

CHALLENGES FOR CHINESE INTERNATIONAL UNIVERSITY GRADUATE STUDENTS
IN CANADIAN ANGLOPHONE CLASSROOMS

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By

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ABSTRACT

As globalization is affecting all aspects of civilization in the first decade of the 21st century, global higher education is on the cusp of a transformation period. University students from Mainland China encounter a great many challenges in cross-cultural communications while studying in Western countries like Canada. This thesis explores and analyzes the challenges that Chinese international university graduate students (CIUGSs) at Master's level are encountering in Canadian Anglophone classrooms by identifying the challenges, causes of these challenges and the impacts of these challenges.

I address the above three research questions through the lens of a multi-method qualitative approach that includes participant observation, individual interviews and a study of my own experiences. To answer the above three research questions, the six-dimensions of culture (Hofstede, Hofstede, & Minkov, 2010) and the theory of capital (Bourdieu, 1986) are employed to analyze the findings.

The findings of this study identify that different features of the six-dimensions of culture between Canada and Mainland China cause considerable challenges for CIUGSs in participating in class activities. Furthermore, this study aligns with five of the six-dimensions but does not agree with the judgment of Hofstede et al. (2010), which categorized Chinese culture as having weak uncertainty avoidance.

Additionally, it is asserted that the lack of a decent quality of various forms of Canadian capital generates difficulties for CIUGSs and may engender inequity in Canadian classrooms.

This study indicates that Chinese features in the six-dimensions of culture engender

obstacles for CIUGSs in obtaining Canadian capitals. To better participate in cross-cultural communications in Canadian classrooms, CIUGSs have to obtain sufficient quality of Canadian forms of capital, in this way, their Canadian habitus is cultivated gradually. Eventually their cultural attributes in the six-dimensions can be altered to approach Canadian style and, as a result, their performance in class activities can be enhanced.

To better help CIUGSs to improve their performance in Canadian university Anglophone classrooms, suggestions for CIUGSs, instructors and university administrators are provided in this study.

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TABLE OF CONTENTS

PERMISSION TO USE.....	i
ABSTRACT.....	ii
ACKNOWLEDGEMENTS.....	iv
TABLE OF CONTENTS.....	vi
CHAPTER.....	Page
ONE. BACKGROUND TO THE STUDY.....	1
Introduction.....	1
Purpose of Study.....	6
The Research Questions.....	6
Description of the Study.....	7
Delimitations of the Study.....	8
Limitations of the Study.....	9
Definitions Used in the Study.....	9
The Researcher.....	11
Organization of the Thesis.....	13
TWO. LITERATURE REVIEW.....	15
Introduction of Chinese international students.....	15
Education in ancient China.....	15
The history of Chinese international students.....	16
Education in the 19th century.....	16

Before 1949.....	17
Education between 1949 and 1978.....	17
Education from 1978 to the present.....	18
International higher education in the Canadian context.....	18
Academic challenges for international students.....	20
Language difficulties in English.....	20
Academic adaptation.....	21
Culture.....	23
Power Distance.....	25
Uncertainty Avoidance.....	27
Individualism vs. Collectivism.....	29
Masculinity vs. Femininity.....	29
Long-Term vs. Short-Term Orientation.....	30
Indulgence vs. Restraint.....	31
The theory of capital.....	32
Economic capital.....	33
Cultural capital.....	33
Embodied cultural capital.....	33
Objectified cultural capital.....	35
Institutionalized cultural capital.....	35
Social capital.....	36

Symbolic capital.....	36
The relations among capital, field and habitus.....	37
CHC Opinions of Education.....	39
Values for education.....	40
Goals of education.....	40
Differences in Eastern and Western classrooms.....	40
Predisposition for education.....	40
Goals of achievement.....	40
Attributions for success and failure.....	40
Spontaneous collaboration.....	41
The level of teachers' authority.....	41
Conceptual Framework.....	41
Power Distance.....	42
Uncertainty Avoidance.....	43
Individualism vs. Collectivism.....	43
Masculinity vs. Femininity.....	43
Long-Term vs. Short-Term Orientation.....	44
Indulgence vs. Restraint.....	44
The theory of capital.....	44
Critiques of two theories.....	45
Summary.....	46

THREE. METHODOLOGY.....	48
Qualitative Research Design Rationale.....	48
Research design.....	49
Participant selection.....	51
The rationale for only selecting students to collect qualitative data..	51
The rationale for selecting the in-program students as interviewees.	51
Participants Recruitment.....	53
Data Collection.....	53
Participant observation.....	53
Semi-structured interviews.....	58
Description of the interviews.....	58
Study of the researcher’s own experiences.....	59
Data Analysis.....	60
Trustworthiness.....	61
Credibility.....	61
Transferability.....	62
Dependability.....	62
Confirmability.....	62
Ethical Considerations.....	63
Summary.....	63
FOUR. FINDINGS.....	65

Introduction.....	65
Conduct of the study.....	65
Introduction of the participants.....	67
The challenges that were recognized by participants in interviews.....	71
Linguistic challenges in English.....	72
Difficulties in listening.....	72
Difficulties in reading.....	76
Difficulties in speaking.....	79
Academic challenges.....	84
Knowledge gap.....	84
Lacking local context.....	90
Teaching and learning style.....	95
The challenges that were recognized by participant observations.....	110
Observations of Tracy and Joe.....	110
The first observation.....	111
The second observation.....	112
The third observation.....	113
The fourth observation.....	115
Observations of Flora, Robin and Sophia.....	116
The first observation.....	116
The second observation.....	117

Observations of Jessica.....	118
The first observation.....	118
The second observation.....	119
Consideration of the Hawthorne Effect.....	120
The challenges that were recognized by researcher’s self-reflection.....	121
Linguistic challenges in English.....	121
Challenges in listening.....	122
Challenges in reading.....	123
Challenges in speaking.....	124
Academic challenges.....	125
Knowledge gap.....	125
Canadian teaching and learning style.....	126
Summary.....	128
FIVE. DISCUSSIONS.....	129
The six dimensions of culture.....	129
Power distance.....	129
Uncertainty avoidance.....	131
Individualism vs. Collectivism.....	133
Masculinity vs. Femininity.....	136
Long-term vs. Short-term orientation.....	137
Indulgence vs. Restraint.....	138

Summary.....	139
The theory of capital.....	140
Economic capital.....	141
Cultural capital.....	144
Embodied cultural capital.....	144
Linguistic cultural capital.....	144
Objectified cultural capital.....	149
Institutionalized cultural capital.....	151
Social capital.....	153
Symbolic capital.....	155
The relations among capital, field and habitus.....	159
Summary.....	162
Solutions.....	164
Solutions suggested by CIUGSs participants.....	165
Suggestions for CIUGSs.....	165
Suggestions for instructors.....	165
Suggestions for university administrators.....	167
Solutions summarized based on my observations and personal experiences.....	168
Suggestions for CIUGSs.....	168
Suggestions for instructors and faculty.....	169
Suggestions for university administrators.....	170

Answers to research questions.....	170
Implications for future research.....	173
Implications for theories.....	173
Differences between participants' opinions and my experiences.....	174
Interrelationship between these two theories.....	177
REFERENCES.....	179
APPENDICES.....	198
APPENDIX A: PARTICIPANT CONSENT FORM.....	199
APPENDIX B: INTERVIEW QUESTIONNAIRE.....	205
APPENDIX C: INTERVIEW TRANSCRIPT RELEASE FORM.....	207

Chapter One

Background to the Study

Introduction

This study will focus on identifying challenges for Chinese Graduate Master's level international students in Canadian Anglophone classrooms.

Higher education plays a significant role in configuring societies. As globalization affects all aspects of civilization, the concern of the Organisation for Economic Co-operation and Development (OECD), the ranking of universities, and the expanding of international branch campuses, all suggest global higher education is on the cusp of a transformation period. In addition, the migration of college-aged students from one country to another, the increase of exchange programs, and the movement of Chinese learners imply that educators need to reevaluate with these circumstances in mind (Ryan & Slethaug, 2010).

In recent decades, higher education has been put at the center of many governmental agendas and the economic prosperity for numerous countries (Henry, Lingard, Rizvi, & Taylor, 2001). Altbach (2004) stated that higher education is at the beginning of the era of transnational operation in which academic institutes from one country operate in another, academic programs are jointly conducted by universities from different countries, and courses are taught through distance technologies.

Not only is the feature of higher education changing, international education is remaining a growing global trend, with Asia leading the way (Yeung, 2014). The Institute of International Education [IIE] (2014) reported that in the U.S., from 2000 to 2014, the number of international

students at the tertiary level increased from 547,867 to 886,052 (Open Doors Data, n.p.). In the year 2014, 58% of these students in the U.S. came from Asia, predominantly from mainland China (#1), India (#2), and South Korea (#3) (n.p.). Among international students, the number of Chinese students has been large. According to Education Online China (2014), 413,900 Chinese students went abroad to pursue their academic dreams (n.p.). IIE (2013) revealed that the number of Chinese student enrollments in U.S. higher education in 2013 totaled almost 235,000 (n.p.). According to the Australian Government (2014), in Australia, there were 90,246 Chinese students enrolled in higher education in 2014 (n.p.). The UK Council for International Student Affairs (2015) announced that the number of Chinese students in UK higher education was 87,895 in the academic year 2013-2014 (n.p.). In Canada, according to the Affiliation of Multicultural Societies and Services Agencies of British Columbia (2013), the number of international students from China in 2012 was 23,051 (p.1).

Due to the large number of Chinese students studying in English speaking countries, they have been in the spotlight of Western studies in education. Compared with their European counterparts, Chinese students have encountered more challenges in their cross-cultural adjustment process, such as more bias, more communication problems, lower English language competence, and less local social support (Chataway & Berry, 1989). In addition, Chinese students have experienced particular acculturative stress due to the difference in the educational system between Chinese Confucian heritage culture and Anglophone countries' culture (Wan, 2001), such as taking initiatives in asking questions and throwing out their ideas in the classroom.

As a Chinese international student in Canada, I deeply understand that for most international students, study abroad has never been easy. Researchers found that the satisfaction levels of international students in higher education worldwide are varied (Tan & Simpson, 2008; Van Hoof & Verbeeten, 2005). Many international students face obstacles such as schedule balancing between study and work, financing education and living expenses, and persisting with self-discipline. In addition to these obstacles, international students also face learning challenges related to language limitations, cultural differences, academic content, and learning styles while studying abroad.

To help international students to perceive their overseas study experience as positive, university leaders and administrators need to assist them by providing information, services, and a harmonious environment that will facilitate the students' adjustment to the new circumstances and foster the conditions for successful learning outcomes (Brown & Holloway, 2008; Lee, 2010; Yeh & Inose, 2003). Andrade (2006) concluded, "institutions cannot simply admit foreign students and expect them to adjust to life in a new country and educational system without appropriate support and programming" (p. 133).

Basically, most Chinese students prize the quality of their education. They want their faculty to be erudite and good instructors in their academic fields. They mainly worry about campus safety and security. Most Chinese students do not regard campus life and social activities such as participating in athletics, campus activities, and student organizations as important because they believe that those activities are not directly beneficial for their academic achievement. Talking to many Chinese students and scholars in Canada and the U.S., I have

found that most of them study very hard; however, most still have severe English language limitations, even though each of them passed the standard English exams—such as the Test of English as a Foreign Language (TOEFL) and the International English Language Testing System (IELTS). This impedes them from having the desired level of understanding of the course content and participating fully in class discussions. This confirms Tananuraksakul's (2009) finding that language barriers appear to be the biggest concern for Asian students.

In addition to the above challenges, Chinese students suffer academic bias in some Western studies. Kumaravadivelu (2012), and Ninnes, Aitchison, and Kalos (2006) stated that some Western literature often depicted Chinese students as rote, passive learners, lacking initiative and critical thinking skills. Such stereotypes have tended to determine the notions of what Chinese students are lacking in comparison to their Western counterparts. As Clark and Gieve (2008) argued, there is a noticeable trend in the linguistics literature that reports the awareness and reactions of Western instructors with respect to [learning style and modes of thinking] of Asian students. However, they conclude that Western instructors' thoughts tend to be based on ethnocentric prejudice and bigotry, rather than considerate of Confucian-heritage. These linguistics studies, it may be argued, present explanations for this phenomenon based on their subjective conclusions rather than those found through more empirical methods. In addition, such studies alleged that much evidence established for the way Chinese learners' behave in a classroom has been proved from reports and perceptions by Western instructors—hence sifted through their own assessments, expectations, and standards.

These notions have usually been based on the limited knowledge or misjudgment of

Chinese students, but have given rise to negative stereotypes that often delineate Chinese students' learning styles and beliefs as largely deviate from Western academic values (Ryan & Slethaug, 2010). Actually, many educators seem to only focus on the skills or qualities that international students lack, but without a self-audit of their own cultural biases. Rather than identifying the possible diverse habits and aspects found in all students' former educational experiences, or examining their own problems, the educators conclude that Chinese students are lacking Western academic virtues and need to develop to meet the criteria (Ryan & Slethaug, 2010; Smith, 2001).

The above mentioned biases not only illustrate that some educators are lacking critical self-awareness of their teaching, but also do not assist them to better understand the characteristics and abilities of the students they teach. Yoshino (2004) argued that it is inadequate for such teachers' biases to be attributed to the students' education in their home country. The oriental students come from educational tradition where the acceptance of orthodoxy is valued as being more important than ingenuity and critical thinking. Besides lacking critical thinking of the Oriental context, such teachers' notions of their students are ambiguous because they obscure the differences in academic styles between the Orient and the West.

While university administrators have kept their eyes on the growth of Chinese international students, hoping that even larger numbers of foreign students might come to study at their institutions, establishing intercultural diversity and contributing to covering educational costs; academics need to put more effort into analyzing Western and Chinese student learning

behaviors. As an educator for 15 years, I deeply believe that both negative and positive stereotypes of students can have an impact on individuals and reduce their misunderstanding of group characteristics. Many Chinese students are often critical of some facets of Western academic approaches, such as class engagement; rather than frequently participating in group discussions, they prefer to listen to instructors' notions and accept concepts from textbooks.

This study will explore the challenges that affect Chinese students' participation in Canadian Anglophone graduate classrooms, identify the causes of these challenges, and present suggestions that provided by CIUGSs. I believe this study will help Chinese students to improve their academic achievements in the Anglophone classrooms and enhance the performance of instructors' teaching in a classroom with Chinese international students.

Purpose of Study

In this study, I focus on analyzing the challenges Chinese international university graduate students (CIUGSs) are encountering in Canadian Anglophone classrooms, why these challenges occur, and evaluate solutions realized by the students. Slethaug (2010) stated that CIUGSs play an important part in international education and it is not easy for them to attain university equity, and as a consequence, international excellence in learning. Therefore, in this study, I explore how these students experience challenges in Anglophone classrooms with the goal of enhancing their academic performance in international higher education.

The Research Questions

The research questions I investigate in this study are:

1. What are the challenges that CIUGSs are observed to encounter and report they

encounter in Canadian university Anglophone classrooms?

2. What is observed as having—and what do CIUGSs report as having—caused these challenges in the classroom?
3. What is observed—and what do CIUGSs report—are the impacts from these challenges in the classroom?

Description of the Study

Though discussed more thoroughly in chapter 3, briefly stated, this study employs a multi-method qualitative research approach. This method involves collecting information and perceptions through qualitative methods such as interviews, discussions, and participant observation.

In choosing participants, I sought CIUGSs who had experiences studying in Canadian Anglophone university classrooms. The inclusion of eight CIUGSs leads to a sufficient understanding of how these students experience challenges in the classrooms that are common among all CIUGSs.

While more detail on method will be offered in Chapter three, briefly, I recruited eight CIUGSs in a public Western Canadian university. After receiving approval from the University of Saskatchewan Research Ethics Board (Beh-REB), I will recruit participants through the following four ways: (a) contact CIUGSs who had studied for more than one academic year in a public Western Canadian university because their experiences in classrooms would allow them to provide more reliable data to this research; (b) through notices posted in various locations on campus at the university; (c) through the assistance of instructors from

various disciplines at the university who have CIUGSs in their course; and (d) through the referral of participants. Additionally, to help the CIUGSs I myself contacted to select the qualified participants, I met with each of them to review the purpose of the study and encourage them to identify CIUGSs who have had these experiences in an educational college in a public Western Canadian university. Once the recommended appropriate CIUGSs agree to participate in this study, I sent an email to all CIUGSs to schedule days and times to conduct the interviews.

At the beginning of each interview, I discussed the purpose of the study and disclosed my relevant personal and professional background; also, an overview of the consent form was provided. As all interviews were conducted in the Chinese language, all of individual interview transcripts were translated by the researcher, a native Chinese speaker. In addition, to ensure the accuracy of the transcripts, member checking was carried out through follow-up e-mails, phone calls or meetings. Data analysis began with the first interview. I reviewed the transcript after each interview and sorted out the different themes within each transcript.

Delimitations of the Study

This study was conducted in a public university in Western Canada. This university is a Canadian public research university with a total enrollment of approximately 21,100 students. I sought participants in this university because it provides more than 70 graduate programs that include a large number of CIUGSs. Therefore, I believe that this university was an appropriate location to seek participants for my study.

Limitations of the Study

Due to limited time and resources, this study may have the following limitations:

- The reviewed literature may not cover all studies concerning international students' challenges in Canadian Anglophone classrooms.
- I cannot control whether all participants tell me the truth or not in interviews.
- Since the study will be conducted in 2016, challenges encountered by CIUGSs beyond this year might be different from the challenges identified in the study.
- My bias related to relevant personal and professional background may limit understanding and interpretation of the findings.
- The findings may only be applicable in Canadian universities but not other Anglophone countries' universities.

Definitions Used in the Study

Various meanings apply for the same term in different contexts. The definitions of the terms used in this study are as follows:

Anglophone classroom. This refers to the university classroom in which English is the only language used.

Chinese graduate students. This term refers to the Chinese students from mainland China who are studying in masters or doctoral programs in Canadian universities.

Culture. According to Merriam-Webster (2014), culture refers to the customs, beliefs, values, and arts of a society, group, or place. Kluckhohn and Kelly (1945) stated that culture means all historical designs for living that exist as potential guides for human behavior.

Hofstede (1980) defined culture as “the collective programming of the mind which distinguishes the members of one human group from another” (p. 25). The Center for Advanced Research on Language Acquisition (CARLA) of the University of Minnesota (2014) defined culture as a set of shared patterns of behaviors, communications, ideas, and comprehension that are learned through the process of socialization.

In this study, culture refers to the shared customs, values, behaviors, and beliefs that members of a group use within their world to distinguish themselves from others.

Confucian heritage culture. Scholars described Confucian Heritage Culture (CHC) as the type of Confucian values and beliefs shared by Asian countries or regions such as China, Singapore, South Korea, Japan, Hong Kong, and Taiwan. This culture is also reflected in academic outcomes, learning performances, and learning approaches. (Biggs, Watkins, & Comparative Education Research Center, 2001; Chan, Rao, & Comparative Education Research Centre, 2009; Li, 2003; Tweed & Lehman, 2002). This definition will be applied in this study.

Globalization. Wallerstein (1974) declared that a global division of labor tied economies together and made the achievement in a capitalist world. In 2001, the United Nations Educational, Scientific, and Cultural Organization (UNESCO) defined globalization as the foundation of the international political economy that contains a set of financial, social, technological, political, and cultural structures and the changing processes of production, consumption, and trade of goods and properties. In addition, Al-Rodhan and Stoudmann (2006) delineated globalization as a process that includes the reasons, development, and outcomes of transnational and transcultural integration of human and non-human actions.

In this study, globalization refers to the growing integration process of economies, education, and societies all over the world.

Graduate program. A graduate program generally requires a first or Bachelor's degree, and that leads to a Master's degree or doctoral degree in Canadian universities.

Home countries. The countries students are originally from.

Host countries. The foreign countries international students are studying in.

International students. According to the UNESCO Institute for Statistics' (UIS) Global Education Digest (2006), international students are those who have left their countries, or territories of origin, and moved to other countries or territories with the specific purpose of studying. In Australia, international students are defined as only those studying onshore with a student visa; in Canada, international students are defined as temporary residents who have been authorized by an immigration officer to study in Canada; in the U.S., international students are defined as students who are neither citizens of the U.S., immigrants, nor refugees and are registered at institutions of higher education in the U.S. (Verbik & Lasanowski, 2007)

In this study, international students refers to those who are approved to study in Canada with a valid Study Permit, and do not have Canadian citizenship or permanent residence status in Canada.

The Researcher

I was an international graduate student in Hong Kong from 2005 to 2007. Hong Kong was governed by Britain from 1841 to 1997 (excluding the Japanese occupation from 1941 to 1945 during the World War II), and had a completely different culture from mainland China.

One of the cultural differences is the usage of Chinese characters. Simplified Chinese characters are used in mainland China; however, Traditional Chinese characters are used in Hong Kong. Most professors in Hong Kong were not familiar with Simplified characters and preferred Traditional ones in students' assignments, papers, and exams. Therefore, the first academic challenge I met during my study was to learn to write Traditional Chinese characters. In addition to the issue of Chinese characters, I experienced other academic challenges such as presentation, group discussion, communication with instructors, and academic writing.

I have been living in Boston with my wife since 2008. She was an international graduate student at a private university in the U.S. from 2008 to 2010. During her study, we discussed challenges, issues, and difficulties that she encountered on campus. She shared her feelings with me about the difficulty to participate in-class discussions with local students, lacking sufficient local context background, and that she found some instructors were not prepared to work with international students in classrooms.

As an educator for more than 15 years, I have taught children, adolescents, adults, and seniors in China and the U.S.. The academic culture in China is examination-oriented; therefore, Chinese students' academic performances are judged mainly on the final exam grade. Based on this academic culture, Chinese students prefer teacher-centered instruction with emphasis on exams. During my teaching in the U.S., I noticed that in Western education systems, the assessment is more ongoing and process-oriented, which sustains students' continuous engagement. Also, Western students tend to prefer a learner-centered style focusing on interaction and involvement. My experience is similar to the six dimensions of

culture in Hofstede, Hofstede, and Minkov (2010).

Similar to Canada, the U.S. has a wide range of racial groups—I have had abundant chances to meet people of different racial, social and ethnic backgrounds. I also had access to many books about racial conflicts in the U.S., which included the topics on the death of American Chinese Vincent Chin in 1982 and the Rodney King issue in 1991. Whilst living in the U.S., I noticed that under the cover of both political and economic propaganda, racial issues exist in every corner of the society, including culture and education.

In 2009, I watched a TV interview of the former Chancellor of Germany, Gerhard Schroeder. When he talked about his personal experience, he said that education can change people's fate. In addition to agreeing with his notion, I also believe that international students can make some changes to universities and international higher education can change the world.

During my graduate study in Canada, my Chinese counterparts sometimes share their Canadian learning experiences with me. Based on my knowledge, personal experience, and their feedback, I understand that it is not easy for Chinese international students to study in a graduate program in Canada. I believe that this study provides an opportunity to deeply explore what challenges CIUGSs encounter in Canadian Anglophone classrooms.

Organization of the Thesis

The remainder of this thesis is organized into four additional chapters.

In Chapter Two, I review the literature concerning the concepts of culture and cultural capital, the current situation of Chinese international students in Western higher education, theoretical framework within which it is studied, and general research findings. A cultural

perspective is adopted to identify the challenges that CIUGSs confront. Literature in both English and Chinese languages is reviewed and evaluated, the gaps in the existing literature are identified, and hypotheses are developed.

In Chapter Three, I explain and justify the research methodology. In response to research questions, an analytical framework, which is developed by applying a qualitative approach, is employed to explore the challenges that CIUGSs usually encounter. Participants, data collection, analysis, presentation, trustworthiness, and ethical considerations are also included in this chapter.

In Chapter Four, I interpret the findings related to the challenges that participants confront in Canadian Anglophone classrooms at the university. A detailed analysis regarding the participants' challenges is presented in this chapter through qualitative exploration of the interviews.

In Chapter Five, I provide a discussion, draw conclusions based on the findings, articulate implications of this thesis both for knowledge and practice, and I discuss the limitations of this study.

Chapter Two

Literature Review

This chapter includes the introduction of Chinese international students, a review of the international education in Canadian context, academic challenges for international students, theories of culture, theory of capital, Confucian Heritage Culture (CHC) opinions of education and differences in Eastern and Western classrooms.

Many Chinese students, who study in Canada, are attracted by its tranquil environment, diverse culture and outstanding education opportunities. In 2012, Canadian universities recruited altogether 25,346 students from China (Education Online China, 2014, n.p.). In addition, Education of China (2014) reported that compared with 2012, the number of applications for Canadian graduate schools in 2013 increased by 17.2 percent (n.p.).

Introduction of Chinese international students

Education has played a paramount role in the development of Chinese society. Throughout the entire history of China, access to education is the primary way for elite groups to maintain and reaffirm their social status and for civilians to move up to elite groups. Until now most Chinese families consider investments in education as the tickets to life long employment with good salaries, higher social status and more social power.

Education in ancient China. The imperial examination system spanned eight dynasties from the Sui dynasty to the Qing dynasty (from AD 605 till 1905), and was the longest education mode in ancient China. The system was implemented by the governments as a mechanism to select governmental officials from throughout the society. Due to the rigid

social stratification, only limited numbers of families could afford in education to assist their children to pass all levels of the exams; while most peasants and artisans were actually deprived of the opportunities to succeed in the examination system because of a lack of money and social networks (Wu, 2003).

In the Ming and Qing dynasties (1368-1911), private tutors, academies and lineage schools appeared but they were accessible depended on wealth and social connections. Chinese education in this period, especially within the imperial examination system, was a pathway to the elite class, and was set to fortify the political, social and cultural status throughout China (Elman, 1991). The examination system was eventually abrogated in 1905. After that, sending meritorious students to study abroad was utilized by the government as an important tool to select elites (Wang, 1966).

The history of Chinese international students. The history of Chinese students studying abroad is divided into four waves: in the 19th century; before 1949; between 1949 and 1978; and from 1978 to the present.

Education in the 19th century. In 1872, the government of the Qing dynasty sent the first group of Chinese male students (aged 12-15 years) to the United States of America to study Western technologies. Until 1875, the government sent four groups, altogether totaling 120 Chinese students. This project was conceived and proposed by Yung Wing (Chinese pinyin as Rong Hong), the first Chinese international student who graduated from Yale (Rhoads, 2011). In the latter decades, various groups of students were sent by the government to Europe, the U.S., and Japan mainly for advanced Western knowledge, for example, in science and

engineering. In the same period, other students who studied abroad included those who were sponsored by Christian missionaries in China, and those who were self-funded (Wang, 1966).

Before 1949. During the first half of the 20th century there were various government-supported programs to send Chinese students to study overseas. The Diligent Work and Thrifty Study Movement was the most well known. This program assisted about 2,000 students to work and study in France between 1912 and 1921. The former national leaders Zhou Enlai and Deng Xiaoping were among them. In this period, Japan was the most popular destination. More than 34,000 Chinese international students were hosted in Japan between 1900 and 1937 (Wang, 1966, p. 119). Wang (1960) stated that the students who returned to China from overseas in the first decade of the 20th century could usually attain a good position in the government; therefore, study abroad became a crucial stage of education.

Between 1900 and 1948, there were two attempts to establish a modern Chinese education system. The first—started in 1904 modeling after the Japanese education system—was abandoned in 1911 because of the collapse of the Qing dynasty regime; the second, started during the 1920s imitating the American system (Pepper, 1996) inspired Chinese scholars to explore a modern Chinese education model.

Education between 1949 and 1978. The Soviet Union and other Communist countries, such as North Korea and Cuba, were the primary destinations for Chinese international students. From 1950 to 1965, around 16,000 Chinese students studied abroad; while the number plunged because of the Cultural Revolution (1966-1976). Between 1966 and 1978, only 1,977 ventured overseas. (Center for China & Globalization, 2012, n.p.).

Education from 1978 to the present. The number of Chinese students studying overseas has waxed since the late 1990s because foreign educational degrees were increasingly valued. Xiang and Shen (2009) argued that in the social context “domestic degrees are devalued, [and] foreign universities become more desirable”; also, “although the actual rewards of overseas education are uncertain, it is clear that degrees from average colleges in China cannot lead to desirable jobs” (p. 517). From 1978 to 2012, the total number of Chinese international students all over the world was 264,470,000 (Center for China & Globalization, 2013, n.p.).

International higher education in the Canadian context

As a country of immigration, skilled workers and well-educated new immigrants from around the world play a significant role in Canada’s future sustainability and development. International students in Canada have been considered a large group of potential new immigrants. In 2002, the Speech from the Throne, *The Canada We Want*, delineated the need for Canada to become an attractive country for talents and investments. Also, the government planned to “position Canada as a destination of choice for talented foreign students and skilled workers by more aggressively selecting and recruiting through universities and in key embassies abroad” (Government of Canada, 2002, p. 9).

According to the data released by the Canadian Bureau for International Education (CBIE, 2014), Canada was recognized as the seventh most popular study destination for international students worldwide. Canada received 111,840 new international students during 2013. CBIE reported that from 2003 to 2013, the average growth rate of international student arrivals was about 6% per annum; during 2012 and 2013, the growth in the number exceeded this average

rate, reaching 6.5% and 6.8% respectively. In 2013, the number of international students was approximately 300,000, from 194 countries; among this population, there were 8% undergraduate, 16% graduate, and 26% doctoral. As the number one country of origin, China sent 95,160 students to Canada in 2013 (CBIE, 2014, n.p.).

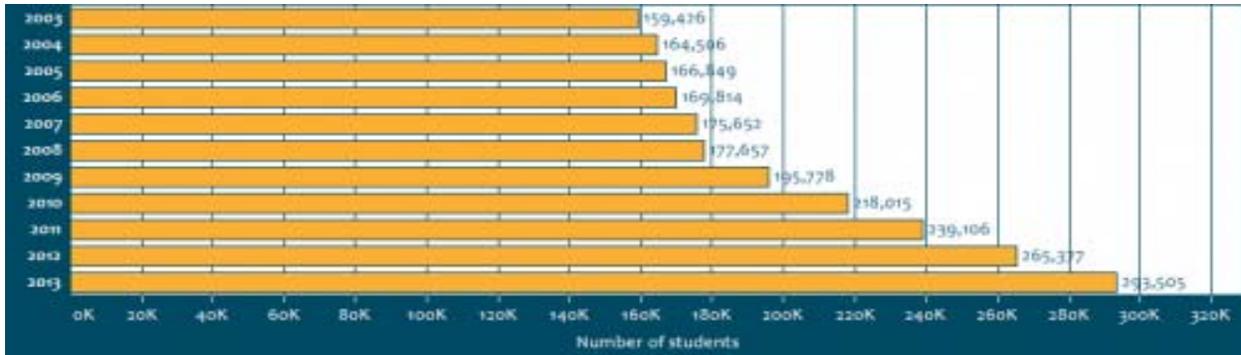


Figure 1. The number of International students in Canada from 2003 to 2013, all levels of study. From “*Facts and Figures*,” by the Canadian Bureau for International Education, 2014.

According to the government, in 2010, international students in Canada spent more than CAN\$8 billion on tuition, accommodation, and other spending, up from \$6.5 billion in 2008; supported over 86,570 jobs; and generated more than CAN\$455 million in government revenue (Government of Canada, 2012, n.p.).

The Canadian International Council (CIC, 2014) reported that the Canadian government has set an ambitious target of receiving 450,000 international students by 2022. If this new target were met, billions of dollars would be infused into the Canadian economy. The government predicted that this new International Education Strategy goal of 450,000 would: (a) create at least 86,500 new jobs for Canadians, plus the jobs supported by international education, there will be altogether 173,100 new jobs in Canada; (b) generate international

student spending of over CAN\$16.1 billion and accelerate economic growth and prosperity throughout Canada; and (c) create roughly CAN\$10 billion annually to the domestic economy (Government of Canada, 2014, n.p.).

Academic challenges for international students

International students encounter mainly two sorts of academic challenges during their study in Western countries: language difficulties in English and academic adaptation.

Language difficulties in English. Charles and Stewart (1991) pointed out that insufficient English skills hinder international students from successfully receiving academic advising. Hanassab (2006) also found that international students' lack of sufficient English language skills creates obstacles for effective communications and causes them to struggle in their studies. She further stated that, when advising the international students who are not good at English, some American professors lose interest because they are often impatient with the challenge of working with such students. Zhang and Brunton's (2007) research indicated that 56% of Chinese students encounter difficulties in English during their study in New Zealand (p. 131); also, the degree of stress with language difficulties negatively affected their academic goals and achievement. Marilyn and Renee (2000) categorized international students' English language concerns into: (a) being misunderstood by others, (b) misunderstanding others, and (c) being unable to fully express themselves. These concerns make international students very anxious about their English abilities. To avoid being embarrassed, some international students choose not to speak to English language native speakers (Brown & Holloway, 2008). Consequently, those who have weaker English abilities

tend to have lower self-esteem; in contrast, those who are stronger with English, especially in spoken English, tend to develop better social interactions (Toyokawa & Toyokawa, 2002).

Although most international students have taken standardized English language tests and have well passed the language requirements before their arrival, many of them still encounter difficulties in understanding English, especially academic English, in Canadian university classrooms (Chen, 2007; Cheng, Myles, & Curtis, 2004; Li, 2001). Wu (2011) also identified the same issue at a university in the UK that East Asian international graduate students encounter difficulties in academic English. Chen (2007) argued that the biggest hurdle Chinese graduate students face is academic English in writing and speaking tasks, even if some of them have majored in English in universities in China. To improve their English skills, they needed to take courses in English as a Second Language (ESL). Ramsay, Barker and Jones (1999) discovered that at an Australian university, it is difficult for first-year international students to understand lectures because of tutors' vocabulary and fast speaking speed. In addition, from faculty's perspectives, Trice (2003) pointed out that some professors consider English language proficiency as the students' main difficulty. The students sometimes required the professors' assistance, which negatively affected course performance. Similarly, in Smith and Rae's study (2006), they found that international students in New Zealand experience English challenges in classes; also, their insufficiency in English increased the workload for faculty and staff members.

Academic adaptation. Another challenge that international students experience during their study is academic adaptation. Choo (2007) described Chinese students in a Master of

Business Administration (MBA) program provided negative feedback on learning and teaching. Currie (2007) found that Chinese students suffer learning shock when they confront the norms of Anglo-American pedagogy. Furthermore, Durkin (2008) reported that East Asian students in the UK have different perceptions of critical thinking and are nervous when meeting local students and professors because of their different ways of thinking.

Additionally, different teaching and learning styles have an impact on the students' academic achievements. In the UK, local teaching and learning approaches adversely affected learning outcomes for international students. During academic transitions, it took Chinese graduate students a long time to fit in student-centered educational style, they always suggested instructors should lecture more in classes (Brown & Holloway, 2008; Choo, 2007).

According to most international students' observations in U.S. universities, faculty members' teaching style affects their educational adjustment (Lee, 1997). Similarly, Tatar (2005) revealed that it was difficult for Turkish graduate students to accept classroom participation as one of the academic norms in American higher education. Furthermore, Lewthwaite (1996) found that academic adaptation and successful fulfillment of degree requirements are the top priorities for international graduate students.

In Canada, Andrade (2006) identified how at a university, it is difficult for Chinese international graduate students to understand lectures and discuss with group members, thus causing stress. The similar issue could be found at another university where Asian students reported that they had serious difficulties in understanding lectures, taking notes, answering questions and writing papers (Ladd & Ruby, 1999).

These problems also exist in Australia. Ramsay et al. (1999) found international students are very stressed and anxious while working hard to solve comprehension problems relating to lectures. Similarly, in New Zealand, compared to their local counterparts, international students spent more time and effort understanding teaching contents and adjusting to classroom environments (Smith & Rae, 2006); Zhang and Brunton (2007) reported that Chinese students suffered a certain degree of stress with teaching and learning style.

Culture

Culture has been defined in many different ways; Kluckhohn (1952) suggests that culture includes explicit and implicit patterns that form human behaviors, and comprises distinctive achievements of human groups. According to Schein (2004), culture is a pattern of supposition that has been acquired by a group to solve its problems of external adjustment and internal integration; the assumption has proved effective; therefore it was taught to new members as a correct way to comprehend, consider, and feel everything related to those problems. The most popular definition is offered by Hofstede et al. (2010) who defined culture as “the collective programming of the mind that distinguishes the members of one group or category of people from others” (p. 6). Additionally, Hofstede (1980) developed six cultural dimensions to observe and explain cultural differences. Hofstede (1986) stated that many perplexities may appear when teachers and students come from different cultures. The perplexities can be caused for several reasons: different social status of teachers and students in two societies, difference of curriculum relevance for each society, profiles of cognitive abilities between the people of the two societies, and different expectations in teacher/student and

student/student interaction.

The above three scholars defined culture from different perspectives; however, I believe that Hofstede's (1980; 1986; Hofstede et al, 2010) definition of culture is more practical in international education. It provides a detailed theoretical framework to explore the challenges that international students may encounter during studies. From my point of view, I define culture as the way of life in specific geographical and time intersections that differentiate one group of people from others. As a Chinese international graduate student, I deeply experience and understand that the adaptation of Western culture plays an important role in studying in Canadian universities.

According to Hofstede, Hofstede, and Minkov (2010), the six dimensions of culture are labeled as follows:

1. *Power Distance.* This category defines the extent to which people accept the unequal distribution of power and wealth and consider it as normal in a society.
2. *Uncertainty Avoidance.* This category explains the degree to which people within a culture feel anxious in uncertain or unknown situations.
3. *Individualism vs. Collectivism.* The trends of members of a society to act as individuals or in-groups. A culture values individuals versus collective achievement or well-being in such tendency (Mercado, Parboteeah, & Zhao, 2004).
4. *Masculinity vs. Femininity.* This category delineates the extent to which the society prefers distinct gender roles.
5. *Long-term orientation vs. Short-term orientation.* This category describes the extent

to which a society demonstrates a pragmatic future-oriented perspective rather than a traditional historic or short-term point of view.

6. *Indulgence vs. Self-restraint.* This category outlines the extent to which individuals in a society try to control their desires and impulses.

Power Distance. Hofstede et al. (2010) use *power distance* to describe inequality from bottom to top and suggests that the level of inequality in a society is approved by the followers as much as by the leaders. Power and disparity exist in any society but levels and expression are different. Table 1 below shows key differences related to education between Small- and Large-Power Distance Societies.

Table 1

Small Power Distance vs. Large Power Distance in Education

Small power distance	Large power distance
Inequalities in the society should be diminished.	Inequalities in the society are anticipated and aspired.
Children are treated by parents as equals.	Children are taught to be obedient by parents.
Children treat parents and older family members as equals.	It is a basic manner and social norm for children to respect parents and older family members.
Students and teachers treat each other equally.	It is a basic manner and social norm for students to respect teachers, even outside of classes.
Teachers encourage students to talk initiatives in classes.	Teachers are expected from students to talk all initiatives in classes.
Teachers are considered experts to convey knowledge and truths.	Teachers are sages who convey personal wisdom.
Quality of education relies on multi-way communication and intelligences of students.	Quality of education relies on intelligences of teachers.
Student-centered education.	Teacher-centered education.
Educational policies focus on secondary education.	Educational policies focus on higher education.

Note. Adapted from Hofstede et al. (2010) and Hofstede (2011).

Uncertainty Avoidance. This concept shows the tolerance for ambiguity of a society and demonstrates to what extent members of a cultural group feel uncomfortable or comfortable in unstructured situations. Table 2 below demonstrates key differences related to education between Weak- and Strong- Uncertainty Avoidance Societies.

Table 2

Weak Uncertainty Avoidance and Strong Uncertainty Avoidance in Education

Weak uncertainty avoidance	Strong uncertainty avoidance
Students are contented with open-ended learning style and concerned with effective discussions.	Students are contented with lectured learning style and concerned with standard answers.
It is acceptable if teachers say, “I don’t know.”	Teachers are expected to have all the right answers.
Parents are involved with teachers.	Parents are informed by teachers.
Students usually study hard when needed.	Students usually have an inner desire to study hard.
Invention is encouraged; implementation is discouraged.	Implementation is required; invention is not encouraged.
What is different is interesting.	What is different is threatening.

Note. Adapted from Hofstede et al. (2010) and Hofstede (2011).

Individualism vs. Collectivism. In cultures of individualism, everyone is expected to only take care of him/herself and his/her own family (Hofstede et al., 2010). While in cultures of collectivism, individuals are embodied in strong and cohesive in-groups, they are continuously protected by their families and extended families that oppose other in-groups. Table 3 below shows key differences related to education between Individualism and Collectivism.

Table 3

Individualism vs. Collectivism in Education

Individualism	Collectivism
Information is chiefly collected from media.	Information is chiefly collected from social network.
Students are encouraged to speak out individually in class.	Students speak out in class only when supported by the group.
To learn how to learn is the purpose of education.	To learn how to do is the purpose of education.
Task overcomes relationship.	Relationship overcomes task.

Everyone is expected to have a personal viewpoint.	Viewpoints are decided in advance by group membership.
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Note. Adapted from Hofstede et al. (2010) and Hofstede (2011).

Masculinity vs. Femininity. In this dimension, Hofstede revealed that (a) men’s values differ more than women's values among societies; (b) in different countries, with assertive and competitive characteristics, men's values can be maximally different from women's values; however, for being modest and caring, men’s values can be similar to women's values. Table 4 below lists key differences related to education between masculine- and feminine-based societies.

Table 4

Masculinity vs. Femininity in Education

Masculinity	Femininity
Intelligent students are the educational norm; praise for good students	General level students are the educational norm; encourage weak students.
Students compete in class; try to be outstanding.	Trying to be outstanding is not encouraged.
Failing in class is shameful.	Failing in class is an occasional incident.

Children being aggressive is accepted.	Children are taught not to be aggressive.
Intelligent teachers are admired.	Kindly teachers are appreciated.

Note. Adapted from Hofstede et al. (2010) and Hofstede (2011).

Long-Term vs. Short-Term Orientation. This dimension was expressed in the teaching of Confucius from around 500 BC. Values of long-term pole include perseverance, frugality, ordering relationships relating to status, and sense of shame; at the opposite pole, values comprise reciprocating social responsibilities honoring tradition, protecting one’s “face”, and personal steadiness and stability. Table 5 below indicates key differences related to education between long-term and short-term-oriented societies.

Table 5

Long-Term vs. Short-Term Oriented in Education

Long-Term-Oriented	Short-Term-Oriented
Persistence and preserved efforts toward slow results.	Efforts should create quick results.
Having an awareness of shame.	Worrying about “face”.
Children receive presents for education and development.	Children receive presents for fun and love.
Preschool children should be taken care of by their	Preschool children can be cared for and

mothers.	taught by others.
Students attribute success to effort and perseverance, and failure to lack of them.	Students attribute success and failure to fortune.

Note. Adapted from Hofstede et al. (2010) and Hofstede (2011).

Indulgence vs. Restraint. Indulgence allows individuals to enjoy life and have fun based on their basic and natural human desires. Individuals who model restraint can control needs of enjoyment and administers it by strict social norms. Table 6 below lists key differences related to education between indulgent and restrained societies.

Table 6

Indulgence vs. Restraint in Education

Indulgent	Restrained
Freedom of speech is considered important.	Freedom of speech is not considered one of the top priorities.
Less discipline in morality.	Moral discipline.
In nations with well-educated populations, higher birthrates.	In nations with well-educated populations, lower birthrates.

Note. Adapted from Hofstede et al. (2010) and Hofstede (2011).

The theory of capital

The theory of capital is another lens the writer uses to examine Chinese International University Graduate Students' challenges in Canadian English classrooms. Bourdieu was concerned about how individuals' experiences, especially their educational background and level, contribute to their social opportunities as well as, in turn, help to form the social world in which they live (Bourdieu & Wacquant, 1992). The construct of capital depicts the resources that an individual can utilize to achieve a goal in a social context. Calhoun, LiPuma and Postone (1993) suggested that the value of one form of capital is varied in different contexts, and the rewards gained from one form of capital may be transferred from one field to another. Generally, owning more forms or higher value of capital enables an individual to achieve a higher status in a social field.

In his famous work *The Forms of Capital*, Bourdieu (1986) identified three forms of capital in his theory: (a) economic capital, (b) cultural capital, and (c) social capital.

Economic capital. This refers to economic resources such as cash and assets. This form of capital is similar to the traditional economic meaning of the word capital as it “is immediately and directly convertible into money and may be institutionalized in the form of property rights” (p. 243). Bourdieu argued that this form of capital has symbolic value and can be altered to cultural and social capital, for instance, the investment of access to an elite education or a political organization.

Cultural capital. This includes knowledge, skills, and education. Bourdieu tried to use this form of capital to explain “the unequal scholastic achievement of children originating from the different social classes” (p. 243). Bourdieu (1986) identified three subtypes of Cultural

capital: “embodied” cultural capital, “objectified” cultural capital and “institutionalized” cultural capital.

Embodied cultural capital. This contains knowledge and attitudes, and refers to “long lasting dispositions of the mind and body” (p. 243). Bourdieu suggested that an individual is acculturated through family and education. The first stage of this acculturation is implemented in the family and is the most important but it also facilitates the embodiment of stages that follow, such as schooling. The dispositions constantly exist in embodied cultural capital including language, ways of thinking and speaking, taste and other cultural manners. The value of embodied cultural capital varies according to where and when it is used. An accent represents an origin and marks the holder as an outsider.

Linguistic cultural capital. This can be perceived as a form of embodied cultural capital. It refers to the understanding, mastery of, and relation to the dominant language of the society (Bourdieu & Passeron, 1990). Bourdieu (1991) explained that an official language can be counted as linguistic cultural capital since it provides symbolic power to its owners. He believed that linguistic cultural capital is inherited or acquired over time, but not transferable. It influences one’s habitus and determines whether an expression can be efficiently produced or not in a social context; also, the value of the expression is assessed by the quantity of linguistic cultural capital which an individual possesses. Bourdieu (1991) suggested that the larger amount of linguistic cultural capital an individual owns, the more symbolic power s/he can utilize to convert one form of capital to another.

Bourdieu (1991) disclosed how in a linguistic environment, the dominant language “creates

the conditions for an objective competition in and through which the legitimate competence can function in linguistic cultural capital, producing a profit of distinction on the occasion of each social exchange” (p. 55); further, the dominant language overtly intervenes and presses different groups to follow the same aspect.

Brammer (2002) argued that linguistic cultural capital allows students to recognize and utilize the codes required for academic success. In contrast, lacking this sort of capital or only possessing communicative and integrative codes of another culture—which are not in power within the academic arena—challenges students to access this capital for academic achievement. She also contended that a student may be considered uneducated if her/his academic writing does not reflect basic linguistic cultural capital. She believed that an individual may be motivated to gain linguistic cultural capital if s/he feels welcome by the culture. In addition, she stated that the ability to develop new linguistic cultural capital not only enables an individual’s success but also sets her/him up to constrain others’ power.

Objectified cultural capital. Bourdieu stated that this form of cultural capital is to a certain extent embodied. It refers to the ability of an individual to “consume” cultural goods; therefore, this type of cultural capital is both symbolic and physical. It conveys values when it is used in “fields of cultural production” such as works of art, science, and technology (p. 247). Objectified cultural capital consists of abilities and skills in social contexts.

Institutionalized cultural capital. This includes the possession of an individual’s academic credentials or qualifications. Approved social credentials can be transferred from embodied and objectified cultural capital, such as characteristics, tastes, abilities and skills; however, the

academic qualification itself has value. Bourdieu stated that “cultural competence which confers on its holder a conventional, constant, legally guaranteed value with respect to culture” (p. 248) can be represented by such credentials or qualifications. In the labor market, an academic qualification can be exchanged for a guaranteed value such as a job or a salary, and the value depends on the shortage and status of the qualification. Bourdieu also suggested that as the shortage of certain qualifications in the labor market changes over time, “the investments made may turn out to be less profitable than was anticipated when they were made” (p. 248).

Bourdieu (1996) stated that “cultural capital can be acquired, to a varying extent, depending on the period, the society, and the social class, in the absence of any deliberate inculcation, and therefore quite unconsciously” (p. 245).

Social capital. This refers to resources based on group membership, community relationships and social networks. Bourdieu stated that the networks and relationships among people constitute a group. Members of these groups are aware that they need to make contributions and have certain obligations or rights to the group; also, members exchange “gifts, words, women, etc.” to sustain the group (p. 250). Bourdieu believed that knowledge of the group and skills are usually needed before carrying out the exchanges. Similar to embodied cultural capital, dispositions are developed and remunerated through social communication during these exchanges. The epitome of social capital is represented by the aristocracy in societies since this group “guarantees a particular form of social relationship in a lasting way” (p. 251). Social capital can be inherited in two ways: the inheritance of a title and the social communication within a group. Possessing social capital allows a group member to attain

many more resources, within the group and from other group members who possess abundant other forms of capital, than outsiders.

Symbolic capital. This additional sort of capital covers tastes, posture, clothing, mannerisms, honor and reputation. Bourdieu (1989) defined it as “the form that the various species of capital assume when they are perceived and recognized as legitimate” (p. 17). He believed that in its circulation or communication practices, symbolic capital can be purchased and transferred into other economic and non-economic forms of capital, just as an educational certificate is a piece of globally recognized symbolic capital which is good in all markets. He suggested that like economic and cultural capital, symbolic capital is capable of reproducing and fortifying the power relations that form the social structure. Cultural competency cannot be considered the same as symbolic capital until it is integrated into the objective relations between the economic production system and the system of creating producers. In the symbolic struggle, the symbolic capital that has been acquired by the dominant groups is usually judicially secured by the effect of official nomination. In the judgments of social classification and benefits distribution to individuals and groups, the owners of larger amounts of symbolic capital, and celebrities, are always in a better situation than others. Symbolic capital is a valuable credit because it grants power to the individuals or groups attaining “sufficient recognition to be in a position to impose recognition” (p. 23). Symbolic capital is only associated with objective positions in contemporary industrial societies; therefore, to perpetuate their superior social status, the dominant holders of economic or symbolic capital always try to make the best investment for their money and provide the best education for their children (Bourdieu, 1989).

The relations among capital, field and habitus. Owning capital allows an individual to achieve a position in a social field. Bourdieu defined the concept of a field as comprising “a set of objective historical relations between positions anchored in certain forms of power (or capital)” (Bourdieu & Wacquant, 1992, p. 16). A field is the social context for an individual to take actions to obtain the position s/he wants; in a field, the level of a position that an individual can attain depends on the quantity of capital that the individual owns.

According to Bourdieu (1986), all forms of capital can be converted to economic capital; also, to earn the required capital, one form of capital can be transformed into another. Social capital requires people to invest money and time to establish and maintain the relationships through the exchanges within a group. In addition, individuals can develop and accumulate their cultural capital over time. The more social and cultural capital an individual can obtain, the higher social status s/he can achieve, and then be in a better situation to draw on economic capital than others. Bourdieu (1986) argued that the capacity of converting other forms of capital to maintain a social status is imperative in the context that one valuable capital is no longer profitable.

Bourdieu and Wacquant (1992) stated that a field is dynamic because it can be adjusted by a position which is taken through using capital. This results from the changing of “relative weight of forms of capital” in the process of struggling for the position (p. 18). Development and changing of all forms of capital influence the structure of a field, and resolve if it is preserved or transformed. As a result, the “rules” and “regulations” can be challenged or changed during the field functions (p. 18).

The concept of *habitus* is described by Bourdieu as “a set of historical relations ‘deposited’ within individual bodies in the form of mental and corporeal schemata of perception, appreciation and action” (p. 16). Mahar, Harker, and Wilkes (1990) explained the idea of habitus as referring to “a set of dispositions, created and reformulated through the conjuncture of objective structures and personal history” (p. 10). Personal history refers to a person’s life experiences, such as family, education, and other social life; from these experiences, dispositions are formed. Bourdieu (1996) suggested that habitus duplicates the conditions of its own production. Calhoun et al. (1993) expressed the view that habitus is embedded in fields and, in turn, reshapes the environment of the fields. In addition, cultural capital is related to and evolved from habitus. In a field, habitus indicates what the dispositions are; cultural capital pertains to the value the dispositions have in the process of gaining a social status.

Bourdieu and Passeron (1990) believed that education, capital, habitus and field interact; also, these four elements cause social inequality and stratification. Bourdieu and Passeron contended that by maintaining power relations between groups and classes, both family education and institutionalized education carry out social reproduction, including cultural reproduction. Compared to family education, institutionalized education plays a central role in the process of the reproduction. Bourdieu and Passeron identified how schools reflect and convey the culture of groups, and facilitate the reproduction of groups; also, the domination will be reproduced when the dominant groups have their values and habitus reproduced. Gradually, the dominant groups’ style of education becomes and strengthens the dominant style of

education. The authors further stated that even at the same school, students from different classes of families will not develop the same habitus; therefore, the students will receive a different quantity of cultural capital during their study. In addition, Bourdieu and Passeron concluded that institutional education makes a greater contribution to developing habitus and expediting the capital conversion than that inculcated in family education.

Confucian Heritage Culture Opinions of Education

Confucian Heritage Culture (CHC) has had a tradition involving institutionalized learning for more than two thousand years. It is not easy to summarize Confucian beliefs and opinions of education. In this section, only values and goals of education are considered.

Values for education. Chinese, Japanese, Koreans, and Singaporeans all strongly believe that education is of paramount significance throughout a person's life (Lee, 1996). In China, a large country with vast disparities in the distribution of wealth, education became a selective mechanism and path for people to achieve wealth and social status. There is an old Chinese saying that there are golden houses and pretty women in books.

Goals of education. Stevenson and Stigler (1992) stated that in CHC societies, one of the goals of education is to reduce individual differences among children. Most Asian educators share this view; however, most Americans reject it. Consequently, in CHC societies, the public education, curriculum, and even teaching methods, are highly centralized.

Differences in Eastern and Western classrooms

China has been proven to be the largest country that shares CHC in Asia. Around 500 BC in a divided China, Kong Zi (Latinized as *Confucius*) was famous for his teachings that can be

perceived as a set of practical ethics for daily life. Hess and Azuma (1991) stated that CHC background children are taught to be obedient, to conform, and to persist; however, Western children are raised to be independent, confident, curious, and to explore on their own terms. Generally, the differences in classrooms between East and West can be described as follows:

Predisposition for education. Hess and Azuma (1991) identified that CHC background children usually have formal teaching arranged by their parents, before they start schooling. During this preschool education, the children's characteristics are trained to adapt to institutionalized learning. As a result, this parental arrangement creates a "sense of diligence and receptiveness fits uncomfortably into the more familiar American concepts of intrinsic and extrinsic motivation" (p. 7). This sort of sense applies to the entire CHC educational system. Compared to CHC classrooms, Western classroom activities must be made attractive, and elaborate systems of positive and negative support must be implemented. Thus, Western preschool children usually are not predisposed to work in groups or to persist in boring tasks.

Goals of achievement. Besides the differences in the abovementioned intrinsic and extrinsic motivation, the achievement motivation of CHC students is differently structured. For Chinese students, perspective, academic performance, ranking of school and career are tightly linked to future family life and social status. Therefore, most CHC students are very stressed and eager to succeed in school. Salili (1996) stated that, on the contrary, Western students regard individualistic academic and social success as thoroughly unrelated.

Attributions for success and failure. Researchers suggest that Asians attribute success to endeavor, and failure to laziness, more than to ability or lack of ability; however, Westerners

view ability as more important than endeavor in considering success and failure (Hess & Azuma, 1991; Holloway, 1988).

Spontaneous collaboration. Tang (1993) argued that Chinese students tend to work collaboratively, share perceptions with each other, and discuss how to complete their learning tasks. Spontaneous collaboration is an attempt to share knowledge and achieve the best outcome of the work. Gabrenya, Wang, and Latané (1985) identified that in teamwork, Chinese work harder, whereas Westerners put in less effort than when working individually. This phenomenon causes different dynamics between CHC a background and Western classrooms.

The level of teachers' authority. According to Scollon and Wong Scollon (1994), Western teachers tend to belittle the authority they have and try not to interfere with students' self-expression in classrooms. It usually makes Asian students confused about who is in charge in classes. On the contrary, the position of teachers in CHC societies is not only as a teacher but also as a standard and correct model. Chinese teachers try to guide students to the correct way they believe will always make their authority completely clear. Scollon, Wong Scollon, and Jones (2012) stated that rarely do students dare to question their teachers. There is a Korean saying that nobody dares to step on a teacher's shadow. In ancient China, teachers' social status was ranked second only after the emperor—and even above the father.

Conceptual Framework

Comprehending the six dimensions of culture is helpful to understand the cultural differences between East and West that plays an imperative role in examining and perceiving

CIUGSs' challenges in Canadian Anglophone university classrooms.

Power Distance. According to Hofstede et al. (2010), China is a country with large power distance. In the Chinese educational system, hierarchical power distance between teachers and students is obvious. It's common for teachers to implement their power to foster students' obedience at school, and obedient students are usually considered good students. Therefore, in Chinese classrooms, rather than loudly expressing their ideas, students tend to be silent except for the situation where they have to answer a teacher's questions. In Canadian classrooms, power distance is much smaller, questions are always welcomed, and students are free to express their opinions. For the transition between Chinese and Canadian university classrooms, it takes time for Chinese students to adapt to the differences.

Uncertainty Avoidance. Hofstede et al. (2010) found strong uncertainty avoidance features in the Chinese educational system. In relation to instruction styles, Singh and Shrestha (2008) suggested that Eastern students prefer teacher-centered instruction with emphasis on exams, while Western students tend to prefer a learner-centered style focusing on interaction and involvement. According to my personal study and work experiences, in China, the exam is considered the most efficient way to select elites for the society; therefore, students face many exams in their academic life. To attain an outstanding score in exams, both students and teachers have to work very hard to prepare for tests. In Chinese classrooms, students are concerned with standard answers and teachers are expected to have all the right answers; also, inventions and differences are not encouraged; while in Canadian university classrooms, teachers prefer to instruct students in a flexible and relaxed way. This difference

is likely to be a challenge for students from China. Hence, uncertainty avoidance can affect CIUGSs' study performance in Canadian Anglophone university classrooms.

Individualism vs. Collectivism. Hofstede et al. (2010) identified that Canada is a country with strong individualism; on the contrary, China is dominated by a high-collectivism based culture. Most Chinese students do not speak out in class even if they have a strong viewpoint on the topic or a fantastic answer to the question, unless they anticipate support from the group. In Canadian university classrooms, discussions are regular activities. As a personal reflection, in the context of one course I took, the instructor did not understand why most Chinese students were quiet in the class and only focused on taking notes. Consequently, it is assumed that CIUGSs might encounter challenges in Canadian Anglophone university classrooms that feature individualism.

Masculinity vs. Femininity. Hofstede et al. (2010) argued that China is a country having strong masculine cultural features that inspire intelligent students to be the educational norm. Thus the Chinese educational system encourages students to be exceptional at school. As a result, for most Chinese students, failing in class or receiving a low score is shameful and difficult to accept. High academic requirements in Canadian universities might cause CIUGSs to be stressed and nervous, and consequently affect their performance in the classrooms. Additionally, Chinese students admire erudite teachers. In Canadian universities, some teachers are the experts only in their academic fields. In some situations, the instructor does not have a clear answer or solution when CIUGSs try to apply what they have learned in the class to Chinese context or their Chinese experience. This may negatively affect CIUGSs'

initiatives in the classroom.

Long-term vs. Short-term Orientation. According to Hofstede et al. (2010), most East Asian countries and regions, including China, are top ranking in long-term oriented culture, while Canada is a western country deeply influenced by short-term oriented culture. East Asian countries and regions have a tendency to build up long-term relationships; however, western countries usually focus on establishing short-term relationships. In an educational context, Chinese students prefer to build long-term relationships with their teachers and fellow students. To study more efficiently, they prefer to take courses together and select the courses that are taught by their favorite teachers. In Canada, most Canadian students take courses because of their academic or working needs, rather than building up long-term relationships with classmates or a particular instructor. In Canadian classrooms, CIUGSs may encounter challenges that are caused by unfamiliar instructors and fellow students.

Indulgence vs. Restraint. Hofstede et al. (2010) revealed that Canada scores highly on the indulgence index, and identified that China is a highly restrained country. As mentioned above, in Canada, students are encouraged to freely express their opinions, and they like to do so. For most Chinese students, worrying that their answers may be wrong, prefer to act as a listener rather than a speaker in class. This cultural difference can cause CIUGSs to experience challenges in Canadian classrooms.

The theory of capital. Bourdieu's theory focuses on how individuals, through experience, struggle and inheritance, accrue "capital" in economic, cultural and social fields to attain advantage over others. Bourdieu stated that the experience of education and the function of

educational systems are the most important factors in the process of producing this advantage (Bourdieu, 1996; Bourdieu & Passeron, 1990). Bourdieu's concepts will be applied to examine what sorts of CIUGSs' "habitus" (Confucian Heritage Culture) affect their academic performance in a new "field" (Canadian Anglophone university classroom); to explore the factors that cause challenges for CIUGSs in the Canadian Anglophone classrooms; and to investigate the means that assist them to conquer these challenges. Additionally, this theory is applicable in examining what the Canadian higher educational system might provide to assist CIUGSs in developing various forms of capital they need in the classrooms.

Critiques of two theories. Critiques of the theory of six dimensions and the theory of capital are summarized in this section.

Critiques of six dimensions. UKESSAYS (2015) pointed out that Hofstede only chose staff from IBM to conduct his research and doubted how far IBM can culturally represent the country in which it is located. They did not believe that a research only conducted on a company could provide in-depth data to fully illustrate culture of a country. They also argued that the index of dimensions comparison among different countries disregards some nations having multi-ethnic groups which have different cultures. Moreover, Fang (2003) suspected the data because (a) questionnaires were completed by students instead of IBM employees; and (b) students as study objects might not represent the core values of a nation's culture. In addition, Ofori and Toor (2009) were critical that the dimensions model paid too much attention on proving one's opinions rather than examining adequacy of the data. They also challenged that the research was not strictly completed step by step.

Critiques of the theory of capital. Chatora (2010) stated that Bourdieu's formula, (habitus) (capital) + field = practice, has been debated among scholars because it is difficult to prove even with appropriate habitus and decent quality of capital, whether there is one practice in each field, or there are many practices in each field. It is not clear whether it is practices or fields which are most important. Rikowski (2008) claimed that Bourdieu's concept of cultural capital in the embodied state was obscure as it places obstacles in the way of critique of capitalist education. Sullivan (2002) suggested that Bourdieu's concept of capital was not defined clearly. She indicated that Bourdieu did not precisely demonstrate what types of resources contain cultural capital and how these resources are transformed into educational credentials. Furthermore, she criticized the difficulty in evaluating how important Bourdieu considered the relation between cultural capital and other forms of capital, and the lack of clear thought of the importance of cultural capital and educational capital in the process of gaining privileges. In addition, the concept of habitus is denounced as too vague and arbitrary to practice in educational research.

Summary

The above review of literature demonstrates that overseas education for Chinese students has profound historical and social significance in China. The aspirations and opportunity to study abroad have been complicatedly connected to the social, political, cultural, and economic environment in China. Except for the period of the Cultural Revolution, Chinese governments have encouraged studying abroad since the time the first Chinese student ventured overseas. Moreover, it helps us to start to understand the academic challenges Chinese international

students experience when studying abroad. These challenges include insufficient English competence, different perceptions of critical thinking, different teaching and learning styles, stress from high expectations for academic success, and CHC value of education.

Hofstede's six dimensions of culture illustrate the challenges that international students may encounter from varied perspectives. Hofstede et al. (2010) contended that the difficulty for cultural adjustment is the cultural distance between the host and home country. When studying in Canada, a western country dominated by a culture enormously different from Chinese CHC perspectives, it is very important that CIUGSs develop their Canadian capitals (Bourdieu, 1986) that include embodied cultural capital (language), objectified cultural capital (skills), social capital (connections and networks) and symbolic capital (honor and reputation) so that they can address issues and overcome challenges they encounter in Canadian Anglophone classrooms.

Critiques of Hofstede's six dimensions of culture and Bourdieu's theory of capital were also provided in this chapter.

Chapter Three

Methodology

The previous two chapters of this thesis delineated the historical and social contexts for Chinese international students, and how the students' experiences and challenges can be examined using the cultural roles of education in societies. Exploring further into the complexities behind the experiences, challenges and perceptions of Chinese international university graduate students (CIUGSs) will improve our understanding of these students' situations in Canadian higher education and will provide a basis to evaluate the role of international education from the perspective of sociology.

To further investigate the above issues, this thesis will now examine CIUGSs' challenges in a public university Anglophone classroom in Western Canada. The experiences of these students, and the participants in this study, represent an illustration of CIUGSs studying in English language environments and provide an opportunity to explore the applicability of Hofstede's and Bourdieu's notions in a current global education context.

Qualitative Research Design Rationale

This study was carried out by applying a qualitative approach utilizing techniques including participant observation, individual interviews and reflections of the researcher's own experiences. This method includes an integrative naturalistic approach to draw a complex and holistic picture by reporting exhaustive views of informants. Creswell (2012) suggested that qualitative research is the best way to solve a research problem where researchers do not know the variables and need to explore. Also, this approach is particularly practical when

researchers are interested in the “structure”, and “when the goal is to explore new linkages and causal relationships, external and internal influences, and internal priorities in a particular social context” (Creswell, 2012; Dörnyei, 2001, p. 193).

Additionally, to examine the theories of culture (Hofstede, 1980; 1986; Hofstede et al, 2010) and capital (Bourdieu, 1986; 1989; 1991), a qualitative approach is appropriate and effective because the theories are concerned with the characteristics and temperament of individuals.

Research design

This research is employing a multi-method approach (or triangulation) that includes participant observation, individual interviews and study of the researcher’s own experiences. The advantage of participant observation is that it permits more “naturalistic” observation of challenges that CIUGSs encounter in Canadian Anglophone university classrooms; individual interviews provide direct and close communication between the informants and the researcher so that an “in-depth understanding” of a CIUGS’s experiences with, and opinions about, the challenges can be efficiently obtained (Morgan, 1997, pp. 8-11). These two methods are utilized together with the study of the researcher’s own experiences. Creswell (2012) stated that the relevant experience and knowledge of the researcher can make her or his research more comprehensible and reliable; in addition, he argued that experience of the researcher could be regarded as a credible source when collecting and analyzing data. Thus, each method can supplement the other, thereby contributing to the researcher’s perception of the effects in the underpinning of this study of culture and “capitals” (Bourdieu, 1986; 1989; 1991) on CIUGSs’ challenges. These methods are employed to address the following three research questions:

1. What are the challenges that CIUGSs are observed to encounter and report they encounter in Canadian Anglophone university classrooms?
2. What is observed as having—and what do CIUGSs report as having—caused these challenges in the classroom?
3. What is observed—and what do CIUGSs report—are the impacts from these challenges in the classroom?

To answer the first research question, participant observation is conducted to investigate CIUGS's behaviors in the classroom as these behaviors can reflect their challenges. Individual interviews are also undertaken to identify these challenges. In addition, as a CIUGS in Canada, my experiences in the classroom are credible data; therefore, a study of my own experiences is employed to examine this research question as well.

To answer the second research question, the experiences of being a CIUGS in Canada are, obviously, the most direct and powerful evidence for their challenges. Moreover, with eight years' experience living in the United States, I am familiar with the transition from Eastern culture to Western culture. Based on these considerations, a study of my own experiences, together with individual interviews and participant observation are drawn upon to study the elements causing the challenges which CIUGSs experience in the classroom.

To answer the third research question, the impacts for both students and instructors are discussed. These two perspectives offer a more comprehensive view of the complexity of individuals' behaviors, which are related to the amount of capital the students possess, in the Western culture classrooms. Participant observation and individual interviews are conducted

to explore the impacts for both students and instructors in the classrooms due to these challenges.

Participant selection

The purpose of this study is to identify the overseas educational challenges for Chinese international university graduate students in Canadian Anglophone university classrooms. To do this, CIUGSs are observed and interviewed regarding their experiences in the classrooms in Canada. The following section interprets the rationale for selecting the appropriate participants to provide the data required to conduct this research.

The rationale for only selecting students to collect qualitative data. Due to the chief interest of this research, CIUGSs were chosen as the sole informants as they are in the best position to consider their experiences and challenges in the classrooms. Focusing on the students allows the gathering of the most direct and abundant possible data. Although conducting latitudinal research across Canada would be ideal, it is not realistic to complete such a study within the limited time frame of a Master's thesis. The semi-structured interview I conducted enabled the interviewees to retrospectively describe their experiences and the challenges they encountered in the classrooms. Also, revealing the students' challenges from their own perspectives is the most direct and efficient way to understand their special needs in the classrooms. For these reasons, although relevant data might be collected from faculty, staff, and the international student and study abroad center, their functions will be inferred from the points of view of the interviewees.

The rationale for selecting the in-program students as interviewees. In this research,

only the CIUGSs who are in the process of their programs were chosen. Although graduated students may provide some relevant data, the in-program students are the best participants for this study. Their most current experiences studying in the classrooms would allow them to consider their experiences and challenges with a fresh perspective.

There are three reasons for not involving graduated students in this research: the first, their feelings of the challenges in the classrooms are far less immediate than the in-program students. Conquering the challenges to adapt to the Canadian classrooms is the top consideration for the in-program students. This allows in-program students to reflect on their challenges from all aspects.

Secondly, graduated students are inclined to present the skills to meet the academic requirements, such as academic writing skills and how to pass exams. However, this study focuses chiefly on identifying challenges for CIUGSs in the classrooms. The students' perceptions of their own experiences in the classrooms and their feelings of the consequences impel them to adjust themselves to their current study environment. These experiences and feelings about the classrooms are imperative facets of this study.

Thirdly, choosing graduated students may limit the diversity of the students' attitudes regarding the challenges in the classrooms. It is difficult to access graduated students who have returned to China due to resource and time limitations. As a result, the available participants may be only graduated students who have decided to stay in Canada. However, studying such a group of participants will cause the data, from graduated students who have returned to China, to be neglected. This study aims to discover the challenges for CIUGSs in

Canadian Anglophone university classrooms across a diversity of backgrounds and attitudes; any arbitrary restraint to this variety is, in the opinion of the researcher, best avoided.

Participants Recruitment

This study recruited participants in three ways. The first was through notices posted in various locations on campus at the public university. Interested students could contact me, through the information provided on the notices, to arrange a time for an individual interview or acquire more information on this study. Secondly, potential participants were contacted through the assistance of instructors, from various disciplines at the University, who have CIUGSs in their courses. I contacted these CIUGSs by e-mail and asked if they were interested in participating in this study. Those who were interested were provided with more detailed information and directions for how to participate. In other cases, the instructors gave the students this information and ask if any of them were interested in being involved in this study. The third way was through the referral of participants. All participants were asked whether they knew any other CIUGSs who might be interested in getting involved in this research. If they did, they were asked to forward the information or to ask interested students to make contact. An appointment was made with the consent of the interested students.

Data Collection

Data collection for this research was conducted through a multi-method approach (or triangulation) that comprised participant observation, individual interviews and studies of the researcher's own experiences.

Participant observation. There are four advantages of this method: (a) it is superior in

collecting non-verbal behavior and interactions among individuals, compared to experiments and surveys; (b) it is less reactive, compared to other types of data-collection methods; (c) it enables researchers to detect ongoing behavior as it occurs and make appropriate notes regarding its prominent features; and (d) it allows researchers to conduct observations in a more natural environment than those in which experiments and surveys are carried out. To deploy the distinctive features of participant observation, the technique of snowball sampling was utilized in this study. This technique includes marking down a particular incident and then searching for another example of it, then another, and another, and so on (Cohen & Manion, 1989). Participant observation, applying snowball sampling, was carried out to investigate thoroughly, and to analyze comprehensively, the three research questions of this study.

As a qualitative method with roots in traditional ethnographic research, participant observation is very practical to assist researchers to identify the perspectives held by study populations. Mack, Woodsong, MacQueen, Guest and Namey (2005) believed that there are variable perspectives within any given group or community, and through participant observation, qualitative researchers can both recognize what those diverse perspectives are and understand the interaction among those perspectives. One purpose of qualitative research is to understand the nature of phenomena. DeWalt and DeWalt (2010) stated that participant observation is a practical method that can be employed to obtain this sort of understanding. They also explained that participant observation is a technique to collect data in naturalistic settings by researchers who observe and / or participate in the activities of the people being studied. Through participant observation, researchers can approach the fieldwork experience,

and obtain comprehension of the most real and fundamental process of social activities. This sort of comprehension is not easily expressed or recorded, but it can be deployed in subsequent analysis.

Researchers also stated that in many cases, participant observation may be the only practicable method for research because it is the best way to achieve sufficient trust of participants to carry out research; also, the employment of the more formal approaches might deter informants (Brymer, 1998; Katz, 1988).

Spradley (1980) stated that through participant observation, researchers can observe people's activities, the physical characteristics of the social situation, and what it feels like to be part of the scene. Also, he observed that "explicit culture makes up part of what we know, a level of knowledge people can communicate about with relative ease" (p. 7). Dewalt and Dewalt (1998) articulated that by means of participant observation, researchers can observe the daily activities, interactions and events of the people being studied, and learn the explicit and implicit features of their culture. Furthermore, they indicated that participant observation is a method to collect data in a comparatively unstructured manner in a naturalistic setting by a researcher who observes both common and uncommon activities of people being studied. Additionally, they asserted two main advantages to research of participant observation: firstly, it improves the quality of the data collected during fieldwork; secondly, it increases the quality of data interpretation. Therefore, they proclaimed that participant observation is therefore both a data collection and an analytic tool (Dewalt & Dewalt, 1998).

McCall and Simmons (1969) championed the observation as being less biased, unreliable

and invalid than other methods because it provides more direct nature than other methods with imposed systems. Moreover, they believed that data of participant observation is more rich and more direct because it is not limited to static cross-sectional data, but also allows real study of social processes in social context.

Bogdewic (1992) indicated that the significance of answering the research questions in the cultural context is the fundamental reason for researchers to choose participant observation over other research techniques. Participant observation is usually the method of selection if the focus of interest is how the activities and interactions of a social event give significance to certain behaviors or beliefs.

Jorgensen (1989) stated that participant observation is a proper way to study almost every facet of human existence. The methodology of participant observation is a practical way when (a) researchers know little about the phenomenon; (b) the points of views of insiders are significantly different from outsiders; (c) the phenomenon is vague from the viewpoint of outsiders; or (d) the phenomenon is not discovered from a public viewpoint.

To answer all three research questions, the observations were conducted by recording the behaviors and social interaction patterns among instructors, Canadian students and the CIUGSs in the classes twice a week for two weeks during June, 2016.

Deception was used in the observation. As a consequence of the research design and its explanation herein, it is important to distinguish for the reader two groups of participants. First, those CIUGSs who agreed to participate in the thesis research (hereafter referred to as *research participants*); second, the research participants' class peers, whose interactions with

the research participants were observed (hereafter referred to as *class peers*). Before the classroom observation, I will contact the research participants, provide detailed information, and explain the confidential and voluntary nature of this study to them. To protect their identities, I asked them not to disclose the details of this project to the class peers or any other individuals. All the research participants were required to sign the consent forms. Additionally, I will let the research participants know that a deceptive story would be told to all students in the class (that is, all of the research participants and class peers in the class) before I conducted the observation. Before going to the class, I visited the class professor to ask if I could observe students in his or her classroom.

After obtaining the professor's permission, and at the beginning of the class, I advised all the students in the classroom that the purpose of my presence was to observe conversation among all students around the broader curriculum of educational administration classrooms. This was done by counting the number of times the concept of *leadership, organization theory, instructional leadership, governance, finance, and law* or other topics of this type—as the core themes—were discussed in the academic classroom study of Educational Administration. This observational activity description was a deception to hide the actual study of the CIUGSs themselves. Fictional participant informed consent forms would be distributed, signed by all research participants and class peers, and collected. These fictional consent forms, too, were a part of the deception and would be destroyed following collection. It is hoped that, by adopting this strategy, the maximum real nature of the interaction among CIUGSs, Canadian students, other international students and the instructor could be established.

After the class formally started, I sat at a desk at the back of the classroom, and conducted the observation for the purpose of the real study, all the while collecting field notes on my observations. This procedure, without letting the class peers know who was being observed, gathered information about the CIUGSs' experiences including the person with whom the CIUGSs communicated, who launched the communication, the names of students addressed, students' facial expressions, and their first reactions.

Semi-structured interviews. Individual semi-structured interview with research participants were used to collect more specific data for deep and comprehensive analysis in this study. Also, it provided an openness to changes of sequence and forms to follow up the responses (Kvale, 1996).

Description of the interviews. Before each interview formally started, detailed information regarding this project was provided and the confidential and voluntary nature were explained to interviewees. All interviewees completed a consent form declaring their agreement to take part in this study, to be recorded and their wish to receive a copy of the interview transcript and results. This was completed in accordance with the requirements of the University of Saskatchewan Research Ethics Board. After obtaining agreement with the participants, interviews were conducted with one participant at a time in different locations on campus at the public university.

A pilot interview was conducted with a CIUGS in April, 2015 to improve the questions and prompts for interviewees, and to practice my interviews skills. This student was not involved in the formal interviews. After this pilot interview, one question was edited to better

investigate the experiences and considerations of interviewees. Additionally, a pilot observation of students in a university course was conducted in August, 2015.

All of the interviewees had taken courses for at least two terms. To protect their identities, pseudo surnames were used.

To ensure comfortable and relaxed communication, and to allow interviewees to freely express themselves so that the data could be collected thoroughly, Chinese was the primary language used in the entire process of the interview. Interview questions were written in Chinese. Eventually, all of the transcripts were translated from Chinese into English by the researcher, a native Chinese speaker. Additionally, the translation audit (Guba & Lincoln, 1999) was conducted to ensure the accuracy of the data translation from Chinese to English.

These individual interviews were deployed to gather the data for all of the three research questions. Before the interviews started, I talked to interviewees individually and face to face, and acquired permission to record their opinions for this study. Recording devices were used for several reasons. Firstly, a constantly lowered head could be avoided in the process of notes taking; thus the flow of the conversations would not be interrupted. Secondly, to keep eye contact with interviewees so that respect and trust can be shown, and wariness could be reduced. Thirdly, it would help me to concentrate on the act of analyzing and examining, and to ensure the interviews were satisfactory. The purpose of interviewing for investigating the challenges of class engagement was explained before and during the interviews.

Study of the researcher's own experiences. To answer the first and second questions, my own experiences in the classrooms were studied. Before I started my study in Canada, I

had a plan to investigate Chinese students' academic challenges in Anglophone universities. During my studies in Canada, I made some notes about my interactions with instructors and fellow students, class activities and students' reactions, challenges for me and my Chinese counterparts, and my difficulties in answering instructors' questions and understanding Canadian fellow students' answers in my Canadian Anglophone university classrooms. These observations were represented in the conversations with potential participants, in the questions asked of participants, and in the data analysis.

Data Analysis

In the process of individual interviews, participant observations and studying of my own experiences, the data was continually collected and coded for themes. Participants' opinions and experiences were examined; however, all of their points of view were not predicted in the preparation period of this project. Data analysis resulted in the themes that the participants' and my own experiences delivered for this study. Examining various kinds of themes, which emerged from participants' opinions and my own experiences, involved a process of identifying CIUGSs' challenges in Canadian classrooms.

After all of the interviews were completed, I listened to the recording the individual interviews five to seven times I then clarified by eradicating the repetitions and digressions. The edited transcripts were translated from Chinese into English by the researcher; also, member checking was utilized to clarify certain points in the process of transcribing. After transcriptions were completed, a preliminary analysis was conducted. I identified and highlighted smaller themes within each transcript, and finally sorted the participants' challenges

to different categories for further analysis and comparison. Then similar smaller themes were clustered into broader themes, and eventually into different categories. (Saldaña, 2013).

With respect to the data from participant observations and the reflection of my own experiences, smaller themes were investigated and categorized into broader themes from my notes. After examination and comparison, similar smaller themes were merged into broader ones and then classified into different categories.

Trustworthiness

One important factor in qualitative research is trustworthiness. Lincoln and Guba (1985) defined trustworthiness as: (a) credibility—whether the findings are believable; (b) transferability— whether the findings are applicable in other contexts; (c) dependability—whether the findings are consistent and may be duplicated; and (d) confirmability—the extent to which the findings of the research are neutral and objective, and are not shaped by the researcher’s prejudice, motivation or preference.

Credibility. Lincoln and Guba (1985) explained that researchers can maintain the credibility of a study through prolonged engagement, triangulation, persistent observation, peer debriefing and member-checking. In this study, the credibility will be supported in several ways. Firstly, the researcher will develop and ensure the perception of the various themes through prolonged engagement in the context and with the data. The data collection and analysis will take four months. During this period, the researcher will examine the data from theoretical perspectives of culture (Hofstede, 1980; 1986; Hofstede et al, 2010) and capital (Bourdieu, 1986; 1989; 1991). Secondly, according to Lincoln and Guba (1985), in

triangulation, researchers can use various sources and research methods to collect, check and interpret data. This research achieved credibility through a triangulation research approach that includes participant observation, individual interviews and study of my own experiences. Thirdly, the researcher conducted persistent observation to identify CIUGSs' challenges, and focus on them in detail. Fourthly, the researcher will conduct peer debriefing by consulting the academic supervisor to ensure the accuracy of the data interpretation. Lastly, to conduct member-checking, follow-up e-mails, phone calls or meetings, and translation audit was used; and additionally, the interview transcripts will be sent to interviewees to guarantee the precise interpretation of their responses.

Transferability. Lincoln and Guba (1985) defined transferability as the extent to which the findings are applicable to other contexts. Lincoln and Guba further demonstrated that providing thick description is an effective technique to establish transferability. In this study, to determine whether the findings are transferable among similar contexts, a detailed description of the selected CIUGSs' background, the context of their experience, data collection and analysis was provided.

Dependability. Lincoln and Guba (1985) explained that dependability parallels credibility, which must be accurate and stable. To ensure the dependability of this research, a detailed statement of the data collection and analysis was provided. Additionally, an outsider to this study was asked to check the data and challenge the findings of the research.

Confirmability. This refers to the objectivity of the study in which the findings are not influenced by the researcher's bias, interest and/or preference. Confirmability of this study

will be maintained in two critical ways: (a) reflexivity: by examining my own experiences as a CIUGS in the Anglophone classroom, my reflexive statement will enable me to identify any of my own prejudices related to this research while featuring my familiarity in this field; (b) an external audit also will be conducted to examine the process and findings of this study.

Ethical Considerations

Creswell (2007) suggested that researchers must concern themselves with the ethical considerations to protect participants during the research. This study received approval on ethical grounds by the University of Saskatchewan Behavioral Research Ethics Board (Beh-REB) on June 30th, 2015.

In this study, the identities of all participants were protected by using pseudo surnames. To further protect participants' identities, all interviews were conducted after office hours at locations at the university selected by the participants. The reason for utilizing pseudonyms was explained to participants prior to their contribution in this research. Moreover, all participants signed consent forms before their involvement in this study. The consent forms explained the minimal risk of this research, and the participants' rights to withdraw from this study at any time without any risk of consequence. Additionally, all the signed consent forms were kept by the researcher, and will be stored for six years after the completion of this study. After that, all research paper documents will be shredded, and electronic files will be deleted.

Summary

This chapter described the methodology for a multi-method qualitative approach (or triangulation) study examining the challenges for CIUGSs in Canadian university Anglophone

classrooms. The rationale for applying a qualitative research method was explained, and the theoretical guidelines were discussed. Research design, participant selection and recruitment, and the methods for data collection as well as data analysis were presented. Finally, the procedure for securing trustworthiness and ethical considerations was explicated. The purpose of this study was to explore CIUGSs' challenges in the Anglophone classrooms with the goal of improving their academic performance in international higher education. It was believed that this method would provide abundant data for the study.

Chapter Four

Findings

Introduction

In this study, I focus on analyzing the challenges CIUGSs are confronting in Canadian Anglophone classrooms, why these challenges occur, and evaluate solutions realized by the students. Slethaug (2010) expressed that CIUGSs play an important part in international education and it is not easy for them to attain university equity, as a consequence, and international excellence in learning. Therefore, in this study, I explore how these students experience challenges in Anglophone classrooms with the goal of enhancing their academic performance in international higher education.

This chapter consists of the following sections: conduct of the study, introduction of the participants, details of the challenges that were identified by the participants in interviews, exploration of the challenges that I recognized in participant observation, and determination of the challenges from my personal reflection.

Conduct of the Study

During the process of the research, I strictly followed the ethics that was approved by the Research Ethics Board. Participants were recruited in the following three ways: (a) through notices posted in various locations on campus; (b) through the assistance of instructors from various disciplines at the University who have CIUGSs in their courses; (c) through the referral of participants.

I originally planned to recruit CIUGSs who had studied for more than one academic year in

a public Western Canadian university as participants for this study; however, during the process of participant recruitment, I noticed that for most Master's students studying in their second academic year, rather than taking courses in the classroom, they focus on their research and thesis writing. Therefore, I changed my plan and decided to select the students who had studied for more than one academic term as participants.

Altogether I recruited eight participants for my study. I successfully conducted both interviews and observations of six of them. For the other two participants, I could only conduct an interview but not observation because the instructor did not allow me to carry out observation in the class.

Additionally, in Chapter Three, I proposed that deception would be used in the observation. Fictional participant informed consent forms would be distributed in class, signed by all research participants and class peers, and collected. These fictional consent forms are a part of the deception and would be destroyed following collection. The Research Ethics Board, however, would not allow me to use fictional consent forms and, as a result, fictional consent forms were not utilized in conducting the observations.

Another amendment to my observations was duration. I proposed to observe each participant for one hour and a half each time, twice a week and altogether for two weeks. But two reasons caused me to change the observation to three hours for each participant: (a) I could not obtain the instructor's permission so that three participants only could be observed for one course for which the class runs once a week; (b) one participant had two classes on two weekdays however both of them were less than one hour and a half. I submitted the

amendment request to the Research Ethic Board in late February and received their approval in early March. Therefore, these four participants were observed in that way.

Introduction of the Participants

The following table gives a general summary of the background of the students who participated in this project. Altogether eight CIUGSs took part in the interviews and six of them were observed. The participants came from a diverse range of personal backgrounds as well as different lengths of time studying in Canada.

Name of Participant	Length of Study at the university	Background of Participant
Tracy	6 months	(a) She majored in English for her undergraduate program in China so that her English language proficiency was supposed to be higher than her Chinese counterparts in the classrooms; (b) She had four years of working experience before arriving in Canada, thus her communication skills would possible better than the CIUGSs without any working experience.
Joe	6 months	(a) He studied and completed his first Master's degree in Hong Kong as an international student from Mainland China; therefore he would have a deeper understanding of an international university

		<p>classroom than other CIUGSs;</p> <p>(b) He is good at communicating with people from different cultural backgrounds as he worked as a journalist for five years in Hong Kong. I believe that he can better interact with Canadian students, other international students and instructors than his counterparts in the classroom.</p>
Jessica	14 months	<p>(a) She was the only Chinese student in most of her classes as at the beginning of her program of study, the other two CIUGSs left at the second term because of the difficulty and intensity of the program. She experienced more stress and challenges than her Chinese counterparts in other programs;</p> <p>(b) She worked for her department for three months on an internship. This provided her more opportunities to interact with Canadians, and put her in a better situation to conquer the challenges caused by English language and Canadian culture, in the classroom.</p>
Lucy	10 months	<p>(a) She was familiar with the program and had</p>

		<p>developed a deep perception of the classrooms; and</p> <p>(b) We had known each other since 2016, trust has been built between us, thus allowing me to examine deeply and analyze her comments thoroughly.</p>
Flora	6 months	<p>(a) She majored in English at her undergraduate program in Mainland China; thus, her English language proficiency was supposed to be sufficient for English language class engagements, and higher than her Chinese counterparts, who did not major in English.</p> <p>(b) She came to Canada immediately after completing her undergraduate study in China so she could provide intensive data regarding the impacts of the direct transition from Chinese classrooms to Anglophone classrooms.</p>
Sophia	14 months	<p>(a) She changed her program after one year and started the new one in January 2017. She told me that she likes the current program.</p> <p>(b) She likely had sufficient experiences and perception in the classrooms;</p>

		<p>(c) One of the reasons she decided to change her program was she could not successfully engage in class activities most of time. This caused her to lose interest in the program and doubt the value of the program. I believed that she could provide invaluable data regarding difficulties and obstacles CIUGSs are encountering.</p>
Olivia	6 months	<p>(a) Her boy friend is a Canadian whose native language is English; thus, she was expected to have a higher English proficiency than other CIUGSs; and</p> <p>(b) She came to Canada immediately after obtaining her undergraduate degree in Mainland China; therefore, she could provide thorough data regarding the challenges of the direct transition from Chinese classrooms to Anglophone classrooms in higher education.</p>
Robin	10 months	<p>(a) She reported studying very hard every day from nine o'clock in the morning to ten o'clock at night because she was eager to pursue a PhD degree after her Master's program and then become a professor in</p>

		<p>higher education.</p> <p>(b) As an international student in her third term, it was presumed she would be able to provide sufficient data relating to the challenges she experiences in the classroom;</p> <p>(c) With an academic dream to become a scholar, she was expected to have more insightful and critical comments regarding her experience in the classroom than other CIUGSs who just want to obtain a degree from the university.</p>
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The Challenges That Were Recognized by Participants in Interviews

As one of the three methods in this triangulation-approach qualitative study, individual interviews allowed me to directly communicate and closely interact with the participants to develop deep understanding of the challenges CIUGSs confronted in the Anglophone classrooms. The challenges participants reported during the interviews constituted a major part of the data which, on the other hand, was complemented by the data I collected from the observations and my reflection.

As I described in Chapter Two’s review of relevant literature, I anticipated that there would be a range of linguistic, academic and cultural challenges that CIUGSs encounter in international Anglophone classrooms at Canadian higher education. After I heard from participants regarding those challenges, I categorized them into the following types:

Linguistic challenges in English. Even though they had completed English proficiency tests and reached at least minimum language requirements before they started their program at the university, participants still confronted challenges in English in their classes. According to interviewees, the challenges can be categorized as three types: (a) difficulties in listening; (b) challenges in reading; and (c) challenges in speaking.

Difficulties in listening. Among eight participants, five experienced difficulties in English listening in their classes.

Lucy (personal communication, February 16, 2017)

我有困難，我聽不懂。同學討論的時候聽得比較困難。他們比較喜歡討論，但我都聽不太懂。

I had difficulties with listening in class as I did not understand what my classmates talked about in discussions. My Canadian class peers enjoyed the discussion part however, I did not understand most of the time.

Lucy also said that she did not understand other international students' English because of their accents.

Olivia (personal communication, February 24, 2017)

有些老師是國際老師，他們會有口音。我上過一個伊朗老師的課，他的口音重一些，需要一段時間適應。需要很仔細地聽，

Some of my instructors were non-Canadians whose native languages are not English so they often had strong accents. I took a

更多注重他說的詞和句，沒有理解他要表達的意思。因為要思考他說的是什麼詞，會漏掉一些重要的資訊。

course that was taught by an Iranian instructor with a heavy accent in English. It took me a while to get used to his accent. I needed to listen to the instructor very carefully and pay more attention to his every word or sentence. As I focused on the words he spoke, I sometimes missed some important information.

印度同學的發音會聽得很困難；口音特別重的需要思考一下。

It is hard to understand my Indian classmates' accent. When I met some Indian students who have heavy accents it took me a while to understand their English.

通常可以理解老師百分之七、八十的問題，不能說全部理解。.....如果講得特別快的話，（我）會漏掉一些細節。如果有一些俗語或者俚語，他們比較習慣用的，自己接觸得比較少的，這也是語言問題。

Usually I could only understand 70% to 80% of instructors' questions...I would miss some details if instructors speak very fast. Also, I could not understand some slang or proverbs used by instructors. This is another linguistic challenge in my class.

Jessica (personal communication, March 14, 2017)

（聽力）難度肯定是有的。如果你一

I have difficulties in English listening. It

且走神，老師講什麼，你要花一點時間才能回得來。

對專業辭彙不是很熟練，在課堂上沒有及時反應過來老師說什麼，等你反應過來的時候，老師已經開始了下一個知識點，所以會有脫節的感覺。

我的同學在發言的時候，我聽他們會有一點困難。有的單詞的音，他們會略去，那種情況比較多。有時候聽一、兩個單詞可以理解他們的意思，但有的句子，他們談內容你不熟悉的時候，就沒辦法通過一、兩個詞來理解他們的意思。有吞音，或者是音調沒有加重就聽不出來。

usually takes me a while to catch what the teacher says if I am distracted in my classes.

Not being familiar with some jargon or special words in my major caused my confusion in classes. Instructors had started another topic when I figured out the previous one; therefore, I felt I was left behind.

It was a little difficult for me to understand my Canadian peers when they were speaking in discussions. The reason was that they would leave out some correct pronunciation of the words. It happened a lot. Sometimes I could catch them by understanding one or two words in a sentence; but this did not work when I was not familiar with the contents of the discussions. Generally speaking, I could not understand them if they left out part of the pronunciation or did not stress a relevant part of a word.

Flora (personal communication, March 14, 2017)

老師有時候的語速很快。內容比較專業的時候，我就不太明白..... 知識不太懂。

Sometimes it was hard to understand because instructors spoke too fast. I could neither catch instructors' English nor understand the concepts when instructors were teaching some advanced topics.

有些老師有口音。

Some instructors have accent in English.

我很多同學的英語有口音；有一些 speakers 他們的語速很快，我跟不上他們的速度，而且有時候他們討論的知識我不是很懂。

Many of my classmates had an accent in English; also, some of them spoke too fast so that I could not catch them. Additionally, sometimes I did not understand the ideas that they talked about.

Robin (personal communication, March 20, 2017)

老師上課說的一些詞，我根本就不知道這些詞。或者一些專業術語.....我就要馬上查（英文詞典）。

I didn't understand at all some words used by the instructors. I needed to look up some jargon to understand the instruction.

他[教授]說得太快，我就是聽不懂他剛剛說什麼，或者他其中的關鍵字我就是不懂。

He[The instructor] spoke too fast or some keys words I did not understand.

Furthermore, when I asked her if she has difficulties in understanding the contents while

listening to instructors in classrooms, she said yes.

老師說得特別快，有些老師有口音， Some instructors spoke very fast and some of them had an accent. Now I am fine, but at the beginning it was tough.

Difficulties in reading. Reading problems are as common as listening in classes for most CIUGSs.

Tracy (personal communication, February 22, 2017)

生詞肯定會有，每一門課程都會有一些特殊的辭彙。對於一些 jargon, 你（我）要記住。 I always encountered some new words in my classes. Usually, there were some special words for each course. Also, I had to memorize some jargon.

Joe (personal communication, February 21, 2017)

有一些 review 的文章非常枯燥，它講得.....實在是很枯燥，有些用了一大段的複雜句，因為母語不是英語，看著看著就會 lost。 Some peer review articles were really tedious; especially some concepts or arguments in the articles would make him feel bored. As English is a foreign language for him, I get lost when I read some articles with many complicated long sentences.

Lucy (personal communication, February 16, 2017)

我英語閱讀上面問題比較大。我英語 Reading is difficult for me. My English is

本來就不好，辭彙量也少，所以我看材料
看得比較慢。

not that good and I have a limited vocabulary
so that it usually takes me a long time to
complete my reading.

Furthermore, when I asked her if she could read faster if she understood all the
words of the articles, she said no. Additionally,

單詞放在一個情境裏就很不好理解。

It is very difficult to comprehend some words
under special contexts.

Sophia (personal communication, February 22, 2017)

比較學術性的文章，第一個難題是要
查單詞，有很多的單詞需要理解，需要把
它們翻譯成中文，這是一個困難，會影響
我的閱讀速度。……因為長期受中國的教
育，跟他們（加拿大人）思考方式不大一
樣，所以有時候讀一篇文章，我理解是這
個樣子，但是本地學生理解卻是另外一個
樣子。所以要反復讀這篇文章，去看為什
麼理解會有很大的偏差。

The first difficulty in reading academic
articles is vocabulary. There are many new
words that I need to translate into Chinese.
Looking up new words is a time consumer
and usually impedes my reading speed...
Having been educated in China for many
years, I believed that my mode of thinking is
different from Canadians'. When reading
the same article, perceptual differences also
exist. For this reason, I need to read the
article several times to find out why the
perceptual gaps exist.

Olivia (personal communication, February 24, 2017)

有一些專業的術語，需要一定的時間去查一些資料，或者要查字典，到底指的是哪些對應的中文的意思，因為都是一些比較不常用的辭彙，辭彙會給閱讀帶來一些困難。

To understand some professional words, or find out the Chinese definitions that match those words, it usually takes me a while to read extra material or look them up in a dictionary. Such words could also cause some difficulties for me, as most of them were not common in daily English.

Flora (personal communication, March 14, 2017)

有一些文章，我看完了也記不住。

For some articles, I could not remember what it talks about even after reading them.

When I asked her why she could not remember the contents of the articles, she said:

因為我原先從來沒有接觸過這些。一些方法和理論我都不是很明白。.....辭彙有一些感覺比較難以理解。因為原先從來沒有讀過這麼多的材料，一下子接觸這麼多，感覺很生疏。

The articles contained completely new material for me. Also, I do not understand the methodology and theories introduced in the articles...Some words were really difficult for me to understand. I felt that there were too many new articles for her to read, as I had never faced that many during my undergraduate study.

Robin (personal communication, March 20, 2017)

根本就讀不懂。裏面的一些點，老師 I sometimes did not comprehend the
覺得很有趣的事情，我感不到這個點，就 literature I read. Some points that
不懂它哪里有趣了。.....[因爲]英語水準不 instructors might consider interesting, I could
夠。.....[且]太學術化，太枯燥了。有時候 not sense them as I did not understand...
我覺得我讀了，可能每個單詞都認識，但 [Because] my English proficiency was not
是放在一起，我感覺讀了之後，沒過我腦 enough...[And] the academic articles were
子。好像讀過了，但是自己並沒有理解它。 too boring. Sometimes, even though I knew
all words of the articles, I still did not have
any impression of the content after reading.
I felt I did not understand the articles
although I had completed the action of
reading.

She confirmed that she was lost during reading even though she understood every word of the article.

Difficulties in speaking. Speaking was another challenge for CIUGSs when they engage in the classroom.

Joe (personal communication, February 21, 2017) expressed his embarrassment when he was the only CIUGS in the class. In our interview, he also expressed frustration that his mediocre oral English skills impeded his communication.

你想插話，但是你一插話，大家都看著你，你又說得比較慢，或者沒有他們那麼流利，主要還是語言的問題。

Every time when I attempted to interpose my ideas in class, all of my class peers would look at me. It made me nervous especially when I spoke slowly or not that fluently in discussions. I believed it was because my oral English was not good.

英語對我來說是一個比較大的問題。有時候可能會語無倫次。

Speaking is really a challenge for me. I sometimes even spoke unintelligibly in discussions.

Sophia (personal communication, February 22, 2017)

辭彙量，他們（加拿大同學）有很多專業的術語，還有一些縮略語，我一開始不是很明白他們在說什麼。還有一些東西不是很瞭解，跟他們表達的時候有一點困難。

My limited vocabulary is a big challenge. At the beginning of each course, I did not understand the technical terms and some abbreviations frequently used by my Canadian counterparts. Also, lacking perception of contexts caused barriers to my communications in classes.

語言方面是一個障礙，因為不是母語，所以說起來的話，能想到中文的詞，但是如果很快地用英語說出來的話，還是有

English is an obstacle for me. As English is not my mother tongue, it is tough for me to express everything in English even though I

困難的。

have ideas and know how to express them in Chinese.

Tracy (personal communication, February 22, 2017)

英語是外語，不是很擅長這種語言，
會覺得自己的語言能力並不是很好。

English is a foreign language for me and I don't think I am very good at it; sometimes I even thought that my English ability is just at a moderate level.

Olivia (personal communication, February 24, 2017)

我的語言表達能力不是那麼強，對融入他們（的討論）不是那麼容易。大部分時間聽他們的觀點，然後補充一些意見。

My oral English is not that good. It is not easy for me to participate in class discussion. Most of time I listened to other peers' opinions and then added some comments based on their opinions.

Olivia emphasized that her oral English is one of her major difficulties in class.

Furthermore, she believed that her moderate English speaking skills caused:

輸出自己的觀點相當要弱一些。

My output to class discussion to be reduced as a result.

Jessica (personal communication, March 14, 2017)

我覺得在這方面我做得不太好。[因爲] 我口頭表達能力不是太強，所以我一般在

I am not good at discussion. [Because] my oral English is not that strong so I did not

課堂上的討論參與得不是很足，不是很充分。就是老師有時候主動問我有什麼看法，在這樣的情況下參與。並不是說我有任何看法、任何疑問就會說出來，並不是這樣。所以有一點被動。

participate in discussions that often. I would give my opinions only when instructors asked my questions. I usually am silent in discussions even though I have some questions or ideas. I do not think I am active enough.

She acknowledged that she was very quiet and did not have that much output. She also confirmed that her accent and mediocre oral English caused her to be inactive in discussions. Additionally,

我講話語速會比較慢，會有不連貫的感覺。

I speak very slowly and sometimes even unintelligibly.

Flora (personal communication, March 14, 2017) mentioned that she would draw something to assist if she could not express her opinions clearly.

我不太會用英語表達我自己的看法。我的英語水準不大夠，speaking 比較差。我大多數都是在傾聽，我自己沒有什麼說。

I am not that good at expressing myself in English because of insufficient English proficiency especially my speaking. Most of the time, I just listened to others but without saying anything.

我覺得我參與小組討論不成功。我也

I believed my participation in discussions was unsuccessful. I would not actively

不會主動回答老師的問題，因為我的同學都搶走了回答的機會。而且，我不確定我的話對不對，所以我會猶豫。猶豫的時候，回答的機會就被搶走了。

answer instructors' questions for two reasons: (a) my chances for answering questions were taken by other students who speak fluently; (b) usually I would hesitate to answer because I was not sure if I speak correctly. During my hesitation my chances were usually taken.

Robin (personal communication, March 20, 2017) said that her moderate oral English skills caused her to rarely answer the instructors' questions; unless she was quite sure she would speak correctly.

我不夠積極，怕自己說錯。我可能要打腹稿打很久才會說。怎麼用英文把我的想法說出來，會在心裏先想一想。

I was not active enough because I was afraid of speaking incorrectly. It takes me a very long time to consider English expressions. I

我一般都是和中國人（同學）一起討論問題。大家都說中文，就更加容易讓對方理解自己的意思。

usually would think about how I can state my ideas in English before speaking out.

也有跟老外一起討論，但我嘗試用英文跟他們溝通的時候發現，就是很難（讓他們理解我的意思）。

I prefer to discuss things with my Chinese peers because it is easier to understand each other by speaking Chinese.

I have had experience discussing topics with other English speakers. I noticed that it was

very difficult to make them understand me when I attempted to explain my ideas in English.

Academic challenges. In addition to obstacles in English, most CIUGSs experienced other difficulties in their academic studies in the classroom. During my interviews, participants outlined their academic challenges as being the following two types:

Knowledge gap. In the interviews, most participants told me that their working experience and/or the theories and ideas of their field, which they learned during their Chinese undergraduate education, could not well underpin their current study. In their classes, compared to Canadian counterparts, they continuously encountered new concepts or ideas. It takes them more time to understand the concepts that were new to them but which might be familiar to local students.

Lucy (personal communication, February 16, 2017)

老師的問題我只能理解 60%到 70%。
(有時候) 半理解半蒙。

I could only understand 60% to 70% of instructors' questions. I would guess when I could partially understand the ideas.

Joe (personal communication, February 21, 2017)

有的時候老師會講一些辭彙、概念，
可能以前沒有聽過，有時候會講一些經濟
學的概念，如果以前知道的話，讀中文的

Some words or concepts introduced by the instructors were new to me. I had never encountered them before. Sometimes the

時候讀到過的，就很好理解。但有些是比較新的概念，或者以前不太瞭解，他用英語給你解釋，這需要抽象思維，理解的時間就要長一點。……比如說，一個短語是兩個單詞組合在一起的一個概念，這兩個單詞你每個都知道什麼意思，但擺在一起，你就覺得是很 jargony 的感覺。而且，課前的閱讀可能沒有這些東西，是老師隨堂提出來。

instructors would introduce some economic concepts in classes. I could understand them if I had read them in Chinese text books before. But for some new ideas, or some abstract concepts, which I was not familiar with, it would take me longer to understand the instructors....For example, a concept may only have two words both of which I might understand. But it was difficult to comprehend the concept because of the extensive use of jargon. Also, some concepts might not appear in reading assignments, but were suddenly introduced by the instructors in classes.

Sophia (personal communication, February 22, 2017)

最開始兩門課的時候，比較困難，因為沒有任何（知識的）準備，也沒有相關的教育背景，所以會比較困難。……對一些相關的東西不太瞭解，跟他們（同學）表達的時候有一點困難。我自己的（工作）

The first two courses were very difficult for me because I neither learned any relevant concepts or theories before the courses nor had any Canadian education background...I had difficulties in communicating with my

經驗比較少，很難根據自己的經驗去參與到他們（同學）的討論中。

他們（加拿大同學）都是工作很長時間的人，我畢竟是一個學生，就感覺中間有一個代溝。……因為畢竟他們都是在這個領域有很多經驗的一些人，不太容易用自己的經驗來跟他們的經驗來進行討論。我自己的個人觀點都是來自在中國的一些感受，但這些情況不一定符合加拿大當地的情況，因為經驗不足，這就會產生交流的不太順暢。

peers because I did not well understand the Canadian context. Also, I had very little working experience so that it is hard for me to participate in discussions which were related to work.

They (her Canadian counterparts) are all professionals however I am a graduate student with very little working experience. I can sense the gap in communication between Canadian peers and me...My Canadian peers are professionals with abundant working experience in their fields. It was not easy for me to discuss with them by telling them my Chinese experiences. Also, my opinions were all based on my experiences from Mainland China that might not be relevant for Canada. I did not think I had smooth communications with my Canadian counterparts.

Jessica (personal communication, March 14, 2017)

我覺得可能跟我的知識體系不是很完整有關，因為沒有基礎，有時候老師講的一些基本概念，如果我錯過了老師講的概念的開頭或者他的解釋，而他接著講，我可能要點時間才能瞭解他在說的 concept。

One of the reasons I had difficulties in understanding my instructors' ideas was because I do not have a good knowledge foundation of my major in the current program. Lacking a good foundation, sometimes it takes me a while to understand the concepts introduced by the instructor, if I missed the beginning of the instructor's explanation.

在我的專業方面，我一直有一點自卑。因為我覺得我是一個換專業的學生，沒有專業基礎。

I always lack confidence of my Master's studies because I am in a major that is different than my Bachelor's degree. I did not have any knowledge foundation of my current program.

She considered her participation in group discussions was unsuccessful and confirmed that lacking necessary theories or concepts of the program caused her more difficulties in participating in discussions. She explained to me:

這是一門很抽象的學科，我覺得我的討論不成功是因為我的理解僅僅是限於在一個抽象的範疇上，並不能把我們生活

The major I am studying contains many abstract theories. I could not successfully participate in discussions because I could

中的一些 phenomena 和這些概念連接起來，不能把它（理論）講得很具體，所以不能把我的意思闡述得很明白。我覺得從抽象到具體這個過程，我做得很不足。

As you may remember, Olivia said she could only understand 70% to 80% of instructors' questions. She confirmed that the knowledge gap is one of the reasons. To understand more, she needs to study harder to make up the gap.

Flora expressed her difficulties by giving me an example from the class in which I observed her:

你上次去我的那個課堂，那個課我第一次接觸，我覺得比較不太懂。	In that class, most content was new for me, and I did not understand it well.
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(Flora, personal communication, March 14, 2017)

When I asked her why, she said that it was because she did not understand the concepts and ideas that were introduced by the instructor. She mentioned that a knowledge gap also existed in her reading. In addition to a lot of new words, new concepts always made her confused when she was reading books and articles:

我原先從來沒有接觸過這些（理論）。	I have never encountered these theories.
什麼方法、理論的我都不是很明白。	I did not understand most research methods and theories.
	I usually would look up all the new

我上課前會把不懂的詞先查出來，但感覺用處不是很大。

words I encountered in reading before classes, but it was not that helpful for me to better understand the new theories.

(Flora, personal communication, March 14, 2017)

In discussions, she also encountered the gap:

討論的時候，關於專業的知識我不是很懂，很專業，所以有困難。

In discussions, I had difficulties because I did not well understand the theories and concepts that were related to her major.

(Flora, personal communication, March 14, 2017)

She confirmed that limited perception of reading constrained her ideas and opinions; as a result, she had nothing to share in group discussions. She considered her performance in discussions was unsuccessful because she was quiet most of time. Additionally, she said that the knowledge gap caused her sometimes to not well understand the instructors' questions.

Robin related her experience to me:

我們用的那個軟件，我要找一些中文的讀物，來嘗試理解它。

The software that was utilized in my class required me to read some Chinese instructions and articles to help me to better understand how to use it.

(Robin, personal communication, March 20, 2017)

In our conversation, she told me that the knowledge gap caused her lack of confidence in discussions and limited her critical thinking.

Lacking local context. This is another challenge for most CIUGSs in their classes. In interviews, most participants outlined these difficulties to me.

Lucy shared her experience in listening to her peers in discussions:

困難不是單詞上的，單詞都明白，就是	I could understand the words;
特定的情境下，他們好像有別的意思，	nevertheless, I did not grasp the context,
這時候我就抓不住他們的點。	which my classmates were discussing.
	As a result, I was lost.

(Lucy, personal communication, February 16, 2017)

She confirmed that not knowing much about Canada was one of the causes of her difficulty. As you may remember, lacking local context also caused difficulties in understanding her readings:

單詞放在一個情境裏就很不好理解。	It is very difficult to comprehend some
	words under some contexts.

(Lucy, personal communication, February 16, 2017)

Joe identified the difficulties from his own perspectives:

	My program needs knowledge about the
我的專業涉及到很多加拿大體系的東	Canadian social system. However,

西，有些中國學生來加拿大之前，他們對加拿大的體系都不熟悉。

老師講一個概念，因為跟中國情況完全不一樣，就不知道老師在講什麼東西。

most international students or CIUGSs, are not familiar with this aspect of Canada.

CIUGSs did not understand the concept introduced by the instructor because it was completely different from the Chinese situation.

(Joe, personal communication, February 21, 2017)

He also mentioned that most of time, CIUGSs did not understand reading assignments without instructors' extra explanation.

Sophia expressed the challenges she encountered in her classes:

他們（加拿大同學）討論都是根據他們自己的實際經驗來討論一些實際問題，因為加拿大的東西對於中國留學生來說不是特別有經驗。所以他們討論的話，能聽明白，但是沒有真切的感受，就不太容易融入到他們的討論裏面。

My Canadian peers' discussions were based on their own experiences but were new for CIUGSs. Lacking these Canadian experiences caused my difficulties in participating in group discussions, even though I could understand what they talked about.

(Sophia, personal communication, February 22, 2017)

She said that the Canadian social system, organizational structures and employment processes which local students talked about were quite different from those of Mainland China.

Canadians are familiar with all of those; however, they are too complicated for CIUGSs to understand. She mentioned that she did not understand how labor unions can make employees' workplace and job safer and fairer; also, she was confused about the teacher hiring process in Canadian K-12 education system.

She detailed her challenges by giving me an example from a group discussion last term. Students were separated into two groups for a debate about employees' salaries. Her group members were all Canadians. All content her group members prepared for the debate were related to Canadian experiences. It made it difficult to participate even in the preparation. She could only contribute one or two sentences when she was asked to give her opinions. For most of the time, she was listening.

Also, she reaffirmed that it was not easy for her to interact with her Canadian counterparts in her classes. Lacking local context and experience was one of reasons.

Tracy also had the similar issues in her studies:

會有很多背景資訊需要補充，因為國家不一樣，很多情況都是不一樣的。需要知道這個國家的形式以及絕大多數的現狀。

I need to search extra Canadian background information to understand my classes. A lot of things here in Canada are very different from China. To better comprehend the theories, concepts and ideas introduced by the instructors, and engage in my classes, I

need to know the Canadian social structure and gain local experiences.

(Tracy, personal communication, February 22, 2017)

She gave me examples of the background information that she required:

比如說這個國家的情況，第二個就是這個國家的文化。

Firstly, general information about Canada; and secondly, better understanding of Canadian culture.

(Tracy, personal communication, February 22, 2017)

Jessica told me that lacking local experience caused difficulties for her:

他們（加拿大同學）談的內容是你不熟悉的時侯，你就沒辦法理解他們的意思。

I could not understand my Canadian peers when they talked about something I was not familiar with.

(Jessica, personal communication, March 14, 2017)

When I asked her if it is difficult for her to understand Canadian context, she said:

非常有難度。

It was very difficult for me to understand.

(Jessica, personal communication, March 14, 2017)

Moreover, when I asked her if Canadian students' opinions were helpful for her to better understand the instructors, she said that:

I did not think that their answers were

我覺得他們的回答對我的啟發也不大。他們說的話有時候我不能完全理解，因為有時候他們講的一些他們加拿大的生活經驗，我也不是很熟悉的一些現象，他們說的一些事情，對我理解一些概念也不是有很大的幫助。

helpful for me to consider the instructors' questions. Sometimes I could not completely understand what they said when they talked about their own Canadian experiences that I was not familiar with. Therefore, their opinions were not that helpful to better understand the instructors' ideas and concepts.

(Jessica, personal communication, March 14, 2017)

Flora expressed her difficulty in discussions to me:

我不太懂他們加拿大的體系，讀完了文章自己也記不住，所以我沒有什麼看法。

Not well understanding the Canadian social system caused me to forget the important information of the articles. As a result, I could not contribute any ideas in discussions.

(Flora, personal communication, March 14, 2017)

She confirmed that she did not understand other group members when they were talking about Canadian social issues. In our conversation, she detailed her challenges by giving me an example of one of her courses which was about Canadian social structure. Since the Chinese and Canadian social structures are very different, it took her a lot of time and effort to locate

extra information to better understand the concepts and ideas introduced by the articles and the instructor. Sometimes she needed to ask her Canadian counterparts or the instructor after her class.

Robin told me of her embarrassment in her classes:

有時候老師覺得在加拿大的文化下面
是一個笑話，但中國學生就可能沒有明
白那個點，我就不懂他們在笑什麼。

In my classes, sometimes the instructor
would tell them a joke that related to
Canadian contexts. But I did not
understand what and why Canadian
students were laughing because I lack
the required experiences.

(Robin, personal communication, March 20, 2017)

When I asked her if she was still have difficulties in understanding Canadian contexts after taking several courses she said “definitely yes”. Furthermore, she expressed that lacking Canadian experiences caused her to completely fail to understand the instructors’ questions or explanations to some concepts and ideas.

Teaching and learning style. Most CIUGSs encountered challenges in the teaching and learning styles in Canadian classrooms because it is very different from Chinese classrooms.

Lucy explained her challenges in discussions to me:

I had to participate in group discussions.

I did not like participating in these

就是要參與討論啊。本來我在國內（中國）就很不想討論。因為國內（中國）課堂本來就是很大的，如果每個人都討論，根本就來不及。在這裏（加拿大）作為我來講，我也沒有很多參與討論，但是覺得大家都說話，我不說話就很奇怪。

對於我來講，我真的很不想參與課堂討論的各種東西，我發現我上的課大家都在討論，老師講的東西很少。

discussions even when I was studying in Mainland China. There were a lot of students in Chinese university classes, so it was impossible for everyone to participate in group discussions. Here in Canadian classrooms, I also seldom participated in group discussions; however, it would seem strange if everyone contributed except me.

However, I really did not want to participate in discussions. I noticed that it took most of the class time to discuss different topics, while the instructors taught very little.

(Lucy, personal communication, February 16, 2017)

She said that to get used to group discussions, she sometimes had to force herself to say something even though she did not really have good ideas.

She also told me of her experience in presentations:

最困難的就是在搜集材料的過程.....

The process of collecting information for the presentation was the most

資料的搜集要閱讀很多材料.....就遇到了語言的困難和各種困難。我覺得搜集資料是最困難的部份。

關於一些材料的引用.....要表明圖片的來源，還有資料，對我來說，我比較不是一個很細節的人，所以對我來說比較困難。

講的過程中，我是一緊張就講得特別快的那種人，所以我會完成得特別早。比如說要求十分鐘，我七、八分鐘就完事了。

difficult part for me because I needed to read a lot of material. I encountered many difficulties including language challenges. Therefore, I considered the most difficult part was information collection.

I was required to give citations of the photographs or data which I collected online. It was difficult for me because I am not the type of person who would pay a lot of attention to details.

In the presentation, I sometimes would speak very fast and finish the presentation quickly because I was nervous. For example, it would only take me seven or eight minutes to complete a presentation, which was supposed to take ten minutes.

(Lucy, personal communication, February 16, 2017)

Furthermore, she stated that in the presentation, sometimes her Canadian peers, who did not have any significant questions, had to ask some simple questions as the instructor required

the discussion section to be of a specified duration, and it would be assessed. As a result, she and her peers had to say something about the presentation to kill the time even though the interaction might not be significant to the presentation. It put her and her Canadian counterparts in an embarrassing situation.

Joe compared his experiences in Chinese higher education with Canadian university classrooms:

我們上本科沒有小組作業，
presentation，什麼都沒有。

我就坐那兒，老師就在上面講，每次都
這樣，最後他會告訴你下個禮拜的作
業，我們做完交了就好了。

在國內（中國）我只有過一門課有
presentation，那個老師還是從美國回來
的。

I did not have any group assignment or
presentation in my undergraduate
studies in Mainland China.

In China, I just needed to sit in the
classroom without saying anything and
listen to the lecture. At the end of each
class, the instructor would give the
students an assignment. All that
students needed to do was complete and
submit the assignment.

During my Chinese undergraduate
study, there was only one instructor who
required students to present in classes.
The instructor had graduated from an

加拿大的課堂議論和互動比較多，同學舉手發言或者直接說出來比較多。小組的東西比較多，每一門課都有小組作業，presentation 也比較多，就是鍛煉你的領導能力。

American university.

In the Canadian classrooms, there are many opportunities to discuss and interact with instructors and classmates.

It is very normal that students raised their hands to make a speech or spoke out directly. Also, there were many assignments in each course that need teamwork. Additionally, there were many presentations that trained your leadership capacity.

(Joe, personal communication, February 21, 2017)

He identified that there are many opportunities to communicate with the instructors and other peers. The communication not only happened once or twice but kept going throughout the entire class. In our conversation, he told me that group discussions and presentations were not challenging for him because he completed his first Master's degree in Hong Kong where classroom activities were almost the same as in Canada. However he acknowledged that these two classroom activities may be tough for the CIUGSs who came directly from Mainland China.

Sophia told me of her challenges in group discussions:

加拿大的課堂更偏向於自己去進行一個討論，然後通過自己的經驗來更深入地瞭解這一門課一些理論和知識。自己要適應參與到討論當中。

Compared to Chinese university classrooms, Canadian classrooms required students to actively participate in group discussions. Students comprehend theories and ideas through their own experiences and discussions. She had to get used to group discussions.

(Sophia, personal communication, February 22, 2017)

Furthermore, she shared her experience in class presentations with me:

Presentation 前期準備的時候就是要比別人花更多的時間去做 research，因為要查很多資料當作 literature review，在這個閱讀的過程中，肯定是比本地人要把更多的時間花費在讀這個方面，然後總結出和這個 topic 相關的內容，這個方面是一個困難。

One of the difficulties in presentations is the preparation. It took me more time than Canadian students to do the research to prepare for a presentation. To obtain more information, such as a literature review, it took me more time than my Canadian peers in reading, and then summarizing the information collected.

Another difficulty for me was

還有一個方面的話，就是因為說和書面的一些單詞不太一樣，所以有的時候需要用到翻譯軟件幫助怎麼樣把一個單詞從書面語翻譯到口語中。

對第二外語是英語（英語是外語）的 presenter 來說，前期必須要做很多次的 rehearsal，看一下到底有哪一些問題。

在 present 的過程當中，肯定是比較緊張，因為跟說中文不太一樣，要在腦子裏把中文轉換成英文。在演講的過程當中……東西想不起來的時候就會結結巴巴的。跟同學間的互動也不是那麼隨意，不像他們本地人一樣。

expressions. Since oral English is different from written English, sometimes I needed to utilize translation software to translate the draft of my speech from written English to oral English.

Also, as a presenter whose native language is not English, to double check if there would be any problems in my presentation, I must practice many times before the class, like rehearsals before the real performance.

I was very nervous in presentations because I had to translate my speech from Chinese to English in my mind before speaking. Also, when I forgot something during the presentation, I would begin to stammer. In presentations, my interactions with other class peers were not as natural as my

Canadian counterparts.

(Sophia, personal communication, February 22, 2017)

When I asked her if she made presentations in her undergraduate studies in Mainland China, she said seldom. She told me that in her several presentations in her undergraduate studies, she just needed to read the excerpts from text books. In Canadian classrooms, she needs to present everything using her own words. The difference was another aspect which caused difficulties for her presentations.

Tracy recognized that group discussions were challenging for CIUGSs:

我們國內（中國）並不是以這種小組討論為主作為學習的環節。我們更多地是去不斷地練習，不斷地加深自己對某些知識的印象，而不是說這種挑戰權威，或者是勇於表達出自己的想法。

Group discussion was not a major part of Chinese education. Chinese students usually focus on practicing, and deepening their understandings theories and concepts. The learning style is very different here as students can challenge authorities and are free to express their ideas.

(Tracy, personal communication, February 22, 2017)

Olivia expressed her challenges in discussions:

I considered the efficiency of my participation in group discussions was

討論的時候，我覺得效率相對偏低。如果我帶著目的去討論的話，可能效率會高一些。如果對這個課程沒有理解得那麼好的話，討論的過程可能是浪費時間。

comparatively low. I believed that my efficiency would improve if I tried to understand some academic questions in discussions. However, sometimes if I did not well comprehend my class, discussions for me were just time wasting.

(Olivia, personal communication, February 24, 2017)

She detailed her experiences in group discussions:

在國內的討論很少，大部份都是老師在傳授、在講，哪怕是擴展的內容或者是課程內容的東西，都很少有學生相互之間的討論。這邊（加拿大）……偏研究生的課程，老師會給你一定的時間讓學生之間相互討論。

I had very little opportunity for discussion during my Chinese university study. In Mainland China, most of the time, both theories from text books, and extra information, were taught and introduced by instructors. It was rare for students to be involved in discussions. In Canadian classrooms however, especially for most graduate classes, instructors would give certain time for student discussions.

(Olivia, personal communication, February 24, 2017)

Furthermore, she mentioned that:

不會做第一個發言的人。可能回答老師的問題會有壓力，怕說錯，怕錯誤太明顯。

I would not be the first speaker in group discussions. Also, it was stressful for me to answer the instructors' questions because I was afraid that my answers were wrong.

(Olivia, personal communication, February 24, 2017)

Additionally, she told me of her challenges in presentations:

在中國做 presentation 做得很少，做 PowerPoint 或者是一些演講的技巧，沒有很熟練。跟加拿大這邊的人相比來說，就會有一些弱勢。需要一定時間來適應。

I rarely had presentations during her Chinese undergraduate study therefore I was not skillful in using PowerPoint or speaking in public. Compared to Canadian students, I was not good at making presentations. It took me quite a while to adapt to this class activity.

(Olivia, personal communication, February 24, 2017)

Jessica shared her difficulty at the beginning of her program:

一開始會緊張，因為從來沒有做過這樣的事。

I was nervous at the beginning because I had never made presentations or

participated in group discussions.

(Jessica, personal communication, March 14, 2017)

She confirmed that she would be more nervous when she could not express herself well in English. She explained the reason to me:

國內（中國）的話一般是大課堂，大教室，很多學生的那種大課堂。你沒有機會去做 presentation。

Generally, there were many students in Chinese university classes. I did not have any opportunities to make presentations.

(Jessica, personal communication, March 14, 2017)

Also,

回答問題的時候也是大部份人附和著一個問題，老師聽見了，這個問題就過了。你代表你自己（意見）的情況是很少的。

In China, when answering instructors' questions, most students just repeated the first speaker's answer. Instructors would go to the next topic after they heard the same answer from several students. It was very rare that I could express my own opinions in the classes.

(Jessica, personal communication, March 14, 2017)

Flora expressed her challenges in group discussions:

There are many discussions in Canadian

這有很多的小組討論……老師跟學生之間的互動很多。他們有很多問題，產生一個問題就會問。在中國一般不會。

(老師)會組織很多課堂活動，就是通過這些活動去反映一些知識，然後做完這些活動大家會共同地去討論，討論之後得到新的資訊，我就要去適應。

classrooms ... there are many interactions between instructors and students. They had many questions in classes and would speak out immediately after if they had any questions. This generally would not happen in Chinese classrooms.

The instructors organized many class activities; they conveyed theories or concepts through the activities. All students would engage in discussions after the activities, and new information would be generated. I need to get used to this style.

(Flora, personal communication, March 14, 2017)

When I asked her why she needed to get used to it, she said that:

我比較安靜，同學們的看法比較多，他們有很多的 critical thinking，但是我沒有。

I usually was very quiet in group discussions. My class peers had many ideas and opinions; also, they were good at critical thinking; however, I was not.

(Flora, personal communication, March 14, 2017)

Flora then shared her experiences in presentations with me:

在準備的時候首先是搜集資料比較困難.....想找到自己想要的材料, 需要在網上搜尋.....找話題要找很久。

通常要花一、兩天左右.....整合資料方面要花很長時間。

The first difficulty for me was gathering related material for the presentation. It usually took me a very long time to decide on a topic for the presentation.

It took me one or two days to locate information online. Also, it usually took me a very long time to combine all related material.

(Flora, personal communication, March 14, 2017)

She told me that it was difficult for her to prepare a solo presentation by herself. For a presentation with a partner, it would be much easier with the partner's help during preparation.

When I asked her what difficulties she had during solo presentations, she said that:

怎麼表達會比較困難, 因為是用英語, 所以會比較困難。

要練習很多次.....很緊張。

It was difficult for me to do the presentation in English.

I needed to practice many times before my class and was very nervous.

(Flora, personal communication, March 14, 2017)

She told me that she was still nervous during the presentation even though she practiced many times in advance. During her formal presentation, her voice would begin trembling

when she was nervous. She was afraid of not speaking English well during her presentation because all her class peers' English proficiency are high and very academic. Furthermore, she would become more nervous when she heard the comments from the instructor.

Additionally, when I asked if she had any interactions with class peers during her presentation, she said:

有，但比較少。

Yes but only occasionally.

(Flora, personal communication, March 14, 2017)

She explained that for two reasons she seldom communicated with her class peers during her presentations: (a) discussion sections were not required by most instructors in her program; (b) she was not very good at it. As a result, it usually took her from 10 to 15 minutes to complete her presentation without any interactions with class peers.

Robin shared her feeling of group discussions with me:

對我來說，小組討論是一個任務。

For me, group discussion was only a task in classes that had to be completed.

At least, I did not enjoy it very much.

最起碼我沒有很享受那個過程。

(Robin, personal communication, March 20, 2017)

Also, she mentioned that presentation is another challenge for her because:

我從小學到高中都沒有做過.....大學

I had not made any presentations from my elementary school through high

的時候，每學期有的課會讓你做一下 presentation，但這個（在加拿大）就很頻繁.....跟國內（中國）相比肯定是要（多）。

school education. During my Chinese undergraduate study, each term I occasionally presented in some classes. Compared to Chinese classes, presentations are required much more frequently in Canadian classrooms.

(Robin, personal communication, March 20, 2017)

The more challenging issue of presentation for her is:

而且更多的不是說老師給你一個題目，讓你在一個限定的領域裏（做）。你可以做你想的任何方面。這對中國學生來說其實也是一個（困難）。

Most of the time instructors would neither give me a specific topic nor confine the presentation in a clear area. I could present any topic that I was interested in. I believed that it is difficult for Chinese students to prepare for a presentation without a clear topic.

我不想去找我想做什麼，你（老師）就給我一個任務，然後我盡我所能去完成它就是了。

I did not want to look for topics that I was interested in presenting. In contrast, I would prefer to try my best to prepare for the presentation based on the topic given by the instructors.

(Robin, personal communication, March 20, 2017)

The Challenges That Were Recognized by Participant Observations

Participant observation is the second method of data collection for this study. During the observations, I perceived CIUGSs' challenges through their participation in class activities and interactions with their peers and instructors. The challenges I detected in the observations deepened my understanding of the challenges participants reported in the interviews, and allowed me to examine if what participants reported was aligned with what I observed. Moreover, the challenges I recognized through observations supplemented what I summarized from my reflection

I successfully conducted observations for six of eight participants. This section describes what I identified in my participant observations.

Deception was used in class observations. Though in the original design of the study fictional participant informed consent forms were to be distributed in the class, the Research Ethics Board did not allow me to use fictional consent forms, and authorized me to waive consent for class peers. As a result, fictional consent forms were not utilized in conducting the observations.

Observations of Tracy and Joe. They studied in the same social science program. I observed their classes in February before I received approval for my ethics amendment. Therefore, I conducted my observations by following the original plan that was one hour and a half each time, twice a week, and altogether for two weeks. Their classes had altogether about 30 students. It was a big classroom which can host about 50 students. All seats for students

were organized in a U shape that faced the blackboard.

The first observation. It was an afternoon class. I sat in the front corner of the classroom so I could see everyone's expressions. Tracy and Joe sat together in the class. The instructor restated the class contents in the first five minutes of the class and then students' presentations started. Neither of them was the presenter in the class. In the process of the first presentation, they were pretty focused although they talked to each other occasionally. Students were separated into two groups for a discussion of the presenter's questions. Tracy and Joe were assigned to the same group by the instructor. They stood together and talked to each other privately in Chinese from time to time; neither of them expressed their opinions about the presentation during the ten-minute discussion. After the discussion, each group's ideas were summarized and expressed by a group representative. Neither of them represented the group for the summary.

The second presentation started immediately after the first one and lasted 30 minutes. In the process of the presentation, there were altogether three open discussions, which needed Canadian experiences. Both Tracy and Joe were quiet and said nothing when their Canadian counterparts were speaking.

The third presentation started after a 15-minute break of the class. Including two discussion sections, the entire presentation lasted 40 minutes. One discussion was about Canadian organizational culture, and the other was related to salary negotiation strategies. They concentrated well when listening to Canadian peers speaking. They neither expressed their ideas nor asked any questions and only talked to each other occasionally in the entire

process of the presentation.

There were two 10-minute pair negotiations generated by the instructor; the topics were global issues. In these activities, students who got the same numbers from the instructor would be partners. Tracy and Joe were not together and had different class peers as their partners for the class activities. Both of them were very engaged and kept talking with their partners in the negotiations because Canadian experiences were not required.

The second observation. It was a morning class. Tracy and Joe sat together in the same seats as last class. I noticed that more than half of the students changed their seats and desk mates. I sat in the same front corner of the classroom. Tracy and Joe made presentations in this day's class and there were altogether four presentations.

In the first 20 minutes of the class, the instructor reviewed the last class, introduced the contents for this day's class and talked about a Canadian issue. When Canadian students expressed their opinions and ideas for the issue, Tracy and Joe listened but said nothing.

In the next 25 minutes, Tracy made the first presentation of a reading summary. As a Chinese student, who majored in English for her undergraduate program, she was expected to have a high English proficiency. During her 25-minute presentation she spoke pretty fluently and interacted actively with Canadian students in the discussion section. Joe concentrated well when listening to Tracy and his Canadian peers speaking, but did not contribute his ideas to the presentation.

The second presentation started immediately after Tracy's and lasted 22 minutes. The topic was about Canadian companies. Three questions, which were tied to Canadian

experiences, were asked for discussions in the presentation. Neither Tracy nor Joe expressed their opinions but only listened to Canadian peers speaking in the discussion section. During the entire presentation, they talked to each other occasionally but neither asked questions nor contributed their ideas publicly.

The third presentation was made after a 15-minute break and lasted 25 minutes. The presentation was about a global issue. Tracy and Joe together stated their ideas at the beginning of the presentation. Each of them spoke two or three sentences and for less than half minute. Compared to their Canadian counterparts, their speaking was brief. After they expressed their ideas, they did not say anything else during the rest of the presentation. Compared to Canadian students' performance in the discussion section, Tracy and Joe were very quiet.

Joe made the last presentation for 27 minutes. In his presentation, he combined his working experiences in Hong Kong with his reading summary, which was related to communication features of different aged people in Western cultural countries. He succeeded in getting all his Canadian peers involved in the discussion section. I noticed that Canadian students were interested in his presentation and actively engaged. Tracy did not say anything but concentrated on looking at her laptop during the presentation. I believed that not being familiar with the topic was one of the reasons Tracy said nothing in the presentation.

The third observation. It was a morning class. Tracy and Joe again sat together in the same seats as the last classes. I sat in the same front corner of the classroom since it was the best spot to observe the class without disturbing the instructor and other students. There were

four presentations in the class. It took the instructor ten minutes to review the last class and then the first presentation started.

The topic for the first presentation was about creativity in Canadian organizational culture. It lasted 25 minutes. During the presentation, the presenter asked three questions that were related to Canadian experiences. Tracy and Joe used their laptops from time to time when they were listening to their Canadian peers speaking; however, neither of them contributed their ideas in the presentation.

The second presentation lasted 20 minutes. The topic was design thinking for innovation. The presenter was working in a software company. He shared his working experience when he was demonstrating the related theories from textbooks. In the open discussion section, most Canadian students expressed their ideas by sharing their personal experiences. Tracy and Joe listened but said nothing during the discussion.

There was a 15-minute break after the second presentation. Tracy and Joe talked to their own Canadian friends from the class. I noticed that both of them were very talkative during the break.

The third presentation was about Canadian customer service. It took the presenter 15 minutes to demonstrate her material and almost 20 minutes to host the discussion section. The topic of the presentation was supposed to be popular and easy for all students to discuss. However Tracy and Joe did not express their opinions when their Canadian counterparts were speaking. I believed that neither of them was familiar with Canadian customer service because they had been living in Canada for less than half a year.

The fourth presentation was about Canadian education, entertainment, books and personal experiences. It lasted almost half an hour. There were four questions for discussions during the presentation. Again, Tracy and Joe did not contribute their ideas in the discussion sections.

The fourth observation. It was an afternoon class. Tracy and Joe still sat together in the same seats as the previous classes. I again sat in the same front corner of the classroom. The topic for this class was about strategic management. There were two presentations in this class.

The first presentation started immediately after the class began and lasted 30 minutes. The Canadian presenter demonstrated two theories by sharing his work experiences. There were three questions for discussion during the presentation. Canadian students were engaged in the discussions; however, Tracy and Joe did not say anything throughout the entire presentation.

The second presentation started immediately after the first one ended and lasted 25 minutes. Tracy and Joe concentrated well in listening to the Canadian presenter when she was speaking. The presenter posted three questions for discussion after the presentation. When other students were expressing their ideas, Tracy and Joe kept looking at their laptops but did not contribute to the discussion.

After two presentations, the instructor generated a self-assessment session where everyone shared their experience in organizational administration. Tracy was the third speaker in this session. It took her two minutes to talk about her work experience in Mainland China. I could tell she was happy to share her experience in her class. Joe did not say anything in this

session.

Observations of Flora, Robin and Sophia. They studied in the same social science program. I observed their classes in March after I received approval for my ethics amendment. I conducted my observations by following the new plan that was three hours in total for each participant. They were the only three CIUGSs in the course that had more than ten international students from other countries. They had classes in a medium sized classroom. Altogether, I conducted my observations twice, one hour and a half each time. I sat at the back of the classroom, two rows behind Flora, Robin and Sophia, because it was the best spot for my observations without disturbing the instructor and other students.

The first observation. It was an afternoon class. When I entered the classroom, I noticed that the three participants were sitting together. In this class, the instructor taught students how they can utilize software to assist their research. In the first 40 minutes of the class, all students learned how to use the software by following the instructor's demonstration step by step. The instructor asked four questions during the instruction. Flora, Robin, and Sophia did not answer any one of these four questions. They either only listened to their peers' ideas, or talked to each other in Chinese in a low voice when other students were speaking but did not contribute to the discussions.

During the next 20-minute practice session, most students actively asked or answered the instructors' questions. Flora, Robin, and Sophia did not contribute. They only discussed in Chinese with a smile from time to time when other students were speaking.

After the first one-hour instruction, the instructor asked if any students could publicly

demonstrate their assignments from the last class. Two European international students presented their assignments. It took each of them around 20 minutes for their presentations. The three Chinese participants concentrated well in listening to the students speaking and nodded their heads from time to time but did not express their ideas or ask any questions during the presentations. For the discussion sessions, they kept using their laptops to locate information or practice the software introduced by the instructor.

The second observation. It was an afternoon class. Flora, Robin, and Sophia sat together in the same seats. It took the instructor the first 45 minutes of the class to teach students how to use the software. During the instruction, they did not say anything when some other students asked or answered the instructor's questions. During the instruction and before the practice sessions, the instructor told three jokes in the class; however, they did not laugh but talked to each other in Chinese in a low voice or looked at their laptops while other students were laughing.

In the practice session, the instructor generated an activity for possibility calculation. All students, including Flora, Robin, and Sophia, enjoyed it very much because neither Canadian experience nor specific cultural background was needed to participate in the activity. After the activity, the instructor asked students' one by one for the calculation results. The participants answered the question openly.

After the practice, the instructor asked all students to solve a calculation problem by using the software, which they had been learning in the class. The participants discussed in Chinese in a low voice and solved the problem. In the process of the calculation, they did not ask any

questions while other students did.

Observations of Jessica. She studied in a social science program. Recall how she was the only CIUGS in most of her courses. She told me that she was again the only CIUGS in the two courses she took in 2016-2017 Term 2 before I went to her classes. I observed her classes in March after I received approval for my ethics amendment. I observed two of her classes for one hour and a half for each one.

The first observation. It was a morning class. All students, except Jessica, were Canadians. She sat by herself without a desk mate while other students had one or two desk mates. As it was a small classroom, I could observe Jessica without any problems even though I sat in the back corner of the classroom. Before the class began, the instructor told me that class contents and PowerPoint would be shared to all students one week in advance of each class. Based on my personal experience, I believed that it may help CIUGSs to better understand their classes.

For the first 30-minute of the class, the instructor introduced and explained theories and concepts from the textbook. As a CIUGS, I noticed that, compared to other instructors I met, the instructor probably spoke a bit too fast for the students whose native languages are not English. During the instruction, students asked questions from time to time. Jessica also asked a question.

After the instruction, the instructor used an article to demonstrate a research approach. The article described economic issues in Mainland China. Jessica actively answered two questions that were related to Chinese social and historical backgrounds.

The discussion session was about how students can apply the theories and concepts, which were introduced by the instructor in this class, to improve the data analysis part of the sample article. This session lasted 20 minutes. Jessica expressed her brief ideas at the beginning and concentrated on listening to other students speaking for the rest. She used her laptop from time to time while she was listening.

The second observation. It was a morning class in the same classroom. Jessica sat by herself again while other students had one or two desk mates. I sat right next to her this time. A Canadian student presented her chapter summary and the presentation lasted one hour and thirty-five minutes. She separated her presentations into eight sections and each section came with one or two questions. During her presentation, the instructor asked questions for each section and contributed ideas.

In the first section, Jessica did not express her opinions in the discussions until the instructor asked her what air quality was like during the Beijing 2008 Summer Olympics. She shared her opinions and described the Beijing air quality in detail to the instructor and her class peers.

In the second section, the instructor asked students two questions. Jessica answered the second one that was about global issues. Then she concentrated well on listening to the instructor and her class peers speaking but did not say anything during the rest of the discussion that required certain Canadian experiences.

In the third section, she concentrated on listening to the instructor and her peers speaking, and made notes but did not contribute her ideas until the presenter asked for her opinions. Her

answer was brief.

In the fourth section, she listened but did not express her ideas. When the presenter asked for her opinions, she said that she did not have any comments.

In the fifth, sixth, seventh, and eighth section, she did not contribute to the discussions. She only concentrated on listening to the instructor and her Canadian counterparts speaking, jotted down some notes and used her laptop for information searching.

Consideration of the Hawthorne Effect. The Hawthorne Effect (Dickson & Roethlisberger, 1966) refers to individuals changing their performance or behavior in response to their awareness of being observed in behavioral studies.

To obtain reliable data for this study, I utilized a triangulation approach, which includes individual interviews, participant observations, and my own experiences. Each method of this approach can supplement and verify the other.

In the course of data collection, I conducted my observations after interviews with participants. During every observation, I compared participants' performance during classes with what they reported in interviews. Moreover, I conducted a self-reflection study when I considered if the Hawthorne Effect existed during my observations. I compared participants' performance and the challenges, recognized from observations, with my experience during my studies. After the comparisons and thorough verification, I noticed that the challenges identified from my observations were aligned with what participants reported in interviews and my experience. Therefore, I believe that the data collected from class observations was authentic and the Hawthorne Effect did not have a significant effect in this study.

The Challenges That Were Recognized by Researcher's Self-reflection

In this section, I describe the challenges identified by self-reflection of my personal experiences in the classrooms. Self-reflection is the third method in my triangulation approach. As an international graduate student in a Master's program, my experience and understanding of the challenges made this study more comprehensible and reliable. Also, the challenges I summarized using this method complemented the data I collected through interviews and observations.

The challenges were explored from two perspectives: (a) the challenges I encountered in the classrooms; and (b) the challenges I recognized from my Chinese peers.

Before I started my program in Canada, I had been living in an English speaking country for many years. I believed that, compared to other CIUGSs who came directly to Canada from Mainland China, I had more advantages in using English, communication with English speakers, and understanding of North American' culture and experiences. I remembered that to better understand Canada, before my arrival for study, I read a book called *A Short History of Canada*. During my studies in Canada, I noticed that I still confronted difficulties in my classes although probably less than my Chinese counterparts. Also, I observed how my Chinese peers experienced their challenges in my classes.

As a CIUGS, the challenges I encountered and observed in my classes can be categorized into two major types: (a) linguistic challenges in English; and (b) academic challenges.

Linguistic challenges in English. This type of challenge can be illustrated from three perspectives: (a) challenges in listening; (b) challenges in reading; and (c) challenges in

speaking.

Challenges in listening. At the beginning of my program, I noticed that one of the challenges was to understand some abbreviations introduced by my instructors, such as SPSD, UNESCO and UNICEF. These abbreviations were new words for me because I had not encountered them until I started studying in Canada.

I still remember that in the first class of one course that was about international education issues, some abbreviated organization names, introduced by the instructor, were completely new for me. When I heard those names, I was confused and had to ask my Canadian desk mate. She explained them to me patiently; however, we missed some information from the instructor because of the conversation. After the class, I told the instructor that I had difficulties understanding some content because of the abbreviations. Also, to better prepare for my classes, I asked the instructor if I could have a list of the abbreviations that might be introduced in this course. The instructor provided me with a glossary for this course. After our conversation, I knew that the instructor expected all students to know the abbreviations because most were commonly used in Canadian education.

On the weekend after the first week's classes, I met two Chinese peers from my classes on campus. They told me that they did not know most of the abbreviated names and had to search for them online during the classes. However, they missed other information when they tried to unravel those abbreviations.

The second challenge was that my academic English listening ability could not be sustained for a long day. Some courses I took were held from morning to afternoon and each class

lasted almost seven hours. During the first term of my study, I did not adjust to this class duration very well. Usually in the morning part of the class, I could catch all of the information from my instructor and class peers; however, in the last hour of an afternoon class, I was too tired to concentrate on listening to them speaking. When I asked if other CIUGSs in my class had similar challenges, they told me that their situations were worse than mine. They might be lost in the afternoon part of the class because of fatigue. To overcome this difficulty, I would turn on the radio to listen to English news when I had a chance. During the second term of my study, I got much better used to the long day class and could catch all key information even though sometimes I was tired in the afternoon section. However, some CIUGSs told me that they still had this difficulty in their classes even after studying for two or three terms.

Challenges in reading. Being unable to finish the reading posted by the instructors in classes occurred often during my studies. Sometimes the instructors posted excerpts, and required students to read them in a limited time and then discuss. For several years before studying in Canada, I had the habit of reading English newspapers everyday and also English books. I expected I would not have any serious problems other than encountering new words in readings for my studies. However, usually I could not finish reading the excerpts in the limited time before discussions in my classes, while my Canadian counterparts told me that they could. After talking about this issue with my Chinese counterparts, I noticed that most of them read even less than I did. Additionally, when I asked my Canadian peers what they thought about the challenges of academic readings, most of them said that it took them more

time to read academic articles than any other daily items.

After consideration, I acknowledged two reasons that caused this challenge for me: (a) my English reading speed is slower than my Canadian counterparts; and (b) some instructors might not realize that it took CIUGSs more time to finish reading the same material than it took Canadian students.

The other challenge for me was academic words in the readings. At the beginning of my studies, I frequently encountered special words or expressions, which were not common in daily English. This challenge not only hindered my reading speed, but also, sometimes, caused me to not well understand the concepts or ideas introduced by my instructors or Canadian peers. To overcome this challenge, I brought one paper English dictionary with me to my classes and installed two English dictionary apps on my cell phone.

Challenges in speaking. At the beginning of my studies, the first challenge for me, when I spoke, was the limitation in using special academic words or expressions in my field. Some of these words have either difficult spellings or complicated pronunciations. In class presentations, this limitation prevented me from elaborating fully on my ideas. It also caused me to be unable to succinctly contribute to group discussions. It took me a while to become familiar with them and use them in my speech.

Not speaking fluently when I was nervous was the second challenge for me. To successfully apply for a PhD program, I worked hard on every course of my Master's program. Paying too much attention to my performance sometimes caused me to become more nervous especially during presentations. At the beginning of my program, as most of my participants

did, I would practice many times before the class to try to make great presentations. However during the presentations, I still felt nervous when I was asked questions to which I could not provide answers quickly and appropriately. As a result, I would forget some necessary academic words that were not familiar to me, and then my speaking fluency decreased. It also happened in the oral defense of my research proposal.

Academic challenges. In addition to linguistic challenges, most CIUGSs encountered academic difficulties in their classes. Based on my experiences, there were two types of challenges: (a) knowledge gap; and (b) Canadian teaching and learning style.

Knowledge gap. In addition to English challenges, lacking relevant knowledge of the Canadian education system was another challenge during my study. For example, before studying in Canada, I knew very little about Canadian K-12 public education and knew nothing about First Nations education. During my studies, these two topics were always mentioned and discussed in my classes. I noticed that both topics were familiar to most of my Canadian class peers especially for those who were educational administrative staff, teachers, or school principals in Canada. But as a CIUGS, who did not complete foundation education in Canada and whose research was not focused in these fields, I was not familiar with either of these two topics.

For the Canadian K-12 public education topic, I could sometimes contribute to the discussions based on my personal experiences living in a North American English speaking country; however, for Canadian First Nations education, I could only concentrate on listening to the instructors and my Canadian peers. When I asked my CIUGS peers what they thought

about the Canadian public education system, they told me that the system is very different from China's, and they learned a lot about Canadian education in classes. However they were unable to actively contribute to the discussions because they did not have any experiences in the Canadian system. As a result, they felt that they could not successfully participate in the discussions and were left behind in the classes. They also told me that to better understand the instructors and class peers speaking during the classes, they had to use their laptops to search relevant information.

I still remember a conversation with an instructor after a class. The instructor had noticed and asked me why two CIUGSs in the class always used their laptops and did not express any ideas during the discussions. I was familiar with those two CIUGSs and knew that they often needed to search for information online to assist their study in the classes. After my explanation, the instructor considered that a variety of educational topics might be needed in the classes.

Canadian teaching and learning style. Recall how most participants mentioned that presentation was challenging for them. Not being confident with English caused some of them to read their paper during the presentation. CIUGSs members in two of my presentations encountered this challenge.

In a presentation, there were three people in our group, a Canadian student, a CIUGS and me. It was a long presentation lasting 45 minutes. Each of us presented for 15 minutes. The Canadian group member and I presented the first two parts, and the CIUGS took care of the last part. To make a good presentation, he prepared an 11-page paper for his speech. During

his entire presentation, he concentrated on reading his paper without any eye contact with other class peers or the instructor. Also, my Canadian partner and I needed to assist him with the PowerPoint slides when he was presenting. As a result, the last part of our presentation was very quiet and a bit boring, and our presentation did not receive an outstanding assessment from the instructor.

In another presentation, my CIUGS partner had a similar issue. Compared to the CIUGS above, her oral English was much better because she majored in English Literature in her Chinese undergraduate studies. However, lacking confidence in her oral English usually caused her to read her presentation. Before our presentation, I encouraged her and said that I would step in and help her if she had any difficulties during her part of the presentation. It still took her almost half of the time to concentrate on reading her presentation without any interactions with other class peers or the instructor.

Furthermore, some CIUGSs encountered difficulty in working with local students to prepare for presentations. In a casual conversation, a CIUGS shared his experience that during the preparation of a presentation, he and his Canadian partner could not convince each other about questions design. Eventually, this disagreement led to ignorance of each other's opinions and they went ahead to design their own questions. The presentation ended up having questions either inconsistent or redundant. In our conversation, the CIUGS complained about his partner's stubbornness.

Besides in presentation, some CIUGSs experienced challenges in discussions during their classes. In another conversation with two of my Chinese peers in 2014, they told me that in

the discussion activity in one class, their Canadian peers insisted that high birth rate could positively affect K-12 education; however, they both believed that this idea could only be applicable in the countries with small population, but was not in the country like China. They felt that it was not easy to convince their Canadian counterparts because the situations between the two countries were largely different. They then considered that it was not worth the time in proving to their Canadian peers; instead, they spent more time on preparing for their presentation. As a result, they did not actively participate in the discussion but occasionally listened to their Canadian peers and worked on searching for online materials for their presentation.

Summary

In this chapter, I introduced the backgrounds of eight participants; also, I summarized the challenges that CIUGSs encountered in Canadian Anglophone university classrooms. The challenges which I recognized from interviews, observations, and my reflection, were categorized into linguistic challenges in English and academic challenges. Linguistic challenges included difficulties in English listening, reading and speaking. With respect to academic challenges, knowledge gap, a lack of local context and Canadian teaching and learning style negatively affected CIUGSs' performance in the classrooms.

Chapter Five

Discussion

In the course of this study, CIUGS participants and I revealed how CIUGSs perceived and experienced the challenges and difficulties in Canadian university Anglophone classrooms, and these insights have the potential to help faculty, staff, and all students to purposefully foster international classrooms that are rich in intercultural interactions and assist CIUGSs to achieve successful learning outcomes in Canadian higher education.

In this chapter, the six dimensions of culture (Hofstede, Hofstede, & Minkov, 2010) and the theory of Capital (Bourdieu, 1986) are applied to analyze the reasons causing the challenges for CIUGSs, and the solutions suggested by the CIUGSs are examined.

The Six Dimensions of Culture

As I described in Chapter Four, most participants in this study reported that they encountered academic challenges in Canadian teaching and learning style in their classes. The reasons are investigated through the lens of the six dimensions of culture (Hofstede, Hofstede, & Minkov, 2010).

Power distance. A score of 39 (p.59) on this dimension indicated that egalitarianism is the pivotal value of Canadian culture. With regard to communication, a straightforward exchange of information is appreciated by Canadians. Canadian university classrooms are student-centered, in which students and teachers treat each other equally and students are encouraged to talk initiatively. As a result, the quality of education relies on multi-way interactions and intelligences of students. Based on my personal experiences, and what the

participants reported, discussion and presentation are two typical activities in Canadian university classrooms. Through interactions between students and the instructor, and among students, students learned the class contents.

Compared to Canada, a score of 80 (p.57) indicates that Mainland China belongs to a higher ranking of power distance. The subordinate-superior relationship tends to be acquired. In China's education, teacher-centered style is dominant. Students usually show respect teachers by following teachers' suggestions strictly, even outside of classes, and expect teachers to take all initiatives in classes. Chinese students believe that quality of education relies on the erudition and intelligence of teachers. Generally, teachers are considered sage and expected to have a large amount of information and ideas to deliver in classrooms, and are respected (Hofstede et al., 2010); therefore, students consider their teachers as superiors and themselves as subordinates in classrooms, and comply with their teachers. As a result, the interaction behaviors between students and teachers are affected.

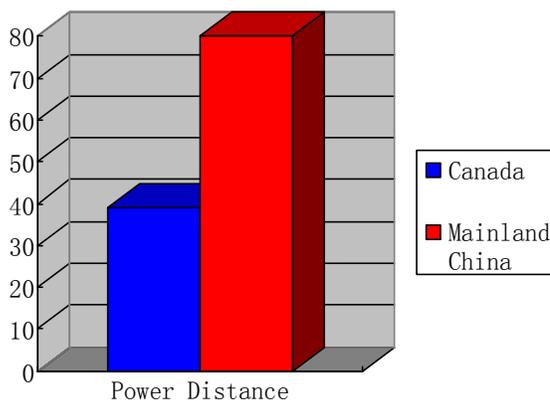


Figure 1. Power distance

As a Chinese who was educated and worked in China's education system for many years, I

deeply understand what participants experienced and described of their Chinese undergraduate studies. In teacher-centered university classrooms, most of the time, instructors speak and teach; meanwhile, students listen, make notes and learn the class content. Communications among students and between students and instructors are not common. Concentrating on listening to and remembering what instructors said in classes are important ways to accomplish successful learning achievements. As detailed in Chapter four, most participants reported that most of the time they listened to the instructors speaking, and had very limited opportunities to discuss and make presentations during Chinese undergraduate classes.

During their graduate studies in Canada which has a smaller power distance compared to China, most participants had to adapt to student-centered university classrooms in which multi-way interactions are usually expected. However, they lacked the practice for such interactions during their studies from primary education to higher education in China. As a result, most participants were quiet in open discussions in their classes and some even considered interactions to be burdens.

Uncertainty avoidance. On this dimension, Canada has a score of 48 (p.194). This shows that Canada tends to be a weak “uncertainty avoidance” country and Canadian culture permits more risk taking. In Canada, innovations and new ideas are welcomed. With respect to education, in Canadian university classrooms, students are contented with open discussions and concerned with effective multi-way interactions. Opinions and ideas from anyone are welcomed and freedom of expression is allowed. Also, different ideas from varied perspectives are encouraged and considered interesting.

Hofstede et al. (2010) discovered that Mainland China has a score of 30 (p.194) on this dimension, which is lower than Canada's. With this result, China's classrooms are supposed to be more unrestricted and have more multi-way communications between students and instructors. On the contrary, this study found that Chinese culture has strong uncertainty avoidance in education. In strong uncertainty avoidance countries, irregular opinions or behaviors from students are discouraged in the classrooms, and teachers are expected to have the right answers (Hofstede et al., 2010). In China's classrooms, students are satisfied with lectured learning style and concerned with standard answers. Instructors are expected to have all the correct answers and different opinions are discouraged in classrooms. This finding is absolutely different from Hofstede's categorization but consistent with Abdusalam's conclusion (Abdusalam, 2008). This may be attributed to two reasons:

1. Hofstede et al. conducted their research under a world-wide business background and this study focused on higher education in international classrooms.
2. Confucian Heritage Culture (CHC) opinions of China's education, which intends to reduce individual differences among students and focuses on preparation for exams, affected CIUGSs' performance in Canadian classrooms. In all levels of Mainland China's education systems, students are required to concentrate on listening and memorizing information delivered by instructors in restrictive teacher-centered classrooms. Students' output and interactions are significantly reduced as a result.

The findings of this study disclosed that being afraid to make mistakes was one of the reasons which caused some participants to remain silent in their classes. As detailed in

Chapter four, Robin explained that being afraid of speaking incorrectly resulted in her being unable to actively participate in discussions. Similarly, Olivia reported that it was stressful for her to openly express her opinions because she was afraid that her answers may be wrong. They contributed to discussions when they were pretty sure their answers were right. The pursuance of safety in the Canadian classrooms indicated that Chinese students are characterized as having strong uncertainty avoidance, which is completely different from Canadian students. Compared to most CIUGSs, Canadian students were very active in classes and not afraid of making mistakes. From the perspectives of most CIUGSs', Canadian students were not too concerned if their answers were correct or their questions made sense. Lucy and Joe, for example, even considered that sometimes their Canadian peers' discussions were nonsense and time wasting.

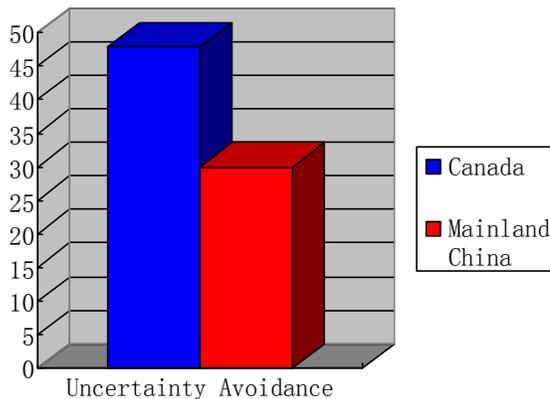


Figure 2: Uncertainty Avoidance

Individualism vs. Collectivism. According to Hofstede et al. (2010), at a score of 80 (p.95), Canadian culture can be classified as individualist. With respect to education, in Canadian classrooms, students are encouraged to express their ideas individually. Also,

everyone is expected to have a personal idea to contribute to interactions. In this study, most participants noticed that Canadian students enjoy exchanging their personal opinions in discussions and try to express opinions, which are different from others'. Even though sometimes their ideas were similar to each other's, they would support their own viewpoints by sharing different personal experiences. Also, it is not easy to convince them to accept someone else's ideas. Robin, for example, told me her experience of a group assignment where her Canadian partner was not willing to accept her ideas; as a result, they made their own presentations separately.

Mainland China scores 20 (p.97) on this dimension and can be characterized as a highly collectivist culture which prefers the well-being of the group. In Mainland China, individualism is considered a negative feature in organizational administration. Hofstede (2001) stated that "Mao Zedong believed individualism was evil and believed that individualism and liberalism promoted selfishness and aversion to discipline" (p. 211). Consequently, collectivism was encouraged and adopted. This type of cultural behavior can be delineated by a Chinese saying: "The nail that sticks out gets hammered down." In China's education system, students usually do not speak out in class unless they are required to or are supported by the group. Generally, students are not encouraged to express personal ideas different from those of textbooks or instructors. In all levels of China's classrooms, without the teacher's request or permission, students' personal opinions are considered challenges or threats to teachers' authority.

Furthermore, most of their opinions are decided and agreed in advance by their group

members. It is common for several students to express the same opinion or for all students to say “we agree with her/him” while answering the instructor’s questions. In this situation, students consider that their answers are right, and their ideas are usually approved by their instructors. In our interview, Robin shared with me her experience of her Chinese undergraduate studies where the instructors would consider all students have the standard answer and jump to the next question when several students expressed the same idea.

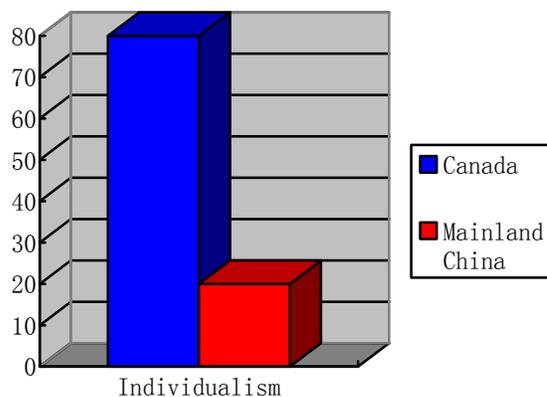


Figure 3: Individualism

Based on my observations during my studies in Canada, collective behaviors caused most CIUGSs to lack confidence and be unwilling to openly express ideas in classes. In this study, most participants told me that they would not be the first speaker in open discussions unless they were requested to do so. Also, they were unwilling to represent their group to express ideas in discussions. As what I described in Chapter four, during my observations, I noticed that participants in the same class always sat together and talked to each other in a low voice before answering the instructor’s questions or contributing to discussions. During observations of Flora, Robin and Sophia, I also noticed that they would be silent in open

discussions if they could not reach an agreement for a question by talking privately. In our interview, Flora stated that she considered her Canadian peers are talented because they contributed a lot in open discussions; however, she usually had nothing to say.

Masculinity vs. Femininity. Canada scores 52 (Hofstede et al., 2010, p.142) and Mainland China has a score of 66 (p.141) on this dimension. It is indicative that Canadian culture is less masculine than Chinese. With respect to education, in Canadian classrooms, students are encouraged, and kindly instructors are appreciated. In China's classrooms, intelligent students are praised, students compete and try to be outstanding, and erudite instructors are admired.

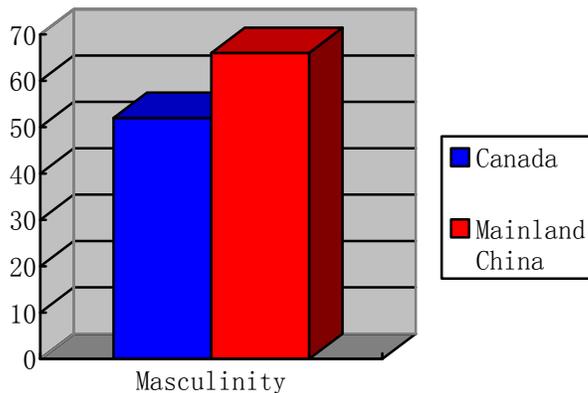


Figure 4: Masculinity

As I reported in Chapter four, through the conversations in interviews and based on my experience as a CIUGS in Canada, I understand that to achieve successful learning outcomes, many CIUGSs, including myself, work very hard on finishing assignments and preparing for classes. To make ourselves exceptional students in the program, we try our best to adapt to Canadian classrooms, sometimes even being too concerned about our performances in classes.

This worrying causes some CIUGSs to be nervous in group discussions and presentations. Jessica and Flora told me that worrying about their performances caused them to be nervous during presentations.

CIUGSs consider their instructors are intelligent in their fields; therefore, they still prefer the instructors to speak more and deliver more valuable information. Lucy, for example, expressed that one of the purposes of her studying in Canada is to listen to the instructors speaking. When she noticed that it took Canadian instructors much less time to give a lecture than China's instructors, she was a little disappointed, even though her instructors were very kind.

Long-term vs. Short-term orientation. Canada has a score of 36 (Hofstede et al., 2010, p.257) on this dimension. This indicates that Canadian people tend to establish the absolute Truth. With a score of 87 (p.255) on this dimension, Mainland China can be characterized as a long-term oriented culture. Chinese people believe that in different situations, contexts or time, the value of truth changes.

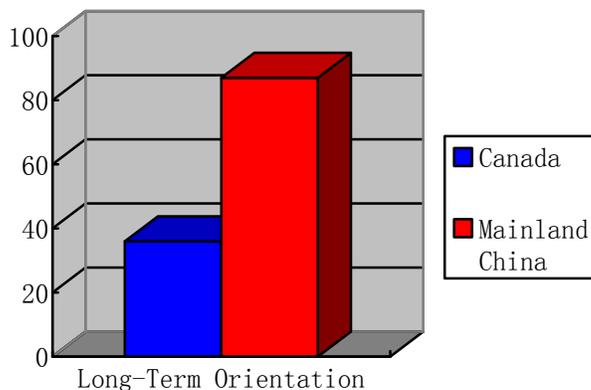


Figure 5: Long-Term Orientation

As I recalled in Chapter four, during my studies, when I talked to my Chinese peers after classes, some of them told me that in open discussions, some ideas from Canadian students, or even instructors, may be practical in a specific context in Canada, but not applicable in China, and vice versa. Therefore, they considered some discussions were nonsense and time wasting, and did not actively participate as a result.

Indulgence vs. Restraint. Canada scores 68 (Hofstede et al., 2010, p.282) in this dimension. This means that Canadian culture can be characterized as indulgent. With regard to education, freedom of speech is considered important. At 24 (p.284) Mainland China is a restraint country. Freedom of speech is not considered one of the top priorities in China's education system.

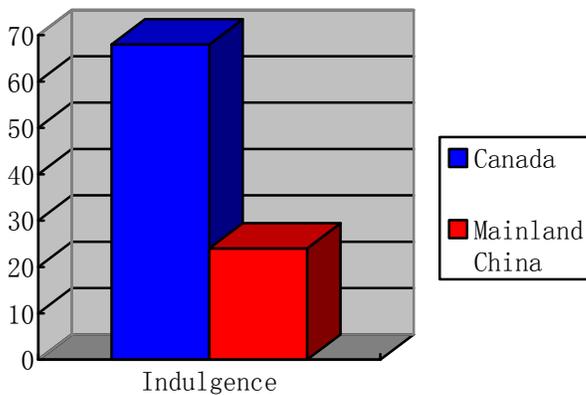


Figure 6: Indulgence

In Canadian classrooms, students enjoy freely expressing their personal opinions in discussions. Interrupting the instructors with varied questions, and objecting to each other's or instructors' ideas are very common during interactions. To reach the best solutions, debate or argument regularly happens in discussions.

In China's classrooms, following instructors' ideas and instructions are strongly encouraged. It is considered rude to challenge instructors or interject with different questions or opinions in classrooms. Also, you may remember that in China's classrooms, instructors are expected to know all the correct answers and rarely admit that they have no answer to a student's questions. Additionally, based on my study and work experience in Mainland China, I understand that objecting to the opinions of class peers' has the possibility to hurt personal friendships. Therefore, based on the trust on instructors' intelligence, and to maintain harmony and good relationships with the instructors and peers, the habit of speaking less, or only expressing compliments in classrooms, is cultivated in China's education system.

As a result, during their studies in Canada, even though it is acknowledged that class participation will be assessed, some CIUGSs still only expressed compliments to others' ideas, avoided arguing against others' opinions or even said nothing during classroom discussions.

Summary. Six dimensions of Hofstede et al. (2010) are practical for analyzing the cultural causes of CIUGSs' challenges in Canadian university Anglophone classrooms. The above discussions are based on the cultural differences in learning and teaching styles in Canadian higher education from Chinese higher education, as experienced by CIUGSs participants including me.

This study supports and is consistent with five of the six dimensions. With regard to power distance, this study identified that the lack of opportunities to discuss and make presentations during China's teacher-centered undergraduate study, caused most participants to be inactive in multi-way communications in Canadian student-centered classrooms. In terms

of individualism, most CIUGSs participants with collective culture lacked confidence and were unwilling to openly express ideas in Canadian individualism-orientated classes. Masculinity has two impacts on the participation of CIUGSs in Canadian classrooms. The first, much concern about performances in classes caused some CIUGSs to be nervous in group discussions and presentations. The second, although most of the instructors were very kind in the Canadian classrooms, participants still prefer the instructors to speak more and deliver more valuable information in classes. With respect to long-term orientation, CIUGSs considered some discussions in the Canadian classrooms to be nonsense and time wasting. Concerning indulgence, Mainland China's restrained culture caused most participants to avoid objecting to others' opinions or even saying anything during classroom discussions, even though they were aware that their class participation would be assessed.

For the dimension of uncertainty avoidance, findings of this study indicated that Chinese culture has a strong index on this component in education. This is not in line with the classification of Hofstede et al. (2010), which characterized Chinese culture as having weak uncertainty avoidance. Coming from a strong risk avoidance culture, many CIUGSs were inactive or too quiet in Canadian classrooms because they were afraid of making mistakes.

The Theory of Capital

In this section, Bourdieu's concept of "capital" is applied to identify the causes of CIUGSs' challenges in Canadian university Anglophone classrooms. Moreover, his theory is useful in tackling concerns regarding CIUGSs' difficulties in English proficiency and academic gaps.

Bourdieu (1986) identified three forms of capital in his theory:

1. Economic capital, which refers to economic resources such as cash and assets;
2. Cultural capital, which contains knowledge, skills, and education; and
3. Social capital, which refers to resources based on group membership, community relationships and social networks.

Furthermore, Bourdieu (1989) defined an additional type of capital, Symbolic capital, which includes tastes, posture, clothing, mannerisms, honor and reputation.

Economic capital. According to Bourdieu (1986), this form of capital can be “immediately and directly convertible into money and may be institutionalized in the form of property rights” (p. 243). With respect to a family, economic capital represents the financial resources owned by a family. During my working experiences, I observed that the quality of a family’s economic capital not only greatly influences a student’s access to educational resources and equity, quality of education, and academic performance, but also affects a student’s learning attitude, academic goals and achievements. Additionally, some university students’ mental health can be affected by their family incomes.

With respect to the compulsory education in Mainland China, many students’ opportunities to be enrolled in good schools, which are called “key” schools, are determined by whether they have a wealthy or higher social class family. Children from wealthy or higher social class families’ can study in “key” public schools, but children from middle-class or poor families can only attend regular public schools. Moreover, compared to regular schools, “key” public schools have larger size campuses, and receive much more in resources, funding and attention from government so that their facilities are more advanced and faculty are more competitive.

As a result, it is inevitable that during their process of growing up, the students in “key” schools have more advantages than their counterparts in regular schools, and mental privilege is one of those advantages.

When the students from wealthy or higher class families reach the age for university or graduate schools, their parents frequently send them abroad to study. According to EIC (2014), the annual income of 60% of Chinese international students’ families is more than ¥300,000, which equates to around CAD \$59,300. Whereas, the National Bureau of Statistics of the People’s Republic of China (2016) reported that the average annual income of Chinese citizens in Mainland China in 2015 was ¥21,966 or about CAD \$4,350. Based on this data, we can calculate that average annual income of a couple was no more than ¥42,000 in 2015, around CAD \$8,300. It is indicative that, in regard to most students studying abroad, their parents’ income is much higher than for families on an average income. Furthermore, before their studies abroad, these students had more concern and attention from their teachers, and mental privileges than their counterparts from average income families in their hometown in Mainland China.

In Saskatchewan, Canada, according to Statistics Canada (2016), total income for a middle-class family in 2014 was CAD\$85,710. During my studies in Canada, I noticed that most local Canadian graduate students in Master’s programs were working professionals. Compared to their Canadian counterparts, most CIUGSs have less quality of economic capital in Canada, even though they receive financial support from their parents or families in Mainland China. As a result, the privilege in economic capital which CIUGSs used to have at

home, disappeared during their studies in Canada. Thus, compared to Canadian local graduate students, most CIUGSs do not have as much mental privilege which came from economic advantages. This can be one of the causes of CIUGSs lacking confidence to participate in open discussions and some class activities, although I did not ask participants if their financial status affected their class performance. In the course of my working experience, I observed that, generally speaking, university students who have wealthy family backgrounds are more confident and outgoing than those who came from regular or poor families.

Furthermore, tuition, student fees and living expenses in Canada are much higher than in Mainland China. As international students, CIUGSs are not qualified to apply for scholarship or financial support from the Canadian Federal government. Also, most university's scholarships are very competitive and the amount is very limited. For some CIUGSs from middle-class families, the economic capital they obtained in Mainland China could not sustain their studies and living expenses in Canada; therefore, they had to work after classes to earn economic capital to better support themselves.

A lack of local experiences, social networks and Canadian academic credentials, determined that most CIUGSs could only work in manual labor jobs such as cashiers in groceries stores or pharmacies, waiter or waitress in restaurants or even stockers in chain stores overnight. After their work, they were often too tired to study and concentrate during classes. However, most concepts, theories or ideas introduced by instructors during graduate classes were advanced and abstruse. To better understand and digest the information, it took students' time to consider during classes, and required them to study over and over again after classes.

Due to a lack of sufficient time to concentrate on studies, their performances in classroom activities were negatively affected.

I had a CIUGS class peer who worked as a cashier in a grocery store after her classes. She needed to stand for seven hours for every shift. One day in our casual conversation, she told me that her legs were very sore and she could hardly walk after work. During classes, she was unable to actively participate in discussions and other class activities because of a lack of adequate rest at night and the need to study before classes.

Cultural capital. Bourdieu (1986) suggested that cultural capital could be embodied, objectified and institutionalized. This type of capital includes knowledge, skills, and education.

Embodied cultural capital. This contains knowledge and attitudes, and refers to “long lasting dispositions of the mind and body” (p. 243). The dispositions constantly exist in embodied cultural capital and include language, ways of thinking and speaking, and other cultural manners.

Linguistic cultural capital. This form of embodied cultural capital refers to the understanding, mastery of, and relationship to the dominant language of the society (Bourdieu & Passeron, 1990). As the dominant and official language in Canada, English, the linguistic cultural capital, became a pre-requisite for CIUGSs to start their studies. Even before they started their program at the university, CIUGSs were required to complete English proficiency tests and reach at least minimum language requirements. However during their studies, most of them noticed that owning the basic required linguistic cultural capital was very much

insufficient to meet their needs in classes. In the interviews, most participants reported how limited was the quality of linguistic cultural capital -- English proficiency impacted their participation in the Canadian classrooms.

Firstly, with respect to catching the instructors' speed of speaking, compared to their Canadian counterparts, CIUGSs owned much less linguistic capital. Based on my study experiences in Canada, I have not heard from any Canadian student who complained that instructors spoke too fast in classes. However, this happens commonly with most CIUGSs. Olivia, for example, told me that she would miss some details if instructors speak very fast. Flora, a CIUGS who majored in English during her undergraduate study in Mainland China, said that sometimes it was difficult for her to understand because instructors spoke too fast. Robin also reported that one of the reasons she could not completely understand the instructor's questions was that he spoke too fast.

Furthermore, academic English vocabulary and acronyms are also shortages for most CIUGSs' linguistic cultural capital. Robin mentioned that she didn't understand at all some words used by the instructors. Tracy, a student who also majored in English during her undergraduate studies, told me that she always encountered some new words in her classes; and usually, there were some special words for each course. Lucy stated that it usually took her a long time to complete her reading because of her limited vocabulary. Similarly, Olivia indicated that to understand some professional or uncommon academic words, it usually took her some time to read extra material or look them up in a dictionary. Moreover, Sophia stated that especially at the beginning of each course, she did not understand the technical terms and

some abbreviations frequently used by her Canadian counterparts. Flora also said that some words were really difficult for her to understand.

Additionally, the findings of this study indicate that oral English proficiency is the component of linguistic cultural capital, which is of the least quality for CIUGSs during their studies in Canada. Some participants even felt nervous because of their low quality of this capital.

Joe reported that speaking slowly, not fluently and sometimes unintelligibly caused him to be nervous in discussions. Sophia told me that it was challenging for her to convey everything in English even though she had ideas and know how to express them in Chinese. For Tracy, although she majored in English in her undergraduate study, she still considered that she was not very good at it and her English ability is just at a moderate level. Moreover, Olivia and Jessica believed that their limited spoken English capital caused their output in class discussions to be reduced. Jessica also said that her accent was one reason which caused her to be inactive in discussions. Bourdieu (1986) asserted that with regard to linguistic capital, an accent represents an origin and marks the holder as an outsider. As you may remember, Jessica was the only CIUGS in her classes. Feelings of being an outsider could cause her to be inactive in class discussions. Additionally, Flora acknowledged that insufficient linguistic capital in English speaking caused her hesitation in expressing her ideas during discussions. Similarly, it usually took Robin a very long time to consider English expressions. She found it very difficult to make her Canadian peers understand her when she attempted to explain her ideas to them in English. As result, she prefers to have discussions with her Chinese peers.

In addition to linguistic capital, the difference in ways of thinking, a feature of embodied cultural capital, also caused challenges for CIUGSs in Canadian classrooms. When we talk about ways of thinking, it is necessary to refer to the Sapir-Whorf hypothesis that was firstly discussed by Edward Sapir in 1929 (Sapir, 1929). In this theory, he asserted that speakers of different languages have different ways of thinking. This means that languages and ways of thinking affect each other. However, Jakobson (1959) argued that languages differentiate what have to convey but not what they may convey.

As a Chinese who majored in Chinese language and literature previously, and lived in an English speaking country for several years before my arrival in Canada, I agree with Sapir's idea (Sapir, 1929) and believe that thinking patterns between Chinese students and Canadian students are very different. Based on my perception, there are two important differences in the ways of thinking between Chinese speakers and English speakers. Firstly, Chinese speakers consider most things from large to small, and from whole to part; however English speakers' thinking pattern is the reverse of Chinese, that is usually from small to large, and from part to whole. English speakers' thinking pattern is called linear thinking. Secondly, in conversations, Chinese speakers prefer to give examples, and use metaphors and comparisons. This is a circular thinking pattern. English speakers, usually apply concepts, judgments and conclusions in their communications. Generally speaking, thinking in a linear way is the characteristic of the Canadian thinking pattern.

This different way of thinking explains why some participants encountered challenges in class activities. As you may remember, Sophia reported that in readings, due to her different

thinking pattern from Canadian students, she had to read the articles several times to understand why the perceptual gaps existed. Robin also had difficulties in making her Canadian peers understand her ideas in discussions. Joe said that it would take him longer to understand the instructors when they expressed concepts.

Cultural behavior is also an element of embodied cultural capital which affects CIUGSs' participations in Canadian classrooms. As I mentioned in the early section of this chapter, one feature of Chinese cultural behaviors can be characterized as "the nail that sticks out gets hammered down". During my studies in Canada and based on my observations, I observed that many CIUGSs prefer to sit at the back of the classroom during their classes. According to Curry (2008), picking advantageous seats in the classroom is a competence in embodied cultural capital, which is called participation competence. It allows students to sit in beneficial places to easier approach instructors, or choose group members to better participate in class activities. However, disregarding participation competence, many CIUGSs preferred to sit together or sit at the back of the classroom. Compared to their peers, who sat in the front, the back seats sometimes resulted in CIUGSs not being easily noticed by the instructors or their peers, especially in the classes with many students. Moreover, I noticed that the CIUGSs who preferred to sit at the back of classrooms usually lacked confidence to speak in open discussions.

In Flora's classes, for example, there were more than 20 students who sat in four rows in the classroom. I noticed that she and the other two participants always sat together in the fourth row. Students who sat in the first and second rows were the most active during the

classes and had the most opportunities to answer and ask questions. Other students who sat in the third and fourth rows asked and answered questions less frequently than those who sat in the front. Compared to their peers, Flora and the other two participants were very quiet. I believe that lacking, or disregarding, participation competence was one of the reasons why Flora's opportunities for answering questions were taken by other students.

Objectified cultural capital. Bourdieu (1986) stated that this form of cultural capital refers to the ability of an individual to "consume" cultural goods. It is usually shown in the form of cultural products such as books, pictures, tools, dictionaries, etc., which are traces of consciousness of theories, or criticism of the theory, question, and so on.

Objectified state of cultural capital also plays an important role in the process of pursuing academic dreams for students. However, for the CIUGSs who did not have abundant economic capital, the lack of sufficient Canadian objectified capital caused difficulties for them during classes.

Textbooks, for example, are a type of required objectified cultural capital which some CIUGSs considered too expensive to obtain during their studies in Canada. Compared to the prices in Mainland China, most textbooks in Canada are much higher. As a result, some CIUGSs shared textbooks, went to classes without textbooks, or if it was possible, bought Chinese versions which were usually at much lower prices. I still remember that the required textbook for one course I took cost more than CAD\$80, which equated to more than CNY ¥400. It was too expensive for some CIUGSs. In that course, there were two CIUGSs who could not afford the textbook. To help them to better understand the instructors, one CIUGS

and I shared our textbooks with them during the classes. After the completion of the course, the CIUGS I shared the textbook with told me that lacking the required objectified cultural capital, he was unable to comprehend well the concepts and ideas introduced by the instructor, even though I shared my capital with him during the classes. As a result, his final grade was lower than it might have been.

In 2015, one CIUGS I knew at the university, told me that to prepare enough money to support his studies in Canada, he worked nine hours a day, six and a half days each week, for more than 50 weeks a year, in Mainland China. This working schedule lasted three years before his arrival in Canada. During his studies, he noticed that many of his required textbooks were very expensive. He usually bought used copies but did not always succeed. For two courses, he could neither obtain used copies of the textbooks nor afford the new ones, so he had to attend the classes without textbooks. He acknowledged that during the classes, it was difficult for him to understand the theories and concepts introduced by the instructors, and ideas expressed by his peers in discussions. In one course, during the preparation of a presentation, one of his partners even complained about him not contributing enough to the team. Moreover, some peers were unwilling to have discussions with him because they did not believe he could express any valuable ideas without textbooks.

In addition to cultural products, objectified state of cultural capital consists of abilities and skills in social contexts. In China's teacher-centered classrooms, too much concern for standard answers, being afraid to make mistakes, and not being encouraged to express personal opinions, Chinese students lacked opportunities to interact with instructors and peers. On the

contrary, in Canadian student-centered classrooms, multi-way interactions are very common, and freedom of speech is encouraged. Therefore, in a Canadian classroom, this social context, skills in contributing to open discussions and making presentations are required objectified cultural capital for all students to better engage in classes. However, lacking sufficient quality of this state of cultural capital usually caused obstacles for most CIUGSs to successfully participate in class activities. As a result, some of them were very quiet during classes.

Institutionalized cultural capital. Bourdieu (1986) stated that institutionalized state of cultural capital includes the possession of an individual's academic credentials or qualifications. It is the academic status achieved by individuals under a specific cultural system. University students' institutionalized cultural capital includes status, the learning and teaching style, and regulation system.

The learning and teaching style, a crucial component of cultural capital, indeed plays a vital role in affecting CIUGSs' performance in Canadian classrooms. As I detailed in the section of six-dimensions of culture in this chapter, in Canadian student-centered classrooms, straightforward communications in multi-way interactions are appreciated, students are encouraged to express their ideas freely, individually and take initiative, patient and kindly instructors are appreciated, and freedom of speech is considered important. Nevertheless, in China's teacher-centered classrooms, students are satisfied with a lectured teaching style (Hofstede et al., 2010), intelligent instructors are welcome and they are expected to have a large amount of correct information and brilliant ideas to deliver, and students are not encouraged to express personal ideas different from those of textbooks or instructors.

The findings of this study indicate that the lack of a decent quality of Canadian institutionalized cultural capital, and the ingrained Chinese counterparts, caused most CIUGSs to be very quiet in discussions. Some of them even consider interactions to be burdens and time wasting, to be afraid of making mistakes during classes, to be hesitant in discussions, to be nervous in presentations, and to avoid arguing against others' opinions. Lucy said that she really did not want to participate in discussions. Similarly, Robin expressed that discussion for her was only a task in classes that she had to complete, and she did not enjoy it. Olivia mentioned that she was afraid of not providing correct answers to instructors during classes. Most participants reported that they rarely make presentations during their Chinese undergraduate studies so that they felt nervous when they made presentations at the beginning of their programs. Eventually, their performances during classes were negatively affected as a result.

Furthermore, based on my teaching experience in a university in Mainland China, I understand that in China's higher educational regulation system, students' academic performances are dominantly assessed by their assignments, exams and final projects. This component of Chinese institutionalized cultural capital caused some CIUGSs to ignore the significance of multi-way interactions in Canadian classrooms, and thus their performance during classes was negatively affected. Lucy, for example, told me that she would be very happy if classroom performance, discussions and presentations were replaced by exams for students' assessments. Her opinion was different from most Canadian students. I remember that in one course I took, in which there were about 20 Canadian students, the instructor

provided two options for us for the final assessment: a three-hour exam in classroom; or a 20-page paper. Only one Canadian student took the exam. Robin also stated that she did not like spending a lot of time to prepare for presentations. She preferred the instructors to assess her academic performance based on the quality of her assignments.

Social capital. This type of capital refers to resources based on group membership, community relationships and social networks. Bourdieu stated that the networks and relationships among people constitute a group. Every group member needs to make contributions and exchanges to the group. Bourdieu believed that knowledge of the group and skills are usually needed before carrying out the exchanges.

During their undergraduate studies in Mainland China, most CIUGSs lacked opportunities to interact with their instructors and each other. This learning style caused a shortage of social skills in discussions and presentations in Canadian classrooms. Lucy, for example, told me that the lack of interactions in China's classrooms caused a shortage of communication skills, a necessary social capital, for discussions and presentations. Therefore, she did not like and seldom participated in group discussions during her classes in Canada. She did not have many interactions with other peers and the instructors, and sometimes completed her presentations quickly. She said that a presentation which was supposed to take ten minutes, would only take her seven or eight minutes to complete. Sophia also reported that the lack of social capital in Canadian classrooms resulted in her interactions with other class peers not to be as natural as her Canadian counterparts in presentations. Olivia also mentioned that she lacked a fair quality of social capital in speaking in public because she rarely had presentations during her

Chinese undergraduate study.

Furthermore, Coleman (1988) stated that trust is considered a component of social capital in relationships. With respect to relationships and social networks, Lazarsfeld and Merton (1954) asserted that the relationships in an individual's network were usually based on similarity rather than difference. Light and Bonacich (1988) claimed that racial similarity is one of sources of trust. Thomas (1990) further stated that in an environment with multi-races, cross-race relationships were usually less supportive than same-race relationships.

As one of the visible minorities from a different shore in Canadian classrooms, I completely understand that it is not easy for CIUGSs to establish relationships with Canadian peers, as they naturally have with each other. Based on my experience and observation, in some classes most Canadian students were Caucasians, and many of them had already known each other before they started their studies. Therefore, trust and relationships were established among them. During classes, they preferred to sit together, or relatively close, and form groups for presentations. In group discussions, these Canadian students were talkative with each other, but for CIUGSs' ideas or opinions, they might only give short responses such as "interesting", "right" or "it is a quite different experience", and then say nothing. These behaviors and responses generated a glass wall between Canadian students and CIUGSs, and made CIUGSs feel they were marginalized in the classrooms. This glass wall impeded CIUGSs in obtaining Canadian social capital which could help them better participate in class activities.

Furthermore, long-term oriented culture leads some CIUGSs to believe that some ideas

from Canadian peers or instructors may be reasonable in a specific context in Canada, but not practicable in China, and vice versa. Therefore, they considered some discussions were nonsense and time wasting, and it was not necessary to actively participate. In this situation, trust, a valuable component of social capital, could not be generated; as a result, CIUGSs' willingness to engage in class activities was hindered.

Additionally, differences in learning style, knowledge foundation and ways of thinking caused Canadian students and CIUGSs to be unable to convince each other. In the self-reflection section in Chapter four, the CIUGS who had disagreement with his partner, ignored his partner's opinions and prepared for the presentation on his own, attributed the conflict to his partner's stubbornness. I suggested that the Canadian student might have the same thought. This is another example indicating that if trust, this valuable ingredient of social capital, could be completely fostered among CIUGSs, Canadian students and instructors, CIUGSs' performance in class activities would improve.

Symbolic capital. Bourdieu (1989) stated that this form of capital refers to goods, knowledge, skills, and mannerisms that are worth pursuing in social relations. In Canadian Anglophone classrooms, English language and Canadian culture function as tools to understand classes and participate in multi-way interactions among students and between students and instructors. During interactions, English also serves as a form of symbolic capital that differentiates insiders and outsiders of Canadian culture, and creates a required condition of communication. Furthermore, this condition inevitably provides advantageous positions for Canadian students because of their mastery of English proficiency and familiarity with

Canadian culture. As a result, students without this form of symbolic capital were excluded, and owning different quality of the symbolic capital determined Canadian students as the dominant group and CIUGSs as a marginalized group in Canadian classrooms. This marginalized position could cause CIUGSs to lack confidence or be nervous during communications with their dominant counterparts.

Joe, one of two CIUGSs in his program, for example, reported that the lack of decent quality of symbolic capital caused him to be nervous in discussions especially as he spoke slowly or not very fluently. Sometimes when he attempted to interpose his ideas in class, everyone would look at him and that made him embarrassed. He told me that he would not be nervous or embarrassed if English were his native language. Sophia told me that without sufficient symbolic capital, she was nervous in presentations because she had to translate her speech from Chinese to English in her mind before speaking. Flora admitted that in solo presentations, she was very nervous and had to practice many times before her class due to a lack of English proficiency, the insufficient quality of this required symbolic capital. Even though she practiced many times in advance, she was still nervous during the presentations because she was afraid of not speaking English well in front of her class peers, the dominant group, who possess high academic English proficiency.

Furthermore, as a form of symbolic capital, English functions as a communication skill in intercultural interactions among CIUGSs, Canadian students and instructors. The level of this skill, determines the level of comfort, confidence and performance students have in multi-way interactions in Canadian classrooms, and at the same time highlights the hierarchies between

the dominant group, Canadian students and the marginalized group, CIUGSs. The level of this communication skill that Canadian students reached sometimes became the dominant or standard level in some Canadian students' or even some instructors' mind. This caused "others" (Bourdieu, 1986), the students who did not reach the dominant or standard level, to be at risk of successfully participating in class activities. As a result, CIUGSs encountered challenges because the quality of their symbolic capital was lower, or even much lower than the dominant or standard level. This therefore became one of the reasons for some CIUGSs being unable to understand their instructors' fast speech, to feel they were left behind or marginalized in classes, to encounter situations in which opportunities for answering questions were taken by other students who speak fluently, to prefer to communicate in Chinese, and to have difficulties in interposing or lack confidence to speak in open discussions.

In addition to English, mannerism was another component of symbolic capital which caused challenges for CIUGSs in Canadian classrooms. In this study, mannerism indicates ways of speaking and behaving in Canadian classrooms.

Firstly, personal space could cause CIUGSs to feel a lack of support or even of being isolated in Canadian classrooms. Most classes in Canada are not as crowded as in China. Also, with a high individualist cultural feature, Canadian students usually sit without a desk mate or only sit with peers that they are familiar with. Especially in some small classes with fewer than ten students, Canadian students prefer to sit alone so that they can have more space. Thus, most CIUGSs usually follow this lead and sit alone, or only with or by Chinese peers. However, for CIUGSs who feel more comfortable as part of a group, this comparatively large

personal space could make them nervous, feel lonely and without support, or even feel isolated in Canadian classrooms. As a result, their willingness to participate in class activities was negatively affected.

Furthermore, ways of express emotions are quiet different between Canadian students and CIUGSs. Most Canadian students are used to showing their emotions such as happiness, disappointment, or sadness by their facial expressions. Therefore, they usually change their facial expressions frequently during multi-way interactions. Sometimes this can be considered by CIUGSs to be too aggressive especially when Canadian students disagree with others' ideas or opinions. Most CIUGSs do not like showing their emotion by facial expressions or in public; therefore, they seldom change their facial expressions during communications. This calm manner sometimes confused Canadian students and even caused them to consider that CIUGSs lacked interest or enthusiasm in classrooms activities. As a result, some Canadian students and CIUGSs would only form groups with their same-culture peers for class activities.

Additionally, different ways of expressing opinions could cause Canadian students and CIUGSs to misunderstand each other, or instructors to misunderstand CIUGSs. Canadian students and instructors prefer to express their ideas and opinions about issues in a straightforward manner. However, most CIUGSs usually state their opinions in an indirect way, especially when they believe there is the potential for arguments or conflicts during communications. Thus, from the perspectives of some CIUGSs, Canadian students are aggressive or sometimes even impolite in discussions; Canadians students sometimes are confused or lost by the Chinese indirect expression during conversations.

The relations among capital, field and habitus. Students' habitus were formed from their families, previous education, experiences or culture. In a Canadian classroom, to better understand and successfully participate in classes, students must possess the required quality of capital, properly use the capital they own and pursue additional quality of capital. During this process, their habitus is altered.

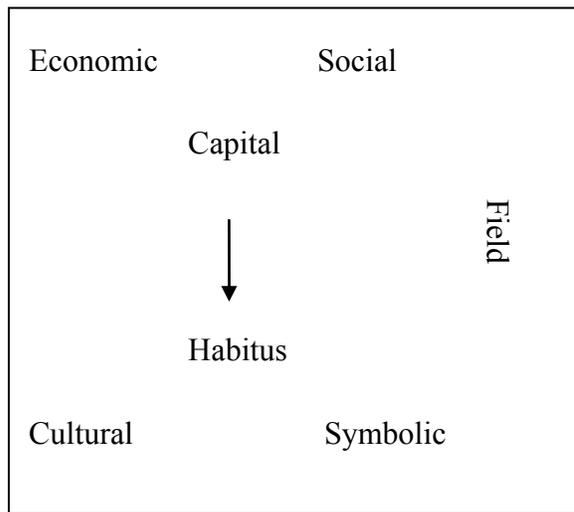


Figure 7. The relations among capital, field and habitus (Matthews, 2017)

According to Bourdieu (1984), students' learning outcomes are affected by inequalities in capital and differences in habitus. By the same token, in the Canadian classroom, the lack of a decent quality of Canadian capital, and the habitus they acquired from Chinese education, which is different from Canadian, caused difficulties for them during classes.

Furthermore, in a Canadian classroom, not reaching the Canadian common financial level (economic capital), the lack of familiarity with Canadian culture (cultural capital) and Canadian network (social capital), and the lack of high English skills, and possessing different type of manner (symbolic capital), caused CIUGSS' unique habitus during classes. For example, the

CIUGS I mentioned in this chapter could not afford new textbooks and had to attend some classes without textbooks due to a lack of decent quality of Canadian economic capital. A lack of this type of required objectified cultural capital caused him to be unable to well understand the theories and concepts introduced by the instructors, and to be less welcomed by other students in discussion. Joe, Sophia and Flora told me that a lack of sufficient quality of symbolic capital caused them to be nervous in discussions or presentations. As a result, the deficiencies in each form of capital, and the different habitus, functioned as obstacles for CIUGSs to better comprehend their class peers and instructors, and successfully engage in class activities.

Additionally, possession of decent Canadian capital builds an individual’s Canadian habitus. Therefore, a lack of sufficient Canadian capital and the absence of proper Canadian habitus placed CIUGSs at a disadvantage or even a marginalized position in Canadian classroom field, and thus sometimes cause them to be nervous, embarrassed or silent during their classes. For example, personal space could even cause CIUGSs to feel marginalized in Canadian classrooms. A calm manner could confuse or even cause Canadian students to misunderstand CIUGSs’ in class activities. Their performance in class participation was negatively affected as a result.

Table 7.

Types of capital

Types of capital	Delineation	Example
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Economic capital	Economic resources such as cash and assets	financial resources owned by an individual or a family
Cultural capital	Embodied form: knowledge and attitudes Linguistic cultural capital, a sub-form of embodied cultural capital: understanding, mastery of, and relationship to the dominant language of the society.	ways of thinking English proficiency.
	Objectified form: the ability of an individual to “consume” cultural goods.	<ul style="list-style-type: none"> ● textbooks ● dictionaries ● computer software
	Institutionalized form: the possession of an individual’s academic credentials or qualifications.	<ul style="list-style-type: none"> ● learning and teaching style ● academic regulation system
Social capital	Resources based on group membership, community relationships and social networks.	relationships with local students
Symbolic capital	Knowledge, skills, and mannerisms that are worth pursuing in social relations	<ul style="list-style-type: none"> ● English proficiency; ● communication skills ● ways of speaking and

		behaving
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Summary. Bourdieu's theory of capital provided another lens to explore causes and invisible components that engendered challenges for CIUGSs in Canadian classrooms. From the perspectives of economic capital, cultural capital, social capital, and symbolic capital, the above research investigated different reasons which caused difficulties for CIUGSs during classes.

Economic capital, a financial component can generate inequality for students' access to education. It also created challenges for CIUGSs in Canadian classrooms. A lack of decent quality of this form of capital forced some CIUGSs to work in manual labor jobs so that they could continue their academic dreams in Canada. However, after their work, they lacked sufficient energy to study before classes. As a result, their performance in class activities was negatively affected. For those CIUGSs from wealthy or higher class families, the disappearance of privilege in economic capital might result in a lack of confidence to participate in open discussions and some class activities.

As regards cultural capital, a lack of sufficient quality of the linguistic state of cultural capital in English, generated obstacles for most CIUGSs in better understanding their class peers and instructors speaking, caused them to be nervous in discussions and presentations, and engendered difficulties for them to clearly express their ideas and opinions in discussions and to make their Canadian peers understand them.

Different features of embodied cultural capital, such as ways of thinking and cultural behaviors, also generated challenges for CIUGSs in Canadian classrooms. Due to the Chinese

thinking patterns, it took some CIUGSs longer to understand the reading and concepts introduced by instructors, and some CIUGSs felt it was difficult to make their Canadian peers understand their ideas in discussions. Because of Chinese cultural behaviors, many CIUGSs lacked or disregarded participation competence in Canadian classrooms. As a result, their opportunities or performances in open discussions were negatively affected.

Furthermore, for the CIUGSs who did not have abundant economic capital, not being able to afford textbooks for example, this crucial Canadian objectified state cultural capital during their studies, resulted in them being unable to adequately understand well the concepts and ideas introduced by the instructor, and be less welcomed by other group members in discussions. Also, a lack of skills in contributing to open discussions and making presentations was another reason for some CIUGSs to be very quiet during classes.

Additionally, the institutionalized state cultural capital, which CIUGSs obtained from China's teacher-centered education, caused some of them to consider class activities to be encumbrances or time wasting, to be afraid of making mistakes during classes, to avoid objecting to others' opinions and to be hesitant in discussions, and to be nervous in presentations.

With respect to social capital, findings of this study indicated that insufficient quality of this form of capital engendered difficulties for CIUGSs to act as naturally as Canadian students in multi-way interactions in Canadian classrooms. Also, a lack of trust, a component of social capital in relationships, could generate a glass wall between Canadian students and CIUGSs. Simultaneously, this glass wall could prevent CIUGSs from obtaining Canadian social capital

which could help them better participate in class activities.

Regarding symbolic capital, the dominant level, which became a should-be-reached level of English proficiency and communication skills, in some Canadian students' or even some instructors' mind, placed most CIUGSs at risk of unsuccessfully participating in class activities. Moreover, different styles of mannerism between Canadian students and CIUGSs caused some CIUGSs to feel a lack of support or even of being isolated in Canadian classrooms. Additionally, misunderstandings between Canadian students and CIUGSs could be engendered by different mannerisms, and as a result students would only form groups with their same-race peers for class activities.

Last but not least, the relations among capital, field and habitus revealed that in the Canadian classrooms field, the Chinese habitus ingrained in CIUGSs was not effective enough for them to obtain Canadian capital which could help them to better understand peers and instructors, and successfully participate in class activities. On the other hand, successfully acquiring decent quality of Canadian capital in Canadian classrooms field can produce and positively alter CIUGSs' Canadian habitus, facilitate CIUGSs' improvement in their performances in class participation and eventually achieve academic success.

Solutions

To overcome the challenges that CIUGSs encounter in Canadian classrooms, in this section, solutions are provided. These solutions were identified in two ways:

1. Solutions suggested by CIUGSs participants.
2. Solutions summarized based on my observations and personal experiences.

Solutions suggested by CIUGSs participants. In our interviews, participants contributed their ideas and opinions to help overcome the challenges and help CIUGSs to better understand their classes and improve their performances in class activities. These suggestions can be categorized into (a) for CIUGSs; (b) for instructors; and (c) for university administrators.

Suggestions for CIUGSs. Participants in this study provided the following suggestions based on their study experiences in Canada:

1. The current ESL courses are very practical although not required. The CIUGSs would like to take them each term to improve their English proficiency quickly so that they could better engage in their classes. However, the numbers of bursaries available for students were limited each term; therefore, those participants who were not qualified for bursaries decided not to take the ESL courses so as to avoid spending extra money after paying for their tuition and necessary student fees. They hoped that the numbers of bursaries could be increased so that their opportunities would be enhanced.
2. Jessica and Robin suggested CIUGSs attend workshops offered by Student Learning Services so they could improve their academic skills and better understand their classes and participate in class activities.
3. Jessica suggested that CIUGSs should actively seek opportunities to improve their academic competences so that they can better participate in class activities.

Suggestions for instructors. To help CIUGSs to better participate in class activities, participants provided the following suggestions for instructors:

1. Tracy believed that it would be helpful for CIUGSs to more deeply consider the ideas,

opinions or concepts introduced by class peers or instructors and for instructors to provide detailed feedback to students' answers during classes.

2. Most participants suggested that instructors introduce more Canadian background information before they expressed concepts, ideas or opinions. In this way, CIUGSs can better prepare their classes and understand their class peers and instructors during class activities.
3. Joe suggested that to help CIUGSs to better understand concepts, ideas and opinions, instructors could only focus on introducing information which is relevant to class topics, and minimize casual talk such as their personal background and experiences.
4. Most participants hoped that instructors could speak a littler slower especially when they are introducing theories, concepts, or ideas. Also, they hoped instructors might try to avoid using English slang or jargon, which usually confuses CIUGSs. Additionally, Olivia mentioned that for some international instructors who have a strong accent in English could improve their English pronunciation so that all students could better understand their speaking.
5. In the reading section during classes, instructors can provide more time to CIUGSs because the duration of most of the readings were enough for Canadian students but not for CIUGSs. Also, it would be helpful if instructors could explain the reading before discussions and class activities.
6. Most participants mentioned that some instructors shared teaching and learning material online several days before classes. This was very helpful because students

could better prepare for their classes by looking up new words and getting more information related to the class topics. They hoped that most instructors would do this.

7. Sophia mentioned that in some classes that needed to use computer software, she hoped instructors could spend more time explaining its use so that CIUGSs could have a better understanding and participation in class activities.
8. Joe hoped that students' course feedback relating to their needs could be considered seriously by all instructors including tenured professors.

Suggestions for university administrators. Participants also provided suggestions for university administrators that may help CIUGSs better engage in classes.

1. Most participants suggested that the university could provide some non-credit courses which focus on helping international students to enhance skills in discussions and making presentations.
2. Lucy suggested that it would be helpful for CIUGSs to better understand and digest all theories, ideas and concepts if a six-hour class were separated into two three-hour classes.
3. Sophia suggested that the university could provide more internship opportunities for CIUGSs from which they could obtain more Canadian capital and improve their performance in class activities. She also mentioned that providing a CIUGS teaching assistant in each course would help CIUGSs to mitigate their challenges in Canadian classrooms.

4. Most participants suggested that the university provide some events for all students and instructors so that international students could gain understanding of Canadian social capitals, cultural capitals and symbolic capital through these events and improve their class performance as a result.

Solutions summarized based on my observations and personal experiences. I consider most participants' suggestions are valuable and important. In addition, to mitigate the challenges that CIUGSs confront in Canadian classrooms, I contribute some extra suggestions for them. These solutions can be categorized into (a) for CIUGSs; (b) for instructors and faculty; and (c) for university administrators.

Suggestions for CIUGSs. The following suggestions aim to help CIUGS to better adjust to Canadian culture and improve their Canadian capital so that they can participate in Canadian classrooms more successfully:

1. To better engage in classes, actively consider other peers and the instructors' ideas and opinions and try to express ideas once you have a chance, even if sometimes you consider your ideas are simple.
2. Do not be afraid to make mistakes during classes and consider the mistakes great learning experiences.
3. To better understand Canadian peers and instructors speaking, work hard on improving English proficiency.
4. To understand Canadian thinking patterns, step out from your comfort zone during classes. Besides communicating with CIUGS peers, try to interact more with local

students.

5. To obtain more quality of different forms of Canadian capital, to better engage in class activities, participate in campus events or workshops, to learn Canadian ways.

Suggestions for instructors and faculty. The following suggestions are based on challenges CIUGSs face in adapting to academic culture in Canadian classrooms. Be aware that CIUGSs come with an educational background and communication competency in English which are very different from Canadian students:

1. Keep in mind that in addition to the common pressure faced by all graduate students, CIUGSs also encounter challenges in communication skills and cross-cultural interactions.
2. Most CIUGSs tended to be reluctant to ask questions during classes because they do not want peers and instructors to notice their confusion and ignorance. It would be helpful to explain the importance of class participation and its function for their studies.
3. After CIUGSs share their experience, ask questions that highlight the unique information they bring to the classes so that the trust between instructors and students can be built, and their confidence can be strengthened.
4. Provide instructions for class activities such as open discussion, presentation and group debate because CIUGSs may not be familiar with such activities due to the educational culture differences between Canada and Mainland China.
5. Make learning material available to all students prior to the classes so that CIUGSs can better prepare for their classes and look up all new words, theories, or concepts before

the classes.

6. To avoid confusing CIUGSs, try to limit the usage of acronyms or academic jargon during classes or provide a list of required acronyms relating to the subject prior to the course.
7. Consider the equal learning opportunities for all students by, for example, generating more international topics for discussions during classes.
8. To avoid making CIUGSs feel isolated, explain the context information before telling Canadian jokes or providing Canadian examples.

Suggestions for university administrators. To help CIUGSs improve their class performance, university administrators could:

1. Make the price for ESL courses more affordable or provide some free ESL courses each term so that more international students might undertake these courses.
2. Provide teaching assistants (TAs) in classes to help the CIUGSs encountering difficulties during classes.
3. Provide a guide for faculty and instructors which lists the common challenges international students encounter in adapting to Canadian classrooms.

Answers to Research Questions.

Findings of this study provide answers to the original research questions:

1. What are the challenges that CIUGSs are observed to encounter and report they encounter in Canadian university Anglophone classrooms?

In Canadian university Anglophone classrooms, most CIUGSs encountered linguistic

challenges in English listening, reading and speaking due to inadequate English language proficiency. Furthermore, they confronted academic challenges in knowledge gap, lack of local context, and different teaching and learning styles between Canada and Mainland China especially in discussions and presentations.

2. What is observed as having—and what do CIUGSs report as having—caused these challenges in the classroom?

This study identified causes of these challenges from the perspectives of (a) six-dimensions of culture; and (b) the theory of capital.

From the perspective of six-dimensions of culture, strong power distance cultural features with teacher-centered style, strong uncertainty avoidance in education, collective cultural behaviors, stronger masculinity compared to Canadian students, Chinese long-term oriented culture, and restrained features of Chinese culture created these challenges for CIUGSs in Canadian classrooms.

From the perspective of the theory of capital, inadequate or disappearance of privilege in economic capital compared to Canadian students, insufficient Canadian cultural capital, a lack of a decent quality of Canadian social capital and symbolic capital generated challenges for CIUGSs in Canadian university Anglophone classrooms.

3. What is observed—and what do CIUGSs report—are the impacts from these challenges in the classroom?

From the perspective of six-dimensions of culture, different power distance caused CIUGSs, who were accustomed to a teacher-centered style, were quiet in open discussions and some even

considered interactions to be burdens in Canadian student-centered classrooms. Strong uncertainty avoidance in education caused CIUGSs to be afraid to make mistakes and to remain silent during their classes. Collective cultural behaviors caused most CIUGSs to lack confidence and to be reluctant to openly expressing ideas in Canadian classrooms. Stronger masculinity was the reason for CIUGSs being too concerned about their performances during classes and considering that their instructors should talk more in classes. Chinese long-term oriented culture resulted in some CIUGSs considering some discussions were nonsense and time wasting, and therefore did not actively participate. Restrained features of Chinese culture caused some CIUGSs to only express compliments to others' ideas, avoid arguing against others' opinions or even to say nothing during classroom discussions.

From the perspective of the theory of capital, inadequate economic capital forced some CIUGSs to work in manual labor jobs which negatively affected their class performance. Also, the disappearance of privilege in economic capital caused some CIUGSs to lack confidence to participate in open discussions and some class activities. Furthermore, insufficient Canadian cultural capital caused most CIUGSs to be unable to completely understand their classes, to be nervous and hesitant in discussions and presentations, and even to be very quiet during classes. Additionally, a lack of a decent quality of Canadian social capital generated difficulties for CIUGSs in multi-way interactions, and created a glass wall between CIUGSs and Canadian students in Canadian classrooms. Last but not least, a lack of Canadian symbolic capital caused some CIUGSs to feel a lack of support, or even of being isolated, in Canadian classrooms because students only formed groups with their same-race peers for class activities.

Implications for Future Research

The findings of this study have several implications for further research. First, this study included eight CIUGSs in a public Western Canadian university, and the findings of this study cannot be generalized to other universities. Quantitative research is needed to determine whether challenges found herein are significant for a larger population of CIUGSs. For example, quantitative research can explore to what extent the challenges have been affecting CIUGSs' participation performance in Canadian classrooms.

Second, further research can also explore how differently male CIUGSs and female CIUGSs from each racial group experience the challenges in the Canadian classrooms. For example, most female participants disclosed that they were afraid to make mistakes in discussions, and were nervous in presentations. But the male participant did not report that he had these problems. Therefore, gender may play a role in CIUGSs' experiences of the challenges in ways that have not been investigated here.

Third, to better help CIUGSs to improve their learning outcomes, there is a need to understand the relationships among the different challenges that CIUGSs confront, and how the combined effect of the challenges have been negatively affecting CIUGSs' performance during their classes. Further qualitative and quantitative research that studies the challenges CIUGSs encounter in Canadian university Anglophone classrooms is needed so significant contributions can be made in this area.

Implications for Theories

In the course of analyzing the findings of this study, the six dimensions of culture

(Hofstede et al., 2010) and the theory of Capital (Bourdieu, 1986) supplement each other and are realistic to identify the components which caused challenges for CIUGSs to participate in class activities in Canadian classrooms.

This study supports five of the six dimensions and reveals that high power distance, high collectivism, strong masculinity, long-term orientation and high restrained culture, generated difficulties and negatively affected CIUGS participants' performance.

However, this study does not agree with the conclusion of Hofstede et al. (2010), which characterized Chinese culture as having weak uncertainty avoidance. On the contrary, the findings of this study suggested that the strong uncertainty avoidance cultural feature in Chinese education resulted in many CIUGSs being afraid of making mistakes during their classes. Therefore, some CIUGSs were inactive or too quiet in Canadian classrooms. This result suggests that the categorization of uncertainty avoidance of Chinese culture in business is not applicable in education. I attribute this misalignment to the theory's applications in different contexts.

Additionally, from the perspective of the theory of capital (Bourdieu, 1986), this study demonstrates that a lack of a decent quality of different forms of Canadian capital engendered challenges for CIUGSs in Canadian classrooms. It is argued that a lack of local capital caused difficulties for international students and may generate inequity in international classrooms.

Differences between participants' opinions and my experiences. During data collection, I noticed that CIUGS participants considered that their Canadian counterparts did not have any difficulties in class activities participation. It may be because most Canadian

students were very active and talkative in discussions, presentations and other class activities. Their confidence, which showed during classes, made CIUGSs believe that Canadian students encounter no difficulty during classes. The following figure demonstrates how CIUGSs considered the gap between Canadian students and themselves in successful class participation.

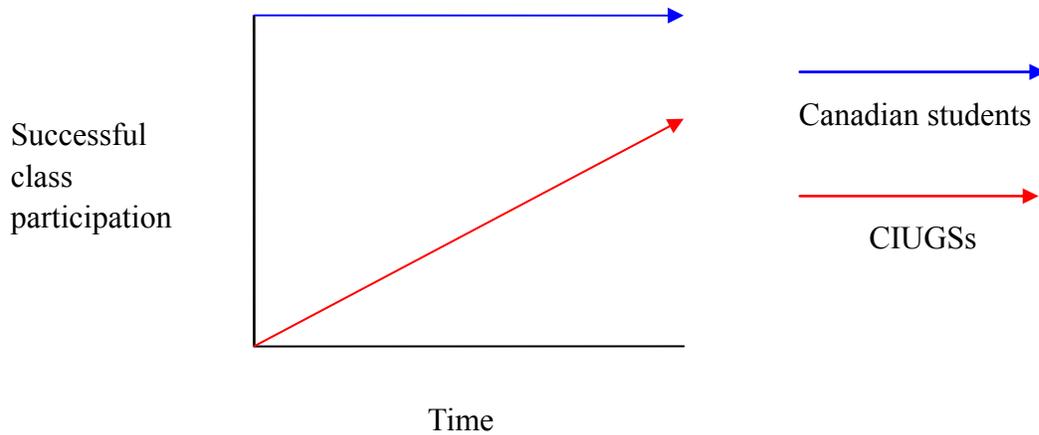


Figure 8. Trend of success in class participation

But as a matter of fact, this is not true. I remember a conversation with my Canadian peers during the break of one class. During the class the professor introduced some theories and concepts of a French philosopher, Michel Foucault, which I did not well understand. During the break, I asked my two Canadian desk mates what they thought about those theories. Both of them told me that they did not understand and were confused when they heard of Foucault's theories and concepts. One of them was anxious because he needed to make a presentation on Foucault's theories in the following week.

During his presentation, he explained some of Foucault's concepts and connected these concepts to his own working experiences. He was very confident and talkative during the presentation even though I did not completely agree with his explanation on some points.

After the presentation, he told me that to better understand Foucault's theories, it took him the entire weekend to search and read material; however, he only understood a small portion of them and was still confused when he prepared the presentation. Therefore, I believe that our Canadian counterparts also confront challenges and difficulties during classes. But their fluency in English and confidence showed during class activities and this made most CIUGSs believe they could understand everything and should not have any difficulty in participating in class activities. For example, Joe said that the challenges for him would be much reduced if English were his native language. I believe that his opinion was not completely valid even though a decent quality of English linguistic capital can facilitate CIUGSs' class activities performance.

There are two other assumptions on the comparison of the trend of success in class activities participation between Canadian students and CIUGSs. These two assumptions are shown in the following Figure 9 and Figure 10:

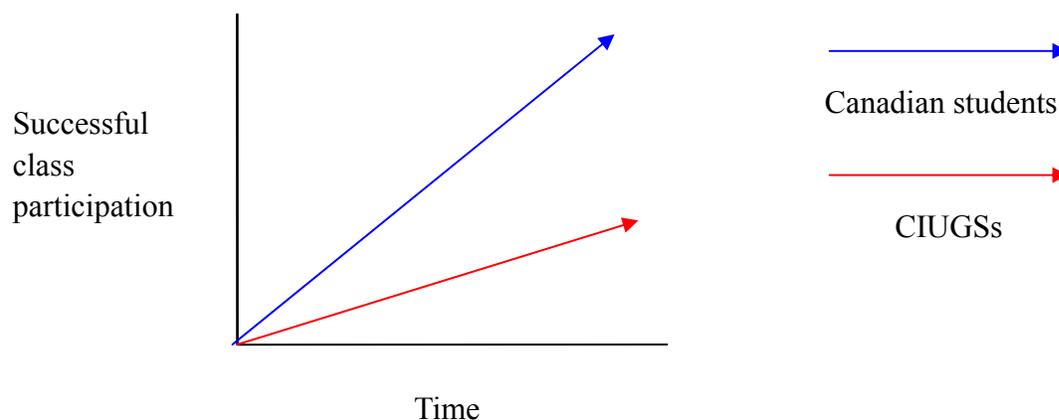


Figure 9. Assumption 1

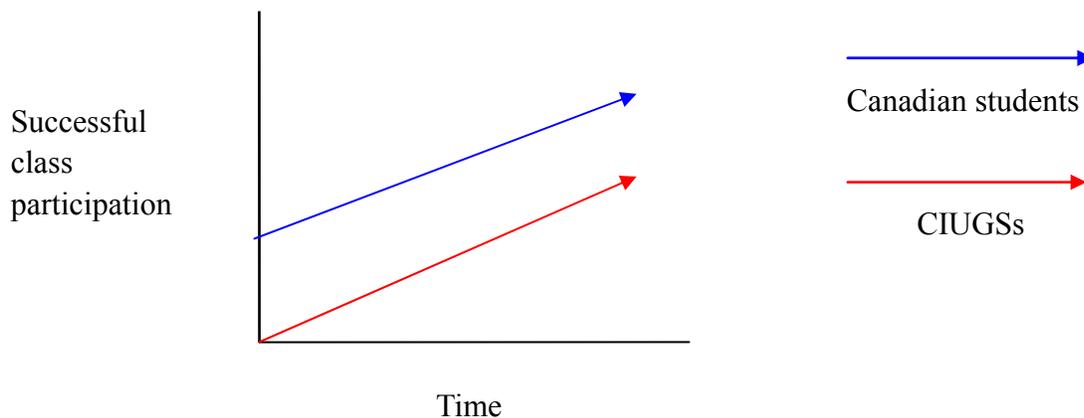


Figure 10. Assumption 2

Based on my own experience as a CIUGS, I believe that assumption 2 is more realistic in Canadian Anglophone classrooms.

Interrelationship between these two theories. Karl Marx argued that the level of economic status and the economic interests of different social classes determine the culture (Marx, 1859). This view was directly opposite to Max Weber's idea of culture and economic development. But I agree with Marx's opinion. The different levels of the economic development and the quality of a nations' economic capital, between Canada and Mainland China, determine the different features of their cultural dimensions. CIUGSs' cultural attributes in six-dimensions of culture, which were different from Canadian ones, generated difficulties for them to obtain Canadian cultural capital, social capital and symbolic capital, which could improve their performance in class participation. As a result, the unequal levels of Canadian capital between Canadian students and CIUGSs would potentially enlarge the gap of the performance in class activities for these two groups of students. On the other hand, a decent quality of various forms of Canadian capital can alter CIUGSs' cultural features in six

dimensions to approach Canadian style so that they can better participate in cross cultural communications with their Canadian counterparts and the instructors. The interrelationship between these two theories is significant for us to identify CIUGSs' challenges and help them to improve their performance in Canadian university Anglophone classrooms.

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APPENDICES

APPENDIX A

Point-form Consent Form

[Department of Educational Administration]

Participant Consent Form

Project Title: Challenges of Class Engagement for Chinese International Graduate Students
in Canadian Anglophone Classrooms

Researcher(s): Mengyan Huang, Graduate Student, Educational Administration, University of
Saskatchewan, mengyan.huang@usask.ca

Supervisor: Dr. David Burgess, Educational Administration, david.burgess@usask.ca (306)
966-7612

Purpose(s) and Objective(s) of the Research:

- This study focuses on analyzing the challenges that Chinese international students are encountering in Canadian English language classrooms in a university and why these challenges occur.
- To explore how Chinese international university students experience challenges in English language classrooms with the goal of enhancing their academic performance in international higher education. This study will analyze what kinds of challenges that

affect their participation in English language classrooms, and present ways to assist instructors to understand their learning experiences that derive from their different cultural backgrounds. This study will also help Chinese students to improve their achievements in Anglophone higher education classrooms and enhance the performance of instructors' teaching in an international university classroom.

Procedures:

- Researcher will observe the participants in classes; 3 hours in total per participant.
- A 30-minute individual interview is conducted on USASK campus.
- The interview will be recorded by a smart phone. The participant may request to turn off the recorder at any time during the interview. Researcher will email the interview transcripts to interviewees to guarantee the precise interpretation of their responses.
- Follow-up interviews will be used when clarification to the responses are needed.
- Please feel free to ask any questions regarding the procedures and goals of the study or your role.

Funded by: self-funded

Potential Risks:

- There are no known or anticipated risks to participants in this research.

- Participants, if any, who are upset or stressed during or after the interview will be referred to Student Counseling Services.
- Someone's participation will be terminated if s/he is found to encounter mental stress or other challenges regarding the study.
- It is unlikely that uncomfortable questions or any questions that may cause irritation will be asked.

Potential Benefits:

- This study will help Chinese students to improve their achievements in Anglophone higher education classrooms and enhance the performance of instructors teaching in an international university classroom.

Compensation:

- In order to defray the costs of inconvenience, each participant will receive an honorarium in the amount of \$5 Tim Hortons gift card

Confidentiality:

- Participants' real names will not be disclosed in the research. To protect participants' real identities, each of them will be referenced through a pseudonym in their interview transcription.
- All qualitative data will be preserved in a safe place to ensure that accuracy and confidentiality will be maintained throughout and after the study.

- **Storage of Data:**

- The data will be stored in a password protected computer file by me for 6 years.
- When the data is no longer required, the data will be destroyed.

Right to Withdraw:

- Your participation is voluntary and you can answer only those questions that you are comfortable with. You may withdraw from the research project for any reason, at any time without explanation or penalty of any sort.
- Whether you choose to participate or not will have no effect on your position (e.g. employment, class standing, access to services) or how you will be treated.
- Your right to withdraw data from the study will apply until results have been disseminated, data has been pooled, etc. After April 15, 2017, should you wish to withdraw, it is possible that some form of research dissemination will have already occurred and it may not be possible to withdraw your data.

Follow up:

- To obtain results from the study, please contact the researcher, and the results will be sent by emails to the participants.

Questions or Concerns:

- Contact the researcher(s) using the information at the top of page 1;

- This research project has been approved on ethical grounds by the University of Saskatchewan Research Ethics Board. Any questions regarding your rights as a participant may be addressed to that committee through the Research Ethics Office ethics.office@usask.ca (306) 966-2975. Out of town participants may call toll free (866) 966-2975.

Consent [SELECT APPROPRIATE OPTION(S) FROM BELOW]:

Continued or On-going Consent:

- The same consent form will be offered to re-consent when follow-up interview are needed.

Option 1 - SIGNED CONSENT

Your signature below indicates that you have read and understand the description provided; I have had an opportunity to ask questions and my/our questions have been answered. I consent to participate in the research project. A copy of this Consent Form has been given to me for my records.

Name of Participant

Signature

Date

Researcher's Signature

Date

A copy of this consent will be left with you, and a copy will be taken by the researcher.

APPENDIX B

Interview Questionnaire

Date of interview:

Time:

Location:

Name of interviewee:

Length of study at UoFS:

Major:

Interviewer: Mengyang Huang

1. Do you encounter any challenges in English listening and reading while taking classes?

a. Do you encounter any difficulties in understanding your instructors and your classmates in class, like during the lecture or discussion?

b. Do you encounter any difficulties in reading and understanding study materials given out in class?

c. If no, what did you do to prepare for your classes? (before class and during class)

2. How do you participate in group discussions in class?

a. Do you encounter any challenges when you discuss with your group members?

b. If yes, what are the challenges, and what are reasons to cause these challenges?

c. What do you do to get your thoughts/meaning across to all of your group members during in-class discussions?

d. If you have not had any difficulty in group discussions, why is that?

3. Whom do you usually work with in group discussions in classes? Why?

4. Do you actively answer your instructor's questions during classes?
 - a. Can you thoroughly understand the instructor's questions? Why or why not?
 - b. Are your classmates' answers inspiring and helpful to you? Why or why not?

5. Do your instructors give you feedback after you answer their questions?
 - a. What sort of feedback do they give you?
 - b. How helpful do you think the feedback is to your course study?
 - c. What do you expect from the instructor feedback?

6. Compared to the university classroom in China, what do you need to adapt to in Canadian university English language classroom?

7. To help you overcome your challenges in the classroom, what improvement do you expect from your instructors in their teaching?

8. If you were the president of the university, what assistance would you provide to Chinese international students to conquer those challenges in the classroom?

APPENDIX C

Interview Transcript Release Form

I, _____, have reviewed the complete transcript of my personal interview in this study, and have been provided with the opportunity to add, alter, and delete information from the transcript as appropriate. I acknowledge that the transcript accurately reflects what I said in my personal interview with Mengyan Huang. I hereby authorize the release of this transcript to Mengyan Huang to be used in the manner described in the consent form. I have received a copy of this Transcript Release Form for my own records.

Participant

Date

Researcher

Date