounters with the West awoke the wish to learn English in order to be able to understand and profit from Western technologies, but also the fear to lose the national culture and identity, since learning a new language always also includes learning and to a certain point adopting a new culture. Those two "ideologies" have been competing against each other ever since the outbreak of the Opium Wars in the 1840s (cf. Deng, 2011; Gao, 2018).

Additionally, the importance of the Imperial Examination and the Confucian ideals led to a heavy emphasis on rote learning. Creative and critical thinking were not needed, instead, the Classics were reviewed over and over again, since the knowledge of those used to be asked for in the examination. The importance placed on examinations presents an inhibition to the students' motivation to communicate. Students feel better prepared with classical methods, therefore they prefer them. The teaching style became attuned to the requirements and focused on the themes relevant to the examinations (cf. Pratt, 1992).

Furthermore, today, the Ministry of Education is responsible for the curricula and teaching methods. Teaching anything outside the prescribed plan equals challenging an authority and is therefore carefully avoided by teachers (Wang & Farmer, 2008: 11).

Nevertheless, at the end of the 20th century, Chinese officials started realizing that the theory based, rote learning, memorization approach does not work well. Statistics showed that less than 10 % of Chinese would've been able to work in a foreign company due to a lack of competence in creative thinking and practical abilities. Curriculum reforms tried to tackle all those problems, but the outcome remains ambiguous. Lack of financial support and an overall skepticism made the implementation difficult, and there seems to exist a discrepancy between theory and practice. Studies show that Chinese teachers said they

would engage the students and adopt a communicative approach, while mostly the classes still had a lecturing style (cf. Wang & Du, 2016).

Guangwei Hu, for example, wrote about the “Potential Cultural Resistance to Pedagogical Imports” (2002). The article argues that Communicative Language Teaching (CLT) failed in China due to cultural characteristics. CLT has been developed by Western scholars in the 1970s. It essentially focuses on communication skills, rather than linguistic proficiency. In the 1980s the Chinese government tried to implement the approach in language classes. Even though thorough education reforms were imposed, including new curricula with renewed textbooks and adapted exams, teachers and students alike seemed to be unwilling to adopt the approach. Hu argues that the main characteristics of CLT “clash with expectations of teaching and learning that are deep-rooted in the Chinese culture of learning” (Hu, 2002: 94) and therefore used to be unsuccessful. Traditional language learning in a Chinese context included memorization, strict grammar study, the reading of classic literature works and focused on writing texts. Actual interactive practices were rare. The idea behind this approach was that students must learn the basics before they can enhance the knowledge, i.e. before they can talk, or think critically, reflect about it or be creative. They work with the principle “learn to use” instead of a Western “learn by using”. Additionally, the classroom is not learner-centered, but teacher-centered with a value of receptivity and compliance (cf. Hu, 2002; Deng 2011).

A similar argument can be read in Belinda Dello-Iacovo’s study about the “Curriculum reform and ‘Quality Education’ in China” (2009). She adds that there was little psychological and practical help for the teachers to apply the new curriculum and methods. “Methods were used blindly without consideration of their relevance to the educational content and traditional instruction was at times completely abandoned with little or no direct teaching" (p. 245). Furthermore, the resistance stems partly from a general resistance to anything that comes from the West. While it is acknowledged that Western methods are useful, the acceptance of anything non-Chinese is still problematic in most cases (cf. Dello-Ivacovo, 2009; Zhou & Li, 2015).

However, it has to be kept in mind that even Dello-Iacovo's study is by now ten years old. In the meantime, the opening of China has been well progressed, due to major international events such as the Olympic Games in 2008, which had not unfolded their full effects in 2009, one can assume (cf. Dodge, 2011).

Considering the fact that research usually reacts with a natural delay to changes and trends in the field, the researcher took into consideration newspaper and magazine articles. They gave interesting insights into recent developments. While more and more intellectual connections with the Western world are established which aim at closing the intellectual gap between Chinese and the renowned universities of the world, the government recently tries to limit the outside influence on the academic landscape. Instead of turning the campuses into places of scholarly freedom, in 2016, Xi announced he would turn universities into "strongholds of the Party's leadership," (cf. Gan, 2017; also Phillips, 2016). This basically means the eradication of any "Western values" and the focus on Marxist ideologies. Statistics about scholarships and prices for research projects show a significant tendency to reward projects about Xi Jinping and Marxism. Similarly, the Ministry of Education (MOE) stated at the end of 2017 that the evaluation of academic staff in higher education will be more and more based on their "ideological and political performance" (Taber, 2018). Those kinds of developments could as well make it difficult for internationalized teachers to employ the methods they got used to abroad, since especially values like freedom of speech and critical thinking collide with the wishes of the government to establish its socialist ideology as the only truth.

Today it is commonly agreed that the cultural and educational background as well as the personal experiences influences the beliefs and perceptions of humans and therefore the behavior. In a classroom situation, it means that the personal background of a teacher influences the way he or she tries to transmit knowledge and communicates with the students. We saw that the Chinese society is fundamentally influenced by Confucianism.

Li Wang and Xiangyun Du conducted important research on "*Chinese Teachers' Professional Identity and Beliefs about the Teacher-Student Relationship in an Intercultural Context*" (2014). Their study concludes that teachers possess their individual

perceptions and beliefs about their role which are shaped by their own education and experiences in the home context. A change of the cultural context will most likely lead to an alteration of those perceptions and lead to an adoption of the host culture's communication styles. At the same time, the works (2014, 2016; Wang, 2015) imply that teachers possess a kind of "core identity" which is almost completely resistant to change, no matter how much the outer circumstances change. According to them, a Chinese teacher will always be, to a certain degree, "Chinese" and hold certain ideas about the meaning of it, even if he believes in their efficiency and adopts Western communication methods. However, their research also suggests that the longer the contact with the host culture takes place, the higher will be the degree of transformation.

This study aims at understanding how deeply ingrained the Chinese background is in the teachers' minds and how open they are to change. It is expected that those changes will gradually become deeper with the duration of time the teacher spent in a host culture.

However, globalization again comes into play and has a tangible effect also on Chinese teacher. In general, despite all the difficulties, a transformational process seems to be under way. Most native Chinese teachers seem to be willing and trying hard to adopt Western teaching methods, since they believe in the efficiency of those approaches (at least in languages classes). More and more seem to adjust their methods and try to implement a more "Western" – active, focused on participation, reflection and creativity -– approach. The communication with students also seems to change and tends to lean towards a more open and equal relationship. This seems to be the case especially if they have been studying and or teach in a correspondent environment, meaning, outside of the Mainland (cf. Liao, 2004; Liu & Sawyer, 2016; Ma & Gao, 2016; Wang & Du, 2016).

Some studies give interesting insights that can be transferred to the communication with non-Chinese students. Crabtree & Sapp (2004) conducted an action research study on US-American lecturers in Brazil which also dealt with the question of the cultural dimensions of teaching and learning styles. Citing Young Yun Kim, they pointed out that "it is neither reasonable nor practical to expect any large population to significantly modify its own

cultural habits with the sense of urgency that is required of a newcomer" (Kim, 1995: 193, cit. In Crabtree & Sapp, 2004: 122).

At the same time, there aren't many studies which examine the experiences of Chinese academic staff returning home to mainland China. One of the only in-depth studies comes from Scherto Gill (2010). Gill conducted a long-term study with eight Chinese postgraduates. She explored how they experienced the homecoming to China after they had studied and worked in Great Britain.[10] Her study seems to show that the returnees developed a kind of *intercultural personhood.* The term describes a change in the personal identity. As she puts it, "intercultural identity seems to be firmly situated in one's own cultural roots, but with an increased capacity to internalise and transcend other cultural traditions, conventions and values" (Gill, 2010: 372).

The participants underwent a re-adjustment to life in China, but they also made an effort to keep and use the skills they learned abroad. Especially in a rapidly developing country like China, changes occur not only on the economic, but also on the societal, cultural level. The growing number of foreign connections – business ventures, tourism, education exchanges, all in both ways – unpreventable leaves traces on the Chinese society. For example, previously discredited styles of communication such as challenging a teacher seem to be more commonly accepted in today's China. It made it possible for the returnees to bring in their experiences and new perceptions.

The development of the intercultural personhood helps to bridge the gap between the outside cultures and China. Gill's study gives first implications about the homecoming experience of Chinese teachers. Different to Gill's work, this study focuses on one specific area, the higher education sector, and aims at exploring one specific aspect, the classroom communication. We focus on Chinese academic staff in China as well as outside the mainland and want to examine the change of communication styles.

[10] She first followed them during their study and work time in the UK. This first project included 10 Chinese postgraduates, who were studying and working in the UK. Seven of them returned to China. Those took part in the follow-up study described here. The eighth person was a new participant.

3 Methodology

The careful review of the literature identified some shortcomings of existing research, especially regarding the influence of a stay abroad on teacher's perceptions about effective methods and communication practices in the interpersonal contact with students. Few studies deal with the experiences of teachers in a foreign environment, and such in-depth case studies usually examine an American/European teacher in a host culture (e. g. Bodycott & Watkins, 2000; Crabtree & Sapp, 2004, Wang & Du, 2016).

Even scarcer is research on Chinese returnees, i.e. on Chinese teachers that return to China after an overseas stay and start working there. In this case, the personal development, including changes in values and beliefs might collide with national expectations and perceptions about teaching and communication styles. How the staff deals with this clash of personal and traditional values is yet to be examined in more depth.

Furthermore, most research focuses on language teaching (LT), but not on academic university seminars. In language teaching, communicative approaches seem to mostly be the norm by now, but how the teachers' perceptions and methods change in a typically less interactive class remains mostly unknown.

Preliminary expert interviews with people closely related to the research area, which have deep insights into the topic, agreed and supported the estimation that existing literature is lacking actuality and does, therefore, not respond to some recent developments.

Building on all of this, the following research questions were posed, which intend to evaluate existing research and to build some basis to close the research gap a little further:

3.1 Research Question 1

1. What impact does a study and/or teaching abroad experience and the exposure to the host countries' teaching ideology have on Chinese teachers' perceptions and beliefs concerning pedagogy and interpersonal communication with the students?

a. Do Chinese teachers adopt Western communication methods?
b. Is there already a noticeable difference in communication behavior when the teacher went abroad to study or do they actually need to have teaching experience abroad?

This set of questions builds the basis for the study. Research Questions 2 starts from there and examines two different environments.

We saw that the background of a teacher influences the way they try to transmit knowledge and communicate with the students and that the Chinese society is fundamentally influenced by Confucianism.

According to Wang and Du (2014), a Chinese teacher will always be, to a certain degree, "Chinese" and hold certain ideas about the meaning of it, even if they believe in their efficiency and adopt Western communication methods. However, their research also suggests that the longer the contact with the host culture, the higher will be the degree of transformation.

This study's goal is to understand how deeply ingrained the Chinese background is in the teachers' minds and how open they are to change. It is expected that those changes will gradually become deeper with the duration of time the teacher spent in a host culture.

As Gay points out, each culture prefers different styles of communication and therefore different ways of learning. It is crucial for a teacher to address students in the way they know and accept. It is therefore assumed that teachers adopt the communication style of the host country, in order to facilitate the teaching and learning experience of the students.

Crabtree & Sapp (2004) also underline the importance of a common ground and cross-cultural adjustment, and suggest in a similar fashion that it is easier for one teacher to adapt to the host culture than for all the students in the class to adapt on the same level to the guest teacher.

As Giles' CAT suggests, convergence (cf. Giles & Gallois, 2015) facilitates compliance gaining and cooperation, and as a result a certain degree of accommodation in communication methods is expected. Especially if the teacher acts in a foreign environment, it is expected to see a convergence to the students' preferred style. This might take place in the form of speech accommodation (speech rate, accents, pauses, etc.), nonverbal behavior (smiling more/less, gazing at the students, other gestures) or other linguistics (choice of words, even topics).

In this study, the focus will be placed on interpersonal communication between teachers and their students. Considering the aforementioned literature, it is expected to find teachers adapt to a higher degree to the students than the students adapt to the teacher.

3.2 Research Question 2

2. Does an abroad experience influence the way they communicate with the students (Chinese as well as non-Chinese) when they teach back home in China?

a. Will they comply with the principles of Confucianism and go back to what they learned and saw from their teachers during their own university time in China or will they adopt the Western communication approaches they saw abroad?
b. Do they feel pressured by the students' or institution's expectations about communication approaches or do they teach according to their own convictions?
c. Do Chinese, "internationalized" teachers communicate differently in front of a Chinese and an international class?

Scherto Gill's study (2010) gives first implications about the homecoming experience of Chinese teachers. Different to Gill's work, the study here focuses on one specific area, the higher education sector, and aims at exploring one specific aspect, the classroom communication. It is expected that internationally experienced teachers will stress and try to mediate different skills in the classroom, such as interactive behavior and critical thinking. We expect to find the participants struggling to a certain degree, since they now inherit a middle position between being Western and being Chinese, which sometimes comes with problems, for example in terms of social acceptance or the career advancing networks (*guanxi*). The main question is how they react when they face Chinese students again, who are not used to such communication styles.

Assuming that there exists such an external pressure on university teachers, it is as well possible that this question won't be fully answered in the frame of this study. The topic is rather sensitive, and asks for a high level of trust between researcher and interviewee. The physical distance between the teachers who returned to China and the researcher might propose a major difficulty in establishing such a relationship. Yet, the personal experience of the researcher showed that especially Chinese teachers who developed an international, intercultural attitude are rather open to discuss such questions.

In general, Interactive approaches gain relevance in language teaching, but if those expectations and perceptions are still as deeply rooted in the students' minds as they were, it is most likely that new teaching methods will still not be accepted, so that even internationalized teachers will fall back to those traditional patterns if they are in a Chinese environment.

This research asks whether Chinese teachers are able to implement more communicative approaches to teaching when back in their home country, or whether they feel the pressure to adapt to classical methods (if only for the unwillingness of the students). Guanwei Hu finishes off with the rather optimistic assessment that teachers have to pick tenets that are not fundamentally opposing to the Chinese culture. Confucianism has so far proved its talent for re-interpreting alien elements in order to include them in a useful way. This study

will try to figure out which part of international communication strategies might be adoptable to a Chinese classroom.

And as far as communication with non-Chinese students is concerned, it seems to be more likely that Chinese teachers will adapt to the common communication style of the students they face. Crabtree & Sapp's action research study on US-American lecturers in Brazil (2014) suggests the likelihood of convergence to a large population. This is especially probable if the Chinese teacher is a "newcomer" in a cultural environment, i.e. stands in front of a class in a host country, but this is also expected to happen in front of a class full of non-Chinese students in China.

Considering all the literature and composing the research questions, we pose one final assumption about the expected outcome of this study that is the idea that an accommodation to the host culture is causally related to the duration of exposure. The original, cultural influence on methods and communication styles gets weaker the longer the person is exposed to a host culture.

That is to say, *time* is expected to pose a major factor. The longer the teachers stay abroad, the more experience they gain in teaching in a foreign environment, the deeper becomes the accommodation to the host's culture, including perceptions about their own role and communication patterns. It is also expected that they adapt quicker if they gain that experience at a young age, for example as part of their Bachelor or latest Master program.

3.3 Methods

This study presents case studies of teaching practice within international classrooms. Using previous research, interpersonal communication theory and knowledge about intercultural communication issues, we intend to relate the specific case studies to more general teacher-student interaction styles in an international setting. We also try to discuss if *time* has a significant influence on the teachers.

Since the study aims at understanding the change in teachers' beliefs and perceptions about their profession, qualitative methods are more suitable than quantitative ones (cf. Corbin & Strauss, 2014). Qualitative approaches are best used to examine the *reasons* for human behavior in specific situations, more than the behavior itself. They focuse on the *how* and *why* rather than the *what* as quantitative research does. "Qualitative research, thus, refers to the meanings, concepts, definitions, characteristics, metaphors, symbols, and descriptions of things" (Lune & Berg, 2017: 12). It detects a *tendency* towards specific beliefs and behavior under particular circumstances, not universally applicable laws. Since perceptions and beliefs are formed by personal experiences (cf. Wang & Du, 2014), and therefore differ from individual to individual, researchers cannot expect to find a universal law predicting how the beliefs and behaviors of Chinese teachers change after studying/teaching abroad. However, certain patterns are possible to be detected which can be connected to their experiences. The findings are not necessarily generalizable for everyone, but significant for a determined group of people. As Lune and Berg put it, this study deals with "patterns, not laws" (2017: 13). "Exceptions neither prove nor disprove the tendency" (p. 13). Considering this, a qualitative approach is suitable for this study.

Interviews present an effective method to examine people's feelings, beliefs and stereotypes about a specific topic (cf. Glaser & Strauss, 2017). A face-to-face conversation with open-ended questions makes it possible for the interviewee to fully express perceptions and the researcher will as a result gain a deep understanding of the individual's beliefs towards the issue. The interviews started with some simple ice-breaker questions about the persons themselves and their educational background, and then moved to questions more directly concerning the study subject.

Most of the questions were open-ended to encourage the interviewee to express their own ideas about the topic without being pressured to answer in a specific way. Some descriptive questions were used to make the interviewee feel comfortable to describe their thoughts (cf. Damen, 1987; Frank, 1999; Allen, 2000). The subjects during the interviews ranged from the participants professional experience, their perceptions and beliefs on teaching and their roles as teachers, thoughts about student-teacher relationships with either Chinese or foreign students, to the differences between teaching in China and abroad.

3.4 Participants

The population to answer the research questions consists of Chinese adult teachers with a study and/or teaching experience outside Mainland China. Those can be at universities, Confucius Institutes, or private schools. The population is spread out over the whole world, and the number is constantly fluctuating.

The participants were selected according to certain characteristics among the population. Since the number of people who meet the requirements is relatively small, this strategy fulfills the purpose of the study.

There are two groups relevant for the study:

1) The Chinese teachers that gained experience (studying and/or teaching) outside of China and are now back in the country, teaching either Chinese or international (i.e. non-Chinese) students.
2) The Chinese teachers that gained experience (studying and/or teaching) abroad and are currently still living outside of China, teaching most likely international (i.e. non-Chinese) students.

Additionally, the aim was to find diversified, yet comparable group of participants as possible. Therefore, the participants for the first group comprise three Chinese teachers at a major university in China, giving either language classes or teaching academic disciplines.

The participants of the second group comprise a professor at a German university, teaching an academic discipline; a language teacher at a German university; and a PhD student at a Portuguese university teaching communication as well as the language.

The age of the interviewees ranged from mid-twenty to early 60s. Similarly, the length of the stay varied immensely; from two years of teaching experience to more than twenty years of residence in the host country. This variation in age as well as length of stay was sought after in order to explore the results of the research of Wang & Du (2014; 2016) who

indicated that the duration has a significant influence on the depth of accommodation and acculturation to the host culture.

The table presents the demographic diversity in the participants.

No	Code name	Gender	Age	Duration of migration	Tertiary Education Received	Current Teaching Location	Appendix
1	CL	F	40-45	17 years	China & Germany	Germany	A
2	SL	F	20-25	6 years	China & Portugal	Portugal	B
3	GW	M	60-65	37 years	China & Germany	Germany	C
4	JG	M	40-45	4 years	China & Australia	China	D
5	DL	M	35-40	4 years	China & Australia	China	E
6	LS	F	30-35	2 years	China	China	F

Table 1: Demographic information about participants

3.5 Data Collection

The interviewees were contacted via email which included a short introduction about the researcher and the topic. The first contact happened in English, German or Chinese, while the interviews were held in German or English. This choice was consciously made even though it is acknowledged that the native tongue for all the participants was Chinese, however all of them are fluent in either English or German, with sometimes many years of residency in the country. Moreover, they mainly teach in one of those languages. Since the interview dealt with their professional roles, it was assumed that the reflection on the topic

was easily accessible for them. When asked for, the interview guide was handed out before the interview took place. The interviews happened in different forms. Two participants were met face-to-face, with one interviewee first reached by a phone call and, afterwards, a personal conversation took place. With two of the teachers in China phone calls were arranged, while one text based interview was conducted. All interviews were recorded and later transcribed (see appendix A–F) in order to analyze the conversations.

3.6 Data Analysis

Overall, the project uses an Ad Hoc approach to understand the meaning. That means, a mixture of techniques was used for interpretation (cf. Kvale, 1996). First of all, the researcher read and reread the interviews to get a first overview over the material. Overall, qualitative interviews ask for a categorization of the results before any data can be interpreted. Therefore, passages were marked in different colors, according to specific themes (*categorized*, for example "Relationship with Chinese students", "Confucianism", or "Choice of Methods"). The method adopted to categorize the topics mentioned in the interview was semi-open, since several themes and topics were already given by the research questions. Therefore, the categories resemble the categories of the research questions. However, since this approach seeks to understand the specific reactions and emotions and does not aim at validating hypotheses, additional categories could be added according to the specific answers of the individuals.

Apart from a categorization, some statements were *condensed* to sum up and figure out the essence of the passage. Some passages had to be *interpreted* to grasp the deeper meaning. Especially one interview asked for an interpretation rather than a condensation or categorization of the material, since the conversation was mostly open and followed the question guide very little. In order to compare the different conversations, all findings and key quotes were afterwards entered into a table. In the next step, relations between the categories themselves and between categories and existing literature were identified.

3.7 Ethics

An interview presents a very open, flexible, yet in-depth approach to data collection. The interviewees are informed about the aim of the research and were not observed secretly.

The interviews were conducted voluntarily. The participants were able to opt out of answering certain questions. To make a skipping less likely, and to ensure a detailed answer, the interviewees received the questions in advance to the meeting, if wished for, so that they had the option to prepare themselves and to think about their answers.

In order to ensure the privacy of the individuals, the answers are first anonymized and then analyzed. A prepared statement had to be signed by the participants, it ensured their acceptance of the use of their data. In the same statement, the researchers guarantee the privacy of the data material and that the record of the interview won't be used inappropriately. A template of the interview consent form is attached (appendix G).

The identity of the individuals won't be disclosed at any stage of the data presentation; statements that reveal identifying information won't be used for the analysis. The interviewees also had the option to see the transcribed version of the interview and make corrections. Except for one interviewee, the participants chose to not ask for the transcripts. Furthermore, it was assumed that the interviews do not concern especially sensitive topics, even though the questions refer to personal feelings and perceptions.

3.8 Validity and Practicability

In order to ensure the validity of the interviews, the conversations were recorded and transcribed before the analysis (cf. Maxwell, 2013).

So that one may reach a high level of reliability, the results are compared to existing research. Additionally, the interviews with experts on the topic serve as confirmation of the

results; as well as a comparison with existing literature and other case studies (to avoid making the same mistakes and to check for similar results). This triangulation of methods ensures the validity of the project,

3.9 Limitations

A critical area presents the form of one interview: it happened as a written exchange. Ideally, all interviews would have taken place as face-to-face conversations, since this presents the most personal, usually the richest and most productive form. Being aware of the risk of an incomplete interview, the researcher directly got the permission for a second set of questions after reading the answers. This second set served to clarify statements, go deeper into certain aspects and ask new questions that arose. In this way, a productive interview was assured, even though still under less than ideal circumstances.

Furthermore, the data sets are based on self-reports, and therefore need to be further validated via classroom observation, student surveys, and an analysis of the curriculum. Classroom observations have been partly conducted, in the form of visits, but also as a student where the attention was not fully focused on the research question.

Another limitation presents the sampling size. The sampling consisted of Chinese teachers of adults from just three areas of the world – Germany, Portugal and China. Interviewees from other regions (i.e., the United States or even another city in China) might respond differently to the questions.

Nevertheless, the research can be seen as a case study approach. The famous paragraph from Thomas and Znaniecki's (1919) early anthropological research still serves as valid justification:

> "In analyzing the experience and attitudes of an individual, we always reach data and elementary facts which are exclusively limited to the individual's personality, but can

> be treated as mere incidences or more or less general classes of data or facts, and can thus be used for the determination of laws of social becoming." (p. 6)

It does not ultimately aim at the development of a theory. The aim is to understand the teachers' personal experiences in all the different aspects, and identify trends, in order to develop a basis for deeper research.

The research questions serve as a guideline for this discourse analysis.

4 Findings

This section presents the discourse analysis of the interviews. The findings are presented following the research questions. Each research question is presented as an individual part, categorized according to the main themes that emerged from the analysis. We found it useful to present the part about communication with Chinese students in a part separate from the communication with non-Chinese students.

The themes of both parts were deeply interconnected. E.g., the way the teachers perceived the skill level of the students and the relationship they wanted to build influenced the communication with them. Those perceptions and ideas influenced the content they wanted or would want them to teach.

4.1 Research Question 1: *Impact on teachers' perceptions and beliefs*

Five main themes emerged from the analysis: what they think a "good teacher" has to incorporate, their role as learning facilitator, what they want to teach, what kind of relationship they want to develop with the students; and all those beliefs and behaviors developed over time.

All interviewees confirmed that they could trace changes in personal attitudes and behavior while or after staying abroad. Our data analysis showed that they changed for different reasons – as necessary adaptation to the cultural environment as well as out of personal conviction.

A "Good Teacher"

It is interesting to note that most of them focus on personal skills, such as being "charismatic, like kind of my friend" (SL), "able to motivate the students" (CL), being able to "captivate the interest in research" (GW), having "patience, thoughtfulness,

responsiveness" (DL), when asked about the characteristics of a "good teacher", while LS mainly focuses on the practical skills, such as "knowledge about linguistics, about modern China, and about the history," as well as "how to teach listening, oral skills, and writing." Even though she has been teaching for more than ten years now, her approach still seems to be most "out of the book" and less shaped by personal experience.

All of the interviewees mentioned "profound" knowledge as an important part of being a good teacher. SL used the term "expert". LS clarifies that the knowledge has to be profound content-wise and methodological. GJ argues he has to constantly update himself on the developments in the field, in order to transmit the recent knowledge to his students. All of this can be a bit "stressful", to quote him.

GW, as long-standing researcher and teacher in academic seminars, has a slightly different view on the knowledge of the teacher: Instead of being the Confucian "fonts of all knowledge", he sees himself as almost equal with his students:

> "I don't transmit. I don't necessarily have to do this, but [it is] an exchange. I mean at the university. Transmission [of knowledge] is of course also important, but it's a synergy effect. So you learn through the seminar sessions. Teachers and students learn together. They discuss and create new knowledge. It's no ping-pong-game, it's no frontal teaching, it's more of a discussion."

In line with GW, SL, as the youngest participant in this study, also says that she "*always wanted to be a teacher and a student at the same time. So when I teach them, I'm also learning how to teach, something new about my own language, or about the discipline."* She sees herself as on one level with her students. She mentions her wish to be an "eternal student" at different points of the interview. For her it is directly related to her job as a teacher. She is convinced that being close to the students mentally (i.e. being a student herself) can facilitate their learning experience because she understands their problems. She likes to talk to them in an open and direct way and likes to receive feedback about her work in order to improve her teaching style.

Furthermore, they mention the importance to "keep up with the new developments" (GJ, SL), which can be stressful (GJ), but is necessary in order to be an expert in the field. They update their materials every semester (CL), and try to teach recent words and idioms (LS).

Their role as learning facilitator

Maybe without even being aware of it, the participants' role "has shifted from authoritarian knowledge transmitter to facilitator helping students to learn" (Wang & Du, 2016: 3). It can be seen in several statements they made during the interviews which show how much they care for their students' success – and not for the sake of their own reputation (or *face*), but for the students' very own progress.

GJ does not want to be the only one talking in class, but he will "encourage students to talk", to challenge him and to think critically. His aim in teaching is not only to transmit the knowledge about a topic, but to teach them "the skill and the knowledge of learning something independently".

GW accepts that his students don't attend class, if they think it's not fruitful for them, even though he as a teacher prefers to have them in class.

LS holds the view that in a language class interaction is the key. She wants to give the students as much room to practice as possible, and she tries to teach them very recent topics in order to prepare them for real conversations. In an academic seminar she feels like she has to be more traditional, and has to "introduce more knowledge". She "will speak more than the students", but she also wants them to apply the knowledge during a presentation or short lecture on their own. For her, the communication strategy depends on the topic, the kind of class at stake.

SL is very focused on her students' learning success. She tries to understand their problems, and uses methods tailored for each individual in class. To illustrate content in a more understandable way, she uses examples in her students' mother tongue. And for her seminar which was about to start, she tried to prepare each lesson so that at the end of the

semester you "think about one of the topics that he taught in the class, you can just associate other things that he taught And that's quite amazing." She wants to find a way that motivates and amazes her students, just as her supervisor did to her in the seminars she attended with him. The amount and way of communication is crucial. As LS, she places more focus on interaction in her language class, will talk more in the seminar, but foster discussions as well.

Similarly, CL stresses the motivational aspect of her job. She knows she has to talk to the students in a way that keeps them interested in learning. Additionally, she wants them to look forward to join her class, because she is convinced that a positive learning atmosphere will facilitate their learning experience.

Teaching Content

Except for LS, who has not been studying abroad and been teaching in Chinese while in Germany, all of them mention that they try to develop skills in critical thinking, independence and in approaching a topic from different perspectives. Especially SL, GJ, CL and DL remember that they had to learn those skills when they went abroad for the first time and that this was not easy for them.

SL remembers how hard the Western classroom communication used to be for her in the beginning:

> I remember, I was weeping at home, just crying. 'Ah, I can't do this. It's so difficult. What do they mean by this? I have a presentation, but I don't know what they mean. And I don't know what the professor wants from me.' Actually, I think the first homeworks [sic] that I did here were quite awful, terrible here. Because I didn't know how to write an academic text by then. And I learned little by little by experience. I think all the teaching methods here [in Portugal] were quite new for me, at that time, but now I'm quite used to it.

For her, this experience brought her closer to her students, since now she "can understand the pain" of her students in learning something very new. So she tries to communicate in a way that is easy for them to understand and relate to.

And CL admires how her daughter (born and raised in Germany for now) grew up calling everything into question:

> When we're reading a book together, she always finds something that is not necessarily true. I think that's not bad. […] Because that's not how I was when I was a little kid. I never thought of that. Everything you read in a book had to be true.

CL's daughter grew up in an environment that supports independent thinking, with children around her displaying such behavior. For her it was a normal behavior from early on. But even CL herself slowly got used to it. She now tries to teach her Chinese students to question, to ask questions, to think independently and quickly. And she also learned how to deal with criticism that is directed at her and her teaching, which was new to her in the beginning:

> Sometimes I have been criticized by students in the classroom, which is incredible for Chinese people. Especially for teachers, from the students! It used to be a big deal for me. I thought I had to have a serious talk with the students, or I was in a bad mood for the rest of the day. Today it doesn't bother me that much anymore.

She had realized that German students are used to voicing their opinion, and started taking it as a positive sign that the students are participating in her class. "As long as they still think about [what they are saying]!", she says. She learned to not take all the feedback personal, and to distinguish between justified criticism and criticism for the sake of criticizing, that does not include the need to change anything in her approach. Now she tries to teach this outlook to her Chinese students.

Also GJ remembers his surprise when getting to Australia for his PhD studies:

> I had never experienced those kind of things. I mean, there is just like an open discussion between students and teachers. And students will stop, I'm not gonna say stop – interrupt –the teachers. Or put up their hands and say as much as they want. That is very unusual in the Chinese classrooms.

Now, however, all of them appreciate the critical behavior of their students and try to support them in their own development of those skills. GJ wants to stimulate them to think independently, to learn how to learn on their own. For him, that is an important part of his

job. It is not only transferring knowledge about a topic, but also teaching the skills how to actually reach/learn the knowledge on their own: the “skill of self-study”.

While most of the interviewees seem to have changed after their experiences abroad and try to build those “Western” skills in their students, only LS still seems to struggle with it. Questions unrelated to the class’ topic, especially concerning politics and history, make her feel uncomfortable:

> You know, some Chinese people and foreign people have quite different opinions about some things, about Chinese history and policy and something like that. We will have quite different opinions from you. If a student asks a teacher, that is not very good for you.

She prefers to answer those questions in a personal conversation after class. For her, it is a safer environment since she avoids getting asked questions she does not know the answer to and she does not have to discuss controversial topics that might evoke further challenge and discussion. The other teachers in China (DL and GJ) don’t have any problems in answering such “controversial” topics. The researchers own experience with them as teachers showed how open they are to challenges and that they are able to voice a critical opinion against their homeland, at least when in front of an international class.

Student-teacher relationship

Thinking about their own teachers, the participants agree that they were “more the authoritative teachers than the friends” (SL), imposed the “traditional way of teaching in China” (DL) and were from the “Culture of the Eastern World” (GJ). This counts for most of the typical seminar classes. CL, who had a lot of language classes, describes her old teachers as rather Western – they were “pedagogically already very international and not like traditional, Confucian teachers”.

With the literature about Chinese teacher-student relationships in mind (“caring, nurturing, helping, and guiding" (cf. Pratt, 1992), parent-child-like (cf. Pratt, 1998)), the researchers expected the participants to describe the relationship with their own teachers as deeper – in comparison to Western standards, but also in general.

GJ wouldn't even specify any characteristics about his teachers, because he "never tried to talk to them". SL states:

> I liked my teachers, they were very hard working, sometimes they were caring. But I did not have any closer relationship with them. I don't see them as my friend or something like that. Not like a life-long mentor like my supervisor. But they are good teachers. But just teachers. […] In China they want to be a good teacher. They only want to teach you something. Here they want to help you if you have some problems. No matter if it has something to do with the study or not.

SL's mum, however,

> is also not an authoritative figure, I think. Sometimes, she's kinda like a friend of her students. I remember, sometimes she will help her students who have some difficulties at home, or who have no things to eat, she will give them help.

Both, her supervisors for her bachelor and her master thesis were non-Chinese. She admires them a lot; especially her latest mentor seems to have left a deep impression on her and influences her a lot on her current classroom communication style.

LS, on the other hand, has very good memories of her teachers. Especially her supervisor is "very important and very good", according to her, and gave her "some very important advice, some useful suggestions, some things are useful for me. In addition to their courses."

In general, some of their former teachers served as inspiration and help throughout the years. In her first semester, CL was "nervous and anxious" in front of the class, and she avoided direct contact with her students as much as possible. This has changed a lot over the years, though. She appreciates the small size of the classes since it is possible for her to talk to students individually. Now, she sees communication as the key for a successful classroom experience. For her, the realization and the confidence in herself built over time, with experience and practice.

Today, she values communication with the students a lot. She appreciates feedback, and initiates a feedback round at the end of every week. She wants to know whether the

students liked the class, what they learned and what they would like her to focus on. For her, this active communication is an important part of her role as teacher, it serves different purposes: She wants to motivate the students for the topic, and she wants to understand the difficulties of her students:

> "As a teacher I should know about their difficulties, especially with adult students, so that I can individually help them. I think that everyone is able to learn on their own, outside of classroom, but as a teacher I should still see what everyone can do and what they can't do yet. Some students are afraid to directly talk about their difficulties, so the teacher has to go actively towards the students to talk about their problems, sometimes maybe even about private difficulties."

Changes in perceptions and behaviors

Most of the interviewees didn't expect to become the teacher they are now. SL thought about being an academic and with that a teacher at university, but she never thought she would start with being a language teacher. CL started teaching German and Chinese already during her studies in China and in Germany, but she didn't want to continue after graduation. She started as full-time language teacher only because she didn't easily find other jobs. GJ also states he didn't think he'd be teaching when he started studying. Yet, pursuing an academic career, as GJ, DL and GW did and do, pointed towards certain duties in this field. It can most likely be said that teaching goes hand in hand with the activity as a researcher in social sciences. Only LS said she always wanted to be a teacher[11], stating that

> You ask me why? Maybe because, in China, the work of a teacher, for a girl, is perfect, I think. For example, the family and all the people around you, including myself, we all think, being a teacher is a good work for me.

The respect for teachers is still tangible in the way they talk about being a teacher. Especially LS's family values the position a lot.

Nevertheless, all of them grew into their roles and like being teachers today. For LS, her job turned from being a "duty or even a burden" into something "almost like a therapy for

[11] She did study Applied Linguistics, therefore a teaching career was most likely. However, she also briefly mentions that she tried to pursue another kind of job, which apparently didn't work out. She didn't seem to be too willing to go into detail. Now stating that she always wanted to be a teacher might be related to the Confucian concern for *face* – not working in the field she originally wanted might be considered as failure.

me now. You got, well, not a feeling of success, but I feel fulfilled nowadays." Also, GJ likes this feeling of "accomplishment" when he sees the students' happiness about their learning progress. And DL describes:

> Being a teacher gives me opportunities to share my thoughts and experiences with students who may find my guidance helpful and inspiring during their academic journeys. And that makes me feel self-fulfilling [sic].

Noteworthy, GW, SL, DL and GJ didn't receive any specific education or training, but followed a "learning by doing" approach. SL prepared herself for her new role. She read a lot of books on Chinese language teaching for foreigners, because "I can write and read and talk in Chinese, but I don't know – I did not know – how to teach Chinese for foreigners, especially for Portuguese-speaking students". She chose her teaching methods according to her own teachers – she thought about what her favorite teachers are doing in class and copied their approaches. Unlike SL, CL had to give classes already during her second year of her master studies, six hours a week. She taught German to other students, but most of them were 5-10 years older than her. So she intensively prepared those lessons; her teachers were available for questions, and she received feedback about the classes from her students at the end of the semester, but only after she explicitly asked for it. During the semester, "they didn't say anything. They only participated."

LS, as a student of Applied Linguistics, had classes about pedagogy and teaching methods that served as basis for her classes for the first ten years of her career. She underwent a major change in communicative behavior only shortly before going to Germany. As preparation for the teaching abroad program, she had one month of training organized by Hanban. All teachers leaving the country for a while have to attend this course. They had classes about teaching methods, and every day practical classes pretending to be "real teachers" (LS). She states that after that training program, she knew she "should give more chance to my students to speak and to discuss." She started talking less in class and is now convinced that

> The teacher should try to give them [the students] more time to practice their oral Chinese. That is very important for them. I don't think that as a language teacher you can all speak by yourself from the first minute to the end of the class, so that the students are only listening to you. No, that is not okay. You should give [them] more

chance to practice their Chinese. Let them try to use their oral Chinese in your class. That is the most important I think.

4.2 Research Question 2: *Communication with Chinese students/in China*

In order to investigate the communication behavior with the students when teaching back home in China, we first tried to get an idea whether the specific ways of Chinese and non-Chinese students, described by literature, is still valid. Interestingly, all interviewees described the students in a similar way. We then tried to examine how the teachers react to those different behavioral patterns.

Four main themes emerged from the analysis:

How they perceive the Chinese students and their skill level, how they think they have to communicate with Chinese students, what kind of relationship they think they have and want to have with them; what they think about teaching in China.

Perception about the Chinese students and their skill level

Chinese students still seem to mirror the traditional expectations of a student: silent, un-questioning, accepting the hierarchy. CL even terms it as a "disgrace" for the students to challenge the teacher.

At the same time, GJ says:

> But now things are getting better and better, especially for the younger generation. They are more independent, they prefer more freedom and self expression, so for the younger generations things are getting better and better and there are more interactions between teachers and students.

GJ thinks the new communication environment in class is an improvement for the students, and that they benefit from the possibility to discuss, voice their opinions and start to learn to think critically, what they "were not very used to". He explicitly says that they were "shy, not expected to challenge the teachers". For him, this respectful behavior is typically for "the culture of the Eastern World".

Interestingly, the adjective “shy” is also used by DL and SL. The term does not give any inference about the knowledge of the students, but is purely describing a character trait which seems to show mainly in a classroom, where they are culturally expected to act like this. SL even voices doubts about the concept in general, because her friends “are not like this”. It suggests that times are indeed changing for Chinese students.

CL describes her Chinese students in a similar way. For her, they usually play a more passive role in class. In comparison to her German students, Chinese students are usually more „disciplined“ in the way that they do their homework and are very motivated. But she explains it with the fact that for Chinese students the studies are the main priority, while German students usually work and/or have hobbies they spend a lot of time with. However, she also notices how easily especially young Chinese adapt to their new environment. She always tries to support and facilitate this process.

Communication with Chinese students

One of the opening questions was whether Chinese teachers would go back to traditional communication methods in class. The interviews seem to confirm this to a certain extent. Most interviewees state they do or would teach differently in China/in front of a Chinese class than in front of a non-Chinese class.

Especially SL imagines she would “be a more serious teacher.“ She thinks about two different aspects of it: She would not be as open about the content she’s teaching (in terms of describing certain content as sheer “propaganda”, for example), but she also feels like Chinese students would expect her to personify the typical Chinese teacher: radiating strictness, authority and seriousness. Combining those ideas leads to her assumption that she couldn’t be “herself”. It shows that behavior is influenced significantly by the environment, and not only by personal beliefs and preferences.

CL notices that Chinese students take way more time to answer to questions, or are not able to answer at all. “I often asked why they do not say anything. Often they just said ‘I don’t know, what to say.’ Always this sentence ‘I don’t know’. But this just means you

didn't even think about it!" She seems to be getting almost impatient about it. However, she also knows that this is „a slow process, because you don't change too quickly as an adult." She always tries to develop their skill of communicating faster and of being able to voice critical perspectives, and thinks that this works especially well in an intercultural classroom, because

> But you also learn in from the environment. If the others have started to criticize or call out critical points, then you do that too. How do you say? In principle, all people only do what they have seen and heard [from others]. So the environment is indeed very important. It's not only me, who is teaching them things, it is also the context.

Since she does not hold the language barrier responsible for the unwillingness to talk in classroom, she wonders whether the Confucian education might be part of it:

> Maybe it really got to do with the Confucian values which are stressed here. In Confucianism they say, a right human is doing more than he says. You should talk less, but act more. To talk a lot is never a good option. So we learned to talk less.

She is not the only teacher who knows about the influence of Confucianism on her students. But interestingly, all of them wipe the typical approaches to the side and argue for less hierarchical, more interactive classrooms.

The relationship with the students

DL's comparison of his relationship with Chinese and non-Chinese students seems to be very stereotypical:

> Yes, there are some differences. For Chinese students, I tend to take more care about both their academic and other concerns, while for international students, I become more professionally distanced, in a western sense, from their private affairs.

CL describes a similar attitude. She expected non-Chinese students to keep a bigger personal distance from the teacher. In general, she wants her students to like her, but she does not make any specific differences between the relationship to Chinese or non-Chinese students now in Germany.

SL has basically no contact to Chinese people nowadays. She is neither teaching Chinese students, nor does she spend time outside of university with Chinese people. Our current research hypothesis suggests that she will fully adopt Western communication methods in a couple of years. If working as a researcher and teacher, and not teaching the language anymore (she says her plan is to give up on being a language teacher in a while), chances seem to be high to be able to discover a similar process we could now see in GW: A basically full development into a "globalized researcher", for whom academic pedagogy depending on the discipline is more important than the cultural background of the students.

Teaching in China

GW, who has the longest living experience outside the mainland, didn't show any interest in going back to China. SL, who just recently moved to Portugal, would not want to go back for now. "I don't think I fit that well in a Chinese style university" she says.

CL could see herself going back one day, but only after her children finished school.

LS, on the other hand, would like to come back to Germany, at least for a holiday, but maybe even for another work experience. She has very good memories of her time, especially because her daughter enjoyed the two years a lot:

> Because, you know, in China, you always feel some much pressure on you. Your work, your life, your family. You always feel tired, most of the time. Germany is quite different. The two years I had in Germany, I had a very leisure time, and I had a very fun time. My daughter also had much time to play with friends, to play outside. […] Before we came back to China, my daughter didn't even know what is an examination? What is a test? […]. So now I try to do not have so much pressure for the daily life. I think we should keep a good attitude to life.

This is a pretty huge change of attitude for Chinese who are used to work a lot, to study hard and to have high expectations on themselves and others around them.

DL and GJ, however, are very settled in China. Both of them see their future in China and have no plans to leave their home country for the moment. They have never been working

outside of China, teach in a diverse environment (different topics, undergraduate as well as graduate students, Chinese and non-Chinese students) and work in their research areas, so that they don't seem to lack or miss anything.

Communication with non-Chinese students

The opinion voiced in this study is shaped by the differences between Chinese and non-Chinese students. The participants usually found worth mentioning the contrasting characteristics between the students. Therefore, the themes to RQ 3 build the counterpart to RQ 2, with certain specifics.

Three main themes emerged from the analysis:

How they perceive the non-Chinese students and their skills, how they think they have to teach and communicate with non-Chinese students, what kind of relationship they think they have and want to have with them.

Perception about the non-Chinese students and their skill level

When talking about the discipline the students show in class, CL mentions something she calls the "perceived age" of her students:

> I always feel the difference between the perceived age. There is a huge difference. European students are more autonomous. Not like pupils are students, but more like adults.

For her, working and studying, or having a semi-professional hobby and studying help the students to develop their sense of responsibility and autonomy. She appreciates their engagement, even though some of them have "certain preferences when it comes to time" – meaning they skip classes or are less serious about homework. She reminds them frequently that university should be their "first priority", but tries to give them the freedom they want, up to a certain point (e.g. she is strict about the rule that students are only allowed to miss two classes unexcused).

DL describes the differences between the students the following way:

> They have some differences in many ways, for example, most Chinese students tend to be shy and reluctant to express their opinions, while many international students are out-spoken; when Chinese student have to speak out their ideas, they usually choose not to challenge teachers' stances, while western students feel it's natural to contest any ideas that they do not agree.

We mentioned it earlier and it is a stance that all interviewees take: Non-Chinese students are more active, more out-spoken, more critical in class and don't mind interrupting of challenging the teacher.

There has been no comment at all about the knowledge the students inhabit. We assume that the participants see the respective strength of both kinds of students – Chinese are considered to be hard-working and disciplined and therefore fulfill tasks timely and in the demanded way, but non-Chinese have a more natural talent for academic writing and critical discourse analysis tasks, since they grew up practicing those kinds of skills.

Communication with non-Chinese students

LS is the only one of the interviewees who received her full education in China. She taught two years in Germany, where she gave various seminars, from Chinese language to Chinese economics and literature. Different to the other participants of this study, in Germany, she was not confronted as much as others with a Western classroom style, since she was teaching in Chinese. She noted that:

> But in Germany, I don't know whether it is a matter of culture or something else, but the students in Germany, they do not speak more in class. It is interesting. Sometimes I ask them and they answer, then I ask them another question, they give me another answer. Some of them are shy, or I don't know. […] But sometimes I think it is only because of the level of the Chinese language. Maybe it is only just that problem. Maybe they want to ask questions but they don't know how to ask this question in Chinese.

She also states that American students are way more active and outspoken in class than the German students she met (also stating that in China, she has taught only very few Germans).

Apart from teaching them the language, LS also likes to teach them about Chinese culture. Interestingly, she as well as SL define the explanation of a Chinese character's meaning as "teaching culture." Both don't immediately relate it to things such as festivities, behaviors etc., however, for them it is closely related to the content of the class.

> Researcher: "Are you giving some culture teachings?"
>
> SL: "Yes, when I explain the Chinese characters, sometimes I'm just explaining the philosophy of the Chinese characters. Like why rén (人) is one person, cóng (从) is two persons, zhòng (众) is three persons. And rì (日) plus yuè (月) is míng (明). Things like that."

At the same time, they both enjoy learning from their students about their home countries. It means they don't just follow the text book, but like to have some open conversations and expand their intercultural knowledge. She remembers very well that certain cultures, especially the native English speaker, "ask a lot of questions", suggesting that it still is something special for her to receive so much input and to have so much conversation apart from the actual class content.

As last comment, the researcher remembers her own lessons with DL and the importance he placed on independent work, on critical thinking and on opinions. He would frequently ask questions about the content or those based on the knowledge, and push students to voice a personal stance about it. It is as he said: He wants the students to develop skills in critical thinking, learn how to look at a topic from different perspectives and use different approaches.

The relationship with non-Chinese students

SL gives a lot of slack to the students. If they don't do the homework because they had "too much to do", she will accept it and let them hand in the work a week later. She wants her students to like her and feels like they have a friendship-like relationship.

Similarly, CL thinks it is important that her students like her. She wants them to wake up with a smile and look forward to having class with her. At the same time, the reasons for

the importance placed on affection seem to be slightly different. For CL, being liked by the students creates a positive classroom atmosphere which as a result facilitates their learning. SL feels personally closer to her students, because they are around the same age. She is still a bit insecure and nervous about the kind of perception the students have of her. Being this close in age to her students makes it hard to inhabit the kind of "natural authority" that comes with experience and age. CL described the same nervousness in the beginning of her first classes, when most students were even older than her.

Just as DL keeps the distance to international students bigger than to Chinese students, CL expected to behave in that way when coming to Germany: She tried to keep a professional distance to her students, but "over time some students started talking more about their private life." In this case, she accepts their approach and then tries to build up a closer relationship, or as she puts it "to keep the distance smaller". For her, this is in a way the natural thing to happen, since the topics in classroom usually circle around personal stories and therefore "it cannot be avoided to talk about personal experiences. You don't tell fictive, wrong stories, but often enough the truth." However, she does not hand out her WeChat or Facebook account which is quite common in China, this is her personal limit.

GW seems to have a very professional relationship with his students which most likely stems from the kind of seminars he teaches – as CL said, in language classes it is unavoidable to talk about personal stories, while research seminars usually focus on the topic. You can sense that his attitude towards the students is focused on their development, it is nurturing. He accepts his students to either come to class or work at home, depending on what they see fit for the exercise of their "academic project":

> Of course, it is more comfortable [for him to have mandatory attendance]. But on the other hand it is an advantage for the students, because they can move freely. […] They come [to class] not because of the attendance, but because they assume they really learn something in this exchange, some things they can't learn through books, or the library. This is the intellectual exchange. That is the sense of university. If this [the exchange] does not exist, you don't have to come to university.

He really wants them to learn, to discuss with him and to gain experience and interest in research. He does not see himself as the "head teacher", but as almost equal to the students.

In opposition to the Confucian strategy to “first learn the basics and the classics, then create knowledge” he takes the view that already students have to take part in the academic process of creating knowledge. At least in the presentation of his perceptions, there is no trace of the traditional, Confucian image of teachers to sense anymore, but only the internationalized, globalized, academic researcher. He is also the one who does not differ at all between students – partly because the vast majority of his students is German – but expects the same behavior from all of them:

> For me those are all students, it’s all the same. The consciousness, to treat them in a pedagogically different way, depending on the students, is something alien to me. You have to stick to your academic, methodological system.

5 Discussion

The exploration described in the previous section revealed a multi-faceted discourse and the complex nature of the participants' perceptions about their roles.

As a side note, one has to keep in mind that the interviewer was of European descent and the interview focused on differences between the communication with Chinese and non-Chinese students. The differences in behavior were described mostly without evaluation; however, the interviews left the researcher with the impression that the non-Chinese students are slightly higher regarded as their Chinese counterparts. Yet, this impression might stem from the researchers own cultural background. With this said, we assume that a different research context might have made the teachers voicing more praise for the Chinese students' skills or more criticism on the non-Chinese students. Coming from a Western environment, we hold the automatic assumption that any divergence from a Western style makes the student a less proficient student, and that the adaptation of a Western classroom behavior is desirable. It is imperative, however, that we step back from this Eurocentric view and stop taking the Western values as superior to the rest of the world (cf. Asante, 1980; Guo & Beckett 2007; Asante *et al.* 2013). DL explicitly said he tries to "integrate their respective advantages," which is, in the researcher's personal opinion the only right way. A blind adaptation to Western values, for the sake of their "Westernness", is as detrimental as not being able to change at all. Reflection and a balanced approach is the key.

To begin with, it can be agreed that Chinese teachers adopt Western communication methods. All of the interviewees confirmed that their stay abroad had a lasting impact on them. Comparing it to the literature about "traditional Chinese teacher", the researchers could confirm the changes as well. However, the depths and area of influence showed a dependency on various factors, such as the nature of the stay (teaching or studying), the personal environment (staying with Chinese or non-Chinese), and the duration of the stay.

Those findings resonate with our initial assumption that an accommodation to the host culture is causally related to the duration of exposure. The original, cultural influence on

methods and communication styles gets weaker the longer the person is exposed to a host culture.

We want to discuss this idea in more detail.

5.1 Discussion of Research Question 1

The interviews revealed differences between the teachers' attitudes and perceptions they held before the stay abroad and after the experience. The changes could be traced back to different educational backgrounds, professional and personal experiences and current work environments.

Research Question 1.a

Wang and Du describe in their studies (2014; 2016) that Chinese teachers posses a kind of "core identity" that is resistant to change; nevertheless they expect a substantial transformation, if the exposure time is long enough. The exploration here seems to confirm this idea of a change that is depended on the exposure time. Relating the participants' duration of stay with their statements, there seems to be a clear correlation. LS, who only taught two years in Germany seems to be most "Chinese", while GW, with his more than 30 years of experience seems to be fully "Westernized" in his classroom approach. Listening to LS, the researchers could sense that LS still has difficulties with other opinions, at least if those are considered controversial from a Chinese point of view, she focuses more on the teaching content than on encouraging open discussions and does not mention critical thinking when asked about skills she wants to inherit in and/or teach to her students. However, even here certain changes in personal attitudes are traceable – she learned to value leisure time, tries to put less pressure and expectations on her daughter, and she developed a curiosity towards other cultures. In general, the exposure to

international students during her teaching career opened her to intercultural understanding, which made her accept and go with the different types of classroom communication preferences inherited by the culturally diverse students she meets every semester.

However, the idea of a "core identity" seems to be more difficult to trace. During the conversation, GW didn't seem to show any "Chinese" characteristics – expect for knowledge about Confucianism in general. GW on his part is deeply rooted in the academic, international community, and has fully adopted the expected methods of the discipline. He values discussions, expects personal engagement of his students, fosters the exchange in class, and teaches the different disciplinary approaches. He knows and accepts that he is not the "fonts of all knowledge", appreciates the students' input and asks them for independent, critical thinking to help him with the examination and development of his open research questions.

To note is the difference in the disciplinary field. While LS is a language teacher, GW teaches human sciences. As literature and our examination suggest, those two disciplines come with completely different approaches and communication strategies (cf. Pratt *et al*., 1998; Jin & Cortazzi, 1998; 2002; Liao, 2004; Moloney & Xu, 2015; Zhou & Li, 2015). In general, the educational approach in linguistic classes points towards *Communicative Language Teaching*, while teachers in academic seminars still focus more on their role as *transmitter of knowledge* (cf. Gao & Watkins, 2001). Both concepts emphasize communication in different ways. While language classes focus on the *correct form* of the content, in an academic exchange the *message* (the argumentation, reflection and perspective) is the key. Nevertheless, in both kinds of classes interaction takes up an important part.

Additionally, Geneva Gay (2015) describes the two main communication structures in class; and we saw those two types characterized by the participants of this study. Chinese students still seem to be *passive-receptive*, while non-Chinese students usually prefer a *participatory-interactive* classroom style. In our study, those two classrooms style can be traced through the teachers' descriptions of their students. Looking at the teachers and their own teaching styles, it is interesting to notice how teachers – in line with the literature (cf.

Gu & Schweisfurth 2006; Gill, 2010; Wang & Du, 2016) – adapt an interactive approach in a Western class, but don't – as it could be expected – fully go back to a teacher-centered approach when being back in China. Considering both, Gay's statement that "by doing this [imposing different communication styles] they could be causing irreversible damage to students' abilities or inclinations to engage fully in the instructional process" (Gay, 2015: 306), and the study by Crabtree and Sapp (2004), which suggests that one person (in our case the teacher) will accommodate to the bigger group, it could have been expected that teachers fall back into old patterns. Also, Giles' *CAT* suggests that teachers converge to a certain extent to the students, in order to gain compliance and facilitate the communication (cf. Giles & Ogay, 2007). Instead, the participants in this study try to implement certain communication styles (such as open discussions) and develop certain skills (such as critical thinking) in their Chinese students, which is something the students are apparently still not used to and will most likely evoke discomfort. However, it seems that the perceptions of what is "important" and "good teaching" changed and got ingrained deep enough for the participants to deem it more important to teach their students those skills than going with the traditional methods.

At the same time, it is to be noted that most of our participants only or mainly teach non-Chinese students. They are constantly exposed to "Western expectations", forced to accommodate to interactive students and therefore practice those communication styles on a daily basis. Their daily environment resembles rather an international context than the typical Chinese ambiance and therefore presents a special situation for the teachers. They gain experience in foreign cultural communication even when teaching in China.

In our study, teachers' and students' expectations did not clash as significantly as in the action research study Crabtree and Sapp (2004) conducted, in which the initial expectations of teachers and students varied in a way that led to frustration and misunderstandings and almost prevented a fruitful discourse between both sides. In our study, this culture shock scenario took place earlier – when the participants left their home country and went to study abroad for the first time. Their initial reactions were exactly the same: surprise, anxiety, frustration. Then, with time and experience, they got used to the conditions, learned what kind of behavior is expected in a Western classroom, and how to

handle the tasks. Just as literature (cf. Crabtree & Sapp, 2004; Jin & Cortazzi, 2006; Giles & Gallois, 2015) suggests, an accommodation process took place. The teachers developed an "intercultural mindset" (DL) that facilitated their subsequent adjustment to their teaching environment. They were not confronted with the necessity to develop a brand-new identity, but they could draw on their earlier experiences. The "struggle and dilemmas" appearing while dealing with the contrasting perceptions about the teacher's role, as described by Wang and Du (2014: 447), did not seem to be unassailable. Instead, they managed to incorporate the different experiences and form their own teacher's identity. In SL's case the process was facilitated by the fact that she never taught in China. Her perceptions about her role have mainly been shaped by her supervisor in Portugal. GW and LS have never been teaching Chinese students, with GW not even collecting teaching experience in China. DL and GJ have been teaching both simultaneously which, we believe, also helped to form a unique compromise of both worlds.

Just as researchers so rightly wrote, "teaching is a lifelong process of learning and developing the self, which may undergo many changes and challenges." (Wang & Du, 2014: 447). The study showed exactly that.

Teachers as experts

The importance placed on "profound knowledge" as a necessary basis for teachers resonates with the Confucian belief that a teacher has to master the knowledge before he can transmit it to the students. In general, this knowledge is a matter of preparation, but also of training. Berliner (2001) lists several key characteristics, which, for example, are:

- Expertise is specific to a domain, developed over hundreds and thousands of hours and continues to develop;
- Experts are more flexible, are more opportunistic planners, can change representations faster when it is appropriate to do so. Novices are more rigid in their conceptions.
- Expert knowledge is structured better for use in performances than is novice knowledge (p. 463–464).

Comparing those characteristics with the interviewees, a typical example seems to be CL's development. She shows those traces of an expert teacher by now. Berliner's characteristics resonate deeply in the way she describes herself:

> If I take China as a starting point, I would say, I structure each class unit more communicative, but it is also more organized. There is an introduction, a main part, a summary. [It is designed] systematic, more communicative, and more flexible today. […]. Because of the nervousness, I also avoided direct contact with my students. I focused on the material. But these days, I feel very well as teacher in every lesson. I'm more self-confident, more mature in my methods, more communicative, but I also interact more with the students.

We are aware that those are self-descriptions that could be overly positive. But during the two conversations held, the researcher got the impression that she genuinely believed in her own progress, and that she still tries to improve and "learn every day." Furthermore, she is also an "expert" in her communication with the students: She asks for feedback frequently and is willing to change up her class structure according to wishes and needs of her students.

This exploration is consistent with previous literature on the development of teachers over time. With increasing experience, teachers will be able to focus more and more on the students and their specific needs, wishes and preferences. They now have the serenity and self-confidence to deviate from original schedules and agendas (Wang & Du, 2014).

However, observing and talking to the younger, novice teacher SL, we noticed the intensive focus on the students already in her. So apart from times and experience, the personal character and, again, the context play a significant role. She had to prepare the lessons on her own. She described that when preparing the classes, she focused on the students' needs. As she is currently a student herself, since she is obtaining her PhD degree, she is in the same position as her students. She remembers her own difficulties when learning Portuguese and now focuses in particular on guiding her students through those potential hardships. At the same time, she tried to create the classes in the style of her supervisor. She deemed his methods to be very useful, and she picked whatever she saw best for her students. As a result, she has a very close relationship to her students, focusing on personal communication and frequent interactive exercises. She might not be as secure

in her teaching methods or the materials, but she balances it out with being able to achieve a positive classroom atmosphere. All this also helps to facilitate the learning.

The experience GW must have gained in his long teaching career also put him into the position of an expert – knowledge-wise and methodologically. As we could see, being an academic researcher made him value the exchange with the students. This is – and he is aware of this – not "typically Chinese". Admitting, as a teacher, that you are lacking answers, which you need or want your students to help you with – that is against all Chinese intuition. As part of the concern for *miànzi (face)*, teachers care about their self-representation and avoid showing weaknesses. Open questions can be considered as such a "weakness" (cf. Bodycott & Walker, 2000; Wu, 2009; Chen, 2011).

Comparing the interviewees' descriptions, it is very interesting to see the different approaches to reach the same goal (the students' learning). Whether it is to wake the students' joy, whether it is to avoid frustrations as much as possible, whether it is to include recent content or whether it is the involvement in the process of research – the interviewed teachers try to find the best way to motivate the students.

Student-Teacher Relationship

In order to explore the factors influences the interviewees' communication style in class, we asked about their experiences with their own teachers. The episodes led to the assumption that there is no major difference between Western and Chinese teachers when it comes to their relationship with the students. It all depends on the way both sides want to interact – does the student get in contact with the teacher after class? Does the teacher try to get to know more about the students apart from their skill levels? Furthermore, it seems that a supervisor-student relationship is rather the father-son relationship described in literature (cf. Pratt *et al.*, 1998; Hwang, 1999) than the general relationship between a student and the teacher – considering the size of classes in China it is not surprising that the teacher cannot focus on every individual in that much depth. CL remembers she had

about 50 students in her class during her master program, now it is a maximum of 30, with an average around 15 students.

Research Question 1.b

The researchers were wondering whether a study abroad program presents a sufficient extent of exposure to the host culture to have a lasting effect on the teachers' communication practices or whether they actually have to teach abroad as well.

Interestingly, the conversation with them shows that *studying* in a foreign culture seems to leave a deeper impact on the individual's belief system than an exclusive *teaching* experience. It is acknowledged that the small number of participants and the n = 1 factor of teachers who have only been teaching but not studying abroad (LS) renders any generalization impossible, nevertheless it gives some interesting insights in the dynamics of the topic.

As Wang and Du (2016) describe, there are three different contexts in which the teachers move around:

> The micro context of each teacher's personal experiences, the mid-level context of the institution and school culture and the broader context of contemporary theoretical changes in general education and language pedagogy (p. 8).

The deeper the involvement with the host country's culture, most likely in form of contact with the local people, the deeper will be the influence on the individual. As LS does not speak the host country's language, has been living with her family (micro level), has been teaching in Chinese (mid-level), and has not been engaged in any form of intercultural or methodological training in Germany (she underwent the program in China prior to leaving; broader context) her integration happened to stay on a rather low level. Therefore, the changes in behavior were, compared to the other participants in this study, rather small.

It shows that the personal perceptions are significantly shaped by the interaction with the environment, by the context. The more exchange between teacher and student, teacher and colleague, and teacher and locals take place, the easier and deeper is the adaptation to the

host culture (cf. Beauchamp & Thomas, 2009). Not surprisingly, the mastery of the language is a major advantage in this process. SL, who speaks fluent English and Portuguese, does not maintain and does not seem to feel the need for regular contact with Chinese in her new home. Similarly, CL and GW studied the language or in the language of the host country. They feel comfortable in their host environment.

Mary Fong states: "Language is a medium that reflects and expresses an individual's group membership and relationships with other" (2014: 210). This means that mastering the host culture's languages significantly increases the feeling of belonging. She also suggests that language influences the speaker's world view. Considering this as true, it is imperative to speak the local language in order to fully understand the cultural circle you live in. In return, the adoption of local communication patterns – which requires the understanding of specific codes and symbols – facilitates the personal integration. The more comprehensive this process took place, the more likely teachers will take those communication patterns with them to class.

LS is the only one of the interviewees who received her full education in China. She taught two years in Germany, where she gave various seminars, from Chinese language to Chinese economics and literature. But the teaching language was Chinese (in a class full of German students), not German nor English, and the duration of the stay summed up to only two years (while living with her Chinese family). So her experience varied substantially from the experiences of the other participants in this study, and supports the hypothesis that *time* has an actual influence on the depth of the change and that an actual study abroad program has way more influence on Chinese teacher's perceptions and behaviors than just a short teaching experience. The researchers argue that studying in an unfamiliar cultural environment forces the Chinese person to leave his/her comfort zone and to actively apply skills such as independent thinking, discussion and academic writing. LS underwent a training program for Chinese teachers going abroad, but those sessions focused mainly on practical skills. She learned how to use more interactive approaches in class and changed her classroom behavior accordingly, but the one-month program wouldn't leave substantial traces in personal perceptions about her role as a teacher. Then, in Germany, she was not

confronted as much as others with a Western classroom style, since she was teaching in Chinese.

We could see that the triangulation of exposure (micro, mid-level and broader context) is necessary to change the perceptions and beliefs to a significant degree.

5.2 Discussion of Research Question 2

It was expected that internationally experienced teachers will stress and try to mediate newly learnt skills in the classroom, such as interactive behavior and critical thinking. We expected to find the participants struggling to a certain degree, since they now inherit a middle position between being Western and being Chinese. The main question was how they react when they face Chinese students again, who are not used to such communication styles. To some extent, the question has been discussed in the previous section.

In line with Gill

> it is evident that re-adaptation did not in effect mean that the returnees went straight back to doing things 'the Chinese way', but rather they actively maintained their level of intercultural awareness and willingness to engage with difference, and also immersed themselves into the new local situation (p. 373).

Interestingly, even though some of them have not been living or teaching in China for an extensive period of time and they acknowledge that generations might change, they all described Chinese students in a similar way. The fact that they held the same view as the interviewees currently teaching in China confirmed that those "stereotypes" are still true.

Research Question 2.a

First of all, the surprise about the non-Chinese students' behavior in class and towards the teachers, which all interviewees voiced during the conversations, confirms the existing

literature about the topic: In a Chinese classroom, students don't challenge the teacher. They "always try to non-stop write out what the teacher says" and "remember every word from the teacher" (LS). It still seems to be the case that the teacher is mostly the absolute authority in the classroom (cf. Pratt *et al.*, 1998; Yao, 2000; Hang, 2011).

Creating this image based on the interviewees, one could argue that participants' beliefs about Chinese students might be outdated. GW has been living outside of China for more than 30 years, CL for about 17 years, and also for DL, GJ, and LS the personal time as students lies more than five years back. However, they are all still close to Chinese students in one way or another, and the fact that all of them draw the same picture seems to resolve the doubt about it.

The interviews also led the researchers wonder about the depth of the language barrier on Chinese students abroad and to which degree the image of a "silent" Chinese is influenced by their problem to timely formulate a question or answer. However, it shall not be discussion in depth in this study, since the focus lies on teachers, not on the students. Other studies (cf. Horwitz *et al.*, 1986; Mak, 2011) have been dealing with this topic. Additionally, the interviewees of this study all describe their personal experience with Chinese students in and out of China in a similar way – also in environments where the language posed no problem. We therefore assume that the culture is the decisive factor, not the language. In the conversation with CL, the following dialogue happened:

> CL: "I often asked why they do not say anything. Often they just said 'I don't know what to say.' Always this 'I don't know'. But this just means you didn't even think about it!"
>
> Researcher: "Do you think that could have been due to the language barrier"
>
> CL: "No. Sometimes I also spoke Chinese because if was a mixed group."

She tries to find reasons for the silence of the Chinese students, and also wonders whether it is the Confucian education of her students. This dialogue is interesting from different perspectives. First, it shows that the language is not the only communication inhibiting factor for Chinese students. But is shows secondly that CL got very used to a dynamic classroom atmosphere. She acknowledges that the "silence" of the Chinese students is

probably due to Confucian values, but she is also very strict about her opinion that the students “you also just have to learn to think faster when a question is asked.” She does not want to have the traditional Chinese classroom style anymore where she talks and the students take notes. But she wants to have a discussion with them, a dialogue. She expects them to adopt Western communication skills, just as she did, even though she is “still learning” herself.

By the same token, the concern for face and group unity in the Chinese nationals is still tangible in different situations (cf. Wu, 2009; Chen, 2011). On the one end of the spectrum, it still inhibits the *students* from asking questions which might make them seem stupid. It also keeps them from challenging the teacher, which is considered disrespectful and shameful. Chinese students still have a high degree of "speaking-in-class anxiety" (cf. Mak, 2011) which has cultural sources/is culturally based. They need longer time to answer questions and usually don't at all like to speak up in a foreign language, because they are afraid to make mistakes. All of the interviewees mention this.

Wu (2009) noticed that the concern for face is especially strong in the presence of other Chinese, which suggests that Chinese teachers are more aware of the cultural expectations when teaching a Chinese class. In turn, the concern for face might be less strong in front of an international class. The study could not confirm (nor fully deny) the idea that cultural awareness is higher in a Chinese class. The interview with CL, for example, rather suggested the opposite. She seems to be slightly impatient with the students’ slow reaction time and speaking in class anxiety. DL and GJ, who teach Chinese students in China, describe themselves as not making differences between the cultures. However, further research has to be conducted which includes classroom observations in a Chinese environment. In the scope of this study, no more detailed propositions can be made about the actual communication between the teachers and their Chinese students, since the researchers were limited due to time and place restrictions and the language barrier. Even though basic language skills existed, those were not enough to fully understand the underlying tones and nuances in the communication happening in class.

We also came to the same conclusions as Scherto Gill's relevant long-term study: Coming back to China, the teachers underwent a re-adjustment to life in China, with its specific cultural values, traditions, and expectations. However, they also tried to keep in mind and use the skills they learned abroad. Also, imagining being back in China, CL said she would try to relax their speaking-in-class anxiety and foster their autonomy.

In the specific terms of interpersonal communication with the students, the teachers seemed to move from a teacher-centered communication style to a student-centered approach (cf. Berliner, 2001; Wang & Du, 2014). During their own time abroad, they came to value interaction between teachers and students – in the form of presentations, group discussions or simple question-answer processes. Especially our female interviewees (SL, CL, LS) try to be a learning facilitator with a high degree of care for the individual.

Research Question 2.b

In general, the current education reforms in China seem to take roots. All of the participants describe the language classes they attended as students as "pedagogically already very international", and the teachers were "not like traditional, Confucian teachers" (CL), but "very Western" (SL). Also, the training program LS underwent before going to Germany stressed the importance of interactive approaches. Those training classes focused a lot on teaching interactively. It shows the official recognition that teaching methods are different outside the mainland, [12] it shows the efforts to implement communicative approaches, and the willingness on the teachers' side to adopt such approaches. It supports the literature (cf. Yang, 2005; Dello-Iacovo, 2009; Wang & Du, 2016; Wang, 2014) which describes a slow acceptance of more interactive approaches at least in language teaching. However, considering the fact that LS changed her ways of communicating in class only after this program, the interviews also show that those communication styles are not the commonly accepted standard in class.

[12] The program was led by Hanban, which basically presents the internationally and language teaching focused wing of the Chinese Ministry of Education. Hanban is the head organization of the Confucius Institutes, for example.

Agreeing with Guangwei Hu (2005), it seems as if teachers pick the approaches and communication methods they deem useful and implement them in their classes. Depending on the context, the duration of stay and the discipline taught, the teachers' perceptions changes about what exactly is a useful method. What most of them took over has been discussed before: the ability to think critical, to learn independently, to discuss, challenge, and voice opinions, to take different perspectives. They try to be the role model and encourage the aforementioned kinds of communication behaviors. Those very interpersonal communication styles are by far not Chinese, not "typically for the Eastern World" (GJ) with its Confucian, harmony oriented culture.

SL explicitly states she feels "more free" to pick her topics in a Western academic world, but she mainly talks about personal research themes and not necessarily about the curriculum. No matter whether in China or elsewhere, they all chose the classroom agenda according to a general curriculum and extend it with content when deemed necessary. The communication strategies are prescribed by the academic discipline (language, social science, etc.).

Research Question 2.c

As the action research conducted by Crabtree and Sapp (2004) suggested, the teachers slowly but surely adapt to the students preferred communication style. Apart from the students' preferences, the educational background is significant. Most of them have been taught to use interactive communication methods, at least in language classes. DL and GJ took over their preference for frequent discussions from their time in Australia, and GW states that the exchange between students and teachers is part of the "academic, methodological system".

All of them were, at some point, faced with to them unknown, interactive-participatory classroom style (cf. Gay, 2015) and the students' expectations to behave accordingly. Outside the mainland, the convergence to Western classroom communication styles is

strong. As suggested in the Communication Accommodation Theory, the teachers converge to the communication patterns of the host culture in order to "decrease social distance in interaction", and to "improve the effectiveness of communication" (Giles & Ogay, 2007: 296). Also in line with Wang and Du (2016), the participants in this study expressed their effort to align with the students' expectation of an interactive classroom. The way CL stresses the motivational aspect of her job is unusual in a Chinese context. In a Chinese class, teachers usually expect the students to motivate themselves. It is no question that the student learns whatever the teacher says, that homework is done timely and that as much effort as possible is put into the preparations for exams and similar.

They also adapted to the expectations concerning interpersonal communication with the students. They expected the non-Chinese students to keep a bigger social distance, and tried to comply with this personal space of the students. However, all of them mention their surprise about the actual social distance between students and teachers, which in reality seems to be much smaller.

Talking about the skill of critical thinking, the example of CL's daughter and how she developed critical skills from early on is very insightful. The episode shows two things: First, it confirms why Chinese students have such a hard time in Western classrooms in the beginning – they simply never had to question things – but it also shows that they are absolutely able to do so if they spend enough time exposed to the culture in order to learn, get used to, and appreciate the advantages of critical thinking (cf. Jin & Cortazzi, 2006; Wang, 2014; 2016).

In front of an international class, it does not seem to make a huge difference whether it takes place in China or abroad. Students do not seem to adapt to the host (in this case Chinese) culture, but stick to their normal pattern: "talk as much as they want" (GJ), challenge the teacher, ask question whenever they come up, without any concern for *face* or similar Confucian restraints. Even if in China, the classroom presents a kind of safe harbor for the students, with a large international population, so that the teacher, again, is the "intruder" or "newcomer" (cf. Crabtree & Sapp, 2004; Sellnow *et al.*, 2006). In order to

reach out to the students and gain their compliance, in most cases, the teachers seem to undergo the accommodation process, not the students.

However, the interview with LS and the personal experiences with DL show that there are certain restraints when it comes to the content taught. In Portugal, SL describes she feels "more free" in the choice of her topics, she does not have to think about what she says. LS also seems to be careful about controversial topics, and even in the discussions with DL you could sense that there are certain limits to the openness of speech. But, considering only the communication styles of the interviewees, there does not seem to be a difference between talking to a class of non-Chinese students in or outside of China.

Overall, the analysis showed a surprisingly clear tendency towards an adoption of Western classroom communication styles if the teacher stands in front of an international class.

6 Conclusion and Future Research

This qualitative study presents an examination of six academic teachers' in-class communication approaches in Chinese and non-Chinese educational contexts. It provided insights into the transformation of their professional and personal views on handling interactions with the students.

The findings suggest that their professional perceptions are formed by their education, experiences and ethnicity. We saw that those perceptions are not perpetual, but in a constant process of change and (re)alignment to the environment. When faced with an intercultural environment, the teachers were faced with challenges concerning the student-teacher relationship and in-class communication methods. Those challenges concern the social and practical organization of the class, the perceptions about engagement and oral as well as written communication. With that said, we could confirm that despite education reforms and an increasing interconnectedness with the world, there still does exist a difference in in-class approaches between Chinese and non-Chinese teachers and students.

We saw that Confucianism still presents a key determinant of Chinese culture, influencing values, beliefs and behaviors in private and public matters. Even in times of growing connections, the interaction between members of the Western and the Eastern culture holds major difficulties. This mainly stems from the lack of understanding of those cultural differences. Due to its hindrance of an effective communication between teachers and students, in the education sector, this lack of understanding can prove detrimental to the learning outcome of the students. Both sides are usually poorly prepared for the interaction with the other culture. All the interviewees confirmed the culture shock they experienced upon their first arrival as a student in the host country. They faced a very different approach to in-class communication as they were used to back home in China. We saw that Chinese students (and teachers alike) experience difficulties in adapting to Western classroom requirements, while Western students frequently affront Chinese teachers with what those perceive as inappropriate behavior. We argue that there is still need for intercultural training before an exchange (no matter in which form) takes place, avoiding or at least smoothing down the frustration and anxiety. Such training could support the

adaptation to the new requirements and therefore help the newcomers to enjoy and benefit from the experience.

In this study, we asked how Chinese academic staff deals with this clash of cultures and how they implement an effective in-class communication routine with their students.

The study found that after a first period of hardships, they successfully integrated into the new environment. The external influence of the host country's culture on Chinese academic staff is palpable on various levels. Not only that they learn about the Western culture, but they integrate new values into their personal belief system and adopt certain behavioral patterns which are deemed common and important in a Western education environment. We could see that an "internationalization" process took place.

The teachers developed an intercultural mindset and skills in intercultural communication through interaction – first as students with their teachers and fellow students, then as teachers with students and colleagues. They understood the cultural differences and accommodated their own stance towards the host culture. The accommodation is reflected in the way they now focus on the students' needs and wishes instead of acting as the authority; the importance they place on the direct exchange between student and teacher instead of lecturing, the appreciation of the students' participation and willingness to discuss instead of silently taking notes. We could see that the idea of a "good teacher" transformed from the ideal, traditional Confucian teacher to a synthesis of Chinese and Western exemplars. However, the mixing proportions varied between the teachers, mainly because of personal backgrounds: working contexts, collected experiences and personal attitudes influence the degree of accommodation and the durability of the changes. The findings resonate with our initial assumption that an accommodation to the host culture is related to the duration of exposure. The original, cultural influence on methods and communication styles gets weaker the longer the person is exposed to a host culture. This is, however, not deterministic, but entirely personal.

While some researchers argue that there are some cultural norms so deeply ingrained they are almost impossible to change, we would not fully support this idea. We agree that there

indeed is a "great inertia of an old tradition" (Zhou, 1988: 17) – Confucian traditions have been influencing the Chinese society for more than 2,000 years now; they are deeply rooted in the core of the Chinese society, and therefore resistant to change. But we could see that traditions and even more so personal beliefs are changeable, that they are indeed very open to change – as Confucianism always possessed a great adaptability to new circumstances. We noticed that the participants gradually adopted Western communication methods over time. It is not a process of simply discarding the old values and methods but rather a slow process of critical reflection, adjusting and selective adaptation. The outcome depends critically on the teacher's experiences with the host culture – it is in no way predetermined. However, we argue that over time, the internationalization of the teacher's perceptions becomes stronger and might even be "completed", in the sense that no traces of the original culture seem to be left.

Interestingly, the change in communication patterns seems to be in-depth and comprehensive, even upon a return to China. We were wondering whether internationalized teachers only change their communication styles in front of a non-Chinese class, as an accommodation process to the foreign culture. The study showed that this is not the case. While we saw that Chinese teachers might completely adopt Western communication standards, when they are back in their home country they don't react to the pressure of the classroom environment in the same way. Rather than adapting to the larger population (the Chinese students), they now actively try to implement Western communication norms such as discussions, they seek feedback and encourage the students to think independently. We assume that the transformation does not only touch the surface, but changes the core identity of the teachers. Further investigations are required to examine the sustainability of the adaptations in a fully Chinese environment, since the small scale and the special circumstances – all teachers still teach non-Chinese students as well – could not shed light on those questions.

We argue, however, that the intercultural encounters provided the essential framework for self-reflection and personal growth that led to a strategic adaptation of communication styles. The adoption of methods seems to depend mainly on the teaching environment and to a huge part on the teachers' personal preferences. We couldn't trace any specific

institutional pressure on teachers which forces them to choose a specific communication approach.

This does not mean that there is no overriding institutional pressure in the form of the country's prescribed education system. The Chinese government has introduced various education reforms over the last century which not only covered the curriculum, but also the teaching methods, which is noteworthy since they also touched long-standing traditions. There is a certain political expectation on what to teach. However, within their frames, the teachers still seem to have the freedom to transmit the knowledge in a way they seem appropriate.

Equally, in a Western environment, teachers are rather pressured by the students' expectations than by the institution or government. Even though the teacher inhabits the hierarchically higher position, the students set the norms. Furthermore, this study showed that the influence of the time as a *student* is pivotal. The personal experiences with the host culture, and the in-class interaction with Western professors prove to be decisive influence factors. We argue that the personal, in-depth confrontation they experience as students and the active use of Western communication presents a sustainable alteration process of perceptions and communication behaviors.

Further studies could extend the knowledge about this question of age - how does age influence the accommodation process?

Similarly, research on teachers from Macau, Hong Kong and Taiwan who have been exposed to a foreign culture *inside* their home country is a very interesting concern for future research. How "internationalized" is the classroom environment in those special zones, how do those teachers perceive the differences between their home country and the host country? And, on the other hand, how strong is the impact on teachers from a rural city compared to those from a more international city?

For now, this study reinforces the idea of "the Chinese teacher" as an adaptable personality, open to new knowledge and willing to give up some degree of the authority they used to

see in their own professors. The study showed that communication triggers a lifelong process of attaining knowledge and developing the self. As the Confucian belief says: Communication is an "endless and transforming process of social interaction" (Chen, 2011: 3)

Understanding the complexities of the cultural and with it communication differences, but also realizing the extensive effect of intercultural communication is fundamental in the current, global education context. As today's universities are no longer monocultural environments, it becomes increasingly important that academic staff understands the principles of intercultural communication, and takes advantage of the awareness of the existence of different in-class interaction styles. The result would be the critical reflection about necessary or potential advancements, but also an impactful accommodation to the students' needs, and an increase of teacher immediacy and efficiency.

As we said in the beginning, culture influences communication and communication is never unaffected from interaction, therefore both sides – Chinese academic staff and their students, may they be Chinese or non-Chinese – can benefit tremendously from an mutual understanding interaction.

Bibliography

Allen, L. Q. (2000). Culture and the Ethnographic Interview in Foreign Language Teacher Development. *Foreign Language Annals*, *33*(1), 51–57. https://doi.org/10.1111/j.1944-9720.2000.tb00889.x

Asante, M. K. (2003). *Afrocentricity: The Theory of Social Change*. Chicago: African American Images.

Asante, M. K., Miike, Y., & Yin, J. (Eds.) (2014). *The Global Intercultural Communication Reader*. New York: Routledge.

Asante, M. K., Miike, Y., & Yin, J. (Eds.). *The global intercultural communication reader* (2nd edition). New York: Routledge, Taylor & Francis Group.

Banks, S. (2000). *Multicultural Public Relations: A Social-Interpretive Approach.* Iowa: Iowa State University Press.

Barnlund, D. C. (2008). A transactional model of communication. In. C. D. Mortensen (Eds.), *Communication theory* (2nd edition.). New Brunswick, New Jersey: Transaction, 47–57.

Beauchamp, C., & Thomas, L. (2009). Understanding teacher identity: An overview of issues in the literature and implications for teacher education. In *Cambridge Journal of Education, 39*(2), 175–189. https://doi.org/10.1080/03057640902902252.

Berg, B. L., & Lune, H. (2017). *Qualitative research methods for the social sciences* (9th edition). Boston: Pearson.

Berliner, D. C. (2001). Learning about and learning from expert teachers. *International Journal of Educational Research 35*, 463–482. https://doi.org/10.1016/S0883-0355(02) 00004-6.

Berlo, D. K. (1960). *The process of communication*. New York: Holt, Rinehart, & Winston.

Bodycott, P., & Walker, A. (2000). Teaching Abroad: Lessons learned about inter-cultural understanding for teachers in higher education. *Teaching in Higher Education*, *5*(1), 79–94. https://doi.org/10.1080/135625100114975.

Chen, G. M. (Ed.) (2002). Culture and communication: An East Asian perspective [Special issue]. *Intercultural Communication Studies*, 11(1), 1–171.

Chen, G. M. and Miike, Y. (Eds.) (2003). Asian approaches to human communication [Special Issue]. *Intercultural Communication Studies*, 12(4), 1–218.

Chen, G.-M. & Xiao, X.S. (1993). *The impact of "harmony" on Chinese negotiations.* Paper presented at the annual convention of the Speech Communication Association, Miami Beach, Florida.

Chen, G.-M. (2006). Asian Communication Studies: What and Where to Now. *Review of Communication 6*(4), 295–311. http://dx.doi.org/10.1080/15358590601014596.

Chen, G.-M. (2008). Towards Transcultural Understanding: A Harmony Theory of Chines Communication. *China Media Research 4*(4), 1–13.

Chen, G.-M. (2011). An introduction to Key Concepts in Understanding the Chinese: Harmony as the Foundation of Chinese Communication. *China Media Research 7*(4), 1–12.

Chen, G.-M. (2014). The Two Faces of Chinese Communication. In Asante, M. K., Miike, Y., & Yin, J. (Eds.). *The Global Intercultural Communication Reader*. New York: Routledge, 273–282.

Chen, G.-M., & Chung, H.-C. (2014). Intercultural communication studies by ACCS scholars on the Chinese: An updated bibliography. *China Media Research*, *10*(1), 103–114.

Cheng, Y. & Manning, P. (2003). Revolution in Education: China and Cuba in Global Context, 1957–76. *Journal of World Histrory, 14*(3), 359–391. http://www.jstor.org/stable/20079222?origin=JSTOR-pdf.

Corbin, J. & Strauss, A. (2014). *Basics of qualitative research: Techniques and procedures for developing grounded theory*. London: SAGE.

Crabtree, R. D., & Sapp, D. A. (2004). Your Culture, My Classroom, Whose Pedagogy? Negotiating Effective Teaching and Learning in Brazil. *Journal of Studies in International Education, 8*(1), 105–132. https://doi.org/10.1177/1028315303260826.

Craig, R. T. (1999). Communication theory as a field. *Communication Theory 9*, 119–161.

Damen, L. (1987). *Culture Learning: The fifth dimension in the language classroom.* Reading, MA: Addison-Wesley.

de Bary, William Theodore, (Ed.) (1960) *Sources of Chinese Tradition: Volume I* (New York: Columbia University Press).

Dello-Iacovo, B. (2009). Curriculum reform and 'Quality Education' in China: An overview. *International Journal of Educational Development*, *29*(3), 241–249. https://doi.org/10.1016/j.ijedudev.2008.02.008.

Demorgon, J. (2005). *Critique de l'interculturel*. Paris: Anthropos.

Deng, Z. (2011). Confucianism, modernization and Chinese pedagogy: An introduction. *Journal of Curriculum Studies 43*(5), 561–568.

DeVito, J. A. (2016). *The interpersonal communication book* (14th edition). Boston: Pearson.

Dissanayake, W. (Ed.) (1988). *Communication theory: The Asian perspective*. Singapore: Asian Mass Communication Research and Information Center.

Dissanayake, W. (Ed.) (1988). *Communication theory: The Asian perspective.* Singapore: Asian Mass Communication Research and Information Center.

Dodge, P. S.-W. (2011). *The Performance of Intercultural Communication: China's "New Face" and the 2008 Beijing Olympics*. Electronic Theses and Dissertations 165. https://digitalcommons.du.edu/etd/165?utm_source=digitalcommons.du.edu%2Fetd%2F165&utm_medium=PDF&utm_campaign=PDFCoverPages.

Dongpoing, Y. (2005). China's Education in 2003: From Growth to Reform. *Chinese Education & Society*, *38*(4), 11–45. https://doi.org/10.1080/10611932.2005.11031707.

Eadie, W. F. (2009). Communication as a Discipline and as a Field. In: Eadie, W. F. (Ed.). *21st Century Communication: A Reference Handbook.* Thousand Oaks: SAGE, 12–21.

Elman, B. (2002). *A Cultural History of Civil Examinations in Late Imperial China.* London: University of California Press.

Fiske, J. (2002). *Introduction to Communication Studies (3rd Edition).* Routledge: Talyor & Francis.

Fong, M. (2015). The Nexus of Language, Communication, and Culture. In Samovar, L. A., Porter, R. E., McDaniel, E. R., & Roy, C. S. (Eds.). *Intercultural communication: A reader* (Fourteenth Edition and Fortieth Anniversary Edition). Boston, MA: Cengage Learning, 209–216.

Frank, C. (1999). *Ethnographic eyes: A teacher's guide to classroom observation.* Portsmouth, England: Heinemann.

Frankopan, P. (2015). *The Silk Roads. A New History of the World.* London: Bloomsbury Publishing.

Gallois, C. & Giles, H. (2015). Communication Accommodation Theory. In Tracy, K.; Ilie, C., & Sandel, T. (Eds.). *The International Encyclopedia of Language and Social Interaction.* Hoboken, NJ: John Wiley & Sons, 1–18.

Gan, N. (2017). Chinese universities tighten ideological control of teaching staff. In *South China Morning Post*. Published on August 28, 2017. Retrieved from: https://www.scmp.com/news/china/policies-politics/article/2108597/china-universities-tighten-ideological-control-teaching (03.08.2019).

Gao, G., Ting-Toomey, S., & Gudykunst, W. B. (1996). Chinese communication processes. In M. H. Bond (Ed.), *The handbook of Chinese psychology* (pp. 280-293). New York, NY, US: Oxford University Press, 280–293).

Gao, L. & Watkins, D. A. (2002). Conceptions of teaching held by school science teachers in P.R. China: Identification and cross-cultural comparisons. *International Journal of Science Education 24*(1), 61–79. https://doi.org/10.1080/09500690110066926.

Gao, Y. (2018). China's Fluctuating English Education Policy Discourses and Continuing Ambivalences in Identity Construction. In Curtis, A., & Sussex, R. (Eds.). *Intercultural Communication in Asia: Education, Language and Values*. Cham: Springer, 241–261. https://doi.org/10.1007/978-3-319-69995-0.

Gay, G. (2015). Intercultural Communication in the University Classroom. In Samovar, L. A., Porter, R. E., McDaniel, E. R., & Roy, C. S. (Eds.). (2015). *Intercultural communication: A reader* (Fourteenth Edition and Fortieth Anniversary Edition). Boston, MA: Cengage Learning, 302–319.

Giles, H., & Ogay, T. (2007). Communication Accommodation Theory. In Whaley, B. B., & Samter, W. (Eds.). *Explaining communication: Contemporary theories and exemplars*. Mahwah, NJ: Lawrence Erlbaum, 293–310.

Gill, S. (2010). The homecoming: An investigation into the effect that studying overseas had on Chinese postgraduates' life and work on their return to China. *Compare: A Journal of Comparative and International Education*, *40*(3), 359–376. https://doi.org/10.1080/03057920903464555.

Glaser, B. G., & Strauss, A. L. (2009). *The discovery of grounded theory: Strategies for qualitative research* (4. paperback printing). New Brunswick: Aldine.

Gries, P. H. (2004). *China's New Nationalism: Pride, Politics, and Diplomacy*. Berkeley, Los Angeles and London: University of California Press.

Gudykunst, W. B. (2003). *Cross-Cultural and Intercultural Communication*. Beverly Hills, CA: SAGE.

Guo, Y. & Beckett, G. H. (2007). The Hegemony of English as a Global Language: Reclaiming local knowledge and culture in China. *Convergence XL*(1-2), 117–131.

Greenholtz, J. (2003). Socratic Teachers and Confucian Learners: Examining the Benefits and Pitfalls of a Year Abroad. *Language and Intercultural Communication 3*(2), 122–130. https://doi.org/10.1080/14708470308668096.

Gu, Q. & Schweisfurth, M. (2006). Who Adapts? Beyong Cultural Models of 'the' Chinese Learner. *Language, Culture and Curriculum 19*(1), 74–89. http://dx.doi.org/10.1080/07908310608668755.

Hall, B. J. (2014). Theories of Culture and Communication. In Asante, M. K., Miike, Y., & Yin, J. (Eds.). *The global intercultural communication reader* (Second edition). New York: Routledge, Taylor & Francis Group.

Hang, L. (2011). Traditional Confucianism and its Contemporary Relevance. *Asian Philosophy*, *21*(4), 437–445. https://doi.org/10.1080/09552367.2011.635896.

Hofstede, G. (1980), *Culture's Consequences: International Differences in Work-Related Values*, Beverly Hills, CA: SAGE.

Hofstede, G. (1984). Cultural dimensions in management and planning. *Asia Pacific Journal of Management, 1*(2), 81–99 https://doi.org/10.1007/BF01733682.

Hofstede, G. (1993). Cultural constraints in management theories. *Academy of Management Executive*, 7, 81–94.

Hofstede, G. (2011), "Dimensionalizing Cultures: The Hofstede Model in Context", *Online Reading in Psychology and Culture*, 2(1). https://doi.org.10.9707/2307-0919.1014.

Hofstede, G., Hofstede, G. J., Minkov, M. (2010). Cultures and Organizations: Software of the Mind (Revised and expanded 3rd edition), New York: McGraw-Hill USA. https://doi.org/10.1108/13522750310470055.

Holmes, P. (2006). Problematising Intercultural Communication Competence in the Pluricultural Classroom: Chinese Students in a New Zealand University. *Language and Intercultural Communication, 6*(1), 18–34. http://dx.doi.org/10.1080/14708470608668906.

Horwitz, E. K; Horwitz, M. B., & Cope, J. (1986). Foreign Language Classroom Anxiety. *The Modern Language Journal 70*(2), 125–132.

Hu, G. (2002). Potential Cultural Resistance to Pedagogical Imports: The Case of Communicative Language Teaching in China. *Language, Culture and Curriculum*, *15*(2), 93–105. https://doi.org/10.1080/07908310208666636.

Huang, F. (2003). Policy and Practice of the Internationalization of Higher Education in China. *Journal of Studies in International Education 7*(3), 225–240. https://doi.org./10.1177/1028315303254430.

Hwang, A., Ang, S., & Francesco, A. M. (2002). The Silent Chinese: The Influence of Face and Kiasuism on Student Feedback-Seeking Behaviors. *Journal of Management Education*, *26*(1), 70–98. https://doi.org/10.1177/105256290202600106.

Hwang, K.-K. (1999). Filial Piety and Loyalty: Two Types of Social Identification in Confucianism. *Asian Journal of Social Psychology*, *2*(1), 163–183. https://doi.org/10.1111/1467-839X.00031.

Ishii, S. (1997). Tasks for intercultural communication researchers in the Asia-Pacific region in the 21st century. *Dokkyo International Review*, 10, 313–326.

Jin, G., Fan, H, & Liu, Q. (1996). The structure of science and technology in history: On the factors delaying the development of science and technology in China in comparison with the West sind the 17th century (part one). In Cohen, R. S., & Fan, D. (Eds.). *Chinese Studies in the History and Philosophy of Science and Technology*, translated by Kathleen Dugan and Jiang Minshan (Boston Studies in the Philosophy of Science, Vol. 179). Springer-Science + Business Media: Dordrecht, 137–164.

Jin, L., & Cortazzi, M. (1998). Dimensions of dialogue: Large classes in China. *International Journal of Educational Research*, *29*(8), 739–761. https://doi.org/10.1016/S0883-0355(98)00061-5.

Jin, L., & Cortazzi, M. (2002). English Language Teaching in China: A Bridge to the Future. *Asia Pacific Journal of Education*, *22*(2), 53–64. https://doi.org/10.1080/0218879020220206.

Kim, M. S. (2002). *Non-Western perspectives on human communication: Implications for theory and practice*. Thousand Oaks, CA: SAGE.

Kim, M.-S. (2010). Intercultural communication in Asia: Current state and future prospects. *Asian Journal of Communication*, *20*(2), 166–180. https://doi.org/10.1080/01292981003693351.

Kim, Y. Y. (1995). Cross-cultural adaptation: An integrative theory. In R. L. Wiseman (Ed.). *Intercultural communication theory*. Thousand Oaks, CA: SAGE, 170–193.

Kincaid, D. L. (Ed.) (1987). *Communication theory: Eastern and Western perspectives*. San Diego, California: Academic Press.

Kvale, S. (1996). *InterViews: An Introduction to Qualitative Research Interviewing*. Thousand Oaks, CA: SAGE.

Legge, J. (1861). *The Chinese Classics: With a translation, critical and exegetical notes, prolegomena, and copious indexes*. *Volume 1: Confucian Analects, The Great Learning, and The Doctrine of the Mean.* Hong Kong, London: Trübner & Co.

Legge, J. (1895). *The Chinese Classics: With a translation, critical and exegetical notes, prolegomena, and copious indexes*. *Volume 2: The Works of Mencius*. Oxford: Clarendon Press.

Liu, I. C., & Sawyer, P. (2016). Reconciling Pedagogical Beliefs and Teaching Practices: Chinese Teachers and the Pressures of a U.S. High School Foreign Language Contact. *The Journal of Language Teaching and Learning 6*(1), 1–19.

Luhmann, N. (1995). *Social Systems*. Stanford, California: Stanford University Press.

Lustig, M. W. & Koester, J. (2010). *Intercultural Competence: Interpersonal Communication Across Cultures* (6th Edition). Boston: Pearson Education.

Ma, X, & Gao, X (2016): Metaphors used by pre-service teachers of Chinese as an international language, *Journal of Education for Teaching*, 1–12. http://dx.doi.org/10.1080/02607476.2016.1182372.

Mak, B. (2011). An exploration of speaking-in-class anxiety with Chinese learners ESL. *System 39*, 202–214.

Maxwell, J. A. (2013). *Qualitative Research Design*: *An Interactive Approach.* Thousand Oaks, California: SAGE.

McQuail, D., & Windahl, S. (1993). *Communication Models for the Study of Mass Communications*. London: Longman.

McSweeney, B. (2002), "Hofstede's Model of National Cultural Differences and their Consequences: A Triumph of Faith – a Failure of Analysis", *Human Relations*, 55(1), 89–118. https://doi.org/10.1177/0018726702551004.

Miike, Y. (2002). Theorizing Culture and Communication in the Asian Context: An Assumptive Foundation. *Intercultural Communication Studies, 11*(1), 1–21.

Miike, Y. (2014). The Asiacentric Turn in Asian Communication Studies: Shifting Paradigms and Changing Perspectives. In Asante, M. K., Miike, Y., & Yin, J. (Eds.) (2013). *The Global Intercultural Communication Reader*. New York: Routledge, 111–133.

Minkov, M. (2007), *What makes us different and similar: A new interpretation of the World Values Survey and other cross-cultural data*, Sofia: Klasika y Stil Publishing.

Nordenstreng, K. (2007). Discipline or Field? Soul-searching in Communication Research. *Nordicom Review, Jubilee Issue 2007*, 211–222.

Paine, L. W. (1990). The Teacher as Virtuoso: A Chinese Model for Teaching. *Teachers College Record*, *92*(1), 49–81.

Peters, J. D. (1999). *Speaking into the air: A history of the idea of communication.* Chicago: University of Chicago Press.

Phillips, T. (2016). China universities must become Communist party 'strongholds', says Xi Jinping. In *The Guardian*. Published on December 9, 2016. Retrieved from: https://www.theguardian.com/world/2016/dec/09/china-universities-must-become-communist-party-strongholds-says-xi-jinping (03.08.2019).

Pratt, D. D. (1992). Chinese conceptions of learning and teaching: A westerner's attempt at understanding. *International Journal of Lifelong Education*, *11*(4), 301–319. https://doi.org/10.1080/0260137920110404.

Pratt, D. D. (1992). Chinese conceptions of learning and teaching: A westerner's attempt at understanding. *International Journal of Lifelong Education*, *11*(4), 301–319. https://doi.org/10.1080/0260137920110404.

Pratt, D. D.; Kelly, M.; Wong, W. (1998). The Social Construction of Chinese Models of Teaching. *Adult Education Research Conference*. http://newprairiepress.org/aerc/1998/papers/42.

Saint-Jaques, B. (2015). Intercultural Communication in a Globalized World. In Samovar, L. A., Porter, R. E., McDaniel, E. R., & Roy, C. S. (Eds.). (2015). *Intercultural communication: A reader* (Fourteenth Edition and Fortieth Anniversary Edition). Boston, MA: Cengage Learning, 16–26.

Samovar, L. A., Porter, R. E., McDaniel, E. R., & Roy, C. S. (Eds.). (2015). *Intercultural communication: A reader* (Fourteenth Edition and Fortieth Anniversary Edition). Boston, MA: Cengage Learning.

Sellnow, D.; Liu, M., & Venette, S. (2006). When in Rome, Do as the Romans Do: A Comparative Analysis of Chinese and American New Teachers' Compliance-Gaining Strategies. *Communication Research Reports 23*(4), 259–264. http://dx.doi.org/10.1080/08824090600962425.

Shannon, C. and Weaver W (1949). *The Mathematical Theory of Communication*, Illinois: University of Illinois Press.

Song, Y.-B. (2002). Crisis of Cultural Identity in East Asia: On the meaning of Confucian ethics in the age of globalisation. *Asian Philosophy: An International Journal of the Philosophical Traditions of the East, 12*(2), 109–125. http://dx.doi.org/10.1080/0955236022000043856.

Spence, J. (1990). *The Search for Modern China*. New York, London: W. W. Norton & Company.

Stowell, J. A. (2003). The influence of Confucian value on interpersonal communication in South Korea, as compared to China and Japan. *Intercultural Communication Studies, 12(4), 105–115.*

Sun, A. (2013). *Confucianism as a World Religion: Contested Histories and Contemporary Realities*. Princeton: Princeton University Press.

Taber, N. (2018). How Xi Jinping is Shaping China's Universities. In *The Diplomat*. Published on August 10, 2018. Retrieved from: https://thediplomat.com/2018/08/how-xi-jinping-is-shaping-chinas-universities/ (03.08.2019).

Thomas, W. & Znaniecki, F. (1919). The Polish Peasant in Europe and America: monograph of an immigrant group. Vol. 3: Life-record of an immigrant. Boston: The Gorham Press.

Tweed, R. G., & Lehmann, D. R. (2002). Learning Within a Cultural Context: Confucian and Socratic Approaches. *American Psychologist 57*(2), 89–99. https://doi.org/10.1037//0003-066X.57.2.89.

Wang, L. (2015). Change in Teaching Beliefs When Teaching Abroad? A Case Study on Confucius Institute Chinese Teachers' Teaching Experiences in the US. In F. Dervin (Ed.). *Chinese Educational Migration and Student-Teacher Mobilities*: Experiencing Otherness. London: Palgrave Macmillan UK.

Wang, L., & Du, X. (2014). Chinese Teachers' Professional Identity and Beliefs about the Teacher-Student Relationships in an Intercultural Context. *Frontiers of Education in China*, *9*(3), 429–455. https://doi.org/10.1007/BF03397030.

Wang, L., & Du, X. (2016). Chinese language teachers' beliefs about their roles in the Danish context. *System*, *61*, 1–11. https://doi.org/10.1016/j.system.2016.06.009.

Wang, R. (2013). *The Chinese Imperial Examination System : An Annotated Bibliography*. Lanham: Scarecrow Press.

Wang, V., & Farmer, L. (2008). Adult Teaching Methods in China and Bloom's Taxonomy. *International Journal for the Scholarship of Teaching and Learning*, *2*(2). https://doi.org/10.20429/ijsotl.2008.020213.

Weaver, W. (1949). "The mathematics of communication". *Scientific American*, 181, 11–15.

Weber, M. (1991). *Die Wirtschaftsethik der Weltreligionen. Konfuzianismus und Taoismus, Schriften 1915-1920*, Studienausgabe, Tübingen.

Wu, X. (2009). The dynamics of Chinese face mechanisms and classroom behaviour: a case study. *Evaluation & Research in Education 22*(2-4), 87–105.

Yamazaki, M. (2000). *Individualism and the Japanese: An Alternative Approach to Cultural Comparison*. Tokyo: Japan Echo, Inc.

Yang, K. S. (1993). Chinese social orientation: An integrative analysis. In L. Y. Cheng, F.M.C. Cheung, & C. N. Chen (Eds.), *Psychotherapy for the Chinese: Selected papers from the first international conference* (pp. 19-56). Hong Kong: The Chinese University of Hong Kong.

Yang, D. (2005). China's Education in 2003: From Growth to Reform, *Chinese Education & Society 38*(4), 11–45. http://dx.doi.org/10.1080/10611932.2005.11031707.

Yao, X. (2000). *An introduction to Confucianism*. Cambridge: Cambridge University Press.

Yum, J. O. (1988). The impact of Confucianism on interpersonal relationships and communication patterns in east Asia. *Communication Monographs, 55*(4), 374–388. http://dx.doi.org/10.1080/03637758809376178.

Zheng, Y. (2014). *Contemporary China: A history since 1978*.Chichester: John Wiley & Sons Ltd.

Zhou, N. (1988). Historical Contexts of Educational Reforms in Present-Day China. *Interchange, 19*(3/4), 8–18.

Zhou, W., & Li, G. (2015). Chinese language teachers' expectations and perceptions of American students' behavior: Exploring the nexus of cultural differences and classroom management. *System*, *49*, 17–27. https://doi.org/10.1016/j.system.2014.10.011.

Zou, S. (2019). Chinese students studying abroad up 8,83 %, in: *China Daily* from March, 28, 2019. Retrieved from: http://www.chinadaily.com.cn/a/201903/28/WS5c9c355da3104842260b30eb.html (September 18th, 2019).

Appendices

Appendix A: *Transcript CL*

Transcript CL, March 27th, 2019 and April 17th, 2019

CL: It's about my experiences with the students who came from the Chinese learning environment and what difficulties they had and how I reacted as a teacher. Or whether the education in Germany would have an effect on the students. So you can ask me one more question after the other.

Researcher: Exactly, I was interested in the differences between China and Germany, and the students' differences on the one hand, but also, on the other hand, how differently you perceive the situation, especially between your own school or university days in Shanghai and now your time in Germany or in [redacted]. So you completed your Bachelor and your Master in Shanghai and then came to Germany?

CL: Yes exactly. 2002. Sorry, [opens the door for a colleague]. I came to Germany in 2002, but before that I was also a guest student for one semester, the winter semester 2000, half a year in Bremen at the university. In May 2002 I came to Germany, to [redacted] and then I stayed, yes, in Germany.

RS: After you have completed your studies, you came directly to [redacted] and started as a Chinese teacher, right?

CL: Yes, exactly that was in April 2008.

RS: Was that your plan to become a language teacher right from the start, or did that result after you were in Germany?

CL: I really did not want to stay at the university after my studies. I think I could gain more experience, not just academically. Then, of course, I applied to various companies and consulting firms or institutions, but that did not work out. But for the application for the job here in [redacted], I immediately got the promise. Then I thought, okay, maybe I can continue working as a teacher. During my studies in [redacted] and also in Germany, in [redacted], I have often worked as a Chinese teacher, German teacher, translator, interpreter. That is, I have almost always, all the time always had experience in language exchange, or teaching.

RS: Ahh, interesting. So it was nothing new at first. And now, on the one hand, you still teach Chinese and, on the other hand, take care of the Chinese students who have arrived in Bonn, right?

CL: Yes, exactly.

RS: That means, as you have just described, you have already taught in China. When you came to Germany and started doing it in [redacted]. You said that there are no big differences between the methods and the way you teach in China and in Germany.

CL: Exactly. In language teaching, both in German lessons as well as in Chinese lessons, it is now common practice to use communicative methods. In other words, during my German training in Shanghai, we have already used similar methods in German lessons. And then I simply used these methods in my Chinese subject in China as well as in Germany.

RS: On the other hand, you say that the Chinese students you now look after react differently than European students. So they have gained relatively little experience how to deal critically with content, and how to independently write a scientific paper. In other words, you would say that there are still differences between Chinese and European students.

CL: Exactly, yes, right. So, the students in China today, 20 years after my own university time, have stayed in the traditional learning environment today, learning to memorize what the teacher tells, both at school as well as at the university. Discussions have already been introduced, but it is not as common, I have the impression, not as common as it here in a seminar or in another type of learning. Therefore, the Chinese students here have a different expectation from the teacher or use other methods or are used to other habits in the classroom.

RS: Yes, that's very interesting. But that means you would say it makes a difference, whether it's about language teaching or another subject area.

CL: Rather in other subject areas, in the seminar. So it is similar to language lessons, that is active participation anyway, it is spoken a lot, read, that is already similar, no matter from which country the students come. So the Chinese native speakers, if they learn German here, then... So maybe they are not as active as the students from other cultures, they do not get in touch so often.

RS: But even then, the communicative approaches are now more normal.

CL: Yes, exactly.

RS: Ah interesting. I asked myself that. It has been around for some time now that language teaching is much more about interaction, but of course it's relatively hard to figure out from the outside how it actually works and works out.

CL: Yes, precisely because the students also have or had to play a passive role during school hours.

RS: To get back to yourself, what do you think, what is your main ability as a teacher?

CL: Do you mean language lessons or generally?

RS: Does that make a difference to you?

CL: It does. In language teaching it is about more concrete tasks maybe. Generally there you can take other perspectives. But I may say in general first: I think, as a teacher, I should first be able to inspire the students, no matter in what area. By my explanation, my mediation, my position, they should be interested in what they should learn. Even if they have prepared themselves at home, they should be encouraged in the classroom again and again, so be motivated. That's the first task. And that means, I should,.. as a teacher I have to be familiar with the topic, the content of course. Furthermore, I also have to teach methodically well, that is, to use concrete methods, which then always encourage the students, so they can embolden

them. Furthermore, I think that as a teacher, I should also know more about the difficulties, especially for adult students. I should recognize their difficulties in learning, so that I could also help them individually. I think that everyone is actually capable of learning independently and on their own, of course, after class, but as a teacher you should still know what everyone is good at, what everyone can not yet do. And some students do not dare to tell directly about their difficulties, to talk about them, so that the teacher has to actively go to the students to talk with the students about their problems, sometimes even about private difficulties, private problems.

RS: So you go in your relationship with the students a little further than the pure teacher .. so in the classroom and say you are also happy to be the contact person for ...

CL: Yes exactly. The distance should still be kept, but you can get a little closer to the students. In addition, because we often talk about personal interests or experiences in language teaching, then it can not be avoided that one also talks about personal life. Nor does one usually tell an invented, false story, but the truth, quite often.

RS: Yes, I remember, you are often quite honest in those situations. Do you have the feeling that the students accept this well?

CL: Mhm, exactly.

RS: If you compare your relationship now to the students with the relationship with your teachers back then in Shanghai. Is this a similar relationship, were there differences, for example, was it closer?

CL: Similarly, it's similar.

RS: In other words, you go back to what you experienced yourself in the same sense. Would you say that your German students accept this differently than your Chinese students?

CL: That surprised me too, actually I had also tried to keep a little distance to all students, I am not the one who speaks fast with all about personal things. But over time, some students have started to talk more about their lives. Then I took that as okay and then I try to keep the gap smaller. That's the same with Chinese students as it is with Germans. The younger generation, as I've always noticed, they're more like that, especially when they're learning in an environment, then there are not so many differences anymore.

RS: That means the Chinese students are probably adapting to the new environment relatively quickly, aren't they?

CL: Yes, right. But one thing I have always kept up with: I do not show the students immediately my Facebook, or WeChat or something. I always thought that was just for my friends and family. Not for the students. What is different in China until today.

RS: Yeah right, that's the first thing that's exchanged in China.

CL: Yes, exactly. But I can not show my Wechat moments to my students.

RS: That's a certain difference. Of course, in recent years you have gained a lot of experience in teaching. When you think back to your first lesson, would you say that you have changed your methods in any way? Do you do something different now?

CL: Did you mean the first lesson in Germany or China?

RS: In China.

CL: If I take China as a starting point, I would say, I structure each class unit more communicative, but it is also more organized … there is an introduction, a main part, a summary,.. [it is designed] systematic, more communicative, and more flexible today. In the beginning, of course, you were very excited to teach the first time. Since you have written down exactly what you should teach, explain. Because of the excitement, I also avoided direct contact with the students. But I rather focused on the material. But these days, I think I feel very well as a teacher in every lesson. And I'm more self-confident, methodically mature, communicative, but also interact more with the students.

RS: But you would say that is more because today you have more experience, more peace of mind in teaching and not in the environment.

CL: Exactly. Sometimes I even tell the students that teaching works for me as a therapy. Then you have, not a sense of achievement, but you feel inwardly fulfilled, nowadays.

RS: That's how it should be, I would say.

CL: It’s not a task anymore, but a part of my life.

RS: And in the beginning it was even more of a task.

CL: Yes, a task or even a burden at the beginning.

RS: Something else, could you imagine returning to China and teaching there?

CL: Yes, definitely.

RS: Would that be your plan in the long run?

CL: I can not say that now because I have two schoolchildren. And it will take a few more years for the children to become independent. And I probably can not plan on going to China in the next five or six years, but maybe later.

RS: But so you are thinking about it. And then you would also like to work as a teacher?

CL: Yes, exactly.

RS: Do you think if you were teaching a Chinese class in China, would you do something differently? But you already said that would be f or you.

CL: Yes exactly. Well, maybe I would first get to know the students better, because they are indeed different to German native speakers, but I think methodically, I would do nothing very

different. But I might request them to think more for themselves. You wrote in your email that they play more of a passive role in the classroom. And maybe I would do more about that.

RS: As you would say, that is still characteristic of European or Chinese students.

CL: Yes.

RS: You just said that the Chinese students are different and you would start to get to know the students better, what exactly did you mean?

CL: Where exactly did you mean? In China or here or in general?

RS: In China.

CL: Because I have not worked in China for 20 years, it's been 17 years. Honestly, I do not remember exactly what the twenty-year-olds think in China today. Because China has changed so much in the last few years. What they do in their free time, how they see their studies, I do not know that anymore. This is certainly different than 15 or 20 years ago.

RS: Yes, I could imagine. Then I got that. I believe that these were my most important questions for the time being. I still have a question. When you look at the content, what are you concentrating on?

CL: In language classes or in a science seminar?

RS: Both are welcome.

CL: Excuse me? Where, in the seminar or in language teaching?

RS: In the seminar for example.

CL: In the seminar, I have always given the students some reading to prepare, to read before. I always prepare some key questions, basic questions to the reading. At the beginning of the lesson, I would already discuss the order of the questions with the students about the content. For example, the typological characteristics of the Chinese language, the seven character levels of the Chinese language in linguistics. I wanted the students to read the reading at home and then in the classroom we start discussing. And maybe I would also ask the students to have a group discussion. But more so that I ask some questions and the students should respond to my questions or discuss in groups and in the end we will then summarize the seven characteristics. And sometimes the students also need to create a thesis paper about the reading and also to read other literature.

>> conversation is interrupted by the colleague again and then decided to the conversation on 17.04. to continue in Bonn. <<

Transcript CL, April 17th, 2019

RS: I only had one more question regarding the students. When I talked to a few people, the topic of "discipline" always came up. And, basically, it always came to believe that Chinese

students are much more disciplined than European students. Have you ever felt that way for now?

CL: In what sense?

RS: To be more quiet in class and to listen, to do homework,…

CL: Yes, most Chinese native speakers are. They usually came to Germany with a relatively high motivation. And therefore they have also put certain demands on themselves. Of course they always do their homework. But I would not say that the German students are less disciplined. It always depends on the individuals. They are simply independent. They always have something else to do besides studying. For the Chinese students, the university is the absolute focus. The German students, even in the Bachelor, usually have a side job or hobbies that they seriously, or semi-professional exercise. For the German students studying for an adult student is only one part of life, for the Chinese it is the absolute focus. That is why some people have certain temporal preferences. I always feel the difference between the perceived age. There is a huge difference. European students are more autonomous. Not like pupils are students, but more like adults

RS: And how do you react to that?

CL: I have always reminded Germans that, while studying, they have to fulfill their duties despite the various activities, it should be their first priority. At the same time, of course, they can do something different. You may also miss twice, if that must be with the engagements. But actually, I never found that bad, that they do a side job or other things besides studying.

RS: How do you deal with the twice missing? For most of the time, I have experienced that, while there is a rule, it was not consistently implemented in the end.

CL: In our language lessons this is strictly implemented. If you miss more than twice without a medical certificate, you have to do an extra homework assignment, or you can not participate in lessons and examinations anymore.

RS: It really makes sense in the language class, because you notice so clearly when you are often missing and not there. And the same rule applies in the seminar, right?

CL: No, we do not have mandatory attendance anymore.

RS: Oh right, they do not exist anymore.

CL: But most are missing no more than twice.

RS: Which seminars do you have this semester?

CL: Introduction to Chinese Linguistics. And then another translation seminar on linguistic reading about Chinese.

RS: What are the basic Chinese skills needed there?

CL: You have to have reached HSK 5, at least. And we also have native Chinese speakers, who must have already achieved C2 for German. Of course, I only do the translation German-Chinese.

RS: You said you were already teaching during your studies. How did you prepare for class then?

CL: Very intensely. At that time, I had six hours of German as a foreign language every week.

RS: As part of your studies, you were studying German at that time.

CL: Exactly. I mean, I was in the second year of my master's degree and I had to teach German for six hours.

RS: Oh, you had to teach as part of your studies?

CL: Exactly, as an internship. And I also taught all students, doctoral students who have learned German as a foreign language. They were all older than me. I was in the second year of the Masters and in my early twenties, 21, 22. And most of them were already in their early thirties. A few years older than me. At first, I did not know how to handle it, in class or after class. And I've been preparing for it for a long time. If I had to teach six hours, I have prepared 10-12 hours.

RS: Did your professors support you?

CL: Yes always. I always had someone to turn to. You really only learn and master a language when you teach it to others. At that time I had already learned German for five, six years, but that was something else again. That was difficult in the beginning. Didactics, methodology, that was all new to me. And I had 50 people in my class. We talked about my first lesson after one semester. Because many had also taught themselves and they realized that I was new and had never taught. But that was a very nice communication afterwards, because, yes, language learning is always fun. The participants also had fun. And it is also perceived when you have fun as a teacher. That influences the interaction.

RS: What did the students say for tips on doing something different?

CL: They didn’t say anything. They only participated. But they talked to me after a semester. They just saw that I was nervous and excited.

RS: Can I imagine if those were all older students ...

CL: And many too!

RS: You have smaller classes here, right?

CL: Yes, 15, maximum 30.

RS: Since then you can also focus more on the students than 50 people. Has that made a methodological difference apart from the fact that you can focus more on each student? The basic structure is probably the same. Are you looking for a book or do you have your own materials?

CL: I have developed my own materials at many seminars. Of course, language lessons are based on a standard textbook. But I also have my own exercises and methods. And I do that every year, because the students could see differently, have different demands.

RS: Here, do you only have German students?

CL: Also Chinese, but of course only German students in the language class. German and Chinese students and international students sit in translation lessons. From Russia, Singapore.

RS: How high is the international share of the university?

CL: 13%.

RS: Ah, okay. [redacted].

CL: I think most international students study business, mechanical engineering, science, for example mathematics. In law and politics are rather less.

RS: You said you could imagine returning to China. Do you think that your children would want to come along?

CL: Professional maybe, but study, I do not know .. I do not think they would still be able to study in Chinese. Sure, they're doing Chinese next to the school, but if that's enough for HSK 5 at the moment, and to study alongside native speakers ...

RS: To come back to these "Confucian teaching methods" - I have meanwhile strayed from the term, but the principles - rather authoritarian teacher-student relationships and so on, you remember. If you are talking to your colleagues or looking at yourself, are there any elements of it?

CL: You mean, if I took some of my university time back then? I think I already explained that I do not really make any difference from the methods. At that time I also got to know the methods that I use today in my lessons. Sure, the teaching materials may have been different, but the teachers, the teachers who taught languages, were already very pedagogically international and not so traditional, Confucian teachers. But, of course, I have deliberately avoided frontal lessons, but I'm more interactive. But I think you also need both - not just interactive group work, but always alternating. Whether in language lessons or in the lecture, that is true for everything.

RS: Have you ever had a role model at university or in class, here or in China?

CL: No, I always taught totally intuitively.

RS: Considering what you would like to have in your classroom?

CL: Yes, exactly when I realize that this or that method was accepted well .. I ask the students each semester after four weeks, how they feel. And we do a feedback round almost every week at the end of the lesson: What did you learn today? What was the new knowledge that was a gain for you today? So I always get feedback, I do that, no matter in which seminar. I always try to adapt. But of course I also have to stick to the guidelines.

RS: How is this with the evaluation sheets at the end of the semester, do you have insight into the results?

CL: Yes.

RS: I heard that there are also universities where the lecturers have no insight and I think that makes little sense, then you can not change anything if you do not know what the students think of you.

CL: For me, the marks were relatively good, only in one area, I should perhaps have given more thought to, namely the question, whether I have taught the students more teaching methods as a teacher, showed them how to learn better. I've always focused on the learning content and on building the lesson, the teaching methods, for example. But I did not think again from the perspective of the students how to learn better. I could have offered that, according to the evaluation result. Which software exists, for example, for learning Chinese. How to learn vocabulary.

RS: And that's what the students wanted? And you think the students were really interested and did not just mention it because it was in the evaluation form?

CL: Yes, I think so. But of course I have to inform myself. Of course I do not know how many apps are available today. And every person has his own methods. I can only introduce a few common methods that may work for some. Back then, as a student, I always developed my own methods, how to learn better myself and how to get it explained by others.

RS: How did you learn German back then?

CL: Just more exercises. After each lesson, you have to rework, memorize the vocabulary, the articles Der/Die/Das, the sentence structures. I must also say that learning foreign languages, especially when it is such a distant language, memorization is not a bad method for us, for me, at first. In order to learn how to form a sentence correctly, one has to remember it and must be able to memorize the basic sentence structures. So we memorized texts, in English and in German.

RS: That's right, then you have an idea. And you also learned with your fellow students?

CL: Yes, exactly, we were more school kids than students at that time. We only focused on studying and lived together in one room. You have fellow students around you all the time and you can practice.

RS: Then you also learned together.

CL: Yes always.

RS: Is it important to you that the students like you?

CL: I guess so! You should have fun when you get up and think, "Ah, today I have lessons with Mrs. [redacted]! I feel like doing it." That's very important, I think. That's why I try to teach in a way so they like me. Of course I can not achieve that with all of them. But the learning atmosphere is important.

RS: Oh, when I talk to you like this, I can already imagine that will work. So, just before we repeat ourselves ... Is there anything else that comes to mind spontaneously on the subject, where we may not have concretely talked about it?

CL: How to deal with the criticism of students. That was not clear to me at the beginning either. Sometimes I have been criticized by students in the classroom, which is incredible for Chinese people. Especially for teachers, from the students! It used to be a big deal for me. I thought I had to have a serious talk with the students, or I was in a bad mood for the rest of the day. Today it doesn't bother me that much anymore. Here in Germany it is different. You've learned from the beginning to watch everything critically, so to perceive everything critically, that's why it's okay. As long as you are still thinking! Whether praise or criticism, then I should first see it as a positive sign that they participate. Whether the criticism is right, that's the next step. If the criticism is justified then I can work on it. But I have become less sensitive to criticism. I learned that in Germany. That would have been incredible in China. The students are more likely to get into trouble.

RS: That would probably never have happened to you in the first few hours in China. Did you get feedback after class, for example?

CL: Never. Until the time I talked to the students. Of course the students hardly came up with bad opinions or criticism. Since it was always the case that one does not criticize the teachers.

RS: But you already digged deeper. And here this critical thinking and reflecting is indeed inquired. Did you find this scientific work easy when you came to Germany?

CL: Yes, yes. But I still learn. For me, I still learn how to think properly critical.

[Interruption]

CL: Yes, I mean, I still learn to think critically, when I see this at school with my children. But I always felt that this was an enrichment. If one observes one's own children, how they learn to think critically as small children ... When I look at my daughter, who has now turned nine, she indeed is very ... critical. For example, when we're reading a book together, she always finds something that is not necessarily true. I think that's not bad.

RS: That's exciting to watch, right?

CL: Yes totally! Because that's not how I was when I was a little kid. I never thought of that. So everything that you read in a book had to be true.

RS: That means you also receive unsolicited feedback here in the classroom, right? What did you think at the beginning or even now, when this happens? Or what happened there?

CL: "I found this method stupid". That was ten years ago. (Laughs)

RS: What was it about?

CL: So we used playful means in the classroom to learn vocabulary. And the boy could not handle the method at all. He was so disturbed that in the end he said "I found this hour stupid. I did

not really learn anything". I was a bit offended, I have to say. "I did not think that was good at all. I thought the time was better in school," he said.

RS: How did you react at that time?

CL: That was already at the end of the lesson. After that, I thought about it for a long time, why he complained so much. And then I understood it too .. And then I figured, if 80% get along well with the method, I do not need to change anything ... There are always a few learners, students, who can not handle a method. I also met very different people in my job. They are all students, but their character is so different, so, yes, I just took it easy. Of course, later in the following I talked to him again, which would be a better method for him and what he expects of me. He gave me some ideas and that was helpful too. Of course, later on he also felt more and more seen by the teachers. Maybe he always thought in the beginning that he had been ignored by the teachers. That they didn't pay attention to him. That was different with me then. But he was by nature anyway ... more critical.

RS: Do you experience that with your Chinese students, too, that they feel well when you deal with them more individually?

CL: Yes, totally. But criticism hardly comes from the Chinese students, so very rarely. They are very reserved in class. To criticize the teacher would be a disgrace for them.

RS: So that happens even here. You said you are working to help develop the skill of critical thinking among Chinese students. Also, what about their feedback behavior?

CL: Yes. First, they should first report more often and secondly, yes, just practice more criticism.

RS: And, how do the students develop from the first semester to the end of their studies?

CL: I think it's a slow process, because you don't change too quickly as an adult. But you also learn in from the environment. If the others have started to criticize or call out critical points, then you do that too. How do you say? In principle, all people only do what they have seen and heard [from others]. So the environment is indeed very important. It's not only me, who is teaching them things, it is also the context.

RS: For example, if you have a very mixed group in the translation class, you feel that the Chinese students are a bit more open because you are in a more interactive environment with people who are used to being more interactive to be?

CL: Yes, but they must also learn to be more open and to express their opinions more openly. Many were initially silent when a question was asked, nothing came back. But if one started ... On the other hand, you also just have to learn to think faster when a question is asked. I often asked why they do not say anything. Often they just said 'I don't know, what to say.' Always this sentence 'I don't know'. But this just means you didn't even think about it!

RS: Do you think that could have been due to the language barrier?

CL: No. Sometimes I also spoke Chinese because it was a mixed group.

RS: So it's a habituation thing. But I can actually imagine that this is difficult.

CL: Maybe it really got to do with the Confucian values which are stressed here. In Confucianism they say, a right human is doing more than he says. You should talk less, but act more. To talk a lot is never a good option. So we learned to talk less.

RS: That can play in there, of course. And exposing yourself if you make a mistake. But if at least some part of the fear can be taken away, that would be an achievement already. So. Thank you, especially the point with the feedback was very helpful to me.

CL: Yes, that's something new I've learned.

RS: Is there anything else where you say, "I'm still learning," or has something really changed between the first and the last hour now?

CL: No, not really. So I feel really fresh. And I'm still learning and have new students every year.

>> Conversation is interrupted by another knock and ended with it. <<

Appendix B: *Transcript SL*

Transcript SL, March 29th, 2019

RS: So you did Portuguese in China?

SL: I did Portuguese Studies in Tianjin, at Tianjin Foreign Studies University. Do you know it? Because it's quite close to Beijing.

RS: Yes, I've been to Beijing, just for a day. And I have some friends studying there, they like Tianjin quite a lot.

SL: I'm from the South, from [redacted] province,

RS: And then you moved to Tianjin to study.

SL: Yes, between 2010-1014. But between 2012 and 2013 I went to Portugal for the first time, to study Portuguese, to [redacted]. Then I went back to Tianjin to finish my bachelor. And then came back to Portugal [laughs] but this time to [redacted].

RS: How is that discipline in Portgual?

SL: Ah well, [redacted] it is the best and the worst, obviously [laughs]. But actually it's quite cool, I like it.

RS: I was actually thinking about going to Beijing and do study there.

SL: Really?

RS: Yeah, instead I came here.

SL: I didn't know they had this discipline. Is it East Asian Studies?

RS: Well, it's not called that way, it's more Contemporary China Studies. It's more like Chinese Studies. But yeah, instead I came here. But you did your Master here and then started you PhD here? You said you also write your PhD about education?

SL: Yes, I am doing research about the construction, the formation of collective memories, about historical figures in Chinese primary school textbooks of the 1980s and 1990s.

RS: That's pretty interesting. And then it could be interesting to continue and look at the school books today.

SL: laughs

RS: So now you're teaching Chinese. And you said you're teaching another discipline.

SL: Yes, it will be a new discipline. [looks for the schedule] It's [redacted].

RS: That's gonna be the first semester you'll be doing this?

SL: Yes. So, not yet [it starts in May] I don't know if I will be doing it well. (laughs) I have been teaching Chinese for two years, since 2017, but this is the first time…

RS: I think you're gonna do it.

SL: (laughs) Thank you.

RS: So you're teaching Portuguese students?

SL: Yes, but also I have some foreign students. My French student, [redacted], and a Korean student. It's quite interesting actually, because she is actually a Koran teacher at [redacted].

RS: Ah, interesting, they also have Korean there.

SL: Yes and she is also studying here. It's quite interesting, because I have a student who's also studying Korean with her. And she's also in my class. It's quite interesting.

RS: The world is pretty small.

SL: And I also have a Philippino student, but he lives in Macau. So… it's strange

RS: Have you taught here?

SL: Actually, in my first year I also had some students from Macau, [redacted]

RS: They probably did an exchange semester, right? So you're basically teaching foreign students. And the Communication Class will also be held in the Portuguese part of the master, right?

SL: Yes Portuguese students. In the the master program.

RS: Do you have anything to do with the Chinese students that are here?

SL: No, not at all.

RS: Ah, okay. Because I know that Prof. [redacted] is teaching them.

SL: Actually I am kinda separated from the Chinese community here.

RS: Oh really, voluntarily or did it.. just happen?

SL: (laughs) It just happens. I never met anyone here.

RS: Oh that's interesting. Okay, I mean, here at university are not too many.

SL: And in my major in Asian Studies I am the only one, and in my faculty also the only one, so… I don't have many opportunities to meet them.

RS: And you speak very well English and Portuguese…

SL: How do you know that, you never talked to me in Portuguese?

RS: Ah but I heard it. And I mean, you'll be giving a class in Portuguese now, so... But, did you ever think you would teach Chinese here?

SL: No, neeever. I need to confess. I like to learn languages. I've always been a foreign language student. Since 2010 I've studied Portuguese, English, a little bit of Korean and Japanese. And a little bit of Hindi and a little, little bit of Bahasa, Indonesian.

RS: Wow.. All at university?

SL: No. I studied Bahasa at home. And Korean and Japanese, also Portuguese and English in Tianjin, and Hindi at [redacted]. So it's quite complicated

RS: That's a lot of different languages. So what were you thinking when they asked you to teach Chinese here?

SL: I was like "really??? Why?" That's.. .I don't know how to say, I was a little bit surprised, when [redacted] just called me to have a meeting with him. And he said "Do you want to join us and be the Chinese teacher here?" I thought "whhaaat?" because I was on my second year, I was doing my Master dissertation and there was one day without any clue and he just talked with me, and I accepted, because it sounded pretty cool. I always wanted to be an academic, a researcher, and also wanted to teach at university. But I never thought I would start as a language teacher. But it's cool.

RS: So how did you prepare yourself for that?

SL: I just (laughs) read a lot of books. Chinese books for foreigners, Chinese grammar for foreigners. Because for me.. I can write and read and talk in Chinese, but I don't know – I did not know - how to teach Chinese for foreigners, especially for Portuguese speaking students. But I speak Portuguese so I think I should be confident that I can understand the difficulties. And then I just prepared some classes, and I think… it worked well, I don't know..(laughs) It's better you just ask them. Talk to them. Yes I think you should talk to the professor and just talk to them.

RS: Yeah, for me it would be great if, just once or twice could be sit and listen in your class…

SL: We have class every [redacted].

[talk the logistics of the Chinese class]

RS: So you got thrown into open water there. So, when you had your first class… You said you read a lot of books about it… What kind of methods did you use? Where you thinking about your own classes at university? Because I mean, you had a lot of language classes?

SL: Yes, I just thought.. so this professor, I liked him, and, but how did you taught me? And I think, sometimes.. because a lot of my teachers, they also studied abroad, so I think their methods are quite Western. I'm very sure, because I never studied at a university were the teachers had just a Chinese education, because [redacted], is a foreign studies university.

So all my teachers studied abroad. So I'm not sure. Maybe you see it better in my class this week. Cause I don't know how I can explain my method to you

RS: So you said you liked this specific teacher, what did he do? What would be a good teacher for you?

SL: A good teacher for me… First of all, he needs to be a charismatic figure. That all the students admire him for some reason. And he should have expertise in the field that he teaches. And always keep updated with the newest things in that field. And I do not see him as an authorative figure, just like kind of my friend. But who also gives me advices.

RS: How was that back in Tianjin? Did you have that feeling there, that they were your friend?

SL: Actually in Tianjin I did not have that feeling that they were my friends. They were more the authorative teachers. But here, in the master.. Actually, the professor I was talking about, he was the supervisor of my master thesis. And he is, I don't know.. He has some master degrees of the world. Maybe two PhDs. He's always studying. He's 52 or 53 and he's always studying. He's a teacher, and a student. For many years. He has 53 years, but I think that he is very young, exciting, I don't know..

RS: So that would be a good teacher for you.

SL: Yes. And he is also an expert, maybe the best in the field in Portugal, I can say it with some confidence. That's why I admire him very much.

RS: So the knowledge is definitely an important point. Talking about the relationship to the students, how would you describe your relationship with the students?

SL: Ah you will see. I think you will see it on Thursday. But I think we're like friends, because I'm young. We're the same age. In my classes, we don't have a lot of ceremonies. I teach, but they also give me a lot of feedback. We just talk with each other, sometimes, you know.. because I'm also a student. So sometimes we just switch. Sometimes I can understand that they don't understand something or have their difficulties and I try to explain it better. Yeah, but I think we're kind of like friends.

RS: Do you think it's mainly of the age? Do you think it would be different if you were older?

SL: I don't know, but I don't think so. I always wanted to be a teacher and a student at the same time. So when I teach them, I'm also learning how to teach, something new about my own language, or about the discipline. So I don't think it will not change with the age. But we will see (laughs).

RS: Yes, that's a difficult question. So how was your relationship with your teachers in China?

SL: Ehm, more like a student-teacher relationship, no more. I liked my teachers, they were very hard working, sometimes they were caring. But I did not have any closer relationship with them, I don't see them as my friend or something like that. Not like a life-long mentor like my supervisor. But they are good teachers. But just teachers.

RS: So you said you had the closest relationship with your supervisor. Just with your supervisor here or was it similar with your supervisor for your bachelor thesis?

SL: Ehm, my supervisor for my bachelor thesis is a Brazilian (laughs). But it's different. I think I have a better relationship with my teachers here in Portugal than with my teachers in China. In a different way. I don't know how to explain it. It's strange…

RS: Maybe because the teachers here are more open? More willing to have… like a friendly relationship?

SL: Yes maybe, they are more willing to be your friend. Some kind of friend. In China they want to be a good teacher. They only want to teach you something. Here they want to help you if you have some problems. No matter if it has something to do with the study or not. I think it's quite important

RS: That would be something you would be willing for your students as well?

SL: Yeah..

RS: So we talked about this concept of the Confucian teacher.

SL: Actually I think this term is quite tricky. Maybe, if I were you, I wouldn't use that term to describe Chinese teachers. Do you mean Chinese teachers of contemporary China or Chinese teachers in all Chinese history?

RS: I think the concept might be outdated. The literature about it is more about the end of the 21th century.

SL: But you know, it's quite tricky. You know, Confucius is a good teacher. But the education system of China since the Song dynasty is quite different until the Qing dynasty, that's the 12th to the 17th century, it's quite different from the Han dynasty when Confucianism became the major philosophy. And until Tang dynasty, that it the tenth century, yes. We call that period from Song to Qing dynasty Neo-Confucianism. And in that time, the education was quite different from other dynasties. I don't know whether you read the book, from a Hong Kong author, just called "Chinese education system since 1949".

RS: I think I know it, but I have just read parts of it.

SL: Because the Confucian teachers, teach the students for society.. But in that book, the author divided two systems of education: academic model and the revolutionary model. And between 1911-1949, the Republic of China, is actually the academic model. And from 1949 to maybe the end of 1970s, the model is the revolutionary model, created by Mao, use of a lot of propaganda. And the education turned from the classroom to everywhere in the society. You can go to a farm and you received the education.

RS: And universities were closed.

SL: And I think that period has a great influence on the education system of China today. Because a lot of teachers who were students at that time are teaching in China right now. They were students and they received that kind of revolutionary model of education and now they are

teaching in academic model, but with some traces of their education system. So actually I don't know, if you want to call it a Confucian teacher, because it's actually not a Confucianism that wanted to teach students like that. It's maybe a mixture of the historical traditions education systems of China.

RS: But ehm, with the characteristics that I had written down, would you say that any of those were still accurate when you were at university?

SL: Actually, when you're at a Chinese university, you know, there are two systems. The Communist Party, and the authoritive professors who do not teach, and other teachers, who are teachers and actually teach. But the Communist Party and that kind of teachers, you know.. we have some Maoism-Marxism disciplines at university. And they also count for our grades. And those kind of teachers have more power than the teachers, the, well simple teachers.

RS: And they use that? They teach differently?

SL: No, no, they do not teach differently, but they have different functions. They are teachers of morality, of ideologies, and teachers of the other disciplines.

RS: Oh yeah I think I see what you mean. So you would say that teachers rather focus on the disciplines that they are supposed to teach or if they teach Maoism…

SL: No they do not really teach, they rather give you guides… "You need to write that letter to enter and participate in the Communist Party…". We have teachers like that. She does not teach, but she talks to the students, and we have meetings and… she's like "Now you have to give me that letter" (laughs) "to participate in the Communist Party, everyone, please"… (laughs). You know, the scholarship system of China also counts if you're in the Communist Party or not. You know, it's quite strange…but also understandable..

RS: Yeah well, in a way… understandable… kind of.. it's difficult…

SL: But I think in the primary school and secondary school the teachers are really like what you describe as the Confucian teachers.

RS: But not too much in the universities?

SL: It depends. If the teachers are from Western education, they might not be so much Confucian. But sometimes teachers teach, but also take part in the administration, so they have more power… I don't know how to explain it, it's quite complex.

RS: Yeah it seems so.

SL: But in primary and secondary school the teachers definitely always say that you have to study hard and be useful for society and something like that.

RS: Do you think there is a different approach in language teaching and in other university disciplines?

SL: Yes. I think. Because you can't speak very well a language but you don't know how to teach it. And it depends on the mother language of your students. Sometimes for my Korean students, I

need to find some example of Korean, because the vocabulary is quite the same, so I try to find an example in Korean. And some of my Portuguese students, she speaks very well Japanese, sometimes I give her an example in Japanese. And for the rest, I try to explain to them things with Portuguese examples. And when it does not exist… (laughs) well, I just try hard. And a language class should be more interactive, because you're not only teaching, but it's a more practical thing because you want your students to go outside the classroom and also be able to talk to someone in Chinese. That's what I'm thinking about doing in the second level… Quite ambitious..

RS: And what are you thinking about doing in your Communication Class? How are you gonna approach this?

SL: I read a lot, and I continue reading and I will prepare the class. I did not prepare the Powerpoint yet, but I think it will be very different from my language classes. It will be more based on the teaching method of my master supervisor's classes. Maybe you should go and see (laughs) his class some time. It's quite different from all the other teachers I met here in Portugal. Because he studied in a lot of countries. Also in SOAS. Do you know SOAS? It's the School of Oriental and African Studies [in London], [redacted]. And maybe he made five or six masters there. But he also studied in Asia, in Africa, in Europe… So.. it's quite different.

RS: So, what is he doing, what are you gonna copy from him?

SL: The best method is that his classes are separated, but it has something that links everything. So at the end of the semester, when you think about one of the topics that he taught in the class, you can just associate other things that he taught. And that's quite amazing. You start to realize that there are very different things, maybe at the first look they don't seem to have any links, but they actually have a lot of relationships, and things like that, and it's quite amazing. And I just try to make something similar (laughs). And his classes really have a lot of information. It's quite hard, it's very great teacher.

RS: What is he doing in class? Is it mainly him doing the talking?

SL: He talks. I also went to some of his classes of the undergraduate course in [redacted]. They are kinda different from the master classes, because here we have a lot more interaction in class. We need to present three texts each class. Sometimes everyone needs to talk (laughs) about three different texts, articles. And then he will talk (laughs) a lot about everything. And sometimes he also makes us ask questions and tries to… I think he never wants an accurate answer, but just help us to think and to look at this thing, this issue from different perspective. I like it.

RS: Was that something rather new for you, when you came here?

SL: Absolutely. But also mabye because I had Portuguese studies and a lot of my classes are only language classes. But I don't know, I'm not sure. And other classes are like the Maoism, things like that.. I didn't even learn anything in class (laughs a lot), so.. I'm not very sure (laughs).

RS: …what you were doing? (laughs)

SL: …sleeping… (laughs)

RS: (laughs) Nice. So how did you feel about this whole question, presentation, and reflecting thing, were you comfortable?

SL: No, not at all. I remember, I was weeping at home, just crying. "Ah, I can't do this. It's so difficult. What do they mean by this? I have a presentation, but I don't know what they mean." And I don't know what the professor want from me. Actually, I think, the first homeworks that I did here were quite awful, terrible here. Because I didn't know how to write an academic text by then. And I learned little by little by experience. I think all the teaching methods here were quite new for me, at that time, but now I'm quite used to it.

RS: Yes, I can imagine. That must have been hard for you.

SL: Yes, very hard when I came here. But it was a good experience for me.

RS: Yes, and I mean now you even are teaching.

SL: And I can understand the pain of my students (laughs).

RS: Yeah, and I think that's helpful. And you said you also try to individually see what the difficulties for the students are.

SL: Yes, that's something I always try to do in my classes. I hope I can be a student forever, so that I can understand always what they are thinking, because the generations are changing.

RS: What are you focusing in class? Are you following a book?

SL: Yes, I'm following a book, but not really "following it". I use this book, but also teach other things that I think are important to learn.

[a story about a personal experience not to be used in the thesis]

RS: You said you are teaching the things you think that are important – outside the books. Were you mainly talking about grammatical structures?

SL: And other things. We do a lot of listening exercises. Because I want them to go to China one day and they can just talk with the people. Not the things in the textbook, that's not practical. I want them to learn some real Chinese.

RS: Are you giving some culture teachings?

SL: Yes, when I explain the Chinese characters, sometimes I'm just explaining the philosophy of the Chinese characters. Like why "人 is one person, 从 is two persons, 众 is three persons. And 日 plus 月 is 明. Things like that.

RS: I loved that. Our teachers did that as well, and it helped me a loot to be able to remember the characters, when you are able to understand where they are coming from.

SL: I think it's interesting. And I think when I'm teaching things in class that are not on the textbooks, that's because I have a lot of Portuguese friends who are also studying Chinese, and

sometimes when I talk to them Chinese, in a strange way, I can notice that they make some mistakes frequently. So maybe many people make the same mistakes. So when it appears in the text book or in class, I just try to explain it and make sure they don't all make the same mistake.

RS: So… do you think your students like you?

SL: (laughs). I hope so.

RS: Is it important for you?

SL: I don't know, I think so. Just ask them. One day, when I'm not there.

RS: Do you think you would teach differently if you were in front of a Chinese class?

SL: You mean…?

RS: Like, if you were teaching… I mean, now you are teaching Portuguese and foreigners, do you think you would teach differently if you were teaching only Chinese students?

SL: Teach them Chinese??

RS: No, Chinese students.

SL: Like.. teach them Portuguese, a language class?

RS: Portuguese, or something like your communication class.

SL: It depends, if I were in Portugal or in China. That would be quite different. Because of the quite complex system, you know.

RS: What would be different?

SL: Maybe in China I would be a more serious teacher.

RS: More serious in a way, like, more careful about choosing the topics and themes you're talking about?

SL: Also, but like my figure as a teacher may be different. I think I should be more serious. (laughs) You know, I just have this kind of image. Here I'm just being me, myself. But I don't know, but... it also depends on the topic. Because here when we watch a video, and maybe we will have some propaganda content. I would just notice. And say.. okay, you have to read it in this way, and we talked about it, and so here we have this and that and they do it because of this and that, and this is because of the Chinese soft power. Sometimes we watch "Happy Chinese", do you know that Chinese series for foreigners, for them to learn? And it has a lot of propaganda things. And I just tell them "it's kind of propaganda".

RS: And that's something you obviously wouldn't do in China.

SL: No…

RS: So, how different are European students to Chinese students, that you think you have to behave different?

SL: European students, that's a huge concept…because there are many subcultures in Europe…

RS: Yeah.. it's like the "Asian students..", yeah okay…

SL: Yeah and "Chinese students" also, from every province, maybe a little different.. But Chinese students may be a little more obedient. If I tell them to do the homework, maybe they will all do the homework. But here sometimes they will just do it and just tell me "ahhh, I had a lot of things to do so I did not do my homework". So I just say "okay, so give it to me next week" (laughs a little). Ahm and yes, maybe they are more shy in the class, they don't talk that much with the professor. Maybe, sometimes, they do not want to show their own opinions and just accept the things that the professor says, but.. maybe it's not the truth. I know a lot of people, my friends, they are not like that. It's really very difficult to say. The difference between European students and Chinese.. the concept is really difficult. And Chinese students in China? Chinese students abroad?

RS: But you still have the feeling that you should behave differently in China?

SL: Yes. Because my mother is a teacher.

RS: Really? Did you ever talk to her about teaching?

SL: Yes. And sometimes she tried to give me some advices that are completely useless here (laughs).

RS: What did she say?

SL: I don't remember an example, but I think one day she said.. She said, if your students talk in class, when you're teaching, you just need to stop talking. And make sure that they all get quiet, and then you continue to talk. But here, it's very normal. I think everyone talks to everyone in class, it's just a normal thing. But sometimes my mother give me advice like that.

RS: What is your mum teaching?

SL: History, in a secondary school.

RS: So you're basically not using any of the things she's talking about

SL: No, because we're in different spaces, higher education, not secondary education…

RS: And as you said, most things are not usable here.

SL: But my mother is also not an authorative figure, I think. Sometimes, she's kinda like a friend of her students. I remember, sometimes she will help her students who have some difficulties at home, or who have no things to eat, she will give them help.

RS: Could you see yourself going back to China teaching there?

SL: (laughs) Teaching what?

RS: Teaching Portuguese, teaching communication…?

SL: Communication, definitely not, because I am working on propaganda and censorship, things like that.

RS: Yeah, maybe not…

SL: Portuguese, I don't know, I don't think I fit that well in a Chinese style university. Maybe in the future everything will change and get better, but right now, I am not thinking about it. I can just not imagine myself being like all the other teachers.

RS: What do you mean by Chinese style university?

SL: I just explained it. I just don't want to be controlled.

RS: So here you think you can chose what you want to chose, who you want to teach.

SL: Who I'm gonna teach I can't chose, but I feel more free.

RS: Yeah, not too surprising. But how long do you have until you finish you're PhD?

SL: How long? Maybe three years.

RS: And then, you think you're gonna stay in Portugal?

SL: Yes, probably. But I want to teach something different.

RS: Yes? Do you already know what?

SL: No, but I want to learn new things. And if I learn new things, I can also teach new things.

RS: So you want to stay at university?

SL: Yes, and I want to be an eternal student, also.

RS: …like your master supervisor.

SL: Yees.

RS: Is there anything else that comes to your mind, talking about this topic?

SL: Even in Portugal, I don't know if you have ever studied in any other university here? Teachers are quite different [redacted]. They do not know how to teach, they do not care about the students. Maybe, it's a four hours class, he will only teach during 30 minutes and then we just go home. Things like that. So I tried to send an email to the director of the master and she talked to me and said that "oh we completely believe in our colleagues, so maybe it was some failure of communication". They just did not resolve the problem. The teachers there are just not good teachers. They are also authorative figures, but just not charismatic figures. I don't know. There are good teachers everywhere. In China, here, everywhere else…

RS: You just have to find them. And be a good teacher yourself.

SL: I try to be one.

RS: That's why I never wanted to be a teacher, because I always would have wanted to be a good teacher and I was never sure I would be, so yeah… I rather did not try.

SL: It's really hard to be a good teacher. Maybe you think you are a good teacher, but for your students you're not. You never know.

RS: But you said you also work a lot with feedback, right?

SL: Yeah, I try, but maybe it's not true, you never know.

RS: That's true. But I think, if I think of my own evaluation sheets, after each semester, we always get them… And latest there, you always get a kind of true feedback…

SL: But the teachers here do not know the points they get. I think, the faculty knows, but the teachers themselves don't know. At least I don't know.

RS: Oh really? In Germany at my university they do get to know the results. I mean, otherwise you can't change anything. If you don't know whether the students think you suck or whether they think you're an awesome teacher… you will always teach the same way..

SL: Yeah, it's very difficult for us to know the truth. And another thing, when you do that questionnaire, here you give your real name and your student number, so maybe the students won't give the real answer. I know that because I also received that.

RS: Oh yeah right, I forgot that you have to put your name.

SL: Here it's quite complicated. So maybe do it one day, when I'm not there,… (laughs)

[checking on questions; small talk about the interview, her new class, the interest in the field, personal experiences.]

SL: I just think that's because the soft power of the Chinese government, that strategy, does not work that well. They should be more smart, when they send people to other countries. The things they talk, they do,.. I don't think it's very wise. I don't know if you have been to a Confucius Institute.. I don't think it is a wise thing.. honestly… It needs change.

RS: To be less obvious you mean?

SL: I mean, when you think about Japanese and Korean soft power, it's like the pop culture. When you think about Chinese opera… some strange faces… always the same thing! Maybe 30, 40 years ago, it's been the same thing. It's always the same thing. And people get tired of it. And cooking class, it's always jiaozi. Nothing else. And in China there is so much food! I think they need to change their strategy and be wiser.

RS: Yeah.. and looking at the development of the Confucius Institutes…

SL: It's pretty fast.

RS: Yes, but also gets more and more criticism. Universities start to close them again and everything.

SL: Because of the strategies. But it's from the top so they cannot change it. The person they send here and stuff. Older teachers, who don't even speak well English. They just teach some Chinese, tlak about the greatest part of China and do not say anything about other things. Sometimes I think it's better to be more open and just talk about everything. Because very country has a bright side and a dark side. So it's not very wise….

RS: China doesn't… China just has a bright side (laughs)

SL: ahhh yeahhh... (laughs a little) But I think it will be interesting for you to go to a Confucius Institute. They have a lot of activities. But just don't go there and do not tell them about your research. Maybe it will be better if you're just a student there. They won't pretend to be a different person, I think.

RS: So you think they will be more open?

SL: Yeah just go disguised… "I want to learn Chinese".

RS: I've indeed been thinking about it, how to approach them.

SL: But maybe they will act different. All the European Confucius Institutes are controlled by one organization,…

>> end of the talk: deadline and progress on work and working in summer and all this… Talked about the transcript and reassurance that the things she does not want to have in there, won't be in there. <<

Appendix C: *Transcript GW*

Transcript GW, April 24th, 2019

Transcript GW 24.04.2019

GW: I would not like to talk about my personal things, I'm not interested in that, but more about your research approach.

RS: You have been in Germany since the mid-80s.

GW: Yes, exactly. You are welcome to say that.

RS: For me, I am concerned about the question what impact a stay abroad has on teaching methods. And if you can say, if teachers change in any way, if you are in a different culture.

GW: See, that's a question I can not answer. Understand, I see myself as a globalized scientist. The original imprints are there, of course, but I can not say what that implies. I also believe that if you put this question to different academics working together internationally, where the origins are ... you do not know that. Basically, I have my skepticism about this approach, so I can not say exactly how, where, what has influenced me. That should be my statement for you, you can also use that, because I can not confirm your approach. I do not know, this may be useful for you, you may like to say that there are also scientists who do not believe in it.

RS: "Does not exist" in the sense of, ... that there is a Chinese and a German way of teaching?

GW: I do not know if there is such a way to teach at the university level. If so, how do you do that? That's why, ... this national, culture-wise way is very problematic. Look, our colleagues, including German colleagues, who are internationalized, and their teaching methods, which are standardized, highly internationalized on a global scale. You can not say that's German, and that's French. I do not know that. Especially for social science research, perhaps in the linguistic field, but for our academic life ... So I actually refuse to acknowledge that.

RS: I can understand that, because, as you say, especially at the academic level there is so much exchange.

GW: So much exchange, and also of the commitment and active efforts of those trying to work scientifically. That means, at the point where you work scientifically, in my view, the national backgrounds or imprints don't play a role anymore. At least consciously. There may be subtle or indirect effects, but I have my doubts. Unless you could justify that theoretically. That's your research. If you could do that through your theses, that would be optimal, of course, but I do not know.

RS: That's exactly what this is about. I've just talked to several teachers and it has turned out for me that there are differences. Not as far as scientific work is concerned, but at least when dealing with students when it comes to Chinese and international students. That there are cultural differences as far as student behavior is concerned.

GW: That's not true for me because I've never taught Chinese students, I can not judge. And of course I do not look at all students separately, sorted out as Chinese or Germans, it may also be that I also have Thai, Chinese students. But for me they are all students, that's the same thing. That is why the conscious, student group oriented, pedagogical approach, is alien to me. One has to remain faithful to his academic, methodical system, in that respect. This is even more pronounced among scientific and engineering scientists than among social scientists. That does not really count for them. Not for me. This is very difficult to develop clues to confirm that. I would have to think a lot.

RS: Of course, watching yourself is always difficult.

GW: So maybe if you would watch me as a third person, you might already notice differences, but I can not judge that.

RS: May I ask, since when are you teaching?

GW: For twenty, thirty years. And always here. If you want, I am Germanized. That's not typical for you. Of course, being academically socialized is very difficult.

RS: Which of course is very interesting for me.

GW: That there is also a counterexample.

RS: Exactly, and that you do not make any difference between the origin of the students.

GW: Yes, exactly. So if, maybe, in a negative sense, I have more German methods. If there was something, like that, but that does not exist. You also have experience with the lecturers themselves. I do not know how this works in Portugal, but the colleagues at the university here, they work they way the scientific world expects them to work.

RS: If you say that, what do you mean by "as the scientific world expects"?

GW: Methodically, depending on how you want to be pedagogical. Depending on the seminar, there are different methods. If you are teaching history in the history of ideas, then you must formulate typical questions for the field of history of ideas. If you make international, political issues, then realistic, liberalistic methods must be used. This has nothing to do with the culture. So the teaching of a particular discipline requires to be professional in the classroom. And every discipline has its own character. In that sense, the personal background is not decisive.

RS: That makes sense, especially in an academic context, as you teach it.

GW: Therefore, my thesis would be .. Maybe you need to narrow your research area. Let's say, on typical cultural mediation subjects. Or on academic lesson forms or events.

RS: So that you specialize in one direction.

GW: Exactly, where this specific cultural, methodological aspect could emerge more. Where it is not as standardized as in a discipline. So we ... the point is, at least we have the claim to remain neutral. We are curious, we are looking for truth, for knowledge. And these findings are universal and cross-border. And just as scientists think positivistically, we are aiming for

such things. You can not falsify this methodically or prefer to orient yourself according to a certain culture. That is excluded from the outset. So it can be natural that you behave that way unconsciously. But I do not think so. Therefore, I also believe that if it is not about a scientific claim when dealing with other teaching lessons, it may be that there is a certain methodological character that plays a role. Because the goal in non-academic education is usually to make things clear. So there is less of a scientific claim, but it is factual. And there maybe a role, what cultural background you have. For example, in the case of language teaching. But it does not fit. If you attend a linguistic lesson, there is also their disciplinary, own method, which is even categorized in that way.

RS: If you go to a seminar here, what are your goals here? If non-academic education is about making things clear, then this is what the seminar is all about ... Because, after all, it's all about transmit things, isn't it?

GW: I don't transmit. I don't necessarily have to do this, but [it is] an exchange. I mean at the university. Transmission [of knowledge] is of course also important, but it's a synergy effect. So you learn through the seminar sessions. Teachers and students learn together. They discuss and create new knowledge. It's no ping-pong-game, it's no frontal teaching, it's more of a discussion. In that sense, the methodical approach, that is, the culture-based approach is unimportant.

RS: I remember that we were always relatively few students, how many do you have this semester?

GW: There are always 25 people per seminar, around that. Sometimes more, sometimes less. One can not always say that, because the mandatory attendance was abolished. On the list we have more than 30, but in reality, say, two-thirds of that? So it has changed, there is no obligation to be here.

RS: Always a difficult discussion, what one thinks of the mandatory attendance.

GW: How is that in Portugal?

RS: We actually have attendance.

GW: Of course it is more comfortable [for him to have mandatory attendance]. But on the other hand it is an advantage for the students, because they can move freely. Because university studies, which is an academic project, can be done at home, or in the library, or through intensive, intellectual exchange with the lecturers and students, here in the seminar room. That works too. So there are advantages and disadvantages.

RS: And of course you [as the teacher] usually have the advantage that you have the people sitting in the seminar, who really have an interest in it.

GW: They come [to class] not because of the attendance, but because they assume they really learn something in this exchange, some things they can't learn through books, or the library. This is the intellectual exchange. That is the sense of university. If this [the exchange] does not exist, you don't have to come to university. Then you can go to a distance learning class or do self-study. Therefore, the discussion or the discourse is very important in our field.

RS: That means you're learning with the students.

GW: Yes, exactly. Of course, if you want, that's not typically Chinese. Even if Confucius said that [xxx] ?? But that is international. Because all the professors and lecturers, in my view, do not consider themselves senior teachers at the university. They mostly come to the courses with research questions. With open questions that you ask yourself in scientific research. Understand, they also share with the students problems that arise through research. Or they come here to involve the students early in their research. Today for example in our seminars – the globality question. To captivate the interest in research and to show them what we do. We also publish in good time with the students. In the last two or three years we have published so many student works, online and also in book form, as an anthology. And that is not typical Chinese, that is, if you want, American – scientifically globalized. Professors always take young students who are interested in researching and then we produce a scientific product together. This is not Chinese, of course. And not typically nationalist, or with a typical national culture. That's the practice. [redacted] [redacted] I think you were traveling to China for a while at a conference. You're still there regularly, are not you?

GW: Less now. Because the projects we did back then are mostly done there. And now we have no new projects because many new ones have been pitched here. You can not do everything.

RS: Do you also give your lecture on international relations this semester?

GW: In the winter semester. Again, the lecture, for each topic, is typically disciplinary. I really do not feel any "Chinese" methods.

RS: I'm not really looking for that either. I'm not interested in finding typical Chinese approaches. But rather, if it can track something like that. And also your answer that there is no such thing, that you could not discover that, is a statement.

GW: Consciously at least. Of course, I would not be representative of your research. The selection of interviewees would need to be expanded. So far you have only studied Portuguese and Chinese scientists or teachers?

RS: Yes, both here a Chinese teacher and in Portugal […]. Basically, they all agree with you: you adapt to the learning environment and see how and what you teach. And there is of course neither a really Western, nor a really Chinese ... pedagogy.

GW: Is not there a pedagogical expert who deals with this question? There must also be theoretical foundations. I do not know if you were searching for that. Educational research, of course, is not our specialty. Culture of the educational methodology. Something in the direction. Probably there are research results, different theories that are represented there.

RS: Is there absolutely. So most of the research is about students and the difficulties Chinese students have when they go abroad. The different educational methods that play in it. There is a lot to it. They say that there is a big difference between Chinese and Western students. Which then infer conclude that Chinese teaching methods must be different than abroad.

GW: But also for other reasons. Language problems. Socialization problems. These are all possible disturbances, so to speak, or factors that can affect or influence the learning effect. But that is a completely different topic. That has nothing to do with your investigation.

RS: Exactly, but of course I came to think of it ... because after a certain amount of time the students adapted and adjusted to the expectations that they encountered abroad. And then of course the question arose, what do the Chinese teachers or lecturers do when they come abroad?

GW: Difficult. So my theory is, the higher the academic claim, the thinner, ineffective, is the original cultural imprint of the professional or educational activity. The more you talk to professors who have specialized in their field of expertise for years, then you have problems. But the sooner, the more people you approach, who are just beginning this profession, teaching, the greater the chances of finding out something. You're out of luck, you're too late for me. If you had asked me maybe 30 years ago, you were not born yet, it could be that in phase ... well unconsciously .. But the more you are in the area of globalization, internationalized, you do not know anymore, what is German, what is English, what is European. Maybe a mixture where the weighting is no longer recognizable. Because one no longer works as a pedagogically researching and thinking person, but in political science, then the thing has disappeared or merged into the entire project that one works on. You can also present this as a theory in your project. When you say people I've interviewed, I can classify by age and experience. You can use this as a working component - there is no uniform description, but you have to differentiate. Then you can also say, okay, my theory goes .. or it's an ingredient, by a hypothesis that I represent. Well, it is getting weaker when the people I have interviewed are rising: with age and with experience. That is also a confirmation of your original theory.

RS: From the very beginning, that was also my idea that the influence is getting weaker the longer you are exposed to…

GW: In the end, of course, at the academic level, you can draw the theoretical conclusion, the more globalized the international education system, the weaker the original, culture-based, pedagogical method becomes. You can also raise that with conjectures. And if you can not answer or verify them yourself, then you can also ask open questions for future research. At the end. If you say, okay, these are the circles, the people I've interviewed, the questions are only partially answered, and they raise new questions that might be explored through perhaps broad empirical information.

RS: I think so too. That I would need even larger, empirical data in order to say something useful. And I do not think that I can do that now as part of my master thesis.

GW: This is a master thesis? You should not go too far. The risk of your work is .. This is a media work, is not it? You are doing a masters degree in media studies?

RS: In Communication Science.

GW: Yes, the risk is that this is too time-consuming if you want to get representative material. But if only insufficient material or case studies could be performed, the question arises as to how

robust the research result is. Such topics and projects are mostly for a medium sized research topic. This is done through many interviews, which are representative and carried out by a small team. For a master's thesis this might not be so suitable because you are so limited in time. You may have to limit that again. For example, when I judge my student work, of course I look at the result. To what extent is this based on robust, scientific research. If that does not exist, the whole thing is just a hypothesis, a speculation, if you will. But if you can prove it, verify it with enough materials, that's wonderful. Or refute, that works too.

RS: I guess I have to think twice about which research question to ask.

GW: Are there any time restrictions? When do you have to be ready?

RS: End of September.

GW: That's not much time. One could of course say that one sets such accents here, which are not necessarily based on positivistic proof compulsion, but one makes a discourse. A scientific discourse, a reflection analysis. So that the interviews already carried out, which are not sufficient for themselves as empirical proof, but which can certainly be used as an impulse, as an argument chain, as a building block for your work. That works too. Then you have all the theoretical literature, reflections, plus a few interviews that support or relativize your arguments by quoting. That works too. To use the whole only as a basis for argumentation, as a support. So, before you do another 20 such interviews, if you can do that, that's fine. But if you only do 3, 5, 6 interviews ...

RS: At the moment it amounts to 6 interviews. Ah, okay, so that then you say that's just a start, and this research comes down to this and that, and that, of course, has to be further substantiated empirically.

GW: Yes, exactly. That is, from my point of view, when you judge the work and when you know that - aha, that's a nice hypothesis and the student knows exactly what it is all about, and what weaknesses and difficulties exist to increase the quality of the research, This is of course a nice assessment. Because you consciously accept the challenge of developing, from the hypothesis, a certain theory and generalization. So six would have to be enough as a possible chain of reasoning. In addition, of course, you still have literature, other observations, secondary literature ... That should be enough. September, that's only three, four months ..

RS: Yes, of course, that's the problem that time is very limited.

GW: Then write in English.

RS: Yes, exactly.

GW: That's no problem for German students.

RS: No, not really. Because most of the literature is in English anyway.

>> Further talk about researcher’s China experience, about further interviews, about the Defense of the Master, Forgetting the topic, China Future Plans (Journalist, Publishing), Chinese Knowledge and University in Beijing, Applications, <<

Appendix D: *Transcript GJ*

Transcript GJ, June 3rd, 2019

>> introduction about the topic <<

RS: Where did you receive your education? What did you study? When and how long did you stay outside of China?

GJ: So, to question number one: I received my education [redacted], Australia, and finished my phD from 2007 to 2012. And actually I studies New Media in Australia. So that means I spent five years in Australia, outside of China

RS: You did your phD in Australia, right? Did you study your bachelor and master in China before?

GJ: I studies my phD study in [redacted], and actually I did my bachelor and my master degree in China.

RS: How long have you been teaching now?

GJ: For question number three. I started my teaching career from 2004, and after that, I studied my PhD, so I didn't do any teaching in those five years. But apart from that, I think it's about ten years.

RS: You were teaching at [redacted] before? And then you did your PhD in Australia?

GJ: Yeah, I started my teaching career at [redacted] in 2004 and two years later I went to Australia for my phD, and after that I came back to [redacted] and continued my teaching career again.

RS: Who and what classes are you teaching now?

GJ: So I'm a teacher [redacted], so my students are mainly from majors like broadcasting, television editing and internet studies, things like that. And I teach both, undergraduate and graduate students.

RS: You are currently teaching Chinese and international students?

GJ: Yeah, I teach both, Chinese and international students.

RS: How do you feel about yourself being a teacher?

GJ: So sometimes I think being a teacher is very stressful because you know, you have to give new knowledge to your students, that means you have to keep up with the new developments in my field, in media scenario. So you have to receive new knowledge and give it to your students. That why I say it's stressful. But I also think sometimes it's very exciting, because you know, sometimes, when you find you're students are very happy with your class, and they feel they have learned a lot from your class, I will feel very excited, because I will feel a little bit accomplished, you know, it is a sense of accomplishment.

RS: When you started studying, did you think you would be a teacher?

GJ: I never saw that before. I could never imagine that I would become a teacher, when I pursued my studies.

RS: What is a "good teacher" for you? What kind of knowledge, skills, and character traits should a teacher employ?

GJ: So what is a good teacher for me: So from my point of view, a qualitative good teacher should not only give knowledge skills to the students, but the most important thing is you must learn to teach your students how to learn. They must learn some skills of self-study. So what I mean is the skill and the knowledge of learning something independently.

RS: Yes, I think I know what you mean. How do the students react to that, especially your Chinese students? Are they used to such approaches, to discussions and critical thinking?

GJ: Actually, for Chinese students, especially previously, like five years before, the Chinese students, they were not very used to discussions, interactions. They were kind of shy. They were not used to expressing themselves. But now things are getting better and better, especially for the younger generation. They are more independent, they prefer more freedom and self expression, so for the younger generations things are getting better and better and there are more interactions between teachers and students.

RS: What are the most common methods you use in class? How do you communicate with your students?

GJ: I will try my best to encourage students to think more independently, or think more critically, because I think it is a good way of teaching students to learn by themselves, I mean the skill of independent study. So more specifically I will open more discussions, I will encourage students to talk more rather than I talk all the way through the class.

RS: How do you choose the things you want to teach?

GJ: I'm not very sure about what to you mean by "things". What does it refer to?

RS: I am sorry, that question was rather unclear. I was thinking about the topics you teach. Do you have a specific curriculum or do you chose the topics you think are most important in the field today?

GJ: Yeah, I have a curriculum, actually in the [redacted] I teach Television Studio Production and another class is Digital Journalism.

RS: Apart from the content itself, what are the one or two things you want your students to take away from your class?

GJ: 8: Here I want to emphasize that I think the ability of critical thinking is also very important. I am very happy the students will challenge me in class. So that means they already learned how think more independently and critically. So challenges are very welcome in my class.

RS: Do you remember your own teachers, how would you describe their teaching methods?

GJ: So, in my memory, when I was a student in China, when I was an undergraduate and high school student, you know, my teachers were more from the culture of the Eastern World. There is not much interaction between the teachers and the students. So my teachers they really just kept on talking all the way through the class. And we sat there listening to them. And the students would not give a lot of response or feedback to the teachers. That's the way it is, mostly, I think.

RS: You said it is the "Culture of the Eastern World". So do you think in today's classes that is still the case most of the times? That the teacher talks and the students listen? Or does that change a bit? And what else would you call "typically Eastern" when it comes to university classes? Is there anything that comes to your mind?

GJ: SO typically Eastern, I give you an example: Generally, the students are not entitled, I cannot say entitled, but the students should show respect to the teachers. So challenge is unusual for students. They are not expected to challenge the teachers. You know, it's a kind of cultural issue. So I think that's one of the reasons why not so many interactions between students and teachers take place in China.

RS: Thank you for those answers already! Just take your time with the rest of the questions. I really appreciate the effort.

Another point I wonder from your answers, would you say the importance you place on class discussions and independent thinking is influenced or strengthend by your time in Australia? Or did you already try to teach your students those skills before you went to do your phD?

GJ: Yeah, I would say I was, to some extent, influenced by what I experienced when I was in Australia. Because before I went to Australia, I had never experienced those kind of things. I mean, there is just like an open discussion between students and teachers. And students will stop, I'm not gonna say stop – interrupt the teachers. Or put up their hands and say as much as they want. That is very unusual in the Chinese classrooms.

RS: So the teachers in Australia communicated very differently from your own teachers, right? Do you remember your first seminars there, was it easy for you to get used to this style of interaction?

GJ: It was not easy, not only because I have difficulties with language, but also because I was not used to that way

RS: Yes, it must have been hard. How many students were you in class? Were they the same size than a class you teach now?

GJ: Much bigger size. Mostly more than 50.

RS: And let me ask about the teachers. How would you describe your relationship with them? Were they easy to talk to, if you had questions for example? And was there a difference between your contact with your teachers in China and in Australia?

GJ: probably the same, but I have had never tried to talked to them when I was a student.

>> end of conversation due to time concerns <<

Appendix E: *Transcript DL*

Written answers DL, June 4th, 2019

1. Where did you receive your education? What did you study?

   [redacted] Australia; media studies.

2. When and for how long did you stay in Australia?

   From 2008-2012, four years.

3. How long have you been teaching now?

   Since 2012, 7 years.

4. What classes are you teaching currently? It is international and Chinese students, right?

   I teach both Chinese and international students, with methodologies in social sciences and academic writing as the two core courses.

5. How do you feel about yourself being a teacher?

   Being a teacher gives me opportunities to share my thoughts and experiences with students who may find my guidance helpful and inspiring during their academic journeys. And that makes me feel self-fulfilling.

6. What is a "good teacher" for you? What kind of knowledge, skills, and character traits should a teacher employ?

   Being a good teacher means he or she must have a lot important traits, including professionalism, caring, patience, thoughtfulness, responsiveness, cultural sensitivity, and critical thinking.

7. What are the most common methods you use in class? How do you communicate with your students?

   I combine lecturing and discussions, even debates in my class. In-class Q&A interactions and after-class emails or face-to-face talks are the major ways in which I communicate with students.

8. Apart from the content itself, what are the one or two things you want your students to take away from your class?

   The specific ways of critical thinking, perspectives, or approaches.

9. How do you choose the topics you want to teach? Do you have a strict curriculum for each class or do you choose the topics you think are most important?

   Yes, we have a curriculum for each course, including outlines, readings and tasks. But it can be slightly adapted if necessary.

10. Do you remember your own teachers, how would you describe their teaching methods?

Yes, I do. Traditional ways of teaching in China emphasizes compliance with authoritativeness with teachers acting like a guardian of the students.

11. How was the relationship you had with your teachers? Was it any different abroad and in China?

    The relationship was not too bad. There were definitely a lot of different between Chinese and western teaching styles.

12. When you started teaching, how did you choose your teaching methods? Did you try to adapt any of the methods you saw from your own teacher?

    I tend to combine both Chinese and western methods, integrating their respective advantages.

13. Did you change anything after staying abroad?

    Yes, of course, my cultural vision was widened after travelling to many foreign countries.

14. What kind of relationship would you wish to have with your students?

    Mutually respectable, helpful, inspiring.

15. How do you describe your relationship with your students? Is there a difference between Chinese and international students?

    Yes, there are some differences. For Chinese students, I tend to take more cares about both their academic and other concerns, while for international students, I become more professionally distanced, in a western sense , from their private affairs.

16. How do the students react to your classes? Are they giving you feedback during class? Do you ask for feedback at the end of a semester?

    Generally speaking, the feedback I received has been positive. We have an established system of conducting surveys among students, asking for their comments about courses they just have learned.

17. Were classes there different during your time abroad? In what way?

    In Australia, students' participation is very important for the teaching and learning process.

18. Are Chinese students similar to international students?

    They have some differences in many ways, for example, most Chinese students tend to be shy and reluctant to express their opinions, while many international students are out-spoken; when Chinese student have to speak out their ideas, they usually choose not to challenge teachers' stances, while western students feel it's natural to contest any ideas that they do not agree.

19. Did you teach and communicate differently while being abroad? Did you feel like you have to do that in order for them to understand you and learn better?

    The ways in which I communicate with students and colleagues are basically the same no matter in China or while being abroad.

20. What else did you take away from your stay abroad experience?

    I made a lot of friends and experienced diverse cultures. That's the most precious part of my overseas experiences.

21. Do you think the experience did change the way you think and act (also outside of class) in any way?

    Yes, definitely, in particular, an intercultural-mindset was deeply cultivated in my personality.

22. Did your stay abroad make any difference when you came back to China? Do you think the time abroad opened benefits for you in your career or personal life?

    Yes, I benefited a lot from my overseas experiences, not just teaching and academic work, but also personal networks and ways of thinking.

23. Could you see yourself teaching outside of China again?

    Not sure so far.

Appendix F: *Transcript LS*

Transcript LS, June 6th, 2019

>> introduction small talk, short explanation about the project <<

RS: Well, as I told you, I'm writing about the experience and influence that a study abroad stay has on teachers. That's why I'm coming to you, because you stayed two years in Germany, right? Did you teach when you were in Germany?

LS: Yes, I taught many kind of courses at the [redacted] University.

RS: You taught them in English?

LS: In Chinese.

RS: What classes did you give there?

LS: There were classes for undergraduates. A class about the Chinese reign, Chinese listening and speaking, and courses just for students in the university and in the middle level of the Chinese language. So I had the middle level oral Chinese for them. And then some about Chinese modern literature. Another class was about the introduction about China, just geography, policy and history of China. And something else: A course for the Chinese economy. Many different courses.

RS: Yes, you taught a lot there! And now, [redacted], you just teach Chinese?

LS: Yes, here I'm just teaching Chinese. I have two courses, one is medium level, oral Chinese. It's the language studies. And the other is about Chinese writing. It's a new course. Just these two classes this semester.

RS: It's nice to not have too many classes.

LS: Two courses, but with ten hours each class.

RS: Oh well, that's quite a bit then… And can I ask you, what did you study before and where?

LS: Let me see, I started teaching Chinese when I was an undergraduate student, from the year of 2006, it's more then ten years for me now.

RS: So you were already thinking about becoming a language teacher when you started studying.

[interruption]

RS: So you already knew you wanted to become a teacher?

LS: Yes I think so, because it was my major. My major was Applied Linguistics. I had courses about how to teach Chinese to foreigners.

RS: May I ask, why did you want to become a teacher?

LS: You ask me why? Maybe because, in China, the work of a teacher, for a girl, is perfect, I think. For example, the family and all the people around you, including myself, we all think, being a teacher is a good work for me.

RS: So you like being a teacher?

LS: Yes, I do!

RS: And in China it is a pretty respected job, right?

LS: I tried to do another kind of job, but I ended up being a teacher, at last.

RS: So for you, personally, what is a good teacher?

LS: First of all, you need to have profound knowledge about what you will teach. For example, you should have knowledge about linguistics, about modern China, and about the history. And also you need to have knowledge about modern Chinese literature and ancient literature, something like this. And also I'm very interested in Chinese culture. I think also this knowledge this is all very important for my teaching career. And for a language teacher it should be some special skills. You should know how to teach listening, oral skills, and writing. And for the language skills you have different masters to teach to your students.

RS: And on a personal level, was do you think makes you a good teacher? Is it that you're very interested in giving the knowledge to internationals, or that you like to talk to foreigners or something like that?

LS: I enjoy, when I'm in my class, that I can introduce the Chinese culture and language. I enjoy that a bit.

RS: You said you need to have profound knowledge about the Chinese language and culture…

LS: Yes, and linguistics, and culture and literature, and also about the teaching methods.

RS: What teaching methods do you use in class?

LS: Right now, the major class for me is an oral class. So I think the key message for them. The teacher should try to give them more time to practice their oral Chinese. That is very important for them. I don't think that as a language teacher you can all speak by yourself from the first minute to the end of the class, so that the students are only listening to you? No, that is not okay. You should give [them] more chance to practice their Chinese. Let them try to use their oral Chinese in your class. That is the most important I think.

RS: I agree. I remember that's what made it easier for me, that we practiced. Do you remember your own teachers? Did you learn in that way, or how were you taught by your teachers at university?

LS: Because I've got my master and my phD degree [redacted]. So I'm both a student and a teacher here. It is very interesting that some of my teachers are now my colleagues. So I remember them. And my tutor is very important and very good.

RS: And how did they teach you? Did you also practice a lot?

LS: My tutor for example, he's more than 70 years old, he doesn't give many glasses anymore, but he gave me some very important advice, some useful suggestions, some things are useful for me. In addition to their courses. And another experience for me: Before I went to Germany, I had a training class, it is owned by Hanban. They have a training program for all the teachers that go abroad. So I had one month training courses in Xiamen University, in Fujian. During this time, I had every day classes about the teaching methods, about how to teach the Chinese language. And every day we had practice tasks for us, pretending to be teachers in the real classes. And everyone should have a practice class and the teachers would give us some advice. That was very useful for me.

RS: That sounds like it. What kind of advice did they give you?

LS: I learned that practice for students is very important. That's the basic I got from my teacher, so now I put it into practice.

RS: So that most how you learned to teach. So you do a lot of discussions, and class talks and role plays?

LS: Yes, in that course. It was very useful.

RS: This training class was before you went to Germany?

LS: Yes, in summer 2016. Three years ago.

RS: Do you think after this training course, did you change your teaching methods?

LS: Yes, I think so, I learned a lot. Maybe before, I talked by myself in my class. After that training class I knew I should give more chance to my students to speak and to discuss.

RS: I see. And then, who did you teach in Germany? Was it German students?

LS: Yes, all German students.

RS: In Chinese.

LS: Yes, now in China students are from different countries – Asia, Africa, America. Seldom I met a student from Germany. It was different.

RS: Yes, I know, there are not too many Germans in Beijing.

LS: Yes, not too many.

RS: I remember in Shanghai are quite a few Germans.

LS: Yes, maybe. For example, when I worked at the university in Germany, the students there have a chance to do one year exchange study in a university in Shanghai. So they have a chance to stay one year in Shanghai, not in Beijing.

RS: And now, do you feel comfortable in front of a class?

LS: Yes, I like the class now.

RS: What do you focus on now? You said you also teach a lot the Chinese culture?

LS: Also in Germany and also now in my class, yes. I like to teach some Chinese culture to them.

RS: That is important?

LS: Yes, for example if a Chinese word or character has some relation to the Chinese culture, so maybe I can tell a story about it and introduce it to them.

RS: I remember, the history of the characters and all that, that was always very interesting.

LS: I remember I had another two courses in Germany! One is about teaching Chinese character, and one is about teaching HSK, how to prepare the HSK test! So I talked too.. many courses.

RS: Yes! You taught a lot! If you think about those classes, between the language classes and the other classes, like economic or culture. Is there a difference in the way you teach a language and a culture class?

LS: Yes, I think I should use different methods.

RS: How are they different?

LS: For example, in a language class, I should give them more chance to practice. If I have a culture or economic class, I should introduce more knowledge to them. I will speak more than the students. But I also give them some chance for a lecture in class. So I often ask my students to prepare a lecture. And for example, this week a student gives a lecture about a topic, and the next week another student does that. I remember I gave this task in the economic Chinese courses, I gave this homework. And the lecture was about Chinese cities. The top ten GDP cities in China. I asked them to choose one city. They've done a good job.

RS: And then, would you give feedback to the students? Or at the end of the semester?

LS: For example, there is a lecture that they prepare for the next week. So at the beginning of the next class, a student will give a lecture. And then after she finished I will continue my class.

RS: And do you give feedback?

LS: In both universities, in Germany and China, we always get feedback from the students, about each teacher. Sometimes in the middle of the semester, sometimes at the end of the semester.

RS: Those are the official evaluations, right? Have you ever taught Chinese students?

LS: Chinese students. Oh, I just taught four Chinese students in those ten years. I have always been teaching foreign students.

RS: Would you still say that Chinese students are different from international students.

LS: Yes, I think

RS: In what way?

LS: The character is different. Chinese students try to remember every word from the teacher. So Chinese students in class always try to non-stop write out what the teacher says, I think it is very tiring for them to have a course. But the international students are different. They always like to ask questions, any time of the class. When they have a question, they like to ask the teacher immediately. I tdon't think Chinese students do that thing. They do not like to ask questions in class. They do like to ask questions after class. That is the difference I think.

RS: Were you surprised in your first class, when students suddenly ask questions?

LS: What questions? It depends on the questions. I remember, ten years ago there was a question from an Australian student. I still remember that until today. It was about Chinese history and world history. So we had different opinions about that problem. So I remember that question.

RS: So it was a difficult topic.

LS: Yes, you know, some Chinese people and foreign people have quite different opinions about some things, about Chinese history and policy and something like that. We will have quite different opinions from you. If a student asks a teacher, that is not very good for you.

RS: How did you react?

LS: I will show my opinion about it. How to talk about it. That you are maybe not right about this problem. And that we can talk about it after class. But it is not very frequent that something like this happens. Sometimes they often ask about the Chinese language and not questions like that. So it's okay.

RS: So you prefer to have questions about the language.

LS: Yes.. like this question, this kind of questions, I can give the answer immediately.

RS: And the others you rather discuss after class.

LS: Yes.

RS: Do your students come to you after class a lot and ask questions? Or do they usually ask in class and they don't talk to you after class?

LS: Half and half I think. Some students ask questions immediately in class, and some like to ask after class.

RS: How would you describe your relationship with your students? Is it professional, or friendly?

LS: I think the relationship between the students and me is a good relationship. Like friends, yeah. Sometimes we chat about some interesting things after class. We chat about some hot topics or something very interesting. So I think the relationship between my students and my is a very good one.

RS: Do you also sometimes talk about personal matters? Do students come and ask for advice about personal problems, for example?

LS: Sometimes they ask for advice about their study or their essays.

RS: But it's usually about topics that is related to the language teaching and not about personal things?

LS: About language, about some hot topics. And I like to introduce to them new Chinese words from the internet. For example some new words that don't appear in the Chinese dictionary, but that especially young Chinese people use very often, when they chat on WeChat or when they go on the internet, they often use those hot or new words. Sometimes I like to introduce them to my students "this is a hot word in China now!"

RS: The relationship with your students… What kind of relationship did you have with your teacher when you were a student.

LS: I also had a very good relationship when I was a graduate student. My tutor gave me many, many help for my study and for my work and even for my [???]. Even now, that I graduated for many years, we are still in touch, we keep a very good relationship until today.

RS: Do you still stay in touch with some of your students you taught a few years ago?

LS: Yes, I also have some contact with students from years ago, but not too much, but several students maybe kept that relationship until now.

RS: Maybe it is a cultural thing? Maybe Chinese students usually have a deeper relationship with their teachers than international students, what do you think?

LS: The international students, some of them don't want to take a deeper relationship with their teachers. After they graduate, when they finish the study, they say goodbye and maybe you will never have a relationship to each other. Chinese students…some of them, if you became friends, you can keep a longer relationship. But also not every student likes to keep this kind of relationship, only some of them.

RS: That is interesting. When you came back from Germany, was it easy for you to adapt to China again? Was China the way you remember it?

LS: Yes, it was okay for me. But also it has some interesting things when I came back from Germany. As you know, in Germany, if we buy anything, we often use cash, we never use mobile phones. So when I came back to China I didn't know how to use wechat pay or something like this. And at that time I was so […]. But I got used to it and now it is so convenient. Maybe you had the same problem.

RS: Yes, wechat pay is sooo convenient. And now I have to use cash again.

LS: But just something like this, the rest is okay.

RS: What else was different?

LS: It's okay for other things I think. I can get used to it quickly.

RS: Do you think your changed? Like, let's say, your view on life?

LS: Yes, of course.

RS: In what way?

LS: Well, the way of life. Because, you know, in China, you always feel some much pressure on you. Your work, your life, your family. You always feel tired, most of the time. Germany is quite different. The two years I had in Germany, I had a very leisure time, and I had a very fun time. My daughter also had much time to play with friends, to play outside. But when we came back to China, it was quite different for me and for her. Let's say, she has to do so much homework every day. In Germany, as you know, students seldom have so much homework. Before we came back to China, Julia didn't even know what is an examination? What is a test? She had a lot of fun in German school and German life. So it was very different for me and her. Now Julia misses Germany very, very much. It is quite different. So now I try to do not have so much pressure for the daily life. I think we should keep a good attitude to life. And not have so much.. But I think that is the most important change for me.

RS: I see, yeah I can see that this is quite hard to get back to.

LS: I also want to go back to Germany.

RS: You would like to go back?

LS: Yes, of course. I had a plan to go back to Germany this year, but it's not okay for us, because now I'm pregnant, so I will have the second baby at the end of the year. So maybe next year, next summer holiday, or.. I don't know. But I have this dream, I have this plan, that we have the chance to go back to Germany for holiday or travel or to work some other day.

RS: Nice, welcome back! Do you think your stay in Germany, did it make any difference for your teaching career?

LS: Yes, it was also a change for me, because I have never taught so many different courses in [redacted]. So for me it the first difference. It was the first time that I taught economic Chinese, modern literature Chinese, and something. It is the first time to teach these courses, so I prepared much for these courses. And I think it is very useful for me when I came back and in the future in my work in [redacted], this knowledge and the preparation of the courses is useful for me.

RS: You think that you will maybe teach other courses in the future?

LS: Yes, I think so, because I prepared much of it. So I think I'm ready to teach those courses to the students here.

RS: That would be interesting, to also have other classes! Is there anything else that you learned from your stay abroad, that you're thinking about now? Or any major difference between German and Chinese classes that you can think of now?

LS: The main courses in Germany?

RS: I mean, in the classes, was there anything that comes to your mind that was very different from China?

LS: Let me see,.. Sometimes the ideas from the students are interesting. When I introduce some Chinese culture, they also like to introduce something of their culture to me. That is very interesting for me to know something new about their country. As you know, we don't know the other country so much. The students from different countries can tell something new to me. I like this.

RS: That's probably also very interesting now [redacted], because you have students from so many different countries.

LS: Yes, it is quite fun experience for the communication between students from different countries, they can introduce some things that are new to us.

RS: One last question, let me see. One more question about the topics you teach – do you follow a book, like the testbook you have, or you chose the topics you chose you think are most interesting?

LS: [redacted] now the courses, both of the courses, I should follow the books. In Germany, most of the courses don't have books, so I should chose the teaching materials by myself. Some of the courses have books, but not many. For example, if I have 5 different courses, 1 has a book, but four don't have books for the teacher.

RS: That seems to be a lot of work.

LS: Yes, I should prepare a lot of material for the courses.

RS: I'm thinking about this typical "critical thinking, giving feedback, class discussions",.. is that something you saw a lot or maybe got used to while you were in Germany?

LS: Pardon?

RS: For example, you know that usually you say that in the West, the classroom style is way more focused on class discussions and critical thinking, while Chinese students – you said so – they don't ask so many questions. Do you think like you learned more about those class discussions or was it the same, basically?

LS: Yes, I think I got used to it, to having students have discussions. But in Germany, I don't know whether it is a matter of culture or something else, but the students in Germany, they do not speak more in class. It is interesting. Sometimes I ask them and they answer, then I ask them another question, they give me another answer. Some of them are shy, or I don't know.

RS: Did you think they would ask more?

LS: Yes I think so. But sometimes I think it is only because of the level of the Chinese language. Maybe it is only just that problem. Maybe they want to ask questions but they don't know how to ask this question in Chinese.

RS: Oh yeah, that makes sense. Talking about teaching experience and the way you teach? Is there anything else you would like to mention, that we have not talked about but what you think is important for you?

LS: Sometimes when I chat with my colleagues, we talked about it. Because some of them have another overseas experience, but not in Europe, but in the US. So we often discuss the differences between America and Europe. So we often chat about it.

RS: And what do they say, is Europe different from the US?

LS: US students are much more excited in class. Sometimes there will be summer camp students from Canada and from America. And I had a short class with them. They asked many questions to me, they like to ask questions. More than German students. That's because they can ask me questions in English. Because they can ask in English, so they ask a lot.

RS: And maybe because they just have a few weeks, so they need to ask a lot of questions in a short time. Oh, that's interesting. Well, I think for now…

LS: That's all the questions I have answered?

RS: You want to answer more? Is there anything else you want to say?

LS: I think it is enough. If there is anything else, you can text me. Wechat or voice message..

>> small talk to end the conversation <<

Appendix G: *Interview Consent Form*

"The Effects of Studying and Teaching Abroad on Chinese Academic Staff"

I, _____ voluntarily agree to participate in this research study.

I understand that even if I agree to participate now, I can withdraw at any time or refuse to answer any question without any consequences of any kind.

I understand that I can withdraw permission to use data from my interview from my interview within two weeks after the interview, in which case the material will be deleted.

I have had the purpose and nature of the study explained to me in writing and I have had the opportunity to ask questions about the study.

I understand that I will not benefit directly from participating in this research.

I agree to my interview being audio-recorded and allow the interviewer to take notes during the interview.

I understand that all information I provide for this study will be treated confidentially.

I understand that in any report on the results of this research my identity will remain anonymous. This will be done by changing my name and disguising any details of my interview which may reveal my identity or the identity of people I speak about.

I understand that the disguised extracts from my interview may be quoted in the thesis dissertation, and the thesis defense presentation.

I understand that signed consent forms and original audio recordings will be retained securely and with access only to Sigrid Conradt and the academic supervisor until the exam board confirms the results of the dissertation project (spring 2020).

I understand that the transcript of my interview in which all identifying information has been removed will be retained for two years from the date of the exam board (spring 2022).

I understand that under freedom of information legislation I am entitled to access the information I have provided at any time while it is in storage as specified above.

I can request a copy of the transcript of my interview and may make edits I feel necessary to ensure the effectiveness of any agreement made about confidentiality.

I have been given a copy of this consent form co-signed by the interviewer.

I understand that I am free to contact any of the people involved in the research to seek further clarification and information.

For further information please contact:

Researcher
Sigrid Conradt
MA student at Universidade Católica Portuguesa, Master in Communication Studies
Phone: +351 910976843
E-mail: sigridconradt@gmx.de

or

Academic Supervisor
Prof. Dr. Nelson Ribeiro
Dean of the School of Human Sciences
E-mail: Nelson.ribeiro@fch.lisboa.ucp.pt

Signatures

_____ _____
Signature of research participant Date

I believe the participant is giving informed consent to participate in this study.

_____ _____
Signature of researcher Date

Statement of responsibility

I, Sigrid Anna Conradt, holder of the ID L77732L3T, residing in Rua Camilo Castelo Branco 9, 2E, 1150-084 Lisboa, declare hereby that I am the author of this dissertation.

I declare that this dissertation was composed solely by myself, that the work contained herein is my own except where explicitly stated otherwise in the text, and that this work has not been submitted for any other degree or processional qualification except as specified.

Lisboa,