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A Transformative Framework to Investigate the Influences of Chineseness on Chinese International Students' Learning Experiences on U.S. College Campuses

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A TRANSFORMATIVE FRAMEWORK TO INVESTIGATE THE INFLUENCES

OF CHINESENESS ON CHINESE INTERNATIONAL STUDENTS' LEARNING

EXPERIENCES ON U.S. COLLEGE CAMPUSES

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diagnosed with feline fibrosarcoma, which is a form of soft-tissue cancer, and went to surgery in 2019. He successfully made it. I am so happy and proud of him. I am in debt to him for not being able to be around his side when I am studying in the United States, I could only stay with him for a couple of months over the summer and winter breaks. But we talk over the phone and video chat daily. He can recognize my voice and sometimes looks for me by headbutting the phone or tablet. He gave me love and affection, and I continue loving him for the rest of my life.

My adorable and charming Cream, my youngest cat daughter, I appreciate her for showing me what courage is. She was diagnosed with chronic kidney disease in the winter of 2019, but she does not give up fighting for her life, not even for a second. She can look after herself when her dad is not at home or on a trip. She knows exactly where her wet food is kept. There was on a consecutive two days, she stole the wet food and fed herself without sharing her stolen food with her brother. Although they had a prior deal, Cheese would be the one who took the lead in the outlook position, and she would fulfill her job of robbery. She broke their verbal consensus and kept four bags of wet food all to herself. What a selfish robber! But she is always the princess from the bottom of my heart.

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Dedicated to my amazing participants,

May your learning journey and career path be bright as the sun!

TABLE OF CONTENTS

LIST OF TABLES

xiv

LIST OF FIGURES

Figure   Page

LIST OF ABBREVIATIONS

BA   Bachelor of Arts

BICS   basic interpersonal communicative skills

CALP   cognitive academic language proficiency

CCW   community cultural wealth

CCCPC   Central Committee of the Communist Party of China

CEM   Chinese Educational Mission

CICSs   Chinese international college students

CLED   culturally, linguistically, and ethnically diverse

CPC   Communist Party of China

CRP   culturally relevant pedagogy

CRT   critical race theory

CSSA   Chinese Student and Scholar Association

EB   Encyclopædia Britannica

EFL   English as a foreign language

ESL   English as a second language

FoK   Funds of Knowledge

ICE   Immigration and Customs Enforcement

ICEF   International Consultants for Education and Fairs

IIE	The Institute of International Education
ISSS	International Student and Scholar Services
KMT	Kuomintang
L1	first language
L2	second language
LUC	Loyola University Chicago
MIT	Massachusetts Institute of Technology
NCEE	National College Entrance Examination
OPT	Optional Practical Training
PD	professional development
PRC	People's Republic of China
PWC	predominately White Catholic
qual	qualitative
quant	quantitative
RQs	Research Questions
RoC	Republic of China
ROUP	Reform and Opening-Up policies
SEP	Stanford Encyclopedia of Philosophy
SEVP	Student and Exchange Visitor Program
TCFL	Teaching Chinese as a Foreign Language
TOEFL	Test of English as a Foreign Language
U.S.	United States
WTO	World Trade Organization

WWI	World War I
WWII	World War II

ABSTRACT

This study applied a mixed-methods, social-justice approach to explore how Chinese international students interpret their success and/or challenges influenced by their Chinese forms of community cultural wealth in their academic learning at a predominately White Catholic university in the Midwest of the United States for over one year. I adopted a transformative paradigm to guide my study. Since the reviewed theoretical frameworks solely failed to form a profound comprehension of how Chineseness influenced Chinese international college students, I analyzed essential components of socio-cultural and critical race theories and created *China as Method* as the framework to guide my study.

This design featured a qualitative-prioritized explanatory sequential design, starting with a quantitative-dominated survey. Using snowball sampling, I recruited ten volunteers who participated in the first-phase data collection. I analyzed the collected data and further modified sub-research questions and interview protocols. In the second phase, I conducted one-on-one interviews with the same ten participants, followed by at least one-round member check with each participant. I analyzed both quantitative and qualitative data to capture how my participants navigated their Chineseness within a cross-cultural, linguistic, and educational context. Further, I summarized their understanding, observation, and justifications of U.S. faculty members' (non-)compliance with culturally responsive practices. Integrating mixed-methods analysis, I provided insights to detail how this mixed-methods, social-justice

design provided a more nuanced understanding of the role cultural variables influence cultural normalization and operation in students' academic learning.

Finally, I located places where my research findings echoed prior studies. I reflected on and provided alternative explanations to contracting research findings. Based on those reflections, I presented my two critical findings. The first critical finding called for new directions to reframe culturally responsive teaching practices from a practitioner-friendly approach. The second one provided a multilayered approach to relook at Chinese international students' utilization of their Chineseness and U.S. faculty members' normalization of cultural differences. I discussed unexpected findings which challenged my prior assumptions. Based on the multilayered approach, I presented implications for Chinese international students to employ their Chineseness in their navigation within the U.S. higher education system, at individual, interpersonal, and intrapersonal levels. I generalized implications for faculty members in better accommodating CICSs and a broader range of culturally, linguistically, and ethnically diverse students with a practitioner-friendly culturally responsive framework, followed by department policy reform and institutional change.

CHAPTER I

INTRODUCTION

不積跬步，無以至千里；

不積小流，無以成江海。

---戰國•荀況•《荀子•劝学》

No accumulation of single steps cannot make a destination of a thousand miles away.

No amalgamation of small streams will not empty into an ocean.

--- Xunzi (310 – c. 235 BCE, alt. c. 314 – c. 217 BCE),

Warring States Period (475—221BCE). Xunzi, Quanxue

With the popularity of international education, the United States has attracted

students from all over the world. According to the Open Doors (The Institute of

International Education [IIE], 2019), international students composed 5.5% of the

total population in the 2018-19 academic year in the U.S. higher education system.

According to the Census from the U.S. Department of Commerce in 2018,

international students contributed $44.7 billion to the U.S. economy, with an increase

of 5.5% from the prior year (IIE, 2019).

Among the larger population of international students at U.S. institutions of

higher education, Chinese international college students (CICSs) emerge as a

significant subgroup. Compared to a 0.05% overall increase in the total population of

international students, CICSs have increased at an enrollment rate of 1.7%, occupying

the largest international population for the past decade (IIE, 2019). In the 2018-2019 academic year, U.S. universities saw a peak of CICS enrollment with the amount increasing from 350,755 to 369,584 in one year, occupying 33.7% of total international students (IIE, 2019).

With a rapidly growing number of Chinese undergraduates and graduates studying in the United States, scholars, most of them ethnically Chinese, have explored CICSs' learning experiences on U.S campuses. Their major research interests converged in exploring CICSs' learning and cultural experiences (Kim & Roh, 2017; Li & Collins, 2014; Yuan, 2011), challenges (Chan, 2010; Ching et al., 2017; Sharif & Osterling, 2011; Ye, 2006), acculturation (Diao, 2014; Wang et al., 2012; Wei et al. 2012), and academic and social adjustment in the United States (Lu et al., 2015; Neuby, 2012; Zhu, 2017). Scholars also tried to break the stereotyped ideologies of CICSs and emphasize understanding of Sino-American cultural differences (Abelmann & Kang, 2014; Chen & Brown, 2012; Heng, 2018a; Holmes, 2004; Phillips, 2002; Robinson & Kuin, 1999; Wang & Machado, 2015).

Within the extensive studies on the challenges that CICSs encounter, few explore alternative approaches to understand different ways of knowing; instead, they often normalize the conventional way of demonstrating knowledge in Eurocentric ways. Only limited researchers have given specific recommendations for the international students, host peers, university professors, and institutional resources (Heng, 2017; Heng, 2018b; Phillips, 2002; Sharif & Osterling, 2011; Wang & Machado, 2015). Although scholars have started to shift deficit mindsets to culturally

responsive perspectives, they might not present a holistic and nuanced understanding of how Chinese cultural background influenced CICSs' way of thinking and justification for their behaviors.

Before 2010, studies on CICSs usually stemmed from a deficit perspective. Robertson et al. (2000) described CICSs as passive and overly dependent learners and less critical thinkers; Bartlett and Fischer (2011) criticized CICSs' unwillingness to participate in class discussions. However, since 2010, Chinese scholars have challenged stereotyped perspectives of CICSs (Heng, 2019; Zheng, 2010). Zheng (2010) conducted a qualitative study with four CICSs enrolled in different programs and academic years of study in a U.S. public university. Investigating participation patterns to interpret silence in classroom settings, this study revealed that silence was "active and critical thinking progress" and indicated that "their patterns of participation is active, strategic, and informed" (p. 455). The fluid participation patterns were influenced by a series of factors: English proficiency, cultural knowledge, academic knowledge, and negotiated identity.

Heng (2019) highlighted the existing research on CICSs' experiences as homogeneous. She cited Hanassab's (2006) work to challenge an overgeneralization of international students due to deficit perceptions. To avoid generalizing, Heng proposed a hybrid socio-cultural framework drawing key concepts from anthropological, psychological, and postmodern work around culture and education as a conceptual frame to yield holistic and nuanced understandings of the lived experiences of CICSs. In the implications of her study, she warned that her findings might not be transferred to students who did not share the same characteristics (such as different institutions or different socioeconomic status). In other words, even within

one nationality, CICSs' experiences are the intersectionality of diverse aspects, such as ethnicity, major, length in the United States, years of study or program, and gender. Making homogeneous assumptions on CICSs could lead to an inaccurate understanding of their diverse lived experiences.

Situated within this context, my study aimed to investigate the lived experiences of CICSs at one U.S. higher institution through strength-based and culturally responsive lenses. Using the term Chineseness to capture the essence of different aspects deeply rooted within Chinese cultural backgrounds, I examine how Chineseness exerts both positive and negative influences on their learning experiences in the United States. Another key point of this work centers on participants' unique and nuanced lived experiences and how those differences have been normalized and operated in their current academic settings. Based on my research findings, I summarize recommendations to enhance CICSs' learning experiences during their studies in the United States for university faculty and CICSs themselves.

Statement of Purpose

I conducted this research for two primary reasons. The first reason stemmed from my personal experiences and interests. Being a CICS myself, I took this opportunity to explore other CICSs' lived experiences on one U.S. college campus. By carefully investigating their academic experiences and generating recommendations, this study might assist my Chinese peers to understand how Chineseness can support them in American socio-cultural and academic contexts.

Second, research has demonstrated that some faculty lack awareness of how their prior experiences influence their comprehension of knowledge and the way of delivering knowledge, do not realize the correlation among lived experiences,

knowledge comprehension, and knowledge delivery (Takacs, 2003). Without further reflecting on cultural differences, they tended to falsely assume and misunderstand CICSs' beliefs and behaviors. Therefore, I hope this study can offer an alternative counter-story to U.S. university professors from a culturally responsive approach, so they might be able to better understand CICSs' shared and different lived experiences from a strength-based lens.

Research Questions

In this study, I used a mixed-methods, social-justice approach (Greene, 2007) to investigate the roles of CICSs' Chineseness have played in their academic learning at U.S. higher institutions and the existing culturally responsive practices reported to be used by university professors. Further, I explored how cultural differences have been operated and normalized among CICSs' learning environments. Finally, I formed a deeper understanding of how cultural variables influence cultural normalization in CICSs' learning practices. Table 1 illustrates the guiding research questions (RQs).

Significance of this Study

Culturally responsive teaching is a common initiative in K-12 schools (Gay, 2018). Yet it has been less common to support diverse learners at the university level. I noticed when international students start their higher education in a cross-linguistic, cultural, and educational environment, they tend to adopt the philosophy of cultural and educational assimilation to the new academic setting without recognizing how their home cultural backgrounds can assist their transition. Some professors might not realize that they can build off their curricula and instruction based on diverse students' backgrounds to better support their academic learning experiences. This study has

yielded instructional recommendations for U.S. faculty members to provide CICSs with accommodations to better promote their academic learning experiences.

Table 1

Research Questions

RQ Number	Type of RQ	Research Question
1		What cultural variables exert positive influences on CICSs' academic learning, and to what extent?
2	Quantitative	What cultural variables exert negative influences on CICSs' academic learning, and to what extent?
3		What are the reasons that CICSs give to interpret the university professors' (non-)implementation of culturally responsive practices?
4		How do Chinese international students understand culturally responsive teaching in higher education settings?
5	Qualitative	How have cultural differences been normalized and operated in CICSs' academic learning? (a) How do CICSs who enrolled in Humanity and Liberal Arts-related programs perceive the normalization and operation? (b) How do CICSs who enrolled in STEM-related programs perceive normalization and operation?
6		What are some existing strategies university professors have used to support CICSs' learning experiences?
7	Mixed	To what extent and in what ways do qualitative interviews with CICSs serve to contribute to a more comprehensive and nuanced understanding of the role cultural variables influence cultural normalization and operation in students' academic learning, via integrative mixed-methods analysis?

Based on my observation, I found that affected by some faculty members' cultural assimilative beliefs and practices, CICSs might have isolated themselves from their Chinese cultures. Some picked a Christian name instead of sticking with their Chinese names; some tried to deny their cultural identities; another some attempted to steer away from Chinese communities. This study sought to understand how Chinese

cultural background positively and negatively influenced CICSs' learning experiences, seeking to encourage the current and future CICSs to utilize their Chineseness and navigate their strengths to achieve in U.S. higher education institutions.

The prosperous economic status in mainland China makes it possible for more CICSs to pursue a better-quality higher education in the West. The United States has been the most populated overseas-learning destination for CICSs (IIE, 2019; Wang & Miao, 2016). Economically, due to the large number of enrolled students, CICSs have positive economic impact in the United States. If some U.S. higher institutions could adopt culturally responsive curricula, norms, and standards of international higher education, it might attract more CICSs. However, considering the current international higher education quality, the accommodations needed to best serve students' interests to support academic growth and development must be carefully addressed.

Further, the COVID-19 pandemic has had severe impact on international higher education (International Consultants for Education and Fairs [ICEF], 2020). For example, Sachs and Prevete (2020) reported racism against CICSs amid COVID-19 on the campus of the University of Wisconsin-Madison. This study could serve to reshape discriminative images against CICSs. During the pandemic, CICSs were faced with visa cancelation (Mozur & Wong, 2020; Redden, 2020), as officials denied visa applications due to online learning being the only format of instruction for nonimmigrant students (Immigration and Customs Enforcement [ICE], 2020). Within this context, this study connected historical and current events, with elaboration on the role that historical, contemporary, and contextual situations have played in influencing the enrollment and academic learning experiences of CICSs in the United States.

During this challenging time, many university faculty members expressed willingness and advocacy to shift online instruction to face-to-face or hybrid formats to support international students (DePaul University, 2020; Illinois State University, 2020; Loyola University Chicago [LUC], 2020; Northwestern University, 2020; University of Chicago, 2020). Collaborative efforts can make a difference, which is why my research seeks to provide U.S. faculty members with tools and strategies to support CICSs through a culturally responsive lens. I believe some of those strategies can be applied to international students from other regions as well.

Definition of Terms

In this section, I define the terminologies used in this study. I elaborate on terminologies in later chapters. When I use the term *Chinese international college students* (CICSs), by which I refer to students who are from the People's Republic of China (PRC), on F-1 nonimmigrant visa student status, and pursuing either undergraduate or graduate degrees at U.S. institutions of higher education.

Chineseness is the quality or state of being Chinese (Definitions, n.d.). Borrowing from Moon and Jung's (2018) concept on *Korean-ness* and Chun's (1996) critical analysis on the ambiguities of Chineseness to represent ethnicity as culture and identity, I used the term Chineseness to distinguish the distinct cultural, critical, political, intellectual, national, societal, ethnic, philosophical, ideological, epistemological, and linguistic differences as embedded within Chinese long historical and cultural development discourse. Note that there are 56 different ethnic groups in China. As much as they share similar Chinese backgrounds, they have unique cultures embedded within their ethnicity. As warned by Chun (1996), Moon and Jung (2018), and Hanassab (2006), overgeneralization of Chineseness may

marginalize individuals who do not comply with standardized cultural identities given the shaping of individual positionality by various factors during their lived experiences. My intention in using this term is to capture shared practices and patterns but also validate individualized uniqueness.

Critical race theory (CRT) was used to explore daily encounters with "perspective, viewpoint, and the power of stories and persuasion" to form a deeper comprehension of how ethnicity was understood in America (Delgado & Stefancic, 2012, p. 44). Critical race theorists promoted alternative realities to bridge the gaps between understanding the experiences of people of color and created counter-storytelling to challenge the dominant discourse on race and racism (Delgado & Stefancic, 2012; Solózano & Yosso, 2002).

Teaching and learning occur within cultural contexts (Charlesworth, 2008). To address culturally, linguistically, and ethnically diverse (CLED) students, scholars such as Ladson-Billings, Gay, and Paris have attempted to promote culturally responsive pedagogy (CRP; Ladson-Billings, 1995a, 1995b, 2014), culturally responsive teaching (Gay, 2018), culturally sustaining pedagogies (Paris, 2012; Paris & Alim, 2017) to support classroom practitioners with inclusive culturally responsive curricula as well as supporting teaching strategies and techniques to support the CLED students in the United States.

Culturally relevant pedagogy was developed by Ladson-Billings (1995b), which initially was designed for teacher education programs to support African American students to achieve academic success, multicultural competency, and socio-politically awareness. CRP attempts to make a cultural connection between students' home and school cultures, to address the needs of the academic unsuccessfulness of

African Americans, Native Americans, and Latinx students based on the increasing

disparity between the racial and cultural characteristics of teachers and students

(Ladson-Billings, 1995a, 1995b, 2014).

Later, Ladson-Billings realized her lack of acknowledgment of the Asian

culture. Thus, she promoted culturally relevant pedagogical strategies to build cultural

competence, intentionally including Asian immigrant culture (Ladson-Billings, 2014).

She coined the modified pedagogy as the CRP 2.0 (aka, the remix), aiming to reflect

cultural fluidity, which is combined the inclusion of contemporary culture from

African Americans and Latinx Americans as discussed in the Paris' (2012) culturally

sustaining pedagogy (Ladson-Billings, 2014). Albeit her good intention to include

Southeast Asian heritage culture, she did not differentiate nor fully capture the

cultural differences among the subgroups within Asian countries. Geographically

speaking, Southeast Asian and East Asian, where China locates, both located in the

east part of Asia. Yet, these countries share more differences in the language system,

cultural norms, and traditions than similarities.

Culturally sustaining pedagogy was established by Paris (2012) for African

American youths. Noticing the contradiction on succeeding the U.S. education system

with "losing heritage and community cultural and practices" (Paris, 2012, p. 94), Paris

put forward the culturally sustaining pedagogy for young people can relate to, so they

can sustain the heritage and community cultural and linguistic practices while

simultaneously succeed in acquiring dominant cultural competence. In other words,

culturally sustaining pedagogy centers African American students' Hip Hop cultures

and Latinx youth's cultural connectedness to embrace the cultural fluidity (Paris,

2012; Paris & Alim, 2017).

Culturally responsive teaching was proposed by Gay (2018) aimed to provide practitioners with a user-friendly approach, with a definition as "using the cultural knowledge, prior experiences, frames of references, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them" (pp. 36-37). She further highlighted the significant role of racial and cultural diversity have played in the teaching and learning experiences, to encourage educators to teach to student's strengths. Centered African American students' lived experiences in her analysis, Gay also incorporated Latinx and Asian students. In this study, I adopted culturally responsive teaching as one of the major frameworks. First, its user-friendly concepts can better assist me to differentiate the key characteristics to distinguish a culturally responsive educator. Second, I chose Gay's theory over the other two because culturally responsive teaching covers broader ethnic groups, including African Americans, Latinx, Asians, and Pacific Islanders.

Instead of using the forms of capitals (Bourdieu, 1986), I chose to apply *Community cultural wealth* (CCW) because the former is more Eurocentric. CCW was built up by Yosso (2005) as used to challenge deficit thinking in education. She employed CRT to address communities of color's cultural wealth from six facets, namely, aspirational capital, linguistic capital, familial capital, social capital, navigational capital, and resistant capital (Yosso, 2005). Although the strengths of communities of color are not 100% transferrable to describe the lived experiences of CICSs, I used it as a framework to guide my study, supplementing this theory from a critical lens embedded Chinese history, culture, and educational practices.

Funds of knowledge (FoK) refer to the knowledge and skills that have been historically and culturally established to empower an individual or household to

"survive and thrive" within a cultural context (Moll et al., 1992, p. 133). González et al. (2005) provided examples of how teachers utilized students' cultural, social, linguistic, and cognitive knowledge to support their academic learning in classroom settings. Later, scholars such as Hogg (2011) and Rodriguez (2013) summarized from a more instrumental perspective, detailing a student's FoK includes personal and academic background knowledge, prior lived experiences, and knowledge and skills to support their navigation with daily social life, and world views influenced by historical and political factors. Comparing FoK from a cross-linguistic and cultural context, educators and scholars need to be cognizant what considered valuable and knowledgeable within their own culture might not be perceived as the same significance in other cultures, and vice versa.

Research Delimitations and Limitations

CICSs' academic experiences on U.S. college campuses were my major concern; therefore, it was reasonable to use purposeful sampling in my study (Merriam & Tisdell, 2015). I recruited participants enrolled at Loyola University Chicago (LUC), where I am attending to earn a doctorate and gained a master's degree; thus, social connections made it more convenient to conduct this study. LUC is a predominately White Catholic (PWC) university offering over 80 undergraduate and 170 graduate and professional programs (LUC, 2020b). During the 2020-2021 academic year, LUC enrolled 17,007 students (LUC, 2020b). Among them, 118 CICSs enrolled in degree-seeking programs. Another 45 CICSs had completed their programs and were temporarily employed during the Optional Practical Training (OPT) period, which is up to 12 months of employment authorization post-completion of their academic programs (U.S. Citizenship and Immigration Service, 2021).

The study was limited by the time frame and physical location; therefore, the results cannot be generalized to a different context. LUC is a Jesuit Catholic university proud of its transformative education in the Ignatian tradition. Hence, study results demonstrated unique characteristics of PWC university in the Jesuit heritage. LUC is situated in the city of Chicago, a racially and ethnically diverse urban metropolis with distinguishing features that do not mirror all U.S. contexts. Further, even though CICSs have come from the same country of origin, they are not identical, varying by the home language they speak (e.g., Mandarin, Cantonese, and various dialects), English language proficiency, geography, ethnicity, gender, cultural and religious practices, and socioeconomic statuses. However, in this study, I focused on the shared experiences of CICSs at LUC, such as struggles and challenges in socio-emotional, linguistic, and academic settings. With the limitation of the sample size, the findings in this study are not generalizable to a larger population.

Personal Background

When I first arrived in the United States in 2015 to pursue my master's degree at LUC, I was not fully prepared, linguistically, socioemotionally, and academically. Therefore, I experienced challenges in various ways. For instance, I did not know how to respond at a Subway chain store when hearing "Toasted?" at a very fast speed for a second time, and an even slower speed for a third time. I was stressed by the tone and accent the sandwich maker used and could not think straight by relating my ordering experiences when I was in China.

More challenges came when I enrolled in the graduate courses with new terminologies, various contexts, and different accents. During my learning at Loyola, I learned the importance and the benefits of incorporating culturally relevant literature

to support CLED students in building their cultural and linguistic confidence and competence. I was so passionate about employing culturally responsive teaching practices during my practicum and volunteer work within a second-grade Spanish-English bilingual classroom. I even had the privilege to select culturally relevant children's literature books to teach those bilingual students. I was so happy to see their linguistic, academic, socio-emotional, and cultural-political growth as an individual and as a community.

One day, when I was asked to reflect on my learning experiences in the United States for a course assignment, I felt a sense of loss. Because, unlike culturally linguistically responsive strategies in K-12 education in the United States, my Chinese cultural heritage did not emerge in academic contexts during my study at Loyola. My partner, who was a third-year doctoral candidate enrolled at another U.S. university, shared his learning strategies and his insights about professors' expectations. With his encouragement and advice, I stepped out of my comfort zone to act to American norms, such as being actively involved in classroom discussions, asking questions when I did not understand, and partnering with American peers rather than Chinese peers. What I did gradually became my labels for an active learner, enthusiastically engaged, and a critical thinker, which was an opposite image for a CICS. Yet, none of those traits came from my cultural background. I tried hard to comply with American mainstream culture. I sincerely wished my professors could understand my cultural background and allow me gradually to transition to the expected learning behaviors rather than to overwhelm myself, struggling with linguistic development, academic terms, and the cultural contexts at the same time.

If I did not have my partner to share those insights beforehand, I would sit there quietly, never raise my hand or jump in to voice myself, even for questions that puzzled me. From my cultural background, I was told it would be impolite to interrupt the professor and the ongoing conversations, and unfair to my cohorts for wasting their time on things they already knew about. I would have used Google search to help me understand the terminologies and the acronyms in class and dived into the details after class.

Although my instructors may not understand the Sino-American cultural differences, most professors allowed second chances in modifying original submissions with their constructive comments to assist students in becoming better writers. During my first semester at Loyola, I had three extraordinary female White professors who were socially just and professionally caring for all students. I did not achieve high scores on the first assignments in two of the courses, having turned in papers that did not meet the instructors' expectations. They kindly made appointments with me, going through my work to help me better understand their expectations. With their patience, guidance, and recommendations, I made great progress. They recommended using resources at the university's Writing Center. After-class appointments, constructive feedback on assignments, second-chance resubmissions, and tutors from the Writing Center were helpful accommodations for me as a graduate student; however, these might not work for everyone. Nonetheless, even though I was provided with additional support, none of these strategies strongly related to my cultural background. I wish I would have received the same cultural awareness offered in K-12 education.

Even without culturally responsive pedagogy, I still felt grateful. Some of my peers felt disconnected to their content area of study, while some felt less supported in curricula and instruction. Still, some contended that their professors did not understand the cultural differences and linguistic barriers they had to overcome to study in an English-speaking university. Being a socially just educator urged me to think about how to share my successful learning experiences and strategies with my Chinese peers. This became my motivation to further explore how I can support them to utilize their Chinese cultural background. I also hoped that sharing our cultural heritage with U.S. faculty can support their future practices.

The Organization of this Dissertation

This dissertation is organized into seven chapters. Chapter One has set the backdrop of the study with information about the lived experiences of CICSs. Chapter Two (a) reviews existing studies on CICSs in the United States, (b) explores the cultural and educational differences between Sino-American ideologies, and (c) justifies using socio-cultural and critical race theories and *China as Method* to guide my study. Chapter Three outlines the research methodology of this mixed-methods, social-justice study. Chapters Four, Five, and Six present the findings of the study, by answering quantitative, qualitative, and mixed-methods RQs, respectively. Chapter Seven summarizes the essential findings, including implications for future CICSs and university faculties and discussion on potential future directions.

CHAPTER II

LITERATURE REVIEW AND FRAMEWORK

行路難，行路難，

多歧路，今安在？

乘風破浪會有時，

直掛雲帆濟滄海。

————唐・李白・《行路难》

The journey is tough; the journey is tough.

There are so many crossroads, and which one should I choose?

Someday, with my sail piercing the clouds.

I will mount the wind, break the waves, and traverse the vast, rolling sea.

---Li Bai (701-762), Tang Dynasty (618-907). A Tough Journey

Over the past 200 years, tens of thousands of Chinese students studied abroad, with the largest number of CICSs receiving degrees from the United States (Lampton et al., 1986; Li, 2005; Li, 2007; Rhoads, 2011; Wang, 1966). Thus, the increasing enrollment of CICSs and their different behavior called on scholars' interests to further explore CICSs' lived experiences during their studies in the United States (Bartlett & Fischer, 2011; Robertson et al., 2000; Zheng, 2010).

In the following section, I first review the literature on CICSs' academic experiences in American universities, followed by a detailed review of the theoretical and conceptual frameworks that guided the study. The literature review situates the

17

investigation on CICSs' lived experiences, locating gaps between the existing research and the study. I conclude this section with a discussion on how existing frameworks failed to guide my research on CICSs in the United States in the summary. In the framework section, I first describe *socio-cultural* and *critical race theories* as the theoretical framework and propose *China as Method* as the conceptual framework to glean a holistic understanding of CICSs' academic learning experiences in the United States.

Review of the Literature

In this section, I review the literature on CICSs' learning experiences in U.S. higher education institutions. I use the following parameters: (a) peer-reviewed empirical studies, (b) studies on academic experiences in higher education institutions in the United States, (c) studies published within the past decade, and (d) participants as undergraduate and graduate CICSs. I categorize four major themes emerged from literature: (a) challenges to prior stereotyped perspectives against CICSs, (b) academic challenges encountered by CICSs, (c) acculturation and adjustment made by CICSs, and (d) faculty's efforts to support CICSs (see Figure 1).

Challenges to Prior Stereotypical Perspectives

Before or around 2010, studies focused on CICSs usually stemmed from a deficit perspective (Bartlett & Fischer, 2011; Robertson et al., 2000). For instance, Bartlett and Fischer (2011) depicted CICSs' unwillingness to participate in class discussions; Robertson et al. (2000) described CICSs as passive and overly dependent learners and less critical thinkers. However, after 2010, as more Chinese scholars entered the field, they started to protest the long-term stereotypical perspectives on CICSs (Heng, 2015; Heng, 2019; Zheng, 2010).

Figure 1

Sub-themes of the Reviewed Literature
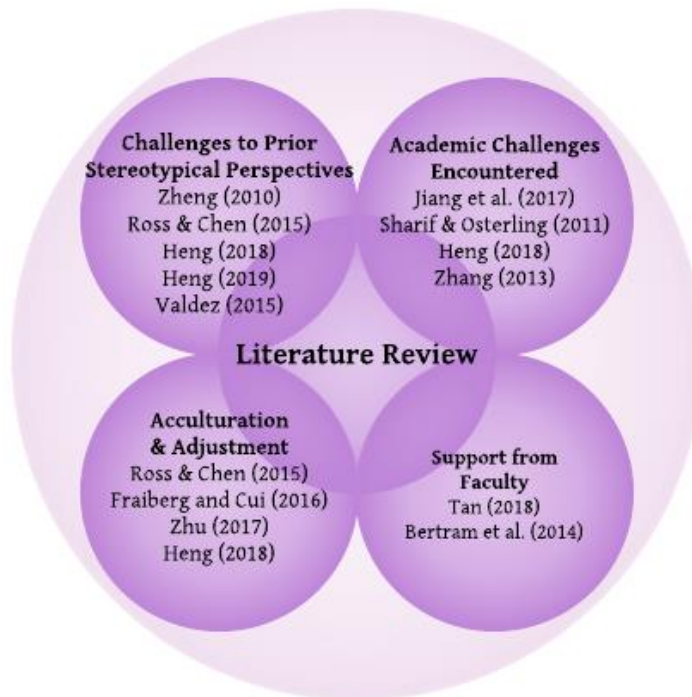
In challenging the stereotypical views on CICSs as silent and passive learners,

Zheng (2010) conducted a qualitative study with four CICSs enrolled in different

programs with different years of study in a public university in the United States.

Investigating participation patterns to reinterpret their silence in classroom settings,

this study revealed that their silence was "active and critical thinking progress," and

indicated that "their patterns of participation [were] active, strategic, and informed"

(Zheng, 2010, p. 455). The fluid participation patterns were influenced by a series of

factors: English proficiency, cultural knowledge, academic knowledge,

communication styles, face-saving, confidence, and negotiating self-identity (Zheng,

2010). Apart from the exploration of the reasons to justify their participation patterns,

my study provided a broader and deeper understanding of their behaviors and

intended to empower CICSs to utilize their Chinese forms of CCW to achieve academic successes.

Ross and Chen (2015) detailed the differences of Chinese educational system's as influencing CICSs' lack of participation due to (a) larger class size, (b) stress caused by intensive examination orientated teaching and learning model, and (c) monologue lecturing pedagogical mode when they were studying in China. In Chinese culture, so-called *disengagement* perceived from a Eurocentric perspective is a sign of respect for both teachers and their peers, as a means of not wasting their classmates' time and avoiding confrontation to enhance community solidity (Liu, 2002).

CICSs left images on faculty members due to higher concern over their grades (Luo et al., 2009). Ross and Chen (2015) conducted analysis about the reasons why CICSs cared so much about their grades, finding they needed higher grades to be accepted into a higher-ranking school or program. Further, emphasis on scores was a demonstration of greater achievement embedded in the Chinese educational system, parental aspiration, and motivation for their desired careers. However, the qualitative case study was only conducted at a Business School at one Midwestern university, with 24 participants from homogeneous, business-related programs. My study situated at broader programs, using a mixed-methods, social-justice approach to reveal more details and shared characteristics. Instead of merely discovering influential cultural factors, this study aimed to uplift CICSs to utilize their Chinese culture as an asset in supporting their academic learning in the United States.

Using a cross-cultural strength-based perspective, Heng (2018a) challenged the traditional stereotyped assumptions of CICSs as being passive and needy learners, highlighting the challenges faced by CICSs, such as adapting to new learning

environments, communication skills, thinking approaches, and new expectations. She called for obtaining intercultural understanding between international students and faculty members and modification of university policies to accommodate international students' needs. However, Heng (2018a) only recruited nine freshmen and nine sophomores from three private, four-year liberal arts colleges in northeastern America, enrolled in engineering, mathematics, and business-related programs. My study examined broader programs, varied in years of study, with analysis from both qualitative and quantitative methods. Heng (2018a) merely rationalized the factors of depicting CICSs as passive and needy learners, she did not provide faculty members with recommendations to support CICSs to actively engaged in their academic learning from a transformative perspective.

Due to lack of familiarity with student-centered, discussion-based teaching-learning models contrasting to the Chinese monologue lecturing pedagogical mode, CICSs tend to be less engaged in classroom discussion. Embedded in W.E.B. Du Bois' idea on double consciousness, Valdez (2015) compared 15 Chinese international undergraduates' learning experiences in China high schools and current learning experiences as undergraduates in the United States. Participants differentiated the discussion-based active teaching style in the United States, while they were taught in a "spoon-feeding" approach in China (Valdez, 2015, p. 193). Due to the variation, students struggled with culturally insensitive activities which caused double-consciousness conflicts of being Chinese and being Americanized among CICSs. However, this study did not conduct a thorough review of their Chinese cultural influences on their academic learning behaviors. I situated my study within Chinese cultural background, so a more profound analysis of the influence would provide

alternative explanations. More importantly, my study aimed at providing scaffolding strategies to encourage CICSs to utilize their Chinese cultural background as an asset to achieve academic success from a transformative approach.

Further, Heng (2019) asserted that overgeneralization of CICSs' experiences may further reinforce biased viewpoints viewing heterogeneous CICSs' experiences as a homogeneity, or excessively prescribing a one-size-fits-all solution without differentiation of CICSs' lived experiences. To avoid overly generalizing the lived experiences of CICSs, Heng proposed a hybrid socio-cultural framework to gain a holistic and nuanced understanding of the lived experiences of CICSs. In the implications of her study, she warned that research findings were not applicable to a different sample size. In other words, even within one nationality, CICSs' experiences were the intersectionality of diverse aspects; therefore making homogeneous assumptions on CICSs could lead to an inaccurate understanding of their diverse lived experiences. Heng's so-called lived experiences of CICSs were merely focused on their transition experiences of the during their college freshmen and sophomore year when they first came to the United States. My study included participants from both undergraduate and postgraduate programs with varying lengths of study in the United States. My intention was to document their nuanced lived experiences, allowing each participant to recount their narratives and support their learning within a culturally responsive, transformative approach.

Within this category, the literature has sought to explain differences between CICSs' learning behaviors and those of U.S. college students. Scholars illustrated the differences among two cultural backgrounds and detailed unique experiences and varied challenges CICSs faced. However, the reviewed literature positioned studies

through cross-cultural communication base, rather than a strength-based mindset of Chinese cultural positive influences on CICSs' academic learning in the U.S. higher education institutions. I did not only conduct a thorough examination of how their Chinese cultural heritage exerts influences, but also proposed alternative interpretations of CICSs' non-Eurocentric behaviors from a culturally responsive lens. As a challenge to the systemic stereotyped mindset, this study tried to empower CICSs and encourage faculty members to recognize their Chinese cultural background is not a deficit but an asset.

Academic Challenges Encountered

Understanding the Sino-American cultural differences, scholars have studied what types of academic challenges faced by CICSs during their studies in the United States, specifically CICSs' experiences in their initial academic years (Blumenthal & Lim, 2017; Cheng & Erben, 2012; Jiang et al., 2017; Sharif & Osterling, 2011; Zhang, 2013). I illustrate CICSs' academic challenges in the following sub-section.

Language has been highlighted as the foremost academic challenge that CICSs face (Jiang et al., 2017). Jiang and colleagues conducted a comparative study on CICSs' perceptions of language issues in academic learning in two U.S. universities in terms of the Chinese-English transfer and in-class challenges. The challenges of negative transfer from the first language (L1) to the second language (L2) revealed by the participants included longer reaction time, grammar issues, and inappropriate expressions. They suggested CICSs tended to choose the word which obtained the closest in translations yet led to inaccuracy or confusion. Participants reported challenges in conversational and academic English orally and in written work.

This study revealed that most participants struggled with the syntax due to the distinctive variations of the grammatical rules and sentence structures between these two languages. Authors recommended that college English as a second language (ESL) courses need to focus on improving CICSs' academic writing and speaking to support their transitions. However, the participants were at an early stage of language proficiency; thus, those challenges did not cause the same level of challenges for more fluent English-language users as revealed. More significantly, my study went beyond summarizing their academic challenges, with a broader implication significance to facilitate CICSs and faculty members with culturally responsive strategies to support CICSs to navigate their academic success on U.S. college campuses.

Sharif and Osterling (2011) investigated 16 Chinese international undergraduate and graduate students' academic English language challenges at George Mason University. Eleven of 16 were enrolled in the Chinese language licensure program which was designated to better prepare Chinese college graduates as a teaching force of teaching Chinese as a foreign language (TCFL). Another five participants were exchange students who spent their sophomore and junior years in the United States. Their qualitative study revealed that CICSs initially struggled with oral proficiency in academic English, comprehending lecture contents, engagement in classroom participation and discussions, and making oral presentations upon their arrival. Based on a two-year longitudinal study with the five undergraduates, comparing their learning experiences upon arrival and pre-departure, this study contended that participants had overcome their linguistic, academic, and socio-cultural challenges.

However, this study is literally a combination of two different studies, using the longitudinal findings to summarize both studies is less accurate or validated. The pre-departure data for the eleven participants are missing, which makes the conclusion less persuasive. Several participants in this study did not pass the Test of English as a Foreign Language (TOEFL), which is a standardized English language proficiency test assessing the test taker's listening, reading, speaking, and writing skills. Additionally, their lived experiences as exchange students and TCFL were different from undergraduates and graduates enrolled in U.S. universities for they encounter a bigger language challenge issue at the early stage of English language development. I intentionally excluded exchange students to prevent the potential of jeopardizing the exhaustiveness of four-year undergraduates' and postgraduates' academic experiences.

Heng (2018a) synopsized five academic challenges her 18 participants (first- and second-year undergraduates) experienced, including relearning language skills and communication style, thinking like an *Easterner* versus a *Westerner*, understanding unfamiliar and unclear classroom expectations, grappling with a new socio-cultural context, and finding a balance between work and play. She further stated that bearing those differences and challenges in mind would enhance the intercultural and intellectual understanding of the international students without detailed analysis on their Chinese heritages nor from a strength-based mindset. In contrast to her work, instead of reporting cultural differences and challenges, my study provided holistic, culturally responsive instructional and navigational strategies to support university faculty members and CICSs in their future teaching and learning experiences.

Zhang (2013) explored 12 CICSs' perceptions of power distance and its influences on their interactions with professors and peers in online learning at a research-intensive Southwestern university. The study suggested that the online learning environment enhanced Chinese learners' engagement in-class discussion; yet students' levels of anxiety also increased. CICSs were more familiar with the instructor-centered teaching and learning process. In their culture, instructors were considered as "authorities, major sources of knowledge, and possessing high power" (Zhang, 2013, p. 238). Consequently, when encountering academic challenges, the Chinese learners were intimidated to confide in their instructors. Rather, they tended to seek support from peers who shared similar cultural and linguistic backgrounds. Albeit good intention to include students from mainland China, Hong Kong, and Taiwan, their varied prior educational experiences were distinct even within different Chinese-speaking communities. My study focused on students from mainland China to eliminate uncertainties and overgeneralizations. Moreover, my study explored solutions for CICSs' academic challenges from a culturally responsive lens.

Within this category of the literature, scholars paid attention to the challenges CICSs have encountered to achieve academic success in the United States, such as sociolinguistic challenges, anxiety, and navigating two different educational systems. Nonetheless, without proper examination of the deep roots causing those challenges, university professors could not provide necessary resources and accommodations to support CICSs. Thus, my study intended to investigate the cultural factors which caused different understandings of the prevalent teaching and learning practices on U.S. college campuses, to promote university faculty members and CICSs to employ Chinese cultural assets to overcome academic challenges.

Acculturation and Adjustment

To successfully blend into the academic environments of U.S. institutions of higher education, CICSs started to adjust themselves in the new cultural, linguistic, and educational contexts. Scholars highlighted CICSs' efforts to utilize available resources to navigate the educational system in the United States (Chen & Ross, 2015; Fraiberg & Cui, 2016; Heng, 2018c; Valdez, 2015; Zhu, 2017).

To begin, as highlighted by Zhang (2013), CICSs preferred to seek advice and help from Chinese peers who shared similar cultural and linguistic backgrounds. Chen and Ross's (2015) study echoed Zhang's findings, providing specific approaches and organizations. They found that information networks, Chinese social media, and the Chinese Student and Scholar Association (CSSA) provided CICSs with opportunities to utilize their socio-cultural and linguistic backgrounds. In other words, being with the Chinese community provided CICSs with social, academic, and spiritual support.

The significant role of Chinese social media was also highlighted by Fraiberg and Cui (2016). They conducted a qualitative study among CICSs in the initial five-month transition period to explore how students' out-of-classroom online socialization influenced academic learning in a Midwestern university. This disclosed how the collective orientation of CICSs performed as a key cultural frame in navigating their transition across borders as they reconciled a new teaching and learning environment. This study called attention to students' home culture and extracurricular activities as FoK (González et al., 2005) and provided potential approaches for incorporating culturally responsive teaching to enhance cross-cultural communication, exchange, and reflection. Yet, these data were collected from group chats with no follow-up interview or other triangulation to validate findings. My study involved multiple data

collection and analysis processes as well as data triangulation to ensure the validity and reliability of the results.

Zhu (2017) conducted a narrative inquiry among four CICSs to investigate their academic socialization experiences in a research-intensive public Southwestern university. Zhu (2017) explored what factors shaped their identities and influenced their academic socialization. The four participants' experiences were varied and influenced by multiple communities of practice (CoP). Their academic socialization experiences intersected with a series of factors: personal landscape (major and maturity level, international communication, engagement in social activities, and financial support), and professional landscape (American educational philosophy, multiple roles of their advisors, the university, and the local community). My study not only examined their personal and professional aspects but also explored how CICSs had been empowered by their Chinese forms of CCW and culturally responsive practices. My research findings might further inspire faculty members and CICSs to incorporate those culturally responsive strategies to support CICSs' future learning experiences in the United States.

In addition to relying on the Chinese peer community, self-reliance strategies have also characterized CICSs' adjustment to U.S. higher education. After a careful examination of challenges CICSs have encountered, Heng (2018c) looked at strategies to cope with the challenges they met, ranging from self-reliance such as spending more time, using different learning techniques, and developing self-support and psychological strategies to outreach for support, such as using institutional and technological support and reaching out to professors and peers. Unlike centering different strategies used by participants in Heng's study, my study promoted a broader

navigational approach embedded within a culturally responsive lens after a thorough examination of Chineseness to uplift CICSs to succeed in the cross-linguistic, cultural, and educational setting.

In sum, scholars have highlighted CICSs' efforts in their first few months of arrivals in the United States, such as supporting systems among previous CICSs, navigating identity shift, and negotiating learning styles to fit in the educational system in the higher institutions in the United States. However, the existing studies are more concentrated on CICSs' adjustment and acculturation in the transition periods in the United States. In my study, the participants, with 3.8 years (standard deviation: 2.09) receiving education in the United States on average, presented a more holistic view of their overall learning experiences. Further, my study contributed to the literature on Chinese cultural influences on CICSs' academic learning and actionable practices to support future CICSs from a transformative approach.

Support from Faculty

In understanding CICSs' challenges in acculturation and adjustment, scholars investigated CICSs' social supportive systems (Bertram et al., 2014). According to Bertram et al. (2014), CICSs had a breadth of social support systems, such as parents, friends in China and the United States. More than half of participants revealed their comfort with the interaction with university professors; nonetheless, they did not consider support from their instructors as the primary social support resource. This study was conducted among eight Chinese international undergraduates who received their prior two-year of study in China and the second half of their studies in the United States. Participants were enrolled in undergraduate, two-year exchange programs. With limited overseas learning experiences, I purposely excluded the

sample of exchange CICSs. The recruited participants were all enrolled in a four-year undergraduate or postgraduate program; thus, they spent multiple years of study with more adept English language proficiency and in-depth academic experiences in the United States.

Some scholars have used a more culturally sensitive, transformative approach to support CICSs. To provide CICSs with culturally sensitive support, culturally responsive teaching practices have been recommended in the above discussions by many scholars (Heng, 2015; Heng, 2018c; Sharif & Osterling, 2011). Yet, other researchers were not satisfied with making recommendations, they started to explore how they can employ culturally responsive practices in the real world (Tan, 2018). I found one empirical study on this theme.

Tan (2018) facilitated her Chinese international graduate students with culturally sensitive support in an online course during their transitional period. Utilizing her FoK and prior experiences as an international student, Tan (2018) and her colleagues hosted orientation as a supplement of the university-level international student orientation, which included the introduction of the American educational system, the adult and higher education programs, and their online learning management system. Further, a weekly session about cultural differences, educational differences, concerns about online learning management, questions and answers about the content, coursework, and assignments. American peers were invited as guest speakers to share on-campus services and their experiences with CICSs.

In addition to the routine sessions, she provided office hours to meet her individually or in small groups. This study found that CICSs felt more comfortable and confident in online processes. Their successful transformation into a new cultural

context and learning environment provided a potential model to use a culturally sensitive approach to support international students, especially during their transition period. Tan (2018) also highlighted instructors' role in creating transformative learning opportunities, such as engaging in critical reflection. However, this participatory action research, which did not provide a detailed data analysis on students' growth, makes the research findings less validated without data triangulation. My work included multiple points of data collection and analysis, as well as addressing the validity issue to enhance its significance to the field.

In conclusion, the examined study does not include participants' perspectives on how they find the (non)effectiveness of the transformative learning perspectives, which may lead to practitioners and university instructors' hesitation in the implementation process. Without further examining the operational practices of those strategies or how CICSs could benefit from using those strategies might lead to superficial uses of those techniques, which might cause CICSs' hesitation to regain their cultural heritage.

Reprise

Based on the examined literature, I found that some scholars still hold stereotypical perspectives against CICSs for perceived passive participation and less developed critical thinking skills. Scholars challenged those standpoints by detailing reasons for causing those assumptions due to Sino-American cultural and educational differences. They further explained that CICSs face sociolinguistic challenges, higher anxiety, and lack of academic knowledge, especially during their transition periods. Even though scholars have shown interest in providing university resources to CICSs, culturally responsive pedagogy has hardly been placed in higher institutions.

I also recognized the shortcomings of existing frameworks. Whereas some scholars did not explicitly state their frameworks (e.g., Jiang et al., 2017; Sharif & Osterling, 2011; Tan, 2018; Zheng, 2010; Zhu, 2017), most tended to use Eurocentric theories to frame their work (e.g., Heng, 2018a; Heng, 2018c; Heng, 2019; Ross & Chen, 2015; Sharif & Osterling, 2011; Zheng, 2010; Zhu, 2017). Only a handful of scholars highlighted the significance to incorporate Chinese cultural influences as building their conceptual frameworks, such as one study probing the influences of curriculum and pedagogy of English language teaching in China and CICSs' academic language difficulties (e.g., Jiang et al., 2017).

Some researchers noticed the need to shift the ideology from a Eurocentric perspective to a contextualized, culturally sensitive framework. Thus, they started to use culturally responsive frameworks to support instruction (e.g., Tan, 2018; Wang & Machado, 2015). Even though Tan (2018) did not explicitly explain the theoretical framework, based on her analysis, the participatory action research highlighted the experimental practices to support CICSs' transformative learning on an online course built from a culturally responsive transformative theory. My study adopted the explanatory sequential, social-justice design (Creswell, 2015) challenged the traditional Eurocentric, White, middle-class perspective by adding a transformative framework (Creswell & Clark, 2018) to form nuanced, counter-story narratives from the participants.

Framework

In this section, I briefly visit two major theories (e.g., socio-cultural theories and CRT) as the umbrellas and key components within the umbrellas (e.g., socio-cultural theories, learning theories, social learning theory, culturally responsive

teaching, and CCW) to guide my comprehensive interpretation. Further, I present China as Method as the conceptual framework including essential concepts to holistically understand CICSs' academic learning in the United States. The conceptual framework consists of five tenets: (a) a political and historical review on CICSs in the United States, (b) unique characteristics of traditional Chinese culture, (c) The Three Teachings (Confucianism, Buddhism, & Taoism), (d) Chinese teaching and learning ideology, and (e) Chinese forms of CCW. I close by detailing how the theoretical and conceptual frameworks guide my research. Figure 2 presents the theoretical and conceptual frameworks guide me study.

Figure 2

The Framework
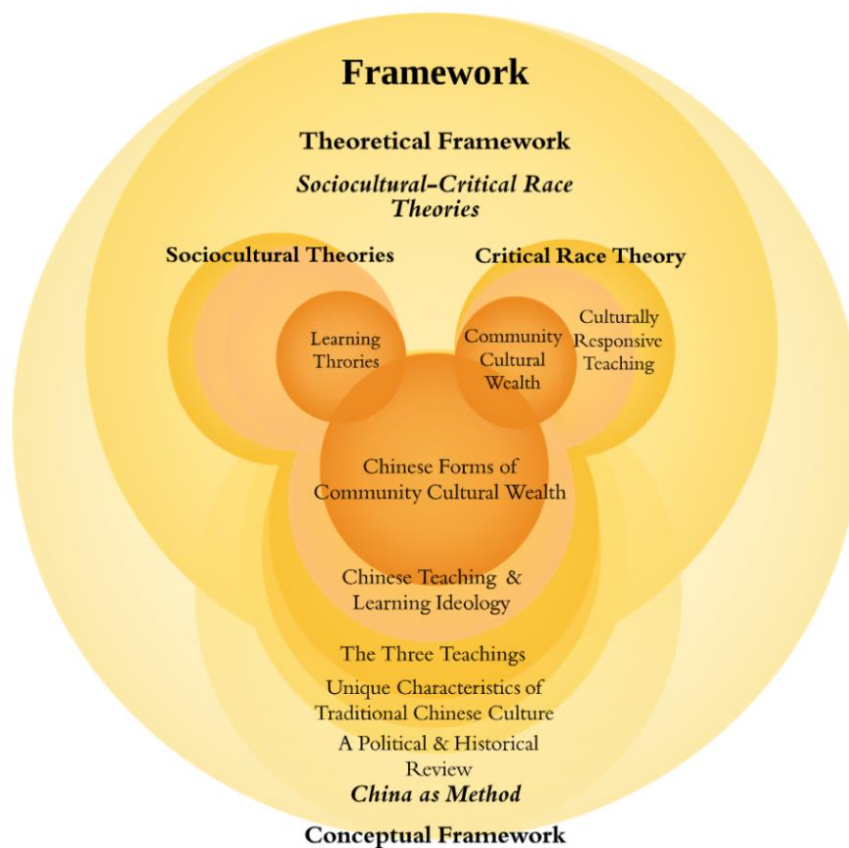
Theoretical Framework: Socio-cultural and Critical Race Theories

Embedded in the three types of RQs, including quantitative, qualitative, and mixed methods, my study centered on cultural influences on CICSs' academic experiences in the United States and investigation on the institutional normality of the learning practices without differentiating cultural differences. To form a holistic of the cultural influences, this study situated the framework of socio-cultural theories and CRT. Therefore, in this section, I present the most related theories and key components under those two theories. I end the theoretical framework by analyzing how I use those theories to guide my study.

Socio-cultural Theories

Culture refers to "a dynamic system of social values, cognitive codes, behavioral standards, worldviews, and beliefs used to give order and meaning to our own lives as well as the lives of others" (Gay, 2018, p. 8). Erickson (2001) emphasized the integral role culture plays in educational practices. In that sense, playing as an integral part of forming shared values, beliefs, and behaviors of a group of people within a community, culture unconsciously yet intensively affects the way we think, communicate, and behave, as well as things we believe; those things would further exert influences on the daily-encountered individual and communal teaching and learning practices, which are usually shaped by cultural influences; thus, teaching and learning are never culturally neutral (Dimmock & Walker, 1998; Erickson, 2001; Gay, 2018; Hofstede, 1991).

Education is embedded within its socio-cultural contexts (Erickson, 2001). "There is no escaping the fact that education is a socio-cultural process. Hence, a critical examination of the role of culture in human life is indispensable to

understanding and control of educative process" (Pai et al., 2006, p. 6). Within educational settings, culture exerts impacts on the rulemaking, role-defining, decision-making, and shared values on what knowledge should be taught, how to teach the critical knowledge; thus, greatly affect student learning (Hofstede, 1991).

Vygotsky (1978) stated the process of internalization composes of a series of transformation, which includes (a) "*[a]n operation that initially represents an external activity is reconstructed and begins to occur internally*;" (b) "*[a]n interpersonal process is transformed into an interpersonal one*;" and (c) "*[t]he transformation of an interpersonal process into an intrapersonal one is the result of a long series of developmental events*" (Emphasis is from the original text; pp. 56-57). In other words, the internalization process occurs at the individual, interpersonal, and intrapersonal levels. Further, Vygotsky (1978) rejected three theoretical positions between learning capabilities and the developmental process and proposed the concept of the zone of proximal development to highlight "the distance between the actual developmental level as determined by independent problem-solving and the level of potential development as determined through problem-solving under adult guidance or in collaboration with more capable peers" (p. 86).

CICSs utilized individual, interpersonal, and institutional capital to navigate within the Sino-American cultural context and in the process of development, they improve and adjust their academic learning experiences in the new setting. Thus, Vygotsky's concept of the process of internalization and the zone of proximal development supported my understanding of why CICSs acted differently than their American peers and served as the rationale for data interpretation to justify the individual, interpersonal, and institutional operation within the context.

Learning Theories. Learning theories illustrate how students engage, process, and recollect knowledge during learning (Knud, 2004; Ormrod, 2012). Cognitive, emotional, and environmental factors as well as prior experiences all exert influences on knowledge comprehension and interpretation and the retention of acquired knowledge and skills (Knud, 2004; Ormrod, 2012). The most common learning theories include behaviorism, cognitivism, constructivism, social learning theory (Merriam & Caffarella, 1999). The former two theories center on the teacher-centered teaching and learning practices; while the latter twos are focus on student-centered teaching and learning experiences (Merriam & Caffarella, 1999).

Behaviorism considers learning as either a reflex of preliminary stimuli or influences of an individual's prior experiences, which is reinforced by the award and punishment system in education (Baum, 1994; Lilienfeld et al., 2010; Skinner, 1981). Rote learning, as a key component of behaviorism, usually leads to learners' external behavior changes rather than the development of internalized knowledge and skills (Baum, 1994; Skinner, 1981). Cognitivism theorists oppose the narrow definition of learning as a behavioral change process (Barrouillet & Gaillard, 2010; Lilienfeld et al., 2010; Mandler, 2002; Pendergast & Bahr, 2005). They primarily centered on the learner over their environment, with a focus on the complexity of memory.

Constructivism views the learner as a constructor of knowledge (Steffe & Gale, 1995). Constructivists highly value learner's prior experiences and promote the contextualization of new knowledge to support students' individualized knowledge and skill development (Steffe & Gale, 1995). Social learning theory indicates that individuals learn behaviors based on modeling situated in their learning environment (Bandura, 1977). Another influential learning theory is developmentalism, or

transformative learning, or transformational learning, which is "the process of effecting change in a frame of reference," which calls learners to critically reflect their taken-for-granted perspectives from their ethnocentric habit of mind, to transform new perspectives (Allen, 2007; Mezirow, 1997, p. 5). Transformative learning happens when an individual critically reflects on his or her environment and learning experiences (Allen, 2007).

Embedded in the theories of constructivism and transformative learning theory, the mainstream educational practices emphasized learners' positive learning behaviors of construct individualized knowledge, critical thinking skills in the U.S. higher education institutions. While the learning practices CICSs were more familiar with Behaviorism and Cognitivism teacher-centered teaching-learning practices, with a focus on memorization (Valdez, 2015). Thus, when CICSs came to the United States, the unfamiliarity with the more constructive and transformative approach, they did not meet the instructor's expectations. Employing different learning theories to understand the unique challenges CICSs were faced with when they started their academic studies in the United States provides me with new insights. Further, it called my attention to compare the American mainstream learning practices with the Chinese way of learning to dismantle U.S. professors' long-term assumptions against CICSs from a culturally responsive lens. I included those discussions in the conceptual framework section. Thus, those learning theories guided my design research tools to provide CICSs with opportunities to reflect on their prior learning experiences.

Critical Race Theory

According to Delgado and Stefancic (2012), CRT sprang up in the 1970s, as continual combat to promote the stalled civil rights movement at that time, with the

interest in exploring and transforming "the relationship among race, racism, and power" (p. 3). Even the CRT derived from the discipline of law, it later gained prosperity in the field of education; scholars employed CRT to explain "issues of school discipline and hierarchy, tracking, affirmative actions, high stakes testing, controversies over curriculum and history, and alternative and charter schools" (Delgado & Stefancic, 2012, pp. 6-7).

Scholars employ CRT to explore "everyday experiences with perspective, viewpoint, and the power of stories and persuasion" to form a deeper comprehension of how ethnicity was understood in the United States (Delgado & Stefancic, 2012, p. 44). Critical race theorists promote a holistic comprehension of the experiences of people from minority communities and empower them to use counter-storytelling to dismantle the predominated truth on race and racism (Delgado & Stefancic, 2012; Solózano & Yosso, 2002). Therefore, drawing the idea of shifting the Eurocentric perspectives against CICSs, I highlight their narratives to promote multiple truths to understand how Chinese heritage culture influences CICSs' learning experiences in the United States.

Culturally Responsive Teaching. According to Gay (2018), culturally responsive teaching refers to the promotion of CLED students' cultural knowledge, precedent experiences, learning styles, with scaffoldings and supportive accommodations to make the instruction more approachable, meaningful, and related to CLED students. In other words, being a culturally responsive educator means they should teach to the individual's strengths. Gay (2018) further summarized eight descriptive characteristics of culturally responsive teaching: *validating, comprehensive and inclusive, multidimensional, empowering, transformative,*

emancipatory, humanistic, as well as *normative and ethical* (Gay, 2018, pp. 36-46).

The detailed illustrations are presented in Table 2.

Table 2

Gay's Descriptive Characteristics of Culturally Responsive Teaching

Descriptive Characteristics	Definition and Key Components
Validating	Validating refers to educators' (a) acknowledgment of the legitimacy of cultural heritage; (b) efforts to builds bridges to make meaningful connections between students' home and school experiences; (c) capabilities to use appropriate instructional strategies to support varied learning styles; (d) respect for various cultural heritages; and (e) knowledge regarding content-aera multicultural education to support students' learning.
Comprehensive and Inclusive	Comprehensive and inclusive emphasizes the educators' responsibility to facilitate CLED students to achieve the educational success which includes academic success as well as cultural competency, critical social consciousness, political activism, and responsible community membership.
Multidimensional	Multidimensional means educators should incorporate multi-aspects of the educational process, which includes "curriculum content, learning context, classroom climate, student-teacher relationships, instructional techniques, classroom management, and performance assessments" (Gay, 2018, p. 39).
Empowering	Empowering highlights the outcomes of using culturally responsive pedagogy, so CLED students could become "better human beings and more successful learners" (Gay, 2018, p. 40). In other words, it highlighted individual students' growth in "academic competence, personal confidence, courage, and the will to act" (p. 40).
Transformative	Transformative draws attention from two different but related directions. On the one hand, it challenges the cultural hegemony that existed in the curriculum and instruction of traditional education. On the other hand, it calls for the development of "social consciousness, intellectual critique, and political and personal efficacy of oppression and exploitation," so students could fight against "prejudices, racism, and other forms of oppression and exploitation" (Gay, 2018, p. 42).

Descriptive Characteristics	Definition and Key Components
Emancipatory	Emancipatory shifts the presumed absolute authority from conceptions of scholarly truth to multiple truths perspectives. It encourages CLED students to seek their voices, develop various approaches of knowing and learning, situate their contextualized problems in multiple cultural perceptions, and become more active participants in forming their understanding.
Humanistic	Humanistic highlights culturally responsive pedagogy could benefit all students regardless of their linguistic, ethnic, racial, and social backgrounds in acquiring a deeper understanding of knowledge regarding cultures, lives, experiences, and accomplishments of diverse people globally.
Normative and Ethical	Normative and ethical calls for attention to the traditional education could be identified as Eurocentric culturally responsive education and actions to provide similar rights and opportunities to students of historically marginalized communities to establish ethnicity diverse culturally responsive education.

The above-mentioned eight descriptive characteristics of culturally responsive teaching practices guided my research tools (e.g., questionnaire design and interview protocols). In that sense, CICSs provide their perspectives on their instructors' practices (non-)following those guidelines and their different roles. The distinctive qualities distinguish culturally responsive educators, and their three roles were used in the data analysis section to see the normalization and operation of university professors choose (or not) to strategically incorporate culturally responsive practices.

Community Cultural Wealth. Yosso (2005) employed CRT to challenge Bourdieu's (1986) framework on the forms of cultural capital, which centers on the White, middle-class value-based culture. She used *wealth* instead of *income* to emphasize the "individual's accumulated assets and resources" (Yosso, 2005, p. 78). She proposed a model of CCW based on Oliver and Shapiro's (1995) to celebrate the

rich cultural resources those Chicana/o minorities who come from the lowest academic achievements yet pertain highest aspirations for education and their children's future (Yosso, 2005). CCW theory categorizes six capitals as of aspirational capital, familial capital, social capital, navigational capital, resistant capital, and linguistic capital. Even though CICSs were not the least successful learners, they were faced with sociolinguistic challenges and anxiety in navigating among two different educational systems (Heng, 2018; Jiang, et al., 2017, Sharif & Osterling, 2011; Zhang, 2013). I applied Yosso's CCW to my study to examine how CICSs use (or not use) their Chinese forms of cultural resources to support their academic learning in the United States and provide a detailed analysis of their justifications.

Reprise

Socio-culturally, as discussed, the teaching and learning practices are deeply rooted within their socio-cultural beliefs and values; hence, the socio-cultural theories would serve as the backdrop of my study since it focuses on the interpretation of CICSs' academic learning experiences. Utilizing Vygotsky's (1978) concept of the process of internalization and the zone of proximal development, I formed a solid understanding of the reasons that their different learning behavior patterns, compared with their American peers. The concepts supported data analysis on CICSs' individual, interpersonal, and institutional navigation during their study in the United States. Noticing the gap between Eurocentric, White, middle-class mainstream learning behaviors which derived from constructivism, and the teacher-centered, rote learning practices within Chinese culture which are rooted in behaviorism and cognitivism theory, I closed the gap by adding Chinese teaching and learning approach in the conceptual framework and use Chinese ways of interpretation to

conduct data analysis to propose some effective recommendations for both university professors and current, upcoming CICSs.

Drawing from the critical race perspective, CRT provided me with the rationale to use counter narrative as an important tool to acknowledge the authenticity of the multiple truths of the marginalized minorities as an approach to shifting the White, Eurocentric, middle-class ways of knowing. I used Gay's (2018) eight illuminating features of the authentic culturally responsive teaching practices to guide my design on the quantitative-dominated survey and interview questions to form a holistic understanding from CICSs' perspectives to validate their (in)effectiveness in supporting their academic learning in the United States. They were also used to understand the normalization of (non-)compliance with these descriptive qualities of a culturally responsive educator at the organization layer. Last, I incorporated Chinese heritage culture to develop a Chinese form of CCW to investigate CICSs' (non-)use their Chineseness to support their learning experiences in the United States.

Conceptual Framework: China as Method

Strategically, I intended to incorporate the voices of the scholars of color's masterpieces to dismantle the Eurocentric understanding, such as CRT, CCW, and culturally responsive teaching. Admittedly, the above-illustrated theories support my research to a great extent, such as building off on the research tools, research design, data analysis, and data interpretation processes. However, those scholars center on African American and Latinx American' perspectives purposefully, recalling on the complex interrelationship between culture and education, merely using cultural minority American scholars' theories may lead to a superficial or incomplete comprehension of CICSs' lived experiences for the negligence on unique socio-

cultural context as being *international*, not American, *Chinese*, not African nor Latinx

minority, students in the United States. Therefore, I employ a conceptual framework

to capture Chineseness by using the term---*China as Method*.

    China as Method was a synthesis of concepts embedded within the theories of

socio-cultural theories, CRT, culturally responsive teaching, and Chinese-centered

anthropology and ethnography. In the following section, I detail the five key tenets of

the blended conceptual framework (see Table 3).

Table 3

Key Concepts of China as Method

Tenet	Key Concepts
1	Holistically understanding the lived experiences of CICSs cannot be achieved without analyzing the historical and political forces to motivate them to pursue academic degrees in the United States.
2	In contrast to Western philosophy, traditional Chinese culture has its unique characteristics, without properly examining the differences, people might overgeneralize based on different ideology, positionality, subjectivity, paradigms, axiology, ontology, and epistemology.
3	A comprehensive examination of how the Three Teachings (e.g., Confucianism, Buddhism, & Taoism) supports a profound socio-cultural specific contextualized knowledge on their influences on CICSs' learning experiences.
4	Chinese teaching and learning ideology influentially affect CICSs' learning practices.
5	Employing Yosso's (2005) CCW, this study centers on Chineseness as the implication of the Chinese forms of CCW.

    Tenet one set a background of the study; the second introduced unique

characteristics of the traditional Chinese culture; the third tenet developed the

understanding of the influences of the Three Teachings among Chinese; situated in the

influences of the Three Teaching, the fourth tenet concentrated on the review of

Chinese educational ideologies and practices as opposed from the Eurocentric

teaching and learning beliefs and structures; the last tenet examined Chinese forms of CCW.

A Historical and Political Review

In this section, I provide a brief overview of the trend of CICSs in the United States, interwoven with the complex historical and political backdrops on the impacts on sending CICSs to study in the United States. The educational exchange between Sino-American, especially in sending Chinese students to the United States, has been through different waves. Based on Ma's (2014) three-period categories, as in the late Qing period (1822-1912), the Republic of China (RoC) period (1911-1949), and the PRC period (1949-present), based upon the rise and/or fall of three regimes in China. After an extensive review of the trend of sending overseas Chinese students, I made modifications based on the existing classification and classified the Sino-American educational exchange among as six subphases.

Based on the political relationships between these two countries and the amount of CICSs in the United States. Namely, (a) the exploration era (before the First Opium War against Great Britain, 1818-1839); (b) the beginning era (during the late Qing dynasty period, since the First Opium War and the end of Qing dynasty, 1840-1911); (c) the turbulent era (during the regime of the RoC, 1912-1949); (d) the conflicting era (during the regime of PRC, 1949-1978); (e) the new era (after the Reform and Opening-Up policies (ROUP) and the reestablishment of the educational relationships between these two countries, since 1978 until 1999); and (f) the after millennium era (2000-present).

The first dispatch of Chinese students to study in the United States was supported by the American missionaries to support their religious studies in the

United States so they could broadcast religious philosophy in Chinese (Rhoads, 2011). Since the British navy started to invade China, many Western powers saw this opportunity to take advantage of China since Qing dynasty, even during which the self-sufficient economy dominated and national policy of closing door to the Western trade and influences, was the largest economy body in the World, while the navy and military defenses were rudimentary (EB, n.d.).

Lost in the naval wars to the Western nations, inspired by the success of sending Japanese students to the United States, and lobbying by Yung Wing, a former Chinese graduate studied in the United States, the Qing court decided to send Chinese youth to the United States to study on naval, military, science, technology, and engineering-related disciples (Li, 2007; Li, 2008; Rhoads, 2011). Even though limited of them were able to study those related disciplines, those who studied in the United States and returning to China later became elites in their fields. Yet the course of sending Chinese students was interrupted by wars against the Western nations, unavoidably involvement in WWI during the early 20th century, and the end of the Qing dynasty in 1912 (Littten, 2009; Wang, 1966; Ye, 2002).

From 1912 until 1949, warlordism, national Civil War between KMT and CPC, and defending the invasion of the Japanese armies during WWII, KMT was unable to send Chinese students to the United States in the hardship of wartime and economic depression (Li, 2007). Due to the loss in the domestic Civil War to CPC, KMT and its followers moved to Taiwan in 1949. The founding of PRC in Beijing on October 1st, 1949, marked the CPC as the sole governance in mainland China. KMT was supported by the United States during the Civil War against CPC, and there was

no prior diplomatic relationship with CPC; thus, the U.S. government chose KMT over CPC (Cohen, 1987, Ning, 2006; Wang, 1966).

Sino-American political and military opponent stances in the wars in Korea and Vietnam made sending Chinese students impossible from 1950 until 1975, let alone the ten-year Cultural Revolution from 1966 until 1976 (Wang, 1966). Things started to change during Nixon's administration. The Reform and Opening-Up policies (ROUP) as well as the re-establishment of diplomatic and educational relationships between Chinese and American nations directly led to the educational exchange between these two countries (Lampton et al., 1986; Li & Elwell, 1979). Since 1978, government-funded and self-funded Chinese students were able to study in the United States.

Since 1987, China became the top two in all those foreign countries which sending their students to study in the United States, while the number of Chinese students growing from doubled from 1987-1988 to 1999-2000 academic years. Two decades after the ROUP, China successfully joined the World Trade Organization (WTO) in 2001. With the boosting economy, and the stable Sino-American political and economic relationships, China sent more students to the United States, reclaiming its leading position since the 2009-2010 According to the statistics from the Open Doors (IIE, 2019), international students composed of 5.5% of the total population in the U.S. higher education system in the 2018-2019 academic year. According to the census from the U.S. Department of Commerce, in the year of 2018, international students contributed $44.7 billion to the U.S. economy, with an increase of 5.5% from the prior year (IIE, 2019).

I created a table to summarize the numbers of CICSs in the United States based on the history I reviewed (see Table 4). The statistical data were collected from Rhoads (2011), Li (2007), and Wang (1966) from 1818 until 1953, Li and Elwell (1979) in 1978, Li (2005) from 1978 until 2003, Yan and Berliner (2011) from 1979-2009 and IIE Open Doors from 2000-2019. However, Yan and Berliner (2011) missed the number for the year 2004 in their table, so I corrected it based on the data from Open Doors (IIE, 2005). if applicable, I also included the rank and key historical event and policy in the table based on the categories I modified from prior study.

Table 4

CICSs' Enrollment Numbers from 1818-2019

Era	Academic Year (if applicable)	Number of CICSs	Ranking in Population	Historical Event or Policy (if applicable)
The Exploration Era (1818-1840)	1818-1940	At least five	Unknown	The first Sino-British Opium War broke out in 1939.
The Beginning Era (1840-1912)	The 1840s	At least five	Unknown	Multiple naval wars between the Qing court and the Western powers; multiple unequal treaties between the Qing court and the Western powers; & the uprising of the Boxer Rebellion.
	1850-1865	At least three		
	Since 1870	120		
	1905-1906	130		
	1906-1907	217		
	1908-1909	183		
	1909-1911	180		Unequal treaty with Russia in 1911.

Era	Academic Year (if applicable)	Number of CICSs	Ranking in Population	Historical Event or Policy (if applicable)
The Turbulent Era (1912-1949)	1913-1914	847		The outbreak of WWI in 1914. Unequal treaty with Japan and Russia in 1915. National warlordism during 1912 until 1926. The end of WWI in 1918.
	1917-1918	1124		
	1920-1921	917		The outbreak of first national Civil War in 1927 between KMT and CPC.
	1923-1924	1637		
	1926-1927	1413		
	1931-1932	1256		
	1934-1935	1504		The first national Civil War
	1935-1936	1884		
	1936-1937	2162		
	1937-1938	2338	Unknown	The end of the national Civil War in 1937. The Nationalist government revised the study abroad policy in April 1939, causing studying abroad even more difficult.
	1941-1942	1749		
	1942-1943	2354		After 1942, the Nationalist government started to slacken studying abroad restriction.
	1944-1945	3022		The end of the war against the Japanese in 1945.
	1945-1949	Unknown		The outbreak of the second national Civil War in 1945 between KMT and CPC.
The Conflicting Era (1949-1978)	1949-1950	3924		The establishment of PRC.
	1950-1951	3625	Unknown	
	1951-1952	2997		
	1952-1953	2648		
	1954-1978	Unknown		No diplomatic relationship between the Chinese and the U.S.

Era	Academic Year (if applicable)	Number of CICSs	Ranking in Population	Historical Event or Policy (if applicable)
				government after the establishment of the PRC. China joined the Korean War in 1951. China joined the Vietnam War from 1962 until 1975. The Cultural Revolution took place from 1966 until 1976. President Richard Nixon's visit to China in 1972.
The New Era (1978-2000)	1978-1979	52	Unknown	
	1979-1980	About 1,000	Below 50	
	1980-1981	2,770	27	The ROUP enacted in 1978. The agreement on the reestablishment of the educational relationships between China and America.
	1981-1982	4,350	18	
	1982-1983	6,230	16	
	1983-1984	8,140	12	
	1984-1985	10,100	11	
	1985-1986	13,980	5	
	1986-1987	20,030	3	
	1987-1988	25,170	2	
	1988-1989	29,040	1	
	1989-1990	33,390	1	
	1990-1991	39,600	1	
	1991-1992	42,940	1	
	1992-1993	45,130	1	
	1993-1994	44,381	1	
	1994-1995	39,403	2	
	1995-1996	39,613	2	
	1996-1997	42,503	2	
	1997-1998	46,958	2	
	1998-1999	51,001	1	
	1999-2000	54,466	1	
	2000-2001	59,939	2	

Era	Academic Year (if applicable)	Number of CICSs	Ranking in Population	Historical Event or Policy (if applicable)
The after-Millennium Era (2000-2019)	2001-2002	63,211	2	China joined the WTO in 2001.
	2002-2003	64,757	2	
	2003-2004	61,765	2	
	2004-2005	62,523	2	
	2005-2006	62,582	2	
	2006-2007	67,723	2	
	2007-2008	81,127	2	
	2008-2009	98,235	2	
	2009-2010	127,628	1	
	2010-2011	157,558	1	
	2011-2012	194,029	1	
	2012-2013	235,597	1	
	2013-2014	274,439	1	
	2014-2015	304,040	1	
	2015-2016	328,547	1	
	2016-2017	350,755	1	
	2017-2018	363,341	1	
	2018-2019	369,548	1	

The total numbers of CICSs in the United States increased from one digit for two decades during the first half of the 19th century to over three million within the past two decades. Without the diplomatic relations between the Chinese and U.S. governments, CICSs were not possible to study in the United States. During wartime and opponent political stances, there were limited numbers of Chinese students studied in the United States. The ranking in the population of the total CICSs jumped from below 50 to the tops two in one decade. Since 1988, the ranking of CICSs in numbers remained its leading positions with India. Since the 2009-2010 academic year, China surpassed India, as sending the most students to the United States. The total numbers of CICSs during each phase was calculated (see Table 5).

CICSs joined the wave of coming to the United States for higher education as the nations all over the world since 1978. The population of each academic year started to dramatically increase since 2009. Figure 3 shows an overall trend of the enrollment of international students from 1978 until 2019; Figure 4 illustrates a gradual yearly increase trend of CICSs' enrollment from the same time range.

Table 5

Total Population of CICSs in Each Era

Era	Sum of CICSs
The Exploration Era (1818-1840)	At least 5
The Beginning Era (1840-1912)	At least 838
The Turbulent Era (1912-1949)	At least 22,207
The Conflicting Era (1949-1978)	At least 13,194
The New Era (1978-2000)	About 597,477
The after-Millennium Era (2000-2019)	3,327,344

Unique Characteristics of Traditional Chinese Culture

Admittedly, each culture has its distinguished characteristics rooted within multiple factors and their interrelationships; undoubtedly, Chinese culture is embedded within its geographical environment, agricultural civilization, as well as ethical-political system (Guan, 2019). Guan further (2019) summarized five distinguished unique features of traditional Chinese culture, namely Chinese culture is (a) an ethical culture, (b) a collective culture, (c) a non-religious culture, (d) a unity of nature and humans, and (e) a multi-fusion culture.

Figure 3

The Trend of the Total Enrollment of International Students since 1978
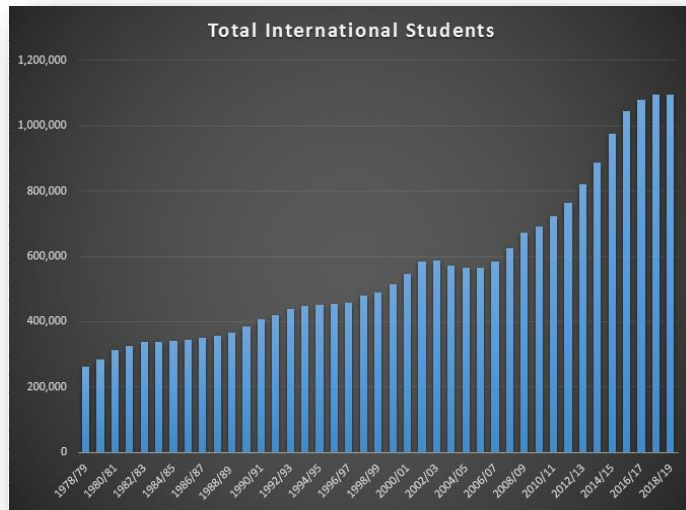
Note: The figure is drawn based on the data from IIE Open Doors.

Figure 4

The Trend of the Total Enrollment of CICSs since 1978
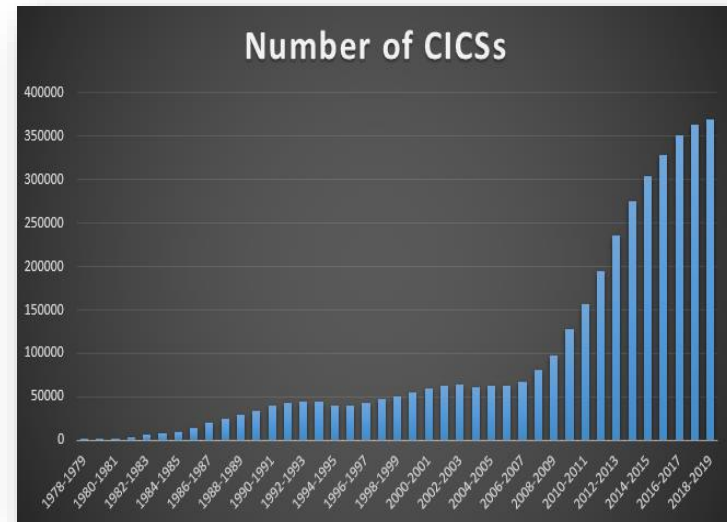
Note: The figure is drawn based on the data from Li (2005), Li and Elwell (1979), Yan and Berliner (2011), and IIE Open Doors from 2000-2019.

According to Guan (2019), the modern influences of ethical culture lie in Chinese people's filial piety to parents and other relatives and respect for people with higher hierarchy, knowledge, and experiences. Traditional Chinese people consider noble virtues and moral excellence as their aspiration in moral education. To be more general, Chinese people speak highly of the following five virtues: namely, benevolence, righteousness, propriety, wisdom, and fidelity (traditional Chinese: 仁義禮智信, *pinyin*: rén yì lǐ zhì xìn; ForeignerCN, n.d.; Ho, 1995).

Unlike individualism, traditional Chinese culture emphasizes the sacrifice of individual interests to collective, communal benefits and welfare (Guan, 2019). For instance, Fan Zhong Yan (989-1052), a poet from the Northern Song Dynasty, said that "先天下之憂而憂，後天下之樂而樂" (*pinyin*: xiān tiān xià zhī yōu ér yōu, hòu tiān xià zhī lè ér lè). In translation, "I should be the first one to prioritize national affairs and individual concerns and be the last one to rejoice individual pleasure." In other words, Chinese people tend to place communal interests before individuals, especially during wartime to fight against intruders to protect national unity and ethnic harmony (Guan, 2019).

Chinese culture inherits atheism, though it does not deny the existence of gods and Heaven; nonetheless, it emphasizes the significance of individual, human, and humanity, attributing fortune, misfortune, chaos, and tranquility to human beings, rather than to other factors (Guan, 2019). The Chinese have adopted Confucianism's political philosophy as well as Taoism's humane political philosophy of going out of secularity. The former can be traced back to Great Learning, "cultivating oneself, managing the family, governing the country, and bringing peace under Heaven" (Gu,

2013, p. 44; in traditional Chinese: 修身, 齊家, 治國, 平天下). The latter derived

from *Tao Te Ching* (in traditional Chinese: 道德經, *pinyin*: dào dé jīng), "governing a

great nation is like cooking a trivial fresh dish," (in traditional Chinese: 治大國，若

烹小鮮), highlighting the significance of biding the nature's law and seldom

conducting unnecessary actions (Guan, 2019).

Thus, it brings to the fourth feature---Chinese culture is a unity of nature and

humans, which celebrates the harmony between human beings and nature, protests

actions non-obeying natural laws, and objectively interference with nature (Guan,

2019). Moreover, this characteristic underlies the essence of improving individual

virtues, to achieve a liberal spiritual world. As stated in the first hexagram in *I-Ching*,

a superior man, whose virtues should conform to the virtues of heaven and earth (in

traditional Chinese: 夫大人者，與天地合其德, Guan, 2019).

Last, Chinese culture enjoys natural inclusiveness, respecting differences, and

maintaining diversity, which is decided by its spirit of *harmony in diversity* (in

traditional Chinese: 和而不同, *pinyin*: hé ér bù tóng, Guan, 2019). The multi-fusion

culture characteristic stands for two layers: (a) the traditional Chinese culture is a

hybrid fusion of multiethnicity, and (b) the fusion of different types of culture, such as

the introduction of Buddhism in the Han Dynasty (Guan, 2019). Chinese Buddhism

stemmed from Indian Buddhism but has blended and fused into Chinese culture with

its unique features, which is elaborated in the next section.

The Three Teachings (e.g., Confucianism, Buddhism, and Taoism)

The Three Teachings (in traditional Chinese: 三教, *pinyin*: sān jiào), in

Chinese philosophy, refers to Confucianism, Buddhism, and Taoism (in traditional

Chinese: 儒釋道, *pinyin*: rú shì dào) and the equal in statuses aggregated unity (Asia

for Educators [AFE], 2020; Li, 2011). First and foremost, Confucianism governs

human relationships, including the five cardinal relationships: (a) between the

emperor and officials, (b) between father and son, (c) between husband and wife, (d)

between brothers, and (e) between friends (Ho, 1995; Lodwick, 2016). Except for the

equal status between the persons in the last pair, the former has a dominating,

influential power over the next persons within each pair (Lodwick, 2016). The first

three of the five cardinal relationships are considered as the most essential

relationships, gaining the abbreviation of the Three Cardinal Guides (traditional

Chinese: 三綱, *pinyin*: sān gāng; Ho, 1995).

Confucianism was established by Confucius (551-479BCE) but developed by

scholars, philosophies, and political figures in the following centuries. Building on

Confucius' philosophy of high moralities includes benevolence, righteousness, and

propriety, Mencius (372-289BCE) added wisdom to the moralities, and Dong Zhong

Shu (192-104 BCE) expanded the four moralities by visiting fidelity (Baike, n.d.).

Therefore, the above discussed five different types of virtues--- benevolence,

righteousness, propriety, wisdom, and fidelity---is called the Five Constant Virtues

(traditional Chinese: 五常, pinyin: wǔ cháng) in Confucian philosophy, which guide

individual, interpersonal, societal moral standards to deal with interrelations

(ForeignerCN, n.d.; Ho, 1995).

The relationship dominance as in the Three Cardinal Guides and the

promotion of virtues as in the Five Constant Virtues can be observed of individual,

inter/intrapersonal, and collective social behaviors in a Confucian society as used in

the political governance and maintaining basic ethical relationships (Ho, 1995).

Confucianism is undoubted the most influential philosophy that shaped Chinese

culture; yet, without incorporating Buddhism and Taoism, the comprehension of

Chinese culture is incomplete (Suen et al., 2007). Buddhism was introduced to China

in the first century during the Western Han dynasty (202BCE-9CE) by missionaries

from India and gained popularity in the Tang dynasty (Di & Zhao, 2010). Since the

late Eastern Han dynasty (25-220CE), the systematic translation of Buddhism

scriptures (Li, 2011). Similar to Confucianism, Buddhism also evolved and developed

(Ho, 1995). In essence, Buddhism is "the metaphysical position that denies the

ontological reality of itself" (Ho, 1995, p. 121). The no-self doctrine can be explained

by the pursuing of moral-intellectual perfection, for the self-salvation doctrine is

achieved the cosmic flow of events which is beyond individual moral life (Ho, 1995).

The concept of self-salvation is attuned with the self-cultivation in Confucianism

(Suen et al., 2007).

Taoism focuses on individual life and tranquility whose essential doctrines

rooted in *Tao Te Ching*, one classic piece of literature written by Laozi on the teaching

Tao (the way, method, road, and way of living, in traditional Chinese: 道, *pinyin*: dào)

and Te (virtue, in traditional Chinese: 德, *pinyin*: dé; Suen et al., 2007). Tao, freedom,

and *wu-wei* (non-action) are the three cardinal concepts of Taoism (Suen et al., 2007).

Tao means the road, the way of life, or the natural way of living, which highlights the

Natural Law in governance (Moon, 2015; Suen et al., 2007). Taoism embraces an

unforced and natural approach to follow Tao, highlighting individuals can achieve

self-strengthening and harmony between self and nature by non-action (Moon, 2015; Suen et al., 2007).

The unity of the term the Three Teachings came into being can be traced back to the second half of the 6th century during the Northern and Southern dynasties (386-589 CE, Li, 2011). It was not until the Mid-Tang dynasty (766-835 CE), Taoism and Buddhism gained equal status as Confucianism in construct Chinese culture (Li, 2011). From the governance perspective, each philosophy has its function (Li, 2011). The emperor Xiao Zong in the Southern Song dynasty (1127-1279 CE) asserted that employing Buddhism to guide the spirituality, Taoism for self-cultivation, Confucianism for governance (in traditional Chinese: "以佛修心，以老治身，以儒治國") is considered as the evidence of their equal statuses, key features, and complementary relations (Li, 2011).

Chinese Teaching and Learning Ideology

Holistically understanding the lived experiences of CICSs cannot be achieved without analyzing the influence of Chinese cultures on their learning. However, the major western educational philosophies, such as the theory of moral development by Kohlberg, the theory of cognitive development by Piaget, and the theory of self-actualization by Maslow which are all decisively influenced by the western values, which might fail the responsibility to employ those philosophies to analyze CICSs' learning experiences which is deeply rooted in the Chinese unique culture and under the influence of Confucianism (Watkins, 2000).

Gu (2013) stated that Chinese culture highly influences its education traditions, summarizing their unique features as follows: (a) Chinese education has a

long history and tradition of integration of government and education; (b) Chinese education always highlights ethics and morality; (c) traditional Chinese education emphasizes learning classics while devalues technology; (d) Chinese education values employing scholarly methodology to teach basic knowledge; and (e) Chinese education has a tradition of respecting educators, valuing the significance of education, and acknowledging teaching profession's dignity.

With thousands of years of history and ancient civilization, China prides itself on rich cultures, as well as its traditional education. It is impossible to describe neither Chinese culture nor its cultural influences on education in a book or a chapter, let alone, a few paragraphs. I intend to capture the essence of the influences of the epistemologies of Confucianism, Buddhism, and Taoism to set a backdrop of how the Three Teachings has exerted multilayered influences on Chinese educational philosophy and practices.

Neo-Confucianism (in traditional Chinese: 宋明理學, *pinyin*: song míng lǐ xué), is a moral, ethical, and metaphysical Chinese philosophy influenced by Confucianism, borrowed terms and concepts from Taoism and Buddhism (Huang & Huang, 1999). Unlike Taoism and Buddhism, Neo-Confucianism considers metaphysics as a guide for developing moral rationalism rather than spiritual development, religious enlightenment, and immortality (Huang & Huang, 1999).

Shien (1953) contended Chinese philosophers tended to use their sense to think of things outside of themselves for they believed that if they could figure out the principles in guiding the outside world as True Knowledge, they can understand their True Self. Specifically, Buddhism uses contemplation and observance to obtain True

Knowledge; Taoism seeks Tao; while Confucianism through ethics building (Shien, 1953). Tao cannot be seized directly in Taoism, but it can be recognized through intuition and reason under the neo-Confucianism (Stanford Encyclopedia of Philosophy, [SEP], n.d.).

Comprehension methods within the neo-Confucianism can be categorized into realistic and idealistic or intuitionistic based on Western sinology (SEP, n.d.). The former refers to the investigations and explorations of things to form authentic True Knowledge; the latter refers to the pursuit of knowledge by the practice of secluded mediation or concentration (in traditional Chinese: 慎獨, pinyin: shèn dú; SEP, n.d.).

Unfamiliar with the Western-style teaching and learning, CICSs usually feel less engaged because they missed the learning clues in the instructional materials, and experienced difficulty in conducting open-ended problem-solving and critical reflexive activities (Huang, 2012). Influenced by Confucianism, CICSs behave differently from the American students, such as demonstrating great respect to their instructors, and less likely to interrupt the instructors with questions (Ma, 2015). There is a similar pattern existing among Chinese Americans (Thakkar, 2011).

Unlike Valdez's (2015) argument on CICS's familiarity on the Behaviorism and Cognitivism teacher-centered learning styles, Thakkar (2011) summarized the key features as the influences of Confucius' philosophy on teaching and learning, which emphasized efforts and persistence of practices, on Chinese Americans; Chinese authoritarian and controlling parenting style by raising higher expectations on their children which led to less independent learning behaviors. Moreover, Chinese students tend to be constructivist learners and usually construct their individual

meaning-making process after active listening; however, it is usually considered as passive-learning styles according to American mainstream culture (Robertson et al., 2000; Thakkar, 2011). The conflicting summary in Valdez and Thakkar's studies was examined in my work.

Understanding the differences between the teaching and learning ideologies among Sino-American cultures builds a holistic comprehension of the cultural variables to guide making recommendations for CICSs in higher education institutions in the United States. Confucianism highlights the instructor-centered learning process, regarding the teachers as the authoritative figure (Kennedy, 2002; Watkins, 2000). In contrast, the educational system in the United States shares the values of equality and social justice, speaking highly of developing individual abilities, personal beliefs, and creative and critical thinking (Dunnett, 2000; Upton, 1989).

Chinese Forms of Community Cultural Wealth

I borrowed Yosso's (2005) concept of CCW to illustrate Chinese forms of CCW to celebrate the rich cultural resources those Chinese students who come from mainland China to pursue their higher education on U.S. campuses. According to Yosso, CCW theory categorizes six capitals as of aspirational capital, family capital, social capital, navigational capital, resistant capital, and linguistic capital.

First, aspirational capital refers to the capability to uphold hopes for a brighter future despite challenges in perception and reality (Yosso, 2005). Chinese view education with priority and significance for people usually consider education critical to existence, stability, and survival of its nation, which influenced the purpose of education---"cultivating oneself, managing the family, governing the country, and

bringing peace under Heaven" (Gu, 2013, p. 44). The purpose of education still has its influential meaning today, for people who maintain a high reputation in academic learning should enter a politician career path (Gu, 2013; in traditional Chinese: 學而優則仕, *pinyin*: xué ér yōu zé shì). On the downside, people also view education as a pathway to a better socioeconomic status to improve an individual's socioeconomic status (Gu, 2013; Yang, 2016).

Second, linguistic capital refers to individual utilization of their bi-/multi-lingual competency to develop academic achievement and social skills (Yosso, 2005). Chinese, an analytic language and a branch of the Sino-Tibetan language family, which is also known as Standard Chinese, Mandarin Chinese, or Han Chinese, is the official language of the PRC, Hong Kong, China, Macau, China, Tai Wan, China, and one of the four official languages in Singapore (Wikipedia, n.d.). It is the language mainly spoken by Han ethnicity and many other minority groups in China, which is estimated that nearly 1.2 billion people use Chinese as their L1 (de Francics, 1984).

With a colossal territory and massive population, the Chinese language has a great many complicated varieties, which are spoken in different parts of China. Some of the variations are seen as dialects because they have no distinct differentiation from the written form of Chinese characters, yet many of the dialects are unintelligible (Chao, 1943; de Francics, 1984). The Chinese dialects are divided into the official sub-branch, spoken mainly in the northern parts of China, and the non-official sub-branches, used by people from the southern parts of China (Chao, 1943; de Francics, 1984). Usually, any CICS is at least bilingual in Mandarin Chinese and English, with

the potentials to obtain one or two dialects or linguistic competency in a third or a
fourth language.

Based on the studies on the international college students studied in the United
States, Fox (1994) summarized common characteristics and concerns which may have
conflicts with formal academic writing styles included : (a) much background
information and imprecise commentary; (b) exaggeration for effect; (c) prolific use of
transitional markers, such as "moreover," "nevertheless," and "here again;" (d)
preference for contemplative instead of action words; (e) much meandering around
and digressions from the primary topic of discussion; (f) emphasis on surrounding
context rather than the subject itself\being suggestive and trying to convey feelings
instead of being direct and concise and providing proof or specific illustrations, as is
the expectation of academic writing in the United States\Tendency to communicate
through subtle implications; (g) great detail and conversational tonality; (h) elaborate
and lengthy introductions; and (i) reticence to speak out, to declare personal positions,
and to make one's own ideas prominent in writing.

Fox (1994) further stated that even though international students shared
similar tendencies, students used different expressions in their actual behaviors. For
instance, "[i]n many Asian and African languages and cultures, metaphor, euphemism,
innuendo, hints, insinuation, and all sorts of subtle nonverbal strategies---even
silence---are used both to spare the listeners possible embarrassment or rejection, and
to convey meanings that they are expected to grasp" (p. 22).

In contradicting Fox's (1994) ideas to differentiate and summarize the key
cultural and linguistic features obtained by international colleges, Fraiberg and Cui
(2016) allowed their participants to freely utilize their Chinese language as the

supporting system and tools to navigate their academic and social experiences, which echoed with culturally responsive teaching practices to teach to student's strengths.

Third, familial capital, according to Delgado Bernal (1998; 2002), refers to cultural knowledge inherited among kinship which roots in the community history and cultural features (as cited in Yosso, p. 79). Yosso (2005) further summarized familial capital as FoK, communal bonds, and individual student's learning ideologies to support their authentic learning in formal education, based on scholarly work from African American and Mexican American communities (Bernal, 2002; Foley, 1997; González et al., 1995; Moll et al., 1992; Morris, 1999; Rueda et al., 2004; Vélez-Ibáñez & Greenberg, 1992).

Even with variation, embedded in the essence of the Three Teachings, ethical morality is the core of the values in traditional education in China (Gu, 2013). Ethical education encourages Chinese people to learn about moral behaviors to conduct good deeds to develop ethically (Gu, 2013). Admittedly, the negative influences include an overemphasis on obedience which hinders critical thinking (Gu, 2013).

Neo-Confucianism significantly influenced the educational ideology, as well as educational philosophy, which can be traced as early as the Eastern Zhou dynasty (770-476BCE; Zhang & Carrasquillo, 1995). The emperors in the Han dynasty promoted Confucian ideology as the mainstream culture, whose core concepts highlights "harmony, obedience, respect and top-down structure" (Ma, 2015, p. 30). Harmony is a critical characteristic of Chinese culture, which stresses obedience and respect for authority and the elder, which leads to collectivism and an autocratic system (Özturgut, 2008; Zhang & Carrasquillo, 1995). Thus, it is not so hard to comprehend CICSs' silences and less involvement in classroom discussions.

Fourth, social capital refers to the resources embedded in the interpersonal and communal networks to provide individuals with both instrumental and emotional support in their institutional interaction and navigation (Yosso, 2005). The network or social relation is called *guanxi* (in traditional Chinese: 關係), which captures the significance of social relations in China, demonstrating "a set of mutually obligatory relationships that are strategically cultivated for the purpose of cementing a give-and-take exchange of service" (Yang, 2016, p. 95). *Guanxi* enables the interpretation of the depth and breadth of social interactions that represent a power dynamic and its influence in China (Yang, 2016).

As mentioned in the literature review section, Fraiberg and Cui (2016) analyzed how CICSs in a Midwestern university utilized their social networking to navigate their living and academic experiences from a culturally and linguistically responsive approach. Heng (2018c) echoed the utilization of peer support mentioned by her participants when they need socio-cultural and academic support. Zhang (2013) found a similar pattern that CICSs would choose peers who shared similar backgrounds in culture and language.

Fifth, navigational capital refers to "skills of maneuvering through social institutions" (Yosso, 2005, p. 80). Yosso (2005) acknowledged social injustices perpetuated within marginalized communities and people of color can utilize their agency to develop critical navigational skills as well as rely on social networks. As discussed in the Chinese forms of social capital, international CICSs use *guanxi* to support their socio-academic experiences in the United States (Fraiberg and Cui, 2016; Heng, 2018c; Zhang, 2013).

Scholars explored Asian students' discourse styles (Chan, 1991; Kitano & Daniels, 1995); Wang et al.,1995), claiming they are related to traditional values and socialization that highlight "collectivism, saving face, maintaining harmony, filial piety, interference, modesty in self-presentation, and restraint in taking oppositional points of view" (Gay, 2018, p. 132). Cheung and Leung (1998) echoed Fox's observations of international students' learning behaviors which were influenced by their traditional values. Students were less likely to voice individual perspectives, publicize their individual achievements, and publicly express their opposite opinion with people in positions of authority.

Fox (1994) revealed that international college students' communication patterns, such as thinking, writing, and speaking behaviors were under the influences of their cultural backgrounds and they tended to communicate indirectly and holistically, value the intelligence of the past, and deemphasize individual in favor of the group. Their cultural socialization extensively influences their interaction with their peers and faculty members, how they solve problems, as well as their academic success related to reading and writing (Fox, 1994). Fox's (1994) study was conducted over two decades ago, my research findings made a comparison between among different participants on their similar and different approached in their utilization of Chinese forms of navigational capital.

Last, resistant capital refers to the individual engagement of their knowledge and strategies when they are faced with unequal treatment (Yosso, 2005, p. 80). Parents of color in the United States intentionally instruct their children to challenge unfair treatment and the status quo (Yosso, 2005). However, it is not the case in

traditional Chinese cultural heritage. As depicted earlier, Confucianism highlights the subordination to the superior and authorities as well as harmonious relations.

Power distance, as described by Hofstede (2001), refers to people's interaction with people who maintain a superior or inferior position than themselves in a hierarchical community; thus, it is commonly used to interpret human inequality. Hofstede (2001) compared Asian and American cultures and suggested that there are a more outstanding power distance and more vigorous uncertainty avoidance existing in Asian cultures than American cultures. It is echoed by Zheng's (2010) explanation: in a high-power distance culture, such as Confucian-heritage culture, "[P]eople are more likely to accept a hierarchical structure and demonstrate greater respect for position, age, and/or authority than do those in low power distance cultures" (Zheng, 2010, p. 452). I investigated the (non-)use resistant capital among my participants, followed by a comparison between STEM and non-STEM CICSs.

Reprise

In sum, *China as Method* was a hybrid socio-cultural framework that drew from the fields of history, education, anthropology, phenomenology, and postmodernism provided a fluid and holistic interpretation of CICSs' lived experiences in the United States. This section started with a review of key historical events and political situations, as well as the trend of sending Chinese students to the United States to pursue learning experiences. The actual numbers of Chinese students changed based on the political relations between the Chinese and U.S. government and the numbers increased dramatically after the re-establishment of political relations in 1978. To clear any potential misconception and misunderstanding, I briefly introduced the unique characteristics of traditional Chinese cultures and the Three

Teachings to justify how Confucianism, Buddhism, and Taoism influenced Chinese culture. Based on the comprehension of Chinese cultural differences rooted in the Three Teachings, I shared Chinese teaching and learning ideologies to provide a rationale in the potential data analysis section. Then, I borrowed Yosso's (2005) CCW to coin the term Chinese forms of CCW. Based on the reviewed literature, I found Chinese culture shares the aspirational, family, social, and linguistic capitals, but not certain about how CICSs utilize their Chinese forms of navigational and resistant capitals which are further examined in the study.

Summary

I detailed a theoretical framework which guided research design, research tools, and data collection and interpretation processes. I concluded this chapter by creating a conceptual framework of *China as Method*, which served as the design of the research tools as well as data analysis processes. Table 6 summarized how the discussed theories and concepts were used from the methodological perspective.

Table 6

The Application from Theory to Method Uses

Framework	Theories/Concepts	Application in Methodology
Theoretical Framework	Socio-cultural Theories	Research background, design on survey questions as well as initial interview questions, and research findings interpretation
	Critical Race Theories	Justification on research design, research tools, synthesize for coding schemes for qualitative analysis, and data analysis
Conceptual Framework	A Historical and Political Review	Setting research backdrop to form a holistic understanding of historical and political events played by sending Chinese students to the United States
	Unique Characteristics of Traditional Chinese Culture	Provides cultural differences and justifications of its influences on CICSs' learning and social behaviors
	Three Teachings	Provides cultural differences and justifications of its influences on CICSs' learning and social behaviors
	Chinese Teaching and Learning Ideology	Provides a more focused perspective on CICSs' learning behaviors
	Chinese Forms of CCW	Serves as the key characteristics in designing survey questions and initial interview questions; data analysis coding schemes, and data reporting

CHAPTER III

METHODOLOGY

不畏浮雲遮望眼，

自緣身在最高層。

---北宋・王安石・《登飛來峰》

I have no fear for the floating clouds that may blur my vision,

Because I am standing on the topmost story.

---Wang An Shi (1021-1086), Northern Song Dynasty (970-1127).

Ascending to the Fei Lai Peak

This study adopted the mixed-methods, social-justice design (Creswell & Clark, 2018) to explore how CICSs interpret their success and challenges in their academic learning on U.S. college campuses from a critical lens based on their Chinese forms of CCW. This design was featured with an explanatory sequential design with a quantitative data collection and analysis followed by a prioritized qualitative phase. The quantitative data informed the design and interview protocols in the second phase; while the qualitative data explained the key features revealed in the survey findings (Creswell, 2015). I took a transformative worldview to call for change (Creswell & Clark, 2018). One, I hoped CICSs to acknowledge their cultural difference from a strength-based lens and utilize their Chineseness support their academic success on U.S. college campuses.

69

And two, I hoped U.S. university faculty members can employ proposed strategies in supporting CICSs to achieve their highest potentials.

This section begins with a review of the RQs, followed by discussions on paradigms and the definition of mixed-methods, social-justice design. I further provide rationales, detail the purposes of this mixed-methods, social-justice design, and discuss the research design. Next, I go through a more detailed context of the research, including, sampling, data collection and analysis, and the validity of this study. I close this section with a discussion on the data reporting format and the researcher's subjectivity.

Review on the Research Questions

This study focused on forming a nuanced understanding of the participating CICSs' lived experiences under the influences of Chinese forms of CCW at U.S. institutions of higher education. The RQs included three quantitative research questions (Quant RQs), three main qualitative research question (Qual RQ) with two sub-questions, and a mixed-method research question (Mixed RQ). The Quant RQs concentrated on the understanding of CICSs' interpretations on their Chineseness influences their success and challenges in their academic learning experiences and their interpretations of their professors' culturally responsive teaching practices. The Qual RQ tried to comprehend institutional normalization and operation in (non-)complying cultural differences as well as detail CICSs' observation on U.S. faculty's culturally responsive teaching practices. Two sub-research questions on the explanation of the qualitative data were analyzed from the similarities and differences between the lived experiences of STEM and non-STEM

CICSs. The Mixed RQ was designed to form a profound understanding of the CRT within the transformative framework.

Paradigms

The transformative worldview is often used as the overarching paradigm in the mixed-methods, social-justice design (Creswell & Clark, 2018). The transformative worldview provides a framework for research related to "political action, stakeholder involvement, empowerment, collaborative approach, and change-oriented" studies (Creswell & Clark, 2018, p. 126). The transformative worldview situates reality based on social injustice and political forces which lead to power discrepancies in the society; thus, researchers use a social-justice lens to address the specific needs of individuals and a group of people (Creswell & Clark, 2018).

I applied socio-cultural and critical race theories embedded within the transformative worldview to uplift CICSs to view their Chineseness as an asset rather than a deficit in their academic learning on U.S. campuses. In that way, CICSs can develop "social consciousness, intellectual critique, and political and personal efficacy of oppression and exploitation;" thus, challenge and fight against "prejudices, racism, and other forms of oppression and exploitation" (Gay, 2018, p. 42). Also, the intention to use the transformative paradigm in this study was to encourage U.S. faculty members to validate CICSs' Chineseness and their willingness to make appropriate changes to employ culturally responsive pedagogy to support CICSs in their future practices.

Definition of Mixed-Methods, Social-Justice Design

According to Mertens and Wilson (2018), the transformative paradigm aims to incorporate many features of philosophy that concentrate on "issues of power and on addressing inequities in the name of furthering human rights and social justice" (p. 158). The transformative epistemology contends that knowledge is "neither absolute nor relative," but is structured within "a context of power and privilege with consequences attached to which version of knowledge is given privilege" (Mertens & Wilson, 2018, p. 164).

I acknowledged and validated participants' counternarratives, providing them with opportunities to critically reflect on how their Chinese forms of CCW both exerted positive and negative influences on their learning experiences. Armed with the transformative paradigm, I encouraged CICSs to reflect on their academic successes and failures from an asset mindset and call for a more socially just, culturally responsive approach to support their academic achievement. I further examined how cultural differences had been normalized from a culturally responsive approach. Thus, U.S. faculty members would know the most effective strategies to support CICSs in their future practices.

The Rationale for Using Mixed-Methods, Social-Justice Design

From a general perspective, this study chose to use mixed-methods, social-justice design was based on Greene's (2007) core aspect of conducting mixed-methods studies in the social inquiry field is to intervene multiple mental modals in the same inquiry study

to start meaningful and engaging dialogues, as well as gaining understanding from each other. I made negotiations between the quantitative and qualitative data served to interpret similar and different research findings, and to further explore those rationales and possibilities to form a profound, nuanced comprehension of the phenomenon of interest. Also, Greene (2007) stated that one philosophical paradigm may not be commensurable with another, the mental models are designed to look for connection, conversation, and understanding with one another. Therefore, I made negotiations when different types of data challenged my presumptions, especially process when quantitative and qualitative data were incompatible.

In terms of social-justice design, Creswell (2015) defined a social-justice design that aims at exploring a phenomenon within an overarching social-justice framework throughout mixed-methods research. Potential frameworks include "a gender lens (feminist or masculine), a racial or ethnic lens, a social class lens, a disability lens, a lifestyle orientation lens, or any combination of lenses" (Creswell, 2015, p. 44). The essence of social-justice design centers on the basic forms of a mixed-methods study, with a social-justice framework to guide the design from the beginning to the end (Creswell, 2015). In other words, the social-justice lens informed designing research questions, choosing research participants, selecting an appropriate theoretical framework, collecting relevant data, generalizing themes based on the theoretical framework, and reporting prompts to call for a change (Creswell, 2015).

Philosophically speaking, according to Mertens (2003, 2007), the transformative worldview constantly endowed and justified the application of mixed methods to social-justice research (as cited in Creswell & Clark, 2018, p. 125). Researchers adopted the transformative paradigm to pervasively guide the whole research process. My study (a) critically analyzed the research gap in the literature to shift the deficit mindset, (b) adopted socio-cultural and critical race theories throughout the mixed-methods design to strategically design the research questions, (c) carefully located data sources, (d) constructed data-collection instruments and methods by providing bilingual surveys and interviews, and (e) critically analyzed, reported, and used research results (Mertens, 2003, 2007, as cited in Creswell & Clark, 2018, p. 126). Moreover, my study called for changes to incorporate culturally responsive practices for faculty members in their future practices, as well as changes for CICSs to strategically utilize their Chineseness as an asset in their future academic experiences on U.S. college campuses (Creswell, 2015).

Purpose of Mixed-Methods, Social-Justice Design

My purposes to conduce this study from a mixed-methods approach were initiation, development, and complementarity. According to Greene (2007), the purpose of initiation referred to obtaining original insights, fresh perspectives, and a new understanding of the complicated facets of the same phenomenon. In my work, I conducted a sequential mixed-method study to recognize and validate CICSs' unique learning experiences at a U.S. higher institution to shift stereotyped assumptions on cultural differences negatively affect CICSs' academic experience. The distinguishing

features differentiated my work from prior studies lied in students' cultural differences were seen as assets rather than deficits. Therefore, the key purpose of using mixed-methods research was to gain a novel understanding of how cultural variables have influenced students' academic learning from a strength-based, culturally responsive lens.

After a thorough examination of the survey data, I modified the interview protocol based on the first-phase initial research findings. As Greene (2007) suggested, the study results of the prior method would be employed to inform the development of the second method used. Therefore, the second purpose of using mixed-methods research was development. In my work, qualitative data supported me to form a holistic understanding of the same phenomenon on cultural variables' influences on CICSs' academic learning experiences. However, my work did not stop after having gained new insights on the topic; I further examined how those cultural differences have been operated and normalized in the U.S. higher institutions. According to Greene (2007), using mixed methods for development usually involved employing both methods to explore a set of phenomena. The explanatory sequential design of the study not only supported me develop research tools in conducting my work, but it also helped me to explore the operation and normalization of the cultural differences.

Last, one of the most common purposes for conducting a mixed-methods study was complementarity, which pursued "broader, deeper, and more comprehensive social understandings by using methods that tap into different facets or dimensions of the *same complex phenomenon*" (Greene, 2007, p. 101). Researchers utilized different methods to

"elaborate, enhance, deepen, and broaden the overall interpretations and inferences from the study" (Greene, 2007, p. 101). In my work, the qualitative phase served to form a more profound, holistic, and inclusive understanding of the quantitative data; thus, I made implications for the current and future CICSs as well as faculty members based on the collected data generalized from both quantitative and qualitative phases.

Overall, my main purpose to conduct a mixed-methods, social-justice design was to use the counter narrative approach, actively involve CICSs, and bring about potential changes for U.S. higher education communities (Creswell & Clark, 2018). I could achieve this aim without addressing social injustice, such as "disempowerment and historical silencing of minority groups" (Creswell & Clark, 2018, p. 125), but calling for a change is the ultimate goal. I examined the needs of CICSs, who were underrepresented and underserved, to achieve academic proficient on U.S. college campuses. If I could support them to make their voices heard, we could together make a difference to impact CICS communities in the United States.

Research Design

I conducted an explanatory sequential, social-justice design within a transformative framework (Creswell & Clark, 2018). As mentioned earlier, according to Creswell (2015), the researcher's intention of using a social-justice design is to "study a problem within an overall social-justice framework that threads throughout the mixed-methods study" (p. 44), which fitted my work for the social-justice design, from generalizing research questions to choosing frameworks, from designing qualitative and

qualitative data collecting tools to data interpretation processes, are employed throughout the whole study.

In essence, this mixed-methods study was a qualitative-prioritized explanatory sequential design, featured with a quantitative data collection and analysis followed by qualitative data collection and analysis, but the social-justice framework was incorporated throughout the whole study (Creswell, 2015). The quantitative phase informed the design and protocols in the qualitative study, while the qualitative data explained the key features revealed in the survey findings (Creswell, 2015). This study closed by calling for change with recommendations for both CICSs and faculty members of U.S. universities in their future practices (Creswell & Clark, 2018). This social-justice design was different from basic mix-methods design for the entire research process was embedded within the transformative framework (Creswell & Clark, 2018). Qualitative data collection and analysis in the second phase were used to explain the quantitative results (Creswell, 2015).

Typically, in an explanatory sequential design, quantitative data is normally prioritized (Creswell, 2015). Nonetheless, I prioritized the qualitative data for the following two reasons. First, since my work was a challenge to the deficit-thinking toward CICSs, as warned by Hanassab (2006), the generalization of the term *international students* and overgeneralization of their lived experiences might cause deficit thinking toward international students. That was why in my study, individual nuanced perspectives are prioritized. Second, I was more trained in qualitative research in

my educational background; therefore, I maximized my strengths and expertise in this mixed-methods study.

The first phase involved a quantitative-dominated survey, which includes both close-ended and open-ended questions. Each set of data was analyzed concurrently. Integration on the quantitative data and qualitative data further generalized classifications as well as modifications to the prior designed interview protocols for the second-phase qualitative data collection. By using sequential explanatory design, I further explored initial findings in the first phase. I conducted a second-round integration of quantitative and qualitative data from both phases to provide me with a holistic understanding of CICSs' cultural variables as well as how those cultural variables were operated and normalized. Based on a social lens, the research findings led to the recommendation for changes to be made for CICSs. The research design is illustrated in Figure 5.

Figure 5

Research Design
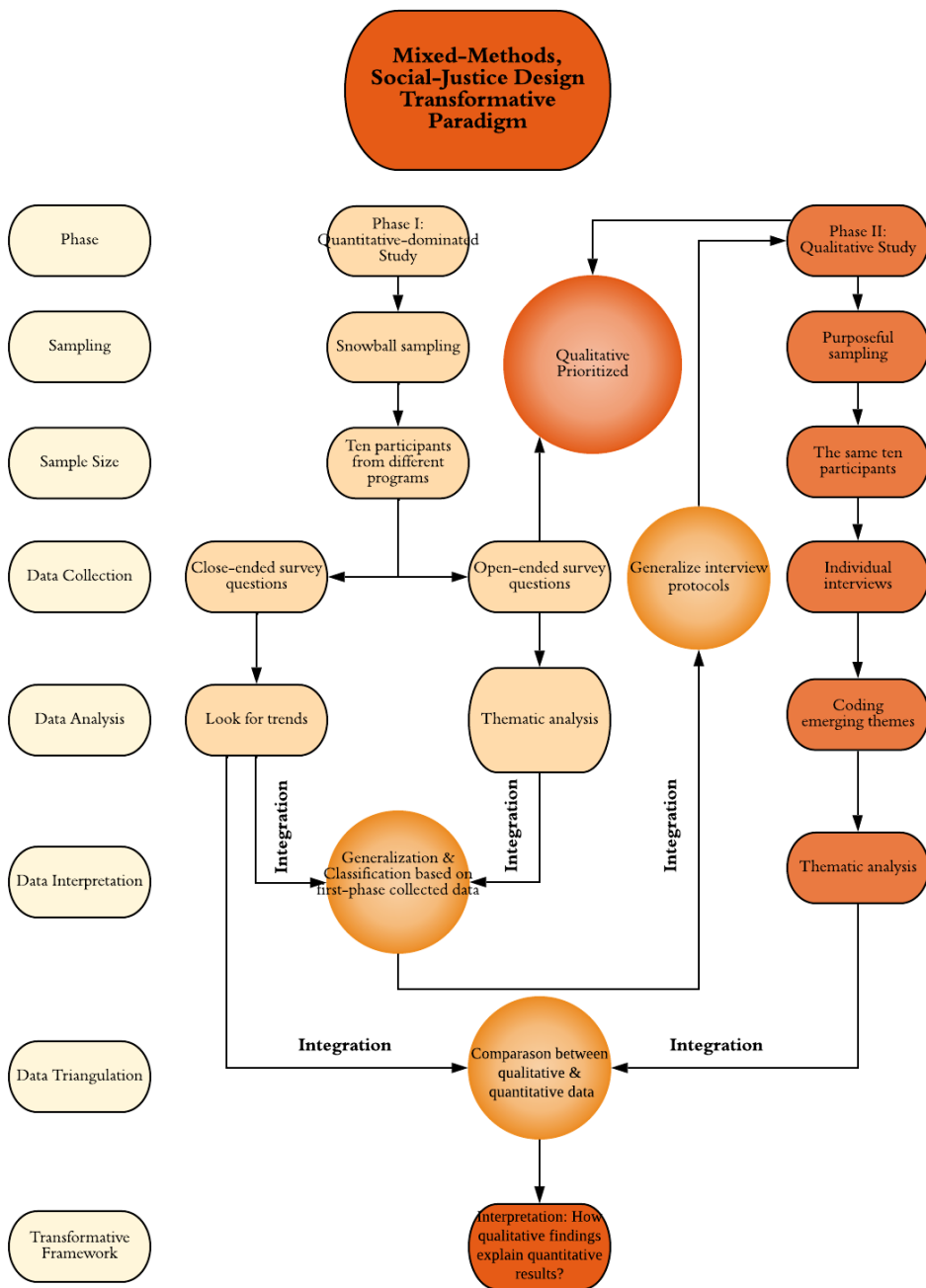
Research Context

I conducted this study at LUC. Although LUC is a PWC university, more than 36

percent of LUC community members identify as a minority, compared to just over 25

percent ten years ago (LUC, 2019). Statistics from fall 2016 and 2017 showed a slight

overall increase of the enrolled undergraduates and graduates (see Figure 6). I had prior

relationships with five participants before conducting this study. I also maintained

friendships with all participants after this study. The prior relationship and their trust

provided me with profound insights to review their lived experiences. Therefore, the

findings generalized from this study might not be duplicated due to the close researcher-

participant relationship.

Figure 6

LUC Racial and Ethnic Composition
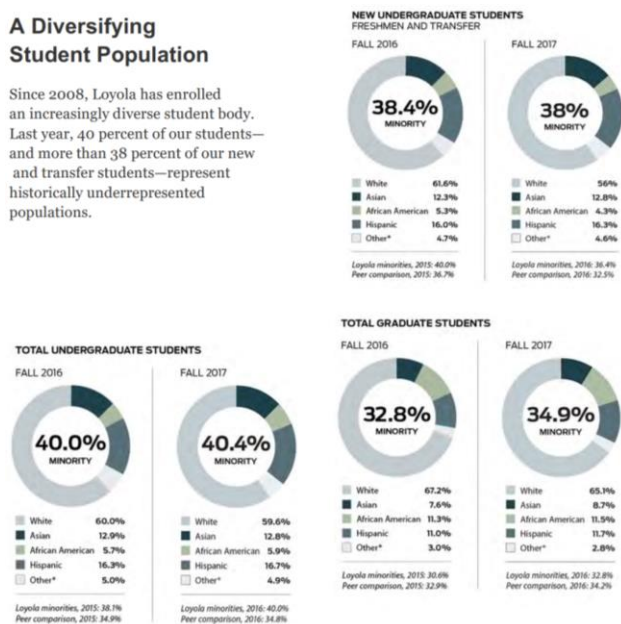
Sampling

CICSs' lived experiences were my major concern; therefore, it was reasonable to use purposeful sampling in my study (Merriam & Tisdell, 2015). I first used snowball sampling (Merriam & Tisdell, 2015) to conduct the quantitative-dominated survey collection. Originally, I intended to recruit 61 participants who were enrolled in LUC. During the 2020-2021 academic year, there were 118 current enrolled CICSs, and another 45 recent graduates on OPT, which made a total number of 163. I advertised the Participation Recruitment Post via the LUC's International Student and Scholar Services (ISSS) and CSSA to recruit participants of different disciplines and different years of study in their programs, by sharing the significance of this study, as well as potential benefits for the participants as well as their contribution to upcoming CICSs (see Appendix A; Chinese translation in Appendix B).

Sample Size

My goal for the number of participants in the quantitative-dominated phase was 61. The sample size was estimated by using Fowler's (2014) sampling error formula based on the percentage that the sample was evenly divided between a question, sampling error, and a confidence interval. Fowler (2014) recommended using 50% as the population proportion when determining the sample size for more accuracy. The CICS population was 163, allowing a 10% margin error, a 95% confidence level, and a 50% population proportion. Based on the calculation, the effective sample size was 61 (https://www.calculator.net/sample-size-calculator.html). Creswell (2015) recommended

a qualitative sample size should recruit four to five cases for case study research. I intended to recruit 30 participants which would make richer qualitative data for analysis.

After having obtained LUC's Institutional Review Board's approval, I advertised my study attached with the participant recruitment through ISSS's emails and CSSA's WeChat group conversations. Even after three rounds of advertisement via the above-discussed platforms and social media, due to COVID-19 situation and the online teaching and learning format, I did not make it to the targeted numbers of participants. The actual number for participants in both phases was ten. In other words, the same ten participants who participated in the Phase I also joined the second phase of data collection. Hence, purposeful sampling was used in the second phase of data collection to closer examine their lived experiences (Merriam & Tisdell, 2015). Due to the critical pandemic circumstances, I accepted the low participation rate of 6%.

The rich data each participant shared provided me with nuanced understanding of their lived experiences. I used the collected qualitative date to explain the key feature in the quantitative results. Therefore, this study was more of a nuanced qualitative case study rather than generalizing a holistic view, which did not violate Creswell's recommendation for four to five as an effective sample size for a qualitative study. Connecting and comparing both quantitative and qualitative date provided readers with a comprehensive understanding, rather than to provide overgeneralization.

Incentives for Participation

Participants in the survey entered a poll for a $50 gift card on Amazon. Another $100 Amazon gift card was the lottery prize for the same participants in the second phase. Since there was limited number of participants, I provided participants with the option to have $15 each or get the lottery price. Seven of ten voted for the lottery. I used an Excel sheet to enter their pseudonyms. The algorithm ran independently which meant the winner of the first round could also be the winner of the second round. At last, two winners accepted their compensations.

Participant Profiles

In this section, I introduce ten participants of my study, including six undergraduates, two master's students, and two doctorates. Two male and eight female students participated in this study. To protect their confidentiality, their majors were not specifically revealed. Instead, I summarize their programs from broader classifications and categorize their majors by STEM or non-STEM. I negotiated the pseudonyms with participants with their consensus. The names, except Jia, were defined based on our encounters and my impression of their personalities. Jia was prechosen by the participant. I share their language tests scores (see Table 7) and demographic information (see Table 8), followed by their profiles based on the survey responses and interviews. The tests scores were used for their initial degree-seeking program application, which might not be accurate to reflect their language skills by the time they joined the study, for nine of ten have lived in the United States for at least two years.

Table 7

Participants Language Tests Scores

Pseudo Names	IELTS	TOEFL iBT	SAT	ACT	GRE
Lingling		79	1310		
Zimeng				22	
Anne					300
Huiwen		90	1200		
Xueqing		80			
Junjie		85			317
Jia		91			297
Xixi		95			
Yiquan	7.5				
Jingyi					

Lingling

Lingling was a first-year undergraduate. By the end of her first academic year, she has not yet decided for the major she wanted to pursue in the upcoming years in college. She described herself as independent, easy-going, optimistic, and forgiving. When the pandemic was sweeping in the United States, Lingling was a senior at a high school, where she had been working on her high-school diploma for the last three years in the United States. She decided to return to China because the confirmed positive cases were surging. She said her college professors were thoughtful and understanding of her time difference as well as poor internet service situations, so they made recordings and allowed her extra time to submit assignments when the internet service was intermittent. She was grateful for their considerate accommodations, yet she had regretted that she should have taken a gap year instead of having the awful online learning experiences.

Table 8

Participant Demographic Information

Pseudo Names	Gender	Ethnicity	Level of Study	Prior Overseas Experiences before the Current Programs	Year of Study/ Graduation Status	Years in the United States	Enrolled Programs	Major Category	Languages
Lingling 菱靈	Female	Tujia	Undergraduate	Three-year high school experiences	1st-year	Three	Undecided	Undecided	Mandarin Chinese, English, Japanese
Zimeng 子萌	Female	Han	Undergraduate	One-year ESL at LUC	2nd-year	Three	Science and Math-related	STEM	Mandarin Chinese, English
Anne	Female	Han	Undergraduate	None	3rd-year	Four	Science and Math-related	STEM	Hunan dialect, Mandarin Chinese, English
Huiwen 惠玟	Female	Han	Undergraduate	Three and half years high school experiences	3rd-year	Six	Literature, Language, and Social Science related major	Non-STEM	Mandarin Chinese, English, Spanish (limited)
Xueqing 雪晴	Female	Han	Undergraduate	Two-Year high school experiences	Recent graduate	Five	Business-related program	Non-STEM	Eastern Min dialect,

Pseudo Names	Gender	Ethnicity	Level of Study	Prior Overseas Experiences before the Current Programs	Year of Study/ Graduation Status	Years in the United States	Enrolled Programs	Major Category	Languages
									Mandarin Chinese, English
Junjie 駿傑	Male	Han	Undergraduate	None	Recent graduate	Six	Science and Math-related program	STEM	Cantonese, Mandarin Chinese, English
Jia 佳	Female	Man	Master's	None	1st-year	Zero	Literature, Language, and Social Science related	Non-STEM	Mandarin Chinese, English
Xixi 溪希	Female	Han	Master's	None	Recent graduate	Two	Literature, Language, and Social Science related	Non-STEM	Shanghainese, Mandarin Chinese, English
Yiquan 毅泉	Male	Han	Doctorate	None	2nd-year	Two	Science and Math-related	STEM	Mandarin Chinese, English, German
Jingyi 婧怡	Female	Han	Doctorate	Master's degree	4th-year	Seven	Science and Math-related	STEM	Wuhan dialect, Mandarin Chinese, English

Zimeng

Zimeng was a second-year undergraduate enrolled in a science and math-related major. Before being admitted to her program, she spent one whole year with the LUC's ESL program. She described her ESL courses as instant-food style teaching and learning experiences. Admitted her developed linguistic proficiency within English-intensive programs, Zimeng said she would rather acquire those development in a more gradual and natural way. She knew how to navigate within the education system to obtain additional support from her instructors. For instance, she brought her draft writing to the ESL tutors and graduate tutors at the Writing Center for critical feedback with grammatical and structural improvement. She recognized and was grateful to her support from the instructors who motivated her, improved her writing and critical thinking skills, and supported her to achieve better grades. Because of the positive relationships she has formed with her instructors, she spoke highly of culturally responsive teaching practices.

Anne

Anne was a third-year undergraduate of a science and math-related program. She described herself as pragmatic, sensitive, resourceful, and knowledgeable. She knew exactly what she wanted and would try her best to achieve her predetermined goals. Anne started to form a Christianity religious practice soon after having arrived in the United States. When she participated in the interview, she was taking a gap year because of health issues and feared for challenging online learning experiences. During her gap year, she worked as an intern with a non-profit organization. She was so determined to find a job in the United States for she yearned for financial independence and being recognized for her talents. She was eager to make friends, yet

she found herself blend in with neither international students nor domestic students. With her take-it-easy attitude, Anne found using culturally responsive teaching did not impact her that much. She believed that with or without culturally responsive teaching practices, her learning experiences made no difference.

Huiwen

Huiwen was a second-year undergraduate student from a Literature, Language, and Social Science related program. After graduating from middle school in China, she started her international learning experiences in Illinois. She stayed with her aunt and uncle, who immigrated to the United States in their thirties. Later her aunt gave birth to a daughter. Huiwen's aunt and uncle are physical doctors with Ph.D. degrees and licensure for physical doctors both in China and the United States. Her aunt and uncle forbade Huiwen's cell phone use, provided her with an English-only homeschooling environment, and asked her to use their daughter's textbooks to train her English language proficiency. Huiwen was grateful to her aunt and uncle for providing her with cultural and linguistic preparations to make her college experience more successful because she knew how to navigate and obtain various support from the U.S. education system, such as stopping by at the Writing Center, and obtaining peer support in developing Spanish language skills.

During the pandemic, she also flew back to China. Luckily, she was able to attend a couple of online courses offered by a top university in Shanghai. Meanwhile, she also attended online courses offered by LUC. She shared her comparisons between her college online learning experiences at different Chinese and U.S. universities. Due to her major-related course contents, her instructors invited students from different cultural, linguistic, and regional backgrounds to introduce different

practices and reasons behind. She felt her critical thinking skills were greatly improved due to extensive reading and writing, as well as classroom discussions.

Xueqing

Xueqing was a recent graduate from a business-related program. She studied in the United States since her junior year at high school. Xueqing was not good at the examination-driven teaching and learning mode. So she planned to study in the United States to seek alternative ways to get higher education. Xueqing benefited from her high school experiences in the United States to make her linguistically, culturally, and academically prepared for university learning experience. Due to the academic contents, some of her professors employed culturally responsive practices to enrich student's understanding of different practices in varied countries. Attracted by the beauty of cultural diversity, Xueqing spent one summer in Italy and one whole semester in Japan, to broaden her learning experiences.

Junjie

Junjie was a recent graduate with a science and math-related major bachelor's degree and a minor in business-related program. He attended the national college entrance examination (NCEE) and was admitted. However, not long after he began his college life, he quitted. For one, he thought that university was not the best option for him to prepare him for his career goals. Second, he found he could not achieve his highest potentials in the Chinese higher education system. So he started to take the language proficiency tests and SAT tests, and prepared application documents to get admitted. During the interview, he critically reflected on his learning experiences of both major- and minor-related courses, ESL courses, as well as liberal arts related mandatory courses both in Chinese and U.S. higher education settings.

He found that U.S. professors from liberal arts and business-related courses tended to use some of the culturally responsive teaching strategies in their content teaching. He also acknowledged that it was difficult for science and math-related course instructors to apply the same level of practices to their content area teaching. Junjie highlighted how he utilized his social networking skills and his Chinese cultural background to navigate within the U.S. education system and find internships and working opportunities in the United States.

Jia

Jia was a first-year master's student enrolled in a literature, language, and social science related major. She did not have gained any learning experiences in an English-speaking country before having started her postgraduate education. Due to the COVID-19 pandemic and the closed U.S. borders, her learning experience with LUC was completely online. She had a Bachelor of Arts (BA) in a similar field; therefore, learning academic vocabularies was less challenging for her. Yet, without a first-hand emerging language acquisition environment, she found her English language proficiency improvement was limited which negatively affected her academic learning. It was particularly challenging when Jia had to participate in synchronous online discussions and completing her academic essays. Compared to a regular full-time postgraduate academic requirement of two or three courses depending on the programs, she only signed up for one course each semester. Jia expressed her concerns when she would have more academic workload, how she could handle the correlated challenges.

Xixi

Xixi graduated with a master's degree in a literature, language, and social science-related major in December 2020. Because of the content area of her program, some of her professors understood the significance of the linguistic and academic challenges that most international students were faced with. Thus, they demonstrated professional care and respect to support Xixi's learning experiences. Xixi had a bachelor's degree in finance in China. She overcame major-changing challenges with the support of her instructors. Although she spoke highly of culturally responsive teaching practices, she articulated her hesitation in mandating that as a requirement for instructors. She stated that if some instructors were forced to incorporate those strategies, without a holistic understanding of the diverse culture nor authentic comprehension of the teaching practices, it could lead to stereotypical biases or even lead to lose their passion for teaching.

Yiquan

Yiquan was a second-year doctoral student from a science and math-related program. He was from a traditional Chinese family who cared about their children's academic achievement and upbringing within a traditional Chinese teaching and learning philosophy. He has a few cousins who also studied abroad, therefore he could apply their learning experiences to best support him in the cross-cultural and linguistic learning environment. Besides proficient English, Yiquan had a chance to acquire some German. After having rationally reflected on his language acquisition experiences, he thought culturally responsive teaching might be of certain help to promote student's learning motive; yet it might be less helpful when it came to content areas learning experiences. Even though he mentioned he did not require his

academic advisor nor his professors to know culturally responsive teaching practices, he did obtain support from another CICS in his program enrolled a few years ahead of him. Yiquan benefited from this peer mentorship, especially about some university resources. He acknowledged that those mentorships helped him to overcome challenges in the daily encounters, such as how to rent an apartment and grocery stores for a better bargain.

Jingyi

Jingyi was a senior doctoral student at her all-but-dissertation stage. Her current program was a STEM-related major. But previously, she obtained a bachelor in English in China, and a master's degree in a literature, language, and social science related program in the United States. Critically reflecting on her academic experiences, she asserted that culturally responsive practices were easier adopted by professors from the literature, language, and social science-related majors, compared with science and math-related programs. Armed with a prior English instructional learning environment and fluent language abilities, she thought she did not require culturally responsive support from her instructors and advisors. During the interview, she kept sharing her two major concerns: writing her dissertation and getting market-ready for job-hunting after graduation.

Wenjin

I am a graduate student and adjunct instructor at LUC, pursuing my doctorate in Curriculum and Instruction. I am bilingual in mandarin Chinese and English. My career in education began in 2010 after having graduated with a BA in English. In my past 12 years in education, I have gained multiple teaching experiences both in China and the United States. I have taught and supported ESL learners in elementary

schools, English as a Foreign Language (EFL) learners in middle school, high school, and undergraduate programs, adult EFL learners, as well as different courses within undergraduate teacher education programs.

My research interests intersected with culturally responsive teaching and promoting social justice among marginalized communities. My past and present experiences shaped three lenses to this study——(a) that of a CICS who received some culturally responsive support through my master's and doctoral programs, (b) that of a teacher educator who is enthusiastic and educated about culturally responsive teaching practices to support CICSs, and (c) that of a researcher who is dedicated herself to conduct this dissertation study.

Confidentiality

The information that I collected from the questionnaires and interviews remain confidential. Only the researcher had access to the data. Data were saved on a password-protected computer accessible only by the researcher. I first transcribed the audio data and checked the accuracy of the transcription, then I deleted audio data immediately. I used pseudonyms to represent participant's identity.

<div align="center">

Data Collection

</div>

Based on the literature review on CICSs' lived experiences in the United States, I created quantitative-dominated surveys based on the previous work done by Chinese scholars (Heng, 2015; Ma, 2015). The survey contained both quantitative with close-ended questions and qualitative open-ended questions, with a priority placed on quantitative data (see Appendix E; Chinese translation in Appendix F). Participants' demographic information, as well as a basic understanding of different cultural variables' positive and negative influences on CICSs' learning experiences in

the United States, were collected. Participants from LUC were given the survey in the fall 2020 semester. Participants signed the consent forms (see Appendix C; Chinese translation in Appendix D) before filling out the survey.

I purposefully included open-ended qualitative questions in the first phase as a supplementary data to quantitative data to prevent no participants would join in for the second-phase data collection. I prioritized quantitative data to generalize an overall understanding of how cultural variables exerted positive and negative influences on CICSs' academic learning which further led to refine and polish research questions and interview protocols (see Appendix G; Chinese translation in Appendix H). Initially, I assumed there might be different understandings from undergraduate and graduate CICSs on their learning experiences. Based on the collected data, more gaps and distinction existed among students enrolled in social studies and STEM programs. Therefore, I modified the original sub qualitative research questions. I retuned and added more interview questions from 23 to 30 based on the first phase survey results. I introduced academic terms with English definitions, and explanations in Chinese if participants required further information.

All participants who filled out the online survey in the first phase attend individual interviews in the 2021 spring semester. I conducted individual interviews via Zoom meetings. Based on participants' choice, I conducted the first interview in English with Jingyi, and the rest nine interviews in Mandarin Chinese. The interviews lasted from 60 minutes to 100 minutes. I shared the English transcripts via emails with comments for further clarifications. Seven participants shared their feedback and responses via emails. Another three participants scheduled individual follow-up conversations via Zoom meetings, with an average interview time lasted for 20

minutes. There were five participants participated in a second round of member check

for further clarity. Huiwen had an informal chat with me on May 2, 2021. Table 9

provides a detailed the quantitative and qualitative data collection timeline.

Table 9

Quantitative and Qualitative Data Collection Timeline

Name	Survey Date	Initial Interview	First-round member check	Second-round member check
Lingling	2/24/2021	3/29/2021	5/1/2021	11/26/2021
Zimeng	1/19/2021	3/19/2021	7/15/2021	11/14/2021
Anne	12/18/2020	3/23/2021	6/3/2021	
Huiwen	1/29/2021	3/19/2021	5/30/2021	
Xueqing	1/19/2021	3/20/2021	5/12/2021	11/14/2021
Junjie	1/27/2021	3/27/2021	6/8/2021	
Jia	2/24/2021	3/26/2021	5/19/2021	
Xixi	12/17/2020	3/24/2021	5/23/2021	11/24/2021
Yiquan	1/28/2021	3/25/2021	8/19/2021	
Jingyi	12/18/2020	3/17/2021	5/11/2021	8/5/2021

Data Analysis

I conducted descriptive research (Adams & Lawrence, 2015) to interpret

different cultural variables' influences on CICSs' academic learning experiences, and

present how cultural differences had been operated and normalized in the current

academic learning settings. Adams and Lawrence (2015) suggested descriptive

research was used to "provide a quick snapshot of the prevalence of a phenomenon,"

and generalizing "trends in behaviors and patterns" (p. 104). Additionally, descriptive

research determined the patterns I discovered to comply with the existing literature.

I noticed participants who enrolled in social studies or related programs had

more positive experiences and spoke highly of culturally responsive practices than

their counter peers who enrolled in STEM-related programs. Thus, I redirected

research questions, tried to dig deeper reasons, and captured their teaching and learning experiences in the interview questions. I intentionally encouraged my participants to critically reflect on their Chineseness and how they utilized their FoK to navigate in the U.S. higher education contexts to push them think further and reflect on their lived experiences via interviews and members checks.

I sent transcriptions to participants for member checks. I used both deductive and inductive coding (Saldaña, 2021) to generalize the emerging themes to support me to form a deeper and more holistic understanding of how cultural differences had been normalized in the U.S. higher education institutions. Deductive codes included key themes from both theoretical and conceptual frameworks, while inductive codes were generalized from open coding (Merriam & Tisdell, 2015). I present the codebook in Appendix I.

MAXQDA was the major tool for data analysis (developed by Verbi GmbH, 2013; as cited in Creswell, 2015), supplemented with Excel spreadsheet to compare qualitative and quantitative data sets. I concentrated on the qualitative data to investigate how cultural differences had been operated and normalized in the current teaching and learning contexts in the United States. The integration of all the data supported me to form a holistic understanding of the influences of cultural variables on cultural normalization practices in students' academic learning. I employed different software programs to generalize figures and tables, presented quotes from the narratives as examples to demonstrate and validate my analysis.

Validity

As an international student myself, I shared similarities with my research participants. Hence, the shared cultural, linguistic, and experiential background

supported me to build a mutual respect relationship with each participant to gain their

trust and confidence, so I obtained the most meaningful data. I provided my

participants with a Chinese-English bilingual version of the surveys, because I wanted

to provide participants with proper linguistic accommodation regardless of their

English language proficiency. Meanwhile, I made the Chinese version of the

interview protocols available to participants for the same reason. We used Mandarin

Chinese as the predominately communicating language in the interview with one

exception, for the participant's language fluency and preference. I translated nine

interviews from Chinese to English. To ensure validity, I sent the translated

transcriptions for a proof review before conducting qualitative data analysis.

Participants commented and corrected the transcriptions, adding supplementary

reflection journals if they had new insights to share. I tried to minimize my

misinterpretations of their original words. Supplementary journals for corrections

gave them an additional chance to comment and critique inaccuracy.

I integrated different data sets at the data collection and data analysis stages.

Using multiple integrations of different data, provided me with a nuanced and holistic

interpretation of the collected data. On the other hand, I located related studies to

justify the research findings. Moreover, I shared my research findings with

participants, friends who are current and former CICSs enrolled in different

universities, cohorts, and my dissertation committee members. Multiple approaches

and datasets triangulation ensured the validity of this study.

Admittedly, with limited research participants and various background

features that each student mutually shared, the research findings generalized from this

study might not be overly generalized to a different setting with different cultural and

educational backgrounds. Meanwhile, Chicago is a racially diverse city with more progressive and sensitive cultural and political contexts. Therefore, faculty members' attitudes and behaviors toward CICSs might be different from a more conservative place. Applying the research findings to a different context is tricky and inaccurate.

Conducting a mixed-methods study was time-consuming which also required ample resources and proficient skills in both quantitative and qualitative research. When I was studying for my first master's degree in Foreign Linguistics and Applied Linguistics, I was more trained to be competent in quantitative analysis. While, after changing my major to education, I was more proficient in conducting qualitative studies in social inquiry. My training background in both quantitative and qualitative research provided me with competency in conducting a mixed-methods study.

The researcher's subjectivity can jeopardize and strengthen the validity of the study. Although I considered myself as an insider of the study, I refrained from jumping to conclusions without consulting the research participants, existing literature, and my academic learning communities. When I started working on this research, I wrote reflexive journals constantly, so I considerably prevented my biases, assumptions, unconsciousness, and taken-for-granted attitudes to interfere with the research findings. Meanwhile, I built good relations with my participants to win their trust, so they felt more secure and was willing to share more of their lived experiences. I shared research finding outlines with some of my participants and former CICSs communities. I also utilized existing studies in similar research topics as cross-references to ensure the validity of this dissertation study.

Researcher's Subjectivity

I identify myself as an international Chinese graduate and a partial insider. My ethnicity is Chinese, who came to the United States in 2015, holding an F-1 visa. I am an international Chinese student, who identifies myself as different from the American mainstream culture, and Chinese American. I consider myself a partial insider first because I did not obtain my bachelor's degree in the United States, but I experienced linguistic challenges and academic barriers when I first started my journey here. Also, as enrolled in a social science major, my postgraduate were all reading, writing, and discussion intensive, except for two quantitative-research courses. Thus, I have limited, almost none lecture-based experiences, compared to my Chinese peers who were from STEM-related programs, studying at a more structured, lecture-based teaching and learning environment. Thus, I constantly noted to myself not to impose my ideologies to other who shared different experiences and perspectives.

Meanwhile, I also identify my role as a facilitator, in other words, a bridge to encourage faculty members and CICSs to form a better understanding of each party. With study findings, I can assist the current and future CICSs to form a better idea about how they can incorporate their Chinese forms of CCW in navigating the cross-cultural, linguistic, and educational higher education setting. Also, I hope U.S. faculty members form a more nuanced and authentic understanding of CICSs and their learning experiences. I hope U.S. faculty members could understand how different cultural backgrounds impact students' learning experiences and further provide additional culturally responsive support for their future diverse students.

My experiences supported me to understand the challenges my participants had gone through. I constantly reminded myself of not applying my own experiences

to others, and embraced their voices, even though their narratives and perspectives were opposite to mine. I kept writing my reflexive journals when I started working on the study. Weekly reflection journals minimized my biased assumptions, dispositions, and judgmental comments, giving voices to participants.

Reporting

Due to limited sample size, the generalization of quantitative data was meaningless for those data could not be applied to a larger population. Therefore, I prioritized the qualitative data collected through interviews, member checks, and email conversations with my participants. I presented qualitative data in alignment with the quantitative RQs, and further explained how qualitative data served a more profound understanding in answering the Mixed RQ in Chapter Six.

I reported research findings to RQ#1, 2, and 6 based on the framework of Yosso's (2005) CCW and Gay's (2018) eight distinctive culturally responsive characteristics with deductive and inductive coding (Saldaña, 2021). RQ#3, 4, and 5 were more open-ended inductive coding with reference to the conceptual framework, including a historical and political overview, unique characteristics of traditional Chinese culture, the Three Teachings, and Chinese Teaching and Learning Ideology. I reported the Mixed RQ based on themes compared with quantitative and qualitative data collection and analysis. Due to limited sample size, I could not conduct a theme-by-statistics joint display (Creswell, 2015). However, I provided detailed analysis on how conducting an explanatory sequential mixed-methods design had challenged my prior assumptions, developed more comprehensive perspectives, and minimized the selection bias of this study.

Reports on data analysis aimed to answer RQs. However, I was open to unexpected results, which led to further analysis or future research, which was discussed in the last chapter. Another highlight of reporting was to form a holistic understanding of how cultural differences led to cultural normalization practices in higher educational settings. The integration of quantitative and qualitative data as well as related research tools supported me to deconstruct the prior stereotyped understanding and reconstruct novel insights. I generated recommendations based on the research findings as well which is further presented in Chapter Seven. There are two types of potential audiences for the data report: first, committee members and faculty in the higher education settings so they can further incorporate practitioner-friendly culturally responsive teaching pedagogy to support CICSs and CLED students. The second category of audiences are the current and future CICSs who would like to unitize their Chineseness to support their learning experiences in the United States. Therefore, implications of this study were designed for U.S. university faculty members and the current and future CICSs.

Summary

In this chapter, I first reviewed my RQs and rationales of choosing this mixed-methods, social-justice design. I presented an in-depth discussion on the research design, followed by research procedures. I further shared my subjectivity and data triangulation methods to ensure the validity of this study. In the next three chapters, I present my answers to all seven discussed RQs.

CHAPTER IV

QUANTITATIVE FINDINGS

問渠那得清如許，

為有源頭活水來。

---南宋• 朱熹•《觀書有感》

People may wonder why the oblong pool can be so crystal clear,

because there is always fresh water flowing from its headstream.

---- Zhu Xi (1130-1200), Southern Song Dynasty (1129-1279). The Book

This study investigated how Chinese cultural background impacts CICSs'
learning experiences. Born and raised within Chinese cultural backgrounds, CICSs
came to study and lived in different linguistic, cultural, and educational environments
in the United States. I attempt to understand how they utilized their *Chineseness* to
navigate the U.S. education system. Meanwhile, due to cultural and educational
differences within Sino-American contexts, I also investigate how CICSs overcame
potential academic challenges negatively influenced by their Chineseness, if any.
Culturally responsive teaching practices have shown promise in supporting
traditionally marginalized communities in K-12 settings (Bonner et al., 2018). This
study intended to investigate the existence of cultural responsiveness in higher
education settings. In other words, this study examined to what extent CICSs reported
receiving culturally responsive support from their instructors, and how they

rationalized their instructors (non-)performing those strategies in the curricula and instruction. In this chapter, I answer the first three quantitative RQs:

1. What cultural variables exert positive influences on CICSs' academic learning, and to what extent?

2. What cultural variables exert negative influences on CICSs' academic learning, and to what extent?

3. What are the reasons that CICSs give to interpret the university professors' (non-)implementation of culturally responsive practices?

To ground this study in socio-cultural and critical race theories and *China as Method*, I explore how Chineseness influenced CICSs' learning experiences as well as their justifications of their instructors' teaching practices at LUC. As previously defined in Chapter One, Chineseness was used to differentiate the collective Chinese cultures within its culturally, politically, intellectually, nationally, societally, ethnically, philosophically, ideologically, epistemologically, and linguistically different contexts grounded within its histories and cultures. Therefore, I present participants' answers from the collected quantitative and qualitative data based on components from the conceptual framework to form a nuanced and cultural understanding of participants' responses. I summarize and synthesize their responses from a comparative and holistic approach in the end.

Positive Cultural Variables

As illustrated in Chapter Two, Chinese forms of CCW were employed to investigate how CICSs utilized their Chineseness to support their academic learning in the United States. In the following section, I share how CICSs viewed their Chinese cultural background as positively influencing their learning from six categories of

Chinese forms of CCW: (a) aspirational capital, (b) linguistic capital, (c) familial capital, (d) social capital, (e) navigational capital, and (f) resistant capital.

Aspirational Capital

The quantitative data collected from the survey showed that participants highlighted their positive aspirational capital as supporting their value for education (100%), efforts (70%), motivation (50%), and grades (50%), as displayed in Figure 7. Based on their responses, I found participants took an individual-improvement perspective. They emphasized how they had been motivated to overcome challenges encountered in the United States because of Chinese forms of aspirational capital, including (a) diligence, (b) motivation to learn in the United States, and (c) higher expectations from parents.

Figure 7

Participants' Positive Influences of Aspirational Capital
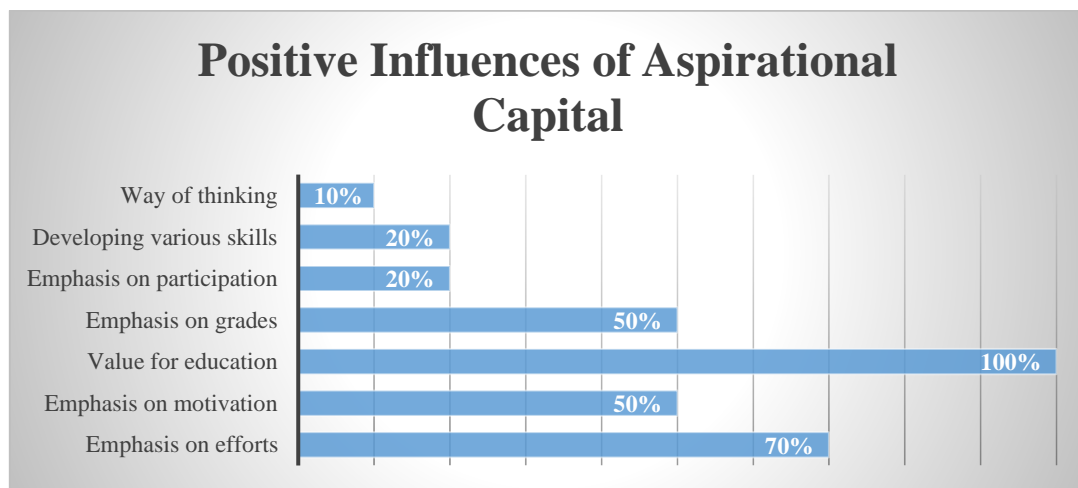
Diligence

Since childhood, Chinese parents and teachers planted the seed of hardworking in their children's minds. They talked about the significance of the habit

of mind to work as hard as possible. Chinese idioms, phrases, proses, and anecdotes from Chinese ancestors indicated if we could be diligent enough, we could achieve anything. Similar Chinese idioms lectured about how diligence could outset lack of intelligence (in traditional Chinese: 勤能補拙, *pinyin*: qín néng bǔ zhuō), such as 笨鳥先飛 (*pinyin*: bèn niǎo xiān fēi) and 早起的鳥兒有蟲吃 (*pinyin*: zǎo qǐ de niǎor yǒu chóng chī). Therefore, under the influences of the philosophy of diligence, ten participants revealed their rationale of hardworking attitude and how that supported them to overcome challenges they met in different programs in the United States. Xueging shared, "I think Chinese cultural background positively influenced my aspirational resources. It is a kind of motivation, to motivate me to learn and overcome difficulties" (Interview, March 20, 2021). CICSs were educated with the philosophy of making the best efforts to achieve their highest potentials. Other participants highlighted the significance of being self-dependent, self-reliant, and hardworking. All these teaching and learning philosophies developed their strengths to handle stress and pressure.

Participants recalled their prior learning experiences in China during the interviews, such as extensive assignments, examination-orientated teaching and learning environments, and competitive NCEEs. Instead of criticizing those experiences as painstaking and challenging, they emphasized how those experiences motivated and prepared them to deal with the challenges in U.S. college settings. They utilized their prior FoK and Chineseness to support their transition to new learning contexts. Educated in a competitive learning environment, CICSs felt mentally and physically prepared, knowing they would be faced with linguistic

challenges, cultural and educational differences, even though they did not fully anticipate what that would be, or how to overcome those unfamiliar contexts. They navigated their mindset in diligence to support them to survive and succeed.

Motivation

Participants came to the United States for higher education driven by their own purposes rather than national interests. Participants' motivation to study in the United States were more personal and diverse (see Figure 8), such as to obtain different experiences (90%), seek a degree (90%), broaden vision and outlooks (80%), improve professional and financial potential (60%), and develop critical thinking skills (60%). Less frequently mentioned motives were face-saving, more inspiring programs, more valuable degree appreciation, and easy academic advancement.

Four participants discussed their social roles after graduation, highlighting how they would like to make a difference in the current field they are pursuing. During interviews, participants acknowledged that they utilized the U.S. higher education experience to prepare for a brighter future. Regardless of their similar or differing motivations, the motivation itself promoted their inner drive and demonstrated how CICSs utilized their Chinese forms of aspirational capital to support their learning in the United States. They believed with the newly acquired knowledge, they could make contributions to society and for the greater good.

Figure 8

Participants' Motivation to Study in the United States
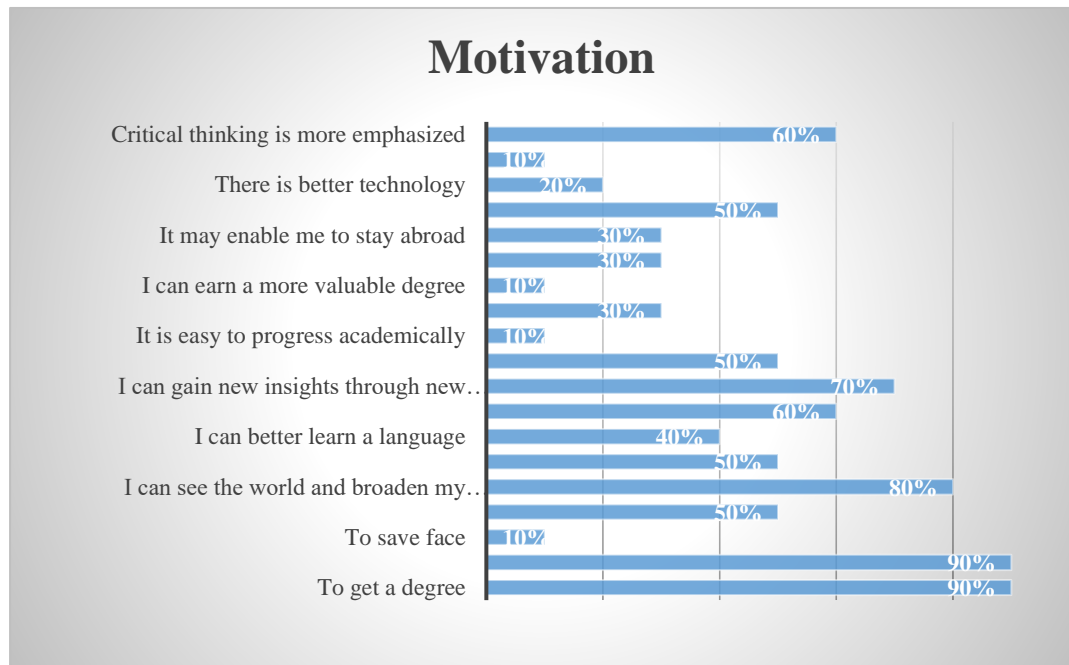
Higher Expectations from Parents

Chinese parents have always hoped their children to study hard and work hard, so they could be self-independent, and uphold a bright future (Yang, 2016; Zou et al., 2013). For example, Zimeng shared:

> My parents had a blueprint, higher expectations for me to receive a better
>
> education, and potentially to have a better life after graduation, self-depended,
>
> the desire for better educational resources, which lead to my journey to
>
> America for higher education. They are definitely having that idea of 望子成
>
> 龍，望女成鳳 (longing for their male children to become a Loong, female
>
> children to become a Phoenix, indicating their successes and prosperity to
>
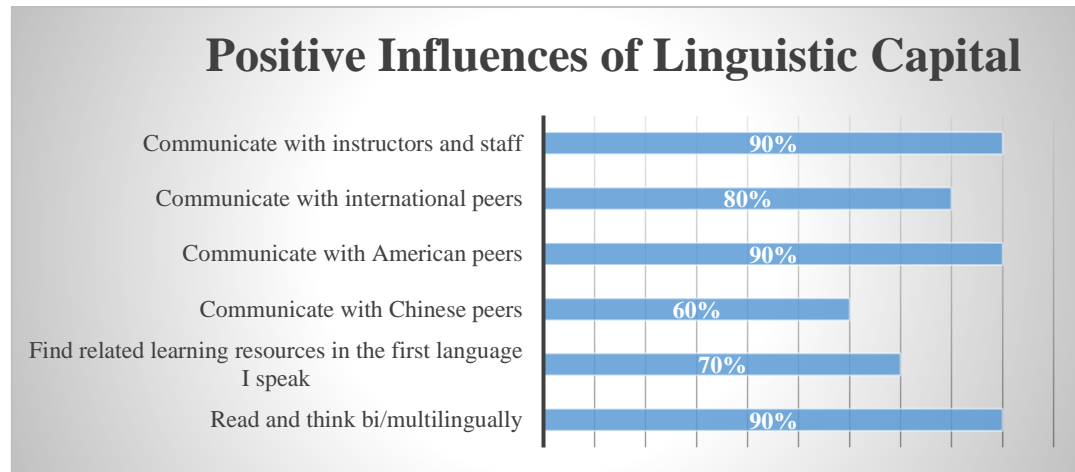> outshine among their peers). (Interview, March 19, 2021)

The idiom used by Zimeng captured the essence of Chinese parents' aspirations for their children. Loong is a Chinese dragon, a cultural symbol with the annotated meaning of justice, power, lordship, a symbol of Chinese cultural descendant. Phoenix is the spouse of the Loong, and the queen of all birds in Chinese culture. It is the symbol of good virtues, fortune, and eternity.

All participants utilized their aspirational resources to acquire knowledge, inspiration, and motivation to support them to overcome challenges. They viewed their U.S. higher education learning journey as making preparation for the career they would pursue. There was a cultural shift from prior generations, who experienced the political environment change. While participants were born in the 1990s and 2000s, when the economic boom and prosperity guaranteed a stable environment. Therefore, participants highlighted their motivation for individual improvement rather than using that as a resource for their political career path as depicted in the traditional Chinese way of seeing aspirational resources.

Linguistic Capital

All participants used at least two different languages, including Mandarin and English. Five participants also acquired a dialect from their hometown regions, including Shanghai, Eastern Min, Guangdong (Canton), Hubei, and Hunan. Another three picked up a third language during postsecondary education, including German, Japanese, and Spanish. Linguistic capital refers to individual utilization of their bi/multilingual competency to achieve academic success and support social encounters (Yosso, 2005). According to survey results, participants emphasized their linguistic capital served as effective communication-making with various communities and within different contexts (see Figure 9).

Figure 9

Participants' Positive Influences of Linguistic Capital

Positive Influences of Linguistic Capital

Communicate with instructors and staff	90%
Communicate with international peers	80%
Communicate with American peers	90%
Communicate with Chinese peers	60%
Find related learning resources in the first language I speak	70%
Read and think bi/multilingually	90%

From the qualitative data, participants shared how they employed their language competency to support their academic and social settings. Themes emerged from interviews included (a) the significance of developing bi/multilingual competency, (b) using both Chinese and English languages for academic support, (c) their strategies in developing oral language proficiency and academic writing in English, (d) developing an appreciation and better understanding of diverse cultures, and (e) utilizing their language skills to socialize with different communities.

Bi/multilingual Competency

CICSs all expressed their acknowledgment for being able to read and communicate in both languages and their pride in being bi/multilingual. Three participants highlighted that their capability to communicate in a new language and form a better sense of their culture enable them to view the word from an alternative angle. Yiquan shared his insights,

> Once I read about, if you can master another language, you would have
>
> another piece of soul. You gradually pick up the language, form a better

understanding of the language, develop comprehension of people who speak

that language, how they think. It is more about diversity to view the same

object. (Interview, March 25, 2021)

They objectively evaluated their language competency, highlighting better reading

and grammar skills in using English as a second language. Being bi/multilingual

promoted their opportunities to acquire information from different sources,

contradicting opinions, and develop critical thinking skills. Admittedly, they

understood their language was not flawless with space for improvement. Being able to

speak at least two languages provided them with chances to reflect on different

perspectives for acquiring a language means to gain a new way of thinking.

First Language and Second Language as Academic Support

I found that the participants who came to the United States to pursue their

post-secondary education, regardless of their English language proficiency or levels

of study, content vocabulary and knowledge were their shared challenge. It was

especially true for those participants who did not attend secondary education in the

United States, or those who changed their disciplines. With linguistic capital, eight

participants shared how they located literature and additional materials written in both

Chinese and English to support their academic learning.

Junjie not only confirmed the idea in using resources written in Chinese could

support his academic learning, but also highlighted his developed language

proficiency in English allowed him to have access to additional resources. He said,

I use Chinese to locate many resources, including those for business courses.

There are many cases written in Chinese, while American peers might not

have access to. With bilingual or multilingual resources, it is definitely a

bonus. Gradually, I adapt the habit of reading in English articles, which I can

find the high-quality, English-written articles. (Interview, March 27, 2021)

Based on qualitative and quantitative data analysis, I found Huiwen and Jingyi tended

to rely on English-only literature and resources to support their academic learning.

They believed in their language proficiency and were afraid that their Chinese ways

of thinking, such as loose logically structured analysis, might be a negative impact for

developing academic learning in English. Meanwhile, they believed they language

proficiency in comprehending resources in English, to think and organize their

thoughts logically reasonable in English.

Oral Language Proficiency in Second Language

Participants highlighted the significance of being orally proficient. Five

participants emphasized that due to their language proficiency, they were more

comfortable in making friends from diverse backgrounds. Three participants

highlighted their language proficiency promoted their holistic understanding of

diverse cultures and engaging participation in classroom discussion.

Huiwen shared with me in the interview that she stayed with her aunt's family

when she first arrived in the United States. Their teaching philosophy was to have an

English-only environment. They did not allow her to use her cell phone, nor speak

with her in Chinese. They forced Huiwen to practice both oral and written English by

using her younger cousin's textbooks. Through read-aloud and written reflections

practices, Huiwen's language proficiency developed significantly. She admitted those

days were insufferable, but she was grateful her aunt and uncle had prepared her well

for higher education. Huiwen shared how she made advantage of her English

proficiency, "My oral language is above my Chinese international peers. The oral

language communication is super helpful for making friends with American peers, not only because of the language proficiency, but also because my understanding on cross-cultural knowledge" (Interview, March 19, 2021).

Besides using their linguistic capital to serve as social capital, four participants also discussed fluent verbal communication skills were helpful to promote classroom engagement. Three participants described being less participatory in university classes because of their developing oral language proficiency in English and self-identified conservative personality.

The COVID-19 pandemic situation caused additional challenges for participants, especially for Jia and Lingling who received their instruction online with 13- or 14-hours' time differences. Jia was a first-year graduate enrolled in the non-STEM program. With the travel restrictions as well as the pandemic accommodations, she could only attend online courses in China. She had a bachelor's degree in China, and her language proficiency needed development. Jia commented, "I really desire for the language learning environment. I am so not sure about if my instructor and classmates can understand what I said. I can communicate verbally, but I not sure if they[1] understand me well" (Interview, March 26, 2021). Oral language proficiency improvement can take years, let alone adding the academic language lens (Cummins, 2000; Hahta et al., 2000). Yet, with the online learning status, Jia felt she needed more time to develop her oral language skills.

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[1] In Chinese, the pronunciations for he/she are the same. For the sake of the time, I did not ask for clarification on the gender identity each participant described. So from here and onward, I use "they/them/their" to refer to people I did not know their gender identities.

Writing Skill Development in Second Language

Just as Jia mentioned her expectation for more instructor feedback of her language, four participants emphasized how they benefited from tapping into their linguistic capital to support their academic writing in L2. For example, Xixi said,

When I had the translation, I feel that I could form a better understanding compared to if I only read in English. If I am going to draft an essay, in the brainstorming or drafting stage, Chinese supported me with a clearer thinking. (Interview, March 24, 2021)

Unlike Xixi's learning philosophy of using Chinese as a supporting tool to develop L2 in academic learning, Huiwen barely used her Chinese in acquiring content knowledge. Influenced by her aunt and uncle, Huiwen mostly relied on English resources and tried to eliminate her Chinese influences in thinking, reading, and writing. Participants admitted there was no perfect version in translation from one language to another, for there were cultural and connotative meanings behind which could not always be explicitly translated or interpreted well. Being bi/multilingual provided participants the chance to comprehend at least two different languages and the cultures behind, which further promoted their thinking at a more profound level, so they verbalized their perspectives into writing. One lesson learned from Huiwen's narrative that some immigrant families held a negative opinion against non-English L1 and falsely believed using their L1 could impact their English language development. Their stereotyped perspectives might depressingly influence their children's learning philosophy and practices.

Appreciation for Diversity

Speaking multiple languages offered CICSs to learn about different languages, acknowledge and respect the differences, and recognize the beauty of diverse cultures. With a holistic understanding of cultural diversity, participants put themselves in others' shoes to view and comprehend different perspectives, so they would be able to shift stereotyped assumptions and form a better interpretation of those differences. Xueqing commented, "Studying in the U.S. broadened my vision and worldview, but also inspired my curiosity and appreciation for different cultures. My curiosity for different culture has transformed to a deeper understanding and appreciation of cultural diversity and their perspectives" (Interview, March 20, 2021). Huiwen shared a similar opinion with Xueqing but added how she challenged her prior stereotyped understanding, "It further developed my understanding and consciousness about my previous stereotyped assumptions. It is a complete shift of my mindset. Because we [domestic and international peers] talked a lot, I was able to learn more about the cultural differences" (Interview, March 20, 2021).

Multicultural competency has been described as a desired learning outcome for CLED students (Ladson-Billings, 1995b). Based on Xueqing and Huiwen's narratives, their outlooks for culturally diversity had been improved due to their overseas learning experiences and competent language proficiency. Further, Huiwen started to question their prior taken-for-granted assumptions and developed a holistic understanding of different cultures. In additional to their encounters with different CLED students and overseas learning experiences, their instructors also provided them with various opportunities to challenges their original thoughts and develop multiple truths through their curricula and instruction.

Familial Capital

As described in Chapter Two, familial capital includes students' FoK, communal bonds, and individual learning ideologies to support their academic learning achievement (Yosso, 2005). To perceive familial capital from the Chinese cultural background, I added the Three Teachings and ethical morality to Yosso's original classification, based on Gu's (2013) explanation of the essential values in traditional education in China. The top three aspects of the familial capital frequently mentioned by participants were financial and emotional support, as well as motivational support, as shown in Figure 10. Participants centered their familial capital based on their family support and close relatives and communities.

Figure 10

Participants' Positive Influences of Familial Capital
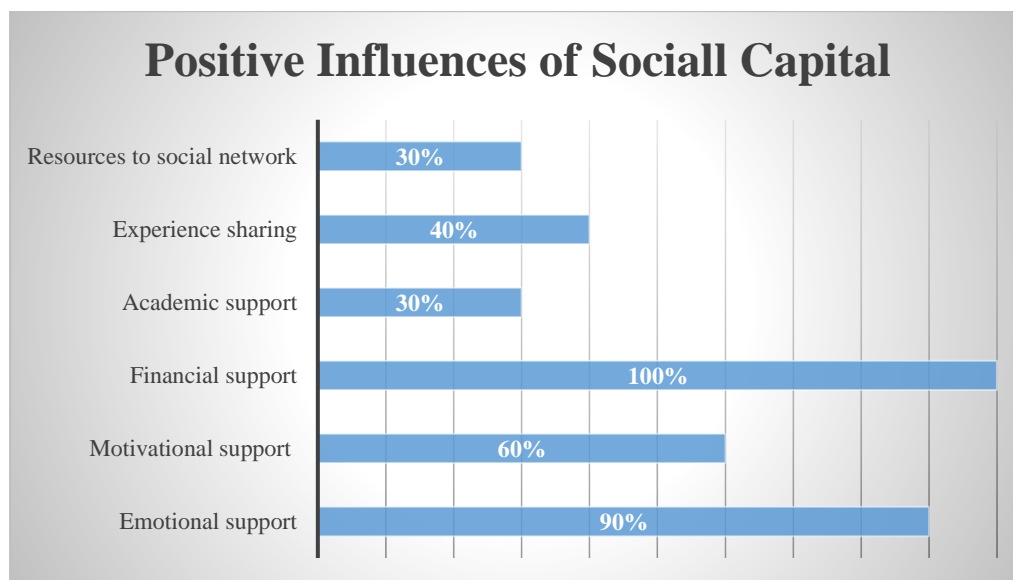
In the qualitative data collecting stage, I provided participants with the definition of the term in the interview. Thus, they formed holistic understandings of their familial capitals and provided detailed explanations of how those resources

better support their educational experiences. Instead of focusing on what support from their small circles, they highlighted the positive influences from a broader sense embedded within their educational backgrounds. The emerged themes included planning ahead, prior preparations, awareness of the unexpected, moral values and moral education, respect for educators and education, and teacher-centered instruction.

Planning Ahead

Taking precautions was a Chinese philosophy, which encouraged people should always prepare ahead of time. As my grandma always told me when I was a kid, to prevent a cloudy day on a sunny day; and to prepare for a rainy day on cloudy weather. Being cautious and always planning ahead encourages people to have a plan B when situations do not turn out well.

The philosophy had shaped CICSs' decision-making. For example, Anne acknowledged she was not good at the examination-oriented education system. She thought she could not be academically successful if she further pursued her post-secondary education in China. Thus, she decided to take an alternative education path to explore her potential. She carefully calculated and compared the living expenses, educational resources, and potential working opportunities after graduation among different universities located in the New England region, California, and the Midwest before making a final decision.

Three participants started their overseas learning even before their higher education experiences in the United States. Huiwen, Lingling, and Xueqing all attended high schools in the United States for four, three, and two years, respectively. Though their reasons for attending U.S. high schools varied, the common goal was to

start early and get prepared for their higher education. They all emphasized how their English-immersion U.S. high school experiences played a significant role in preparing them for the intensive academic learning environment at college.

Zimeng's parents planned ahead for their daughter when she was in middle school. They realized their daughter might not obtain a desirable score on her NCEE. Hence, they signed her up for ACT tests when she was in high school. After graduating from high school, Zimeng attended one-year English-intensive courses before starting her college academic learning experience. Even though she was not satisfied with her English-intensive learning experiences, she acknowledged: "More or less, they were helpful. But I honestly think, if I stay longer in the U.S., that kind of improvement can be achieved naturally" (Interview, March 19, 2021). Zimeng's parents reflected most Chinese parents, who made decisions for their children, planned for their kids' future, were actively involved with their educational advancement. Those parents positively created a short path for they believed their children would be grateful to their decisions. Yet, on the downside, for children who did not live with their parents' hopes led to a rebellious relationship, which will be discussed in the negative influences of CCW.

Prior Preparations

In alignment with planning ahead, participants also shared about how they made prior preparations to adjust to the U.S. college learning environment. Lingling attended high school in the United States; therefore, she felt that her language skills were significantly improved. By the time I interviewed with her, she did not make a final decision about her major, yet she had the chance to enroll in different fields of study to explore interests in her freshman year. Although her first-year college

learning experience was offered completely online in a different time zone, due to her prior preparations for undergraduate-level college experiences as a high school student, Lingling understood how to navigate within the U.S. education system. Admittedly, she suffered from poor internet connections, stayed up late to attend her mandatory courses, and described lack of authentic learning experience compared to the traditional way of obtaining in-class instruction. Nonetheless, she managed to enrich her learning experiences befitted from her prior preparations.

Similarly, Xueqing also commented how her U.S. high-school learning experiences prepared her for U.S. higher education contexts. She said,

My two-year high school experiences in the U.S. indeed improved my college experiences, for I am more familiar with the educational and cultural norms, compared to newly arrived international students. Also, I developed my adaptive skills and I felt comfortable and confident to mingle myself with the dual Sino-American cultural contexts. (Interview, March 20, 2021)

In additional to their comments on their familiarity with the educational and cultural contexts, both Huiwen and Xueqing recognized the significance of receiving prior education when they attended high school in the United States, so they understood the educational system, the significance of meeting instructors' expectations, timely communications with their instructors, different teaching and learning philosophies, as well as engagement in classroom discussions. The shared similarities between these three participants are: (a) prior high school experiences in the United States; (b) higher level of English language proficiency; and (c) positive encounters from their prior academic learning experiences and support from their instructors.

They further highlighted their U.S. high school experience better prepared them to attend college-level programs. The three participants highlighted their (a) linguistic development, (b) familiarity with the cultural and educational settings in the new environment, (c) navigational skills to promote their learning experiences, and (d) adaptation to the college learning experiences benefit from their prior high school experiences. They transferred what they had learned in high school to adapt to the cross-cultural, linguistic, and educational settings at college.

Besides the benefits from U.S. high school experiences, four participants highlighted their prior knowledge about U.S. college experiences and support from family members. While those four participants did not gain first-hand U.S. high-school experiences, they had relatives who had prior overseas learning experiences and shared their strategies. For example, Yiquan shared "My cousin and her husband, my brother, they all did their doctorates and returned back to China. I had those people to share their experiences with me which was helpful" (Individual Interview, March 25, 2021). Due to family members' prior overseas learning experiences, Yiquan, Zimeng, Xixi, Junjie, and Lingling revealed that they had been benefited by learning from the lived experiences of other family members and friends.

Awareness of the Unexpected

Participants also shared about their motivations for learning in the United States and how their awareness of the unexpected supported their willingness to overcome challenges. Junjie shared his insight of being aware of the unexpected, when discussing his journey of enrolling in different majors, finding internships, and developing social networking for his readiness for the job market. He explained:

I might not call myself "overly worried for things with slim chances" (in

traditional Chinese: 杞人憂天, A man who lives in the Qi Kingdom, was so

worried about the sky might fall down), maybe I would say I have a sensitive

awareness of the unexpected (in traditional Chinese: 憂患意識), so I think and

plan ahead about years later, what might happen, how I can better prepare for

the future. (Interview, March 27, 2021)

Being aware of the unexpected was long-term philosophy rooted in Chinese

culture. Participants were educated to be prepared through making predictions,

planning accordingly, and even preparing for the worst scenario. Mencius warned

people that "Life springs from apprehensions and mishap; death comes from ease and

comfort" (in traditional Chinese: 生於憂患，死於安樂). Even though participants

did not live in the death or living situation, that philosophy of "In the times of peace,

thinking about potential danger; in your thoughts, you will be prepared; if you are

prepared, then there will be no calamity (in traditional Chinese: 居安思危，思則有

備，有備無患; *The Zuo Tradition,* by Zuo Qiuming, 556-451 BCE).

Moral Values and Moral Education

According to Liu (1998), moral education in ancient China emphasized

citizens' loyalty, conformity, and commitments to their country; in other words, they

had to obey loyalty to their emperor, who ruled the country. Due to the hostility from

the Western powers during the establishment of the PRC in 1949, while the pro-Soviet

Union and similar ideological concept, China not only borrowed both economic and

political systems from the Soviet Union, but civic education as well. With the

adoption of the Open and Reform Policy, a modern version of civic education came

into being, highlighting to teach "patriotism, collectivism, communist ideals, and concepts of socialist democracy and legal system" (Liu, 1998, p. 4).

Moral and civic education curriculum developed along with the New Curriculum Reform of Basic Education implemented in the 2000s (Shi et al., 2019), when participants enrolled for formal education. The new nine-year moral education curriculum transformed to meet the needs of the globalization backdrop. Hence, the incorporation of global citizenship education, such as cooperation, world peace, cultural diversity, and community participation, together with traditional moral education, including patriotism and national identity (Shi et al., 2019). Participants emphasized their appreciation for positive influences of moral education and moral values. For example, Anne shared:

> Chinese background provides me with different views to look at things. Also, the moral standards tell me what to do and what not to do. "Junzi, a man of honor should be aware of things he can do, and things cannot" (The Analects, in traditional Chinese: 君子當有所謂有所不為). There are so many traditional Chinese virtues, such as being respective for others, and being polite. (Interview, March 23, 2021)

When CICSs were studying in China, they had civic and moral education from elementary school throughout nine-year compulsory education (Liu, 1998). They also had chances to learn more about the traditional Chinese virtues during Chinese courses and reading the classics. They spoke highly of the civic education they received in turning them into a man with higher moral standards and dignity, which further supported their academic learning experiences in the United States.

Respect for Educators and Education

Chinese had a long tradition of respecting educators and education (Gu, 2013). Within Chinese culture, CICSs were taught to respect their instructors and their peers; therefore, they would have seated there quietly to actively engage in classroom instruction. CICSs usually were educated in an educator-centered classroom, given the context of the historically passed down teaching and learning tradition and the overly populated classroom with a lower teacher-student ratio.

Therefore, participants came to the U.S. higher education settings, especially those who did not have any prior U.S. high school learning background, they felt challenged in the student-centered, discussion-intensive learning settings. When they had questions, they usually preferred to bring that up later after the class ends, instead of raising their hands immediately. They did so because they did not like to selfishly occupy the instructional time for the whole class by asking some questions that perhaps their classmates had already known of. For instance, Jingyi said:

> My instructors may know about my challenges. But I don't really think they would change their teaching styles because of my cultural background impacted my preference; however, I might be the only Chinese in the classroom. Thus, it is normal for instructors to prioritize the most students' needs over mine. (Interview, March 17, 2021)

Eight of ten participants shared their personal and friends' anecdotes about how they prioritized the major students' needs before their needs, for they only represented a small population. Even there was a mismatch between their preferred teaching and learning style, they were respectful their instructors' expertise, and their preferred approach of instruction. Compared to the individualism emphasized in the

United States, Chinese people accentuated a collective culture (Hammond, 2015).

CICSs usually viewed their instructors as authoritative figures and respect for their

specialties and expertise. Even though their instructors' preferred teaching styles were

the opposite format of their desired, they would still respect their instructors' choice,

instead of making negotiations.

Teacher-centered Instruction

Participants were more comfortable with teacher-centered, lecture-based

instruction. Regardless of program, except for Huiwen and Xueqing, eight felt more

comfortable sitting in a classroom with predominately monologue lecturing

pedagogical mode (see Figure 11). The participants were asked to rate from one to

five for their conceptions of effective teaching styles. The higher scores received

meant their least favorable option. CICSs preferred authority and demonstrator

teaching styles more than the facilitator and delegator styles in classroom instruction.

Hybrid format was acceptable for there were teacher-centered instruction during class

sessions. CICSs who received their elementary and secondary education in China

were more familiar and comfortable with teacher-centered classroom instruction.

Figure 11

Participants' Preferred Teaching Styles
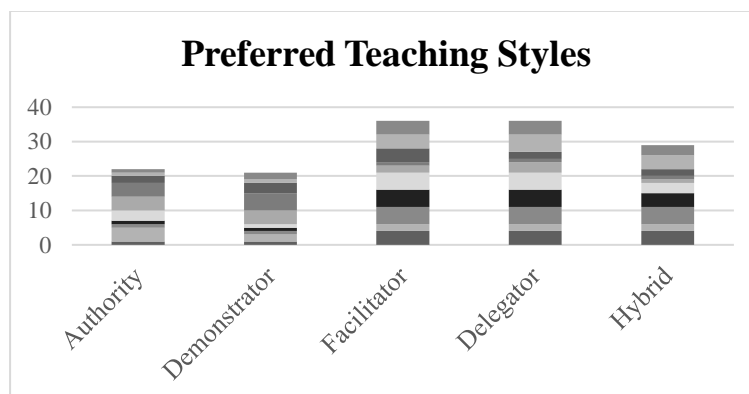
When participants were in China, the most common format for elementary and secondary education was lecture-based instruction. Therefore, participants were more familiar with that way of instruction. As Zimeng further shared:

> The evaluation system in China determines the way teachers respond to the standard curricula on what should be taught. The familiarity with this teaching and learning styles and the long-term formed habit made me more comfortable in a lecture-based instruction in the U.S. (Interview, March 19, 2021)

Admittedly, with the widespread Western educational philosophy, post-secondary education in China has become similar to the U.S. educational settings, with combined monologue-based lectures and group discussions. However, only three participants had a holistic post-secondary education in China, and two participants had less than one semester of college learning experiences in China. Even though they had those discussion format instruction, they still felt more comfortable of being "a traditional Chinese student, to active listen and learn from others' perspectives, more like picking up nutrition by listening" (Xixi, Interview, March 24, 2021). Hence, their prior educational experiences prepared them for lecture-based instruction.

Participants who enrolled in STEM-related programs found less challenging to adjust themselves to U.S. teaching and learning environments since they were familiar with that type of instruction. Unlike the predominately lecture-based instruction in the STEM-related courses, participants who enrolled in humanities or liberal arts programs indicated challenges in massive reading and extensive writing, as well as participating in group discussions.

Although they acknowledged the differences in the traditional way of Chinese teaching and learning, with proper support and their growth in linguistic proficiency

and more time to get used to that teaching and learning settings, they found themselves could manage those different educational practices. Xixi's example indicated her progress in the constructing teaching and learning context. "In the first place, I found it is hard to participate in group discussions, but gradually I learned how to survive" (Interview, March 24, 2021).

Progressively, CICSs become more confident and comfortable in group discussions, and started to enjoy engaging conversations. Huiwen and Xueqing shared their different opinions and experiences about lecture-based instruction, for they enjoyed more of the U.S. style, provocative engagement in whole-class and group discussions due to prior U.S. high-school learning experiences.

Admittedly, as explained in Chapter Two, CICSs were trained and educated in the teacher-centered classroom setting, they become familiar and more comfortable in those teaching and learning environments. Though their priorly trained approach of learning were behaviorism and cognitivism styles, with proper support and chances to adjust, there were chances for CICSs to adopt to constructivist and transformative teaching-learning approach, and they could adopt positive attitudes toward American mainstream learning practices, just as Huiwen and Xueqing did.
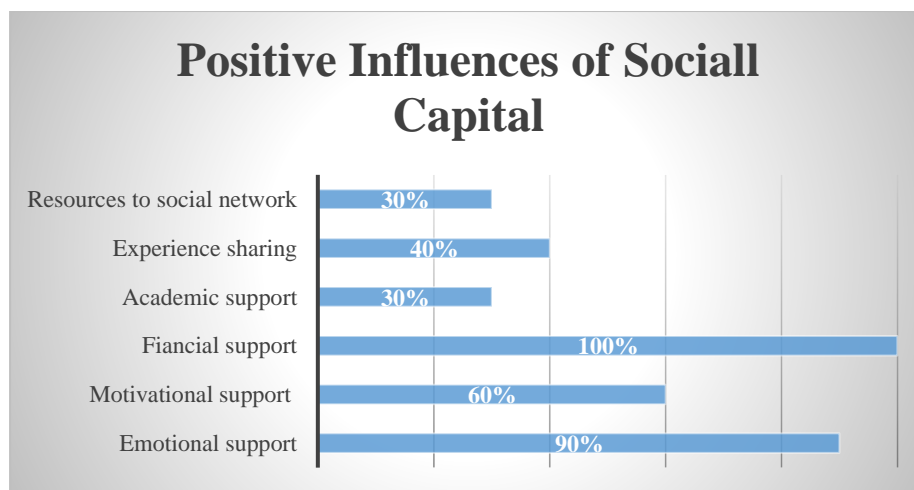
Social Capital

Social capital, according to Yosso (2005), refers to interpersonal skills to navigate among networks and institutions as depicted in Chapter Two. To add to the influences of Chinese cultures, it allows CICSs to form dynamic relationships with different people (Yang, 2016). Quantitative data revealed that more of the participants employed their social capital to support their social networks, benefit from friends' experience sharing, as well as socioemotional support (see Figure 12).

The qualitative data echoed the quantitative data findings. They highlighted their employment of social capital to support their socio-cultural and academic learning, and their willingness to socialize with students who shared a similar cultural background. Moreover, the participants also recognized their appreciation for socializing with people from various cultural backgrounds.

Figure 12

Participants' Positive Influences of Social Capital

Academic Support

Participants understood the significance to employ their social capital to obtain additional academic support. Participants shared how they obtain academic learning situations from different circles, such as their roommates, friends, classmates, and faculty members. Xueqing shared:

I had a philosophy class which professor didn't take a lot of notes during the class. At first, it was so hard for me to catch the lesson. I decided to ask the classmate who were sitting next to me and good at taking notes. Although they

had different learning strategies, it was still helpful to get additional support as

I was learning differently than I was. (Interview, March 20, 2021)

All participants acknowledged obtaining academic support from their

instructors, advisors, and peers. Additionally, Jia and Lingling also shared how their

professors supported their learning during the pandemic, such as (a) making

recordings, (b) allowing extended time to submit assignments due to bad internet

service, (c) giving additional deadline information due to the time differences, and (d)

sharing notes and additional learning materials before and after class sessions.

Socioemotional Support

Participants recognized the importance of socioemotional support from

different layers. They obtained socioemotional support from friends from the student-

run organizations, domestic and international peers, professors, advisors, as well as

counselors and social workers from the LUC's Wellness Center. Xueqing stated:

Speaking of socioemotional support, for studying overseas, it is a challenge.

However, I tried to join in business fraternity to make connect with other

students. The purpose for joining club in college is to make new friends so that

you don't feel lonely. You can find friends who share similar habits with you

or speaking the same language with you. (Interview, March 20, 2021)

When participants shared that when they were in China, they had a larger

circle of support systems, from their closest families to friends. However, moving to a

new country, in the new cultural-linguistic contexts with a time difference with those

people whom they used to close with, CICSs were not able to get timely

socioemotional support from their prior support system. Seven participants recognized

that needed more resources to expand their comfort zones to make new friends. So

they reached out to their advisors, instructors, experts, as well as domestic and international peers to obtain support from different layers.

Social Butterflies

As illustrated in Chapter Two, Chinese people valued *guanxi* or social networking. Though *guanxi* is categorized in social capital, without speaking fluent languages, *guanxi* meant nothing. Five participants emphasized their linguistic and social capital to make friends and be more actively involved in student-run organizations, to develop and maintain their social networks. Huiwen noted:

> I have friends across different ethnic backgrounds. I am also a board member of the CSSA. We organize various events to support Chinese international students to adjust to the U.S. educational and cultural environment during the orientation week, share on- and off-campus resources, create activities for them to socialize with students from different programs and levels of study, as well as build a community to alleviate their homesickness. (Informal chat, May 2, 2021)

Moreover, Huiwen acknowledged her prior learning experience prepared her well received by her peers and staff members for her better English language skills and choosing the polite way of expressing the same idea. She commented:

> At a cafeteria, I heard some Chinese peers usually say, "I want the thing…" I learned about some of the most frequently used phrases in this situation as well as manners. My uncle and aunt also prepared me well. So, I would say "Could you please give me …," followed by "thank you." Those communication skills are really important. (Interview, March 19, 2021)

Huiwen further shared her insight based on her observations of her Chinese peers'

language uses at cafés or dining halls. More CICSs tended to use more

straightforward languages ordering foods, such as "I want this," instead of "Could I

have this, please?" Huiwen explained when CICSs were using Chinese, they

understood the significance of being polite and they tried to do so accordingly.

However, when lived in an English-speaking environment, using a less familiar

language, they prioritized expressing the accurate idea rather than politeness. They

needed time to pick up those colloquial phrases and expressions to be more polite.

Benefit from her linguistic, familial, and social capital, Huiwen at her ease with

making friends, navigating within different educational settings, and maintaining

social circles to achieve socioemotional and academic success.

Other than making friends, Junjie shared how he utilized his Chinese language

to do well in the job market when he needed to find internships. Junjie said:

> The oral communication among Chinese, and people of Chinese heritage is
>
> very convenient. I also feel connected to my people. For instance, if you
>
> would like to have an internal reference [for job-hunting], you only need to
>
> reach out while writing in Chinese. Even if I might not know the person well,
>
> when they read a Chinese-written email, they feel connected. So they would
>
> just forward the letter to the HR out of hospitality. But for my American peers,
>
> they might not have this privilege. (Interview, March 27, 2021)

Participants highlighted how they benefited from their bilingual proficiency and

developing social connections with different people to maintain socioemotional

support, build friendships with diverse people, and establish networks for jobhunting.

Appreciation for Both Shared and Diverse Cultures

Three participants emphasized that studying abroad provided them with a unique opportunity to view things previously were taken for granted. Xueqing, Huiwen, and Xixi started to (a) reflect and make comparisons between Sino-American cultures, (b) seek ways to ease their homesickness, (c) increase appreciation for their home culture, and (d) develop comprehension for diverse cultures practiced in the United States. Xueqing acknowledged:

> Our shared cultures allowed me to make friends with Chinese students. It is so important to have the companionship, so we can support each other. Similarly, joining the brotherhood community provided me with the learning opportunity to learn about how American peers making friends, maintaining relationship, also as a way to learn about U.S. cultures. (Interview, March 20, 2021)

Xueqing not only participated in various student-run organizations, but she (a) learned the beauty of cultural diversity, (b) respected various opinions, and (c) started to feel more comfortable and confident in sharing her cultural identity. Six other participants also mentioned obtaining support from the CSSA WeChat groups and activities, for they provided, exchanged, and shared information, such as house-rental, secondhand furniture, grocery shopping, authentic Chinese cuisines, as well as on- and off-campus academic related resources. Eight participants described maintaining an open mind toward cultural diversity, for they started to change their stereotyped opinions and showed interests to learn more about cultural diversity.

Navigational Capital

Navigational capital refers to capabilities to maneuver and navigate during different social settings; some marginalized communities utilize their social capitals to

develop those skills in handling social injustice (Yosso, 2005). In their cross-lingual, cultural, and educational learning settings, CICSs employed their navigational capital to interact with diverse people, and obtain additional support from cohorts, peers, advisors, as well as university resources as illustrated in Figure 13.

Figure 13

Participants' Positive Influences of Navigational Capital
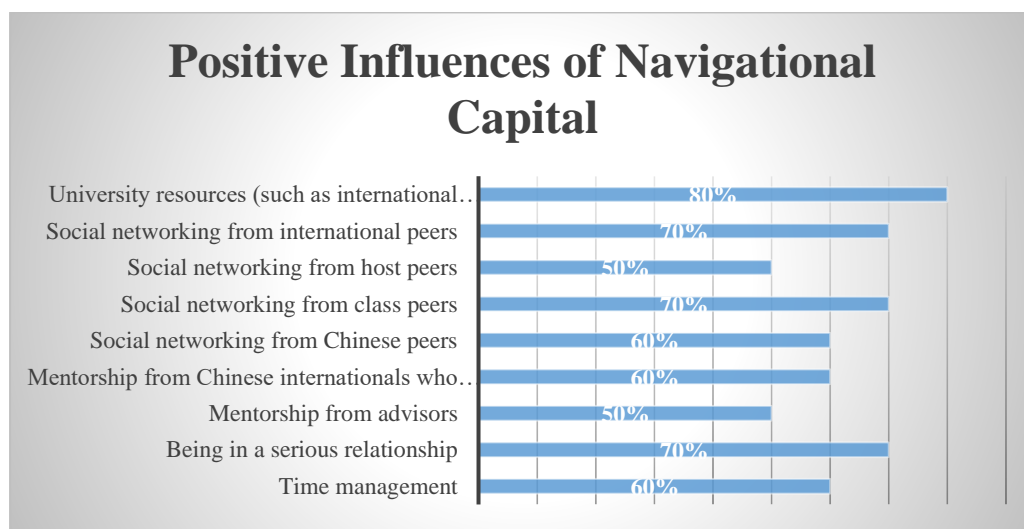
With overlaps among examples of how CICSs utilized their CCW in getting linguistic, academic, socioemotional support, I spared the time to focus on the second part about how CICSs used their social capital to develop skills in handling social unjust situations. Xixi shared how she utilized her social capital to attract American peers to learn more about authentic Chinese culture and education system in China, trying to change some of the domestic students' stereotyped opinions against China and the educational system in China. She said:

> During a classroom discussion, I shared about my Chinese education
>
> background, as well as some of the current practices. My narratives challenged
>
> their long-term taught knowledge on certain issues which are contradict to

their prior knowledge. So they might not fully understand or find it is hard to believe the stories. (Interview, March 24, 2021)

Even though shifting long-term held perspectives were not an easy task, it was something worth attempting and efforts. Xixi reflected her choices of sharing and holding thoughts to herself, for she did not want to lose valuable in-class instruction time for getting into the debate. She also admitted her oral language proficiency might pull her back from sharing. Therefore, she believed that she would be more comfortable sharing her counternarratives if the instructor had created a safer and more welcoming classroom learning environment for students from diverse linguistic and cultural backgrounds.

Based on the above interview excerpts with Xixi, I drew a loose connection between the acceptance of diversity and differences between living across borders, for people who lived in different countries might have a higher chance to appreciate cultural diversity. This finding also echoed with Yiquan's understanding of multilingualism, for he believed acquiring a second language means people would a second piece of soul, but it would be hard for an outsider who lived in a definite, singular culture to accustomed to their eye-opening narratives. Hearing counter-narratives might be painful for they contradict their original understanding and knowledge pool. Consequently, it also leads to opportunities to learn new things, if instructors can model and encourage students to be open-minded.

Eight participants revealed how they utilized office hours for additional instruction and clarifications, though this time was not always positive. Anne mentioned when they met instructors who did not match their learning styles, they chose to drop that course and sign up for a different instructor. Four others mentioned

they had to force themselves to participate in class discussions despite their dislike, discomfort, and feelings of peer pressure. They chose to participate because they needed to gain participation credits, though they felt more comfortable in actively listening to the lectures and discussions.

Overall, participants did not take the initiative to negotiate with their instructors due to habits of mind from Chinese education. In making a comparison between the different attitudes and employment of navigational capital, I found the participants who had U.S. high school experiences demonstrated their willingness to advocate for themselves. Xueqing, Lingling, and Huiwen confirmed they would share their challenges with their instructors, asking for necessary support.

Resistant Capital

Resistant capital refers to the skills to deal with situations of encountering unfair or unjust treatment (Yosso, 2005). Based on the quantitative data, no item received a vote from at least five participants (see Figure 14). In other words, participants did not rely on their CCW in resistant capital.
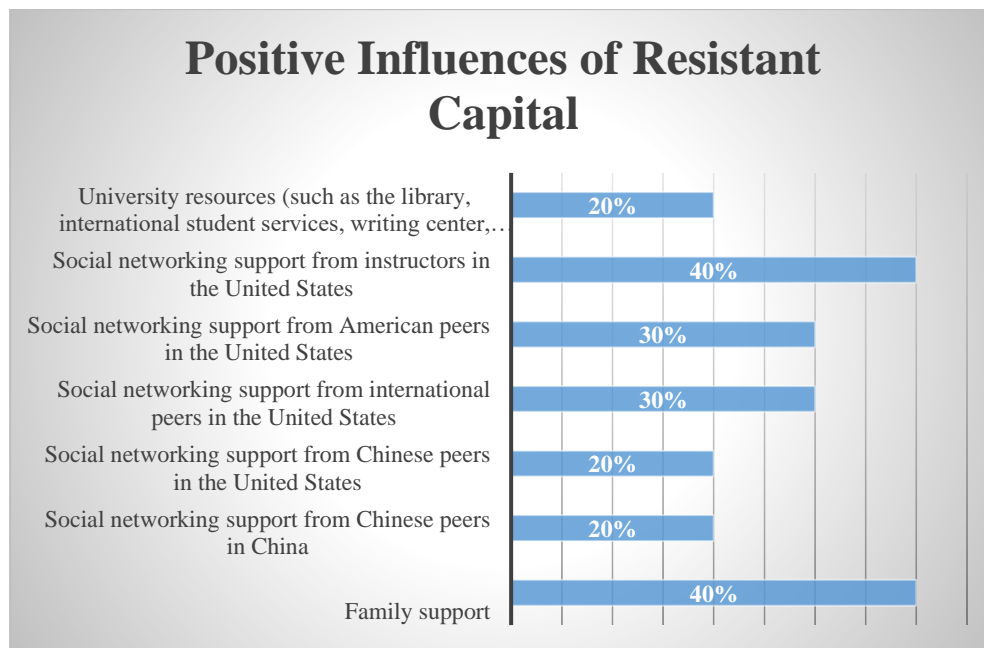
During the interviews, seven participants said they did not have the chance to personally experience unequal situations, but they did admire people who have the courage and agency to do so. Only Huiwen and Jingyi shared their willingness to stand against unfair treatment. Huiwen said from her lived experiences:

Most Asians in the U.S., which are not limited to Chinese, based on my experiences, or I had the chances to encounter with. They are holding a "let-it-be," or "let-it-go" attitude. They tend to "忍气吞声." I am different. I never had the chance to confront with racial discrimination. But some of my friends

had. Maybe because my oral language proficiency, I am not afraid to argue

with. For I don't think I will not be in the disadvantage position (佔下風,

pinyin: zhàn xià fēng). If that ever happen to me, I will confront, "How should

you do such thing to me? Do you understand it is racial discrimination?" I

would speak up It never happens to me. Maybe they think I am tougher, so

they dare not offend me. (Interview, March 19, 2021)

Figure 14

Participants' Positive Influences of Resistant Capital

Positive Influences of Resistant Capital

Category	Percentage
University resources (such as the library, international student services, writing center,…	20%
Social networking support from instructors in the United States	40%
Social networking support from American peers in the United States	30%
Social networking support from international peers in the United States	30%
Social networking support from Chinese peers in the United States	20%
Social networking support from Chinese peers in China	20%
Family support	40%

Based on my knowledge of Huiwen, she was a resourceful and confident

person with willpower who understood the importance of fighting back when she

received maltreatment. However, more participants shared that they would try their

best to not step into those uncomfortable situations. They further said even if they

were unavoidable getting themselves in that situation, they would hold a ninja attitude

to tolerate people who did unfair treatment to them, for they believe "when misfortune

reaches its extreme, good fortune is at hand" (in Chinese, 否极泰来; *pinyin*: pǐ jí tài lái). Jingyi fantasized about an extreme scenario and shared her potential actions:

> But as if it's like something threatening me, or hurting me physically, I will definitely fight back. I don't know because I never experienced [those situations]. I cannot think of any situation where I experienced discrimination because most of the time I am staying on campus, the campus is usually very friendly people don't do bad things. (Interview, March 17, 2021)

Like Jingyi, Huiwen and Lingling also shared their willingness to make a change if educated in that way as described by Yosso (2005), for some marginalized families educate their children to stand up and challenge the status quo. Except for Huiwen, the nine participants recognized that they tried to turn away from those situations instead of fighting back against social injustice. They highlighted they did not know how to utilize resistant capital. Being influenced by their Chineseness, they held the belief that of "keeping silent," "letting-it-be," and "it is better to keep away from trouble." More negative influences are analyzed in the following section.

Negative Cultural Variables

Studying abroad provided CICSs with unique perspectives to view things they used to take for granted. Educated and influenced by their Chinese cultural backgrounds, participants conducted a relatively objective reflection on the influences rooted within their Chinese cultural backgrounds. Given the chance to critically reflect on how they utilized their CCW to support their overseas learning experiences, they shared how they feel less prepared or less confident in dealing with new situations that occurred from their daily encounters and academic situations.

My intention to explore those variables was not to reinforce the negative, stereotyped opinions against CICSs, but to provide a counternarrative to support U.S. faculty members to form holistic understandings. More importantly, the analysis aims at building an appreciation for cultural diversity, as well as tentatively seeking a support system for CICSs to actively pick up strategies to adjust to new cross-cultural, different education systems without losing their Chinese identities. In the quantitative-dominated survey, participants were asked to rate how their Chinese forms of CCW played a role in supporting their learning experiences. A summary of the quantitative data of each capital is displayed. Regarding qualitative data, I summarize how my participants viewed their Chinese cultural background negatively influenced their U.S. higher learning experiences from the six categories of Chinese forms of CCW by shared themes with examples.

Aspirational Capital

As discussed in the prior section, aspirational capital promotes CICSs' determination to stick to their motivation to study in the United States and live with higher expectations from their parents. Yet, CCW in aspirational capital encouraged CICSs to pursue things they might not be good at. All participants saw their aspirational resources from a more positive lens. For instance, they highlighted the emphasis on grades, motivation, and prioritizing others' needs playing the least related approach. Reflecting on their aspirational capital from a critical lens, participants recognized their aspirational capital also played a negative role in emphasis on efforts (50%), motivation (50%), grades (70%), and prioritizing others' needs (80%). Below is the summary of the data collected from the survey results (see Figure 15).

Figure 15

Participants' Negative Influences of Aspirational Capital
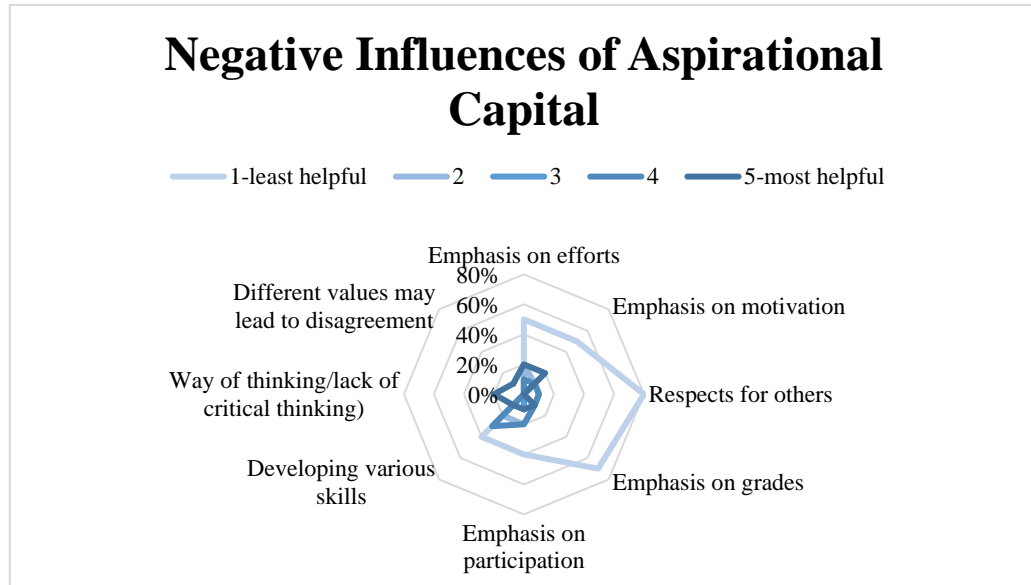
There is a Chinese idiom called, 不撞南牆不回頭, which literally means "not turning back until hitting the South wall," which has relatively parallel in English, beat one's head against the wall. The *yin-yang* philosophy valued the balance among the cosmos, which meant everything things went to the extremes led to bad consequences, called "物極必反" (*pinyin*: wù jí bì fǎn). Imagine an expressed spring, once the pressure is lifted, it would bounce without control. Similarly, participants shared how aspirational capital negatively influenced their academic learning in the United States if things went from one extreme to another.

Reaching the Extremes

In Chinese philosophy, everything within the universe should be in line with the *Doctrine of the Means* (in Chinese, 中庸; pinyin, zhōng yōng). Literally, it means "the central ordinary-practice" (Eno, 2016, p. 22), which highlights the significance of "without deflection or inclination" to maintain an equilibrium and harmony state, for

"[t]his equilibrium is the great root of the world, and this harmony is its universal path" (Legge, 1960, p. 45). Thus, in becoming a sage, a man needs to embed this philosophy through ordinary practice (Eno, 2016). Since we are human, it is easy for us to be less *zhong-yong*. Participants shared how they were less beneficial from aspirational capital, if it went to extremes.

In Chinese culture, highlighting the significance of overcoming hardship and perseverance, people tended to ignore to think about the pros and cons, weighing their suitability for the task they were assigned. The idea of acknowledging they are not good at something and make temporarily retreat to shift to things they are good at or things they feel more comfortable with is the shared lesson learned from studying in the United States. It could also be understood as they formed more mature thinking as their mentality grow. Below is an example Jia shared:

> For instance, from Chinese values, to keep working hard is promoted, so I seldom think about myself, rather keeping pushing forward to continue practicing hardworking. But more recently, I started to doubt that. I think it might not be worth it. (Interview, March 26, 2021).

Participants highlighted their prior cultural backgrounds and parenting planted the hardworking philosophy in their minds. Hence, they believed in hardworking would be paid off someday. Diligence is like a trademark tagged among the Chinese for millennia. Participants actively reflected on and made comparisons between their original thoughts based on their traditional mindsets and new perspectives built after obtaining education in the United States. Educated within cross-cultural, linguistic, and educational backgrounds, CICSs benefited from this unique opportunity to develop innovative thinking based on their lived experiences.

Patience and respect for nature were greatly appreciated since it followed the philosophy of the *Doctrine of the Means*, to practice achieving the equilibrium and harmony state. Parents also needed to learn that lesson for sometimes their aspirations become a burden for their children, as indicated by Zimeng, "On the downside, I feel stressful if my parents have too many hopes. I feel like I have to live up to their expectations, which is really stressful" (Interview, March 19, 2021).

People should not hold a negative mindset, stereotypically regarding people who were pursuing to accomplish more than their capabilities as stubborn people. However, it should be viewed from a strength-based perspective, for people would do so because they were encouraged with perseverance and determination through their prior lived experiences, yet they might need a different strategy or tools to support them in dealing with difficulties.

Overly Emphasis on Grades

Six participants shared stories about how their parents demanded their children's efforts to become higher achievers and solely relied on academic grades to determine their characters. The parents imposed their ideology of worshiping higher grades on their children. Beneath is one of the examples shared by Xixi, describing her upbringing and her views towards higher grades:

> The emphasis on good grades is good but overly emphasis on grades is not. If I found some of the courses earned a C or I failed that course. If my mom knew about that, she would go crazy. I cannot face the fact if I failed. My obsession with higher grades made me feel a little stressed, for I have that feeling or impression that if I failed in one exam, I am a very bad student. (Interview, March 24, 2021)

Participants cared about their grades because they were informally and formally educated about higher grades demonstrated their learning abilities. Also, high grades were usually associated with the label of good students, better educational opportunities, better career paths, and a promising future. The teaching and learning environment reinforced the higher grade's philosophy, as Junjie commented "When I thought about the NCEE, hardworking and higher grades are emphasized" (Interview, March 27, 2021).

Linguistic Capital

As explained earlier, CICSs acknowledged their strengths in growing bi/multilingually to support their academic learning progress, develop oral and written language proficiency in their second language, increase appreciation for language and cultural diversity, and become more socialized with peers from all countries. They also critically reflected on the negative influences exerted by their linguistic capital from Chinese cultural backgrounds. Quantitative data showed their appreciation of linguistic capital from a more positive lens (see Figure 16). Repeated themes from the qualitative data were the distinction in writing and linguistic logic between Sino-English languages, as well as untranslatability across languages and cultures.

Writing and Logic

English belongs to the Germanic family while Chinese is the branch of the Sino-Tibetan language family. The two languages contrast each other in distinct aspects based on phonetics, phonology, morphology, syntax, semantics, and pragmatics. For instance, Chinese linguists used two metaphors to compare and describe the syntactical structure in compound sentences in English and Chinese as the tree structure and bamboo structure (Po-Ching & Rimmington, 2004; Zhang,

2021) in parallel with hierarchical structure vs. linear structure as described by
Western linguists (such as Chomsky, 1957; Fossum & Levy, 2012). Linguistic
distinctions affect ways of speaking, writing, and interacting with people, for
language is embedded within its culture as described in Chapter Two (Dimmock &
Walker, 1998; Erickson, 2001; Gay, 2018; Hofstede, 1991).

Figure 16

Participants' Negative Influences of Linguistic Capital
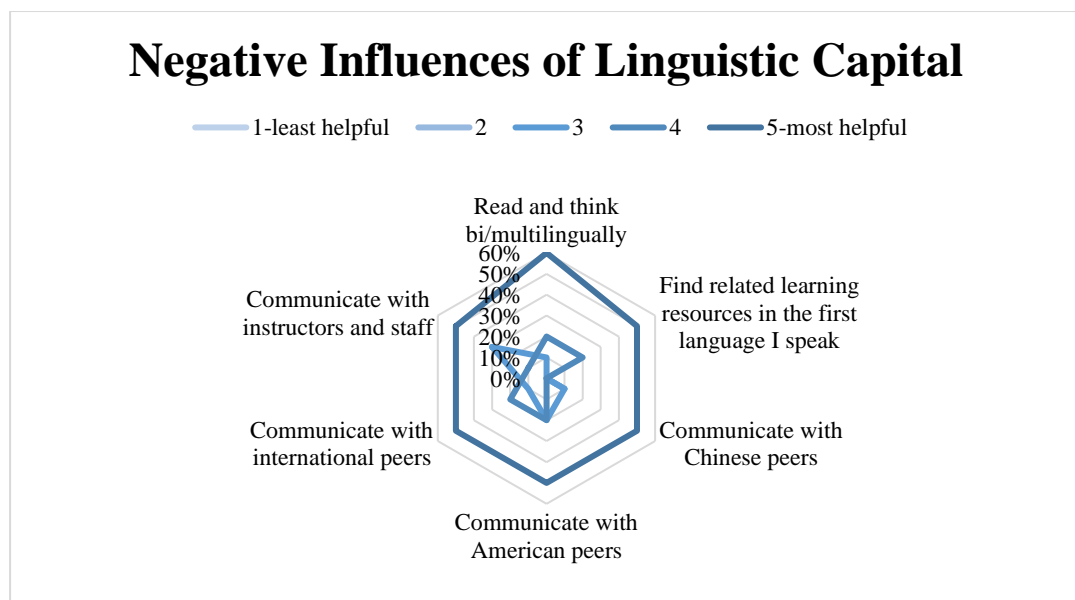
Participants revealed their struggles in academic writing process as of making
argument, analyzing supporting details, as well as choosing precise words or phrases.
Xueqing recognized:

> I noticed that my writing in English is limited by my English grammar and
> repetition of using the same words, for I cannot produce a paper with a variety
> of beautiful sentences, and I can only think of the most used words rather than
> advanced languages. Thus, it might also lead to the accuracy for the words and
> sentence structure I used. More challenging writing tasks include critical

analysis, making synthesis based on different literature, which requires making claims and discussions. It is so challenging because I am not familiar with English rhetoric. (Interview, March 20, 2021)

In addition to challenges like lengthy introduction, extra background information and inaccurate comments, and being afraid to make claims, they also shared their struggles with wording and phrasing for writing in Chinese. Xueqing explained when she wrote in Chinese, she was encouraged to use rhetoric and beautiful words to demonstrate their sophistication. In the cross-lingual setting, she tended to apply what she learned in Chinese writing to English writing, yet received criticism for unclarity, which lead to confusion and less effectively to express her original ideas. Participants discussed their struggles including (a) their less proficient in English grammar and vocabularies, and (b) encountering cultural differences in writing emails in English and Chinese. Participants revealed they had more challenging tasks, such as (a) writing introduction and discussions, (b) making originally claims based on critical thinking, (c) synthesizing different literature, and (d) using different resources to support their arguments.

Beyond Languages: Untranslatability cross Languages and Cultures
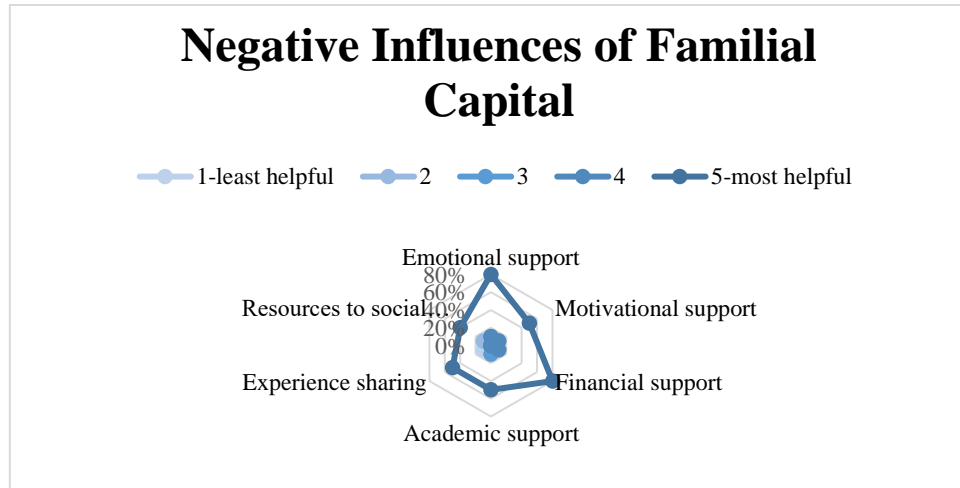
Language is influenced by its related culture and also a representation of culture. Huiwen, Yiquan, and Jingyi acknowledged that either language could not be perfectly translated to another. For example, Huiwen shared her insight: "I never thought about translating those materials in English. I think the translation might change its original meaning; thus, I read and write in English" (Interview, March 19, 2021). Due to her recognition of the untranslatability among two different languages, she seldom used Chinese-written resources to develop her academic comprehension.

Further, Lingling and Yiquan shared their challenges in the cross-lingual and cultural context. They expressed their confusion and lack of cultural understanding after having watched *Hamilton*, a musical by Lin-Manuel Miranda. Lingling shared her difficulties in forming a better understanding of the musical due to her lack of background knowledge and her challenges in making arguments and analyses. Yiquan shared his concerns for lack of comprehension due to different stances and cultural backdrop, expressing his challenges of transitioning from growing up in a singular cultural background to a multicultural context. Each language is culturally unique. When CICSs transitioned from the cultural background they grew up with to a new cultural context, they encountered challenges beyond linguistic perspective, especially for newcomers.

Familial Capital

In the previous section, participants shared how they used Chinese forms of familial capital. The key emerging themes included planning ahead, prior preparations, awareness over the unexpected, moral values and moral education, respect for educators and education, and teacher-centered instruction. In the quantitative data, more participants highlighted their benefits from their familial capital in emotional support (80%), financial support (80%), motivation (50%), and academic support (50%). Yet those aspects also exerted negative influences for different participants, as rated as the least helpful (see Figure 17).

Being asked to reflect on how familial capital based on their Chinese cultural heritage exerted negative influences on their learning, participants shared their lived experiences. The collective themes were examination-oriented mindset, fighting for independence through decision-making, and repressive education.

Figure 17

Participants' Negative Influences of Familial Capital

Negative Influences of Familial Capital

Legend: 1-least helpful · 2 · 3 · 4 · 5-most helpful

Axes: Emotional support, Motivational support, Financial support, Academic support, Experience sharing, Resources to social

Scale: 0%, 20%, 40%, 60%, 80%

Examination-oriented Mindset

In line with the higher-grade mindset, participants also highlighted the examination-oriented attitude was greatly appreciated by their parents. Inevitably, they were influenced by their parents' thoughts. Participants who received their post-secondary education in China took the NCEE after finishing secondary education. People usually described the NCEE as 千軍萬馬過獨木橋, literally meant "thousands of troops walk across a single-log bridge." This metaphor highlighted the difficulty of the exam itself and its consequential impact on Chinese students' future achievements and career paths. Participants shared their parents' examination-oriented mindset hurt their mental health. Jia commented, "Sometimes, my parents' emphasis on examinations and their conservative thinking would give me pressure" (Interview, March 26, 2021). Under the examination-oriented approach, higher grades become the sole criterion for achievement and performance.

Xueqing and Zimeng shared their discomfort in fitting into the examination-oriented education system which led their pursuit for advanced degrees in the United States for they suffered anxiety and did not do well in tests.

> Xueqing: I had anxiety issues, but my symptoms were less severe. I think I am a result-oriented person, who cares so deeply about grades. During testing, I fear I might not be able to finish all the questions. The more I care for, the more intimidated I will experience, for I fear I would make mistakes. (Second-round member check, November 14, 2021)

> Zimeng: I remembered the first time I took my ACT test before I was fully prepared, the test result was not good. Then I was scolded by my parents for two hours. Since then, I formed PTSD for every ACT test, so I failed in all the following tests. I think because of what happened in the past influenced the present me, for I have some not so sick mental issues. (Second-round member check, November 14, 2021)

Zimeng and Xueqing both experienced different levels of stress and anxiety, and even depression caused by the examination-oriented mindset. Recalling from the prior analysis on the parents' higher expectation within positive aspiration capital, as well as reaching the extremes and overly emphasis on grades within negative aspirational capital, my participants critically differentiated how they benefited and suffered from various capitals. Even though they encountered discomfort, they admitted their courage, maintaining the *zhong-yong* attitude, and utilizing strategies to handle unpleasant situations they had to deal with.

Fighting for Independence through Decision-Making

There was a lot of parental involvement in decision-making, considering Chinese parents paid for the tuition and provide CICSs with financial support on the living expenses. Traditionally, Chinese parents were the solely authoritative figures. The obedience philosophy was inherited among Chinese cultures even in the modern days. Admittedly, with modernization and being influenced by Western parenting philosophy, more and more Chinese parents started to view their children equally as they grew older and became more mature. But there were still times they took charge of decision-making. Thus, CICSs had to fight for their independence and gain trustworthiness from their parents in making important decisions. Zimeng said:

> My mom is a controlling person, who likes taking in charge of everything. I lived on-campus when I was in high school to save commute time. When I did not do well in that ACT test, my mom thought I was under the negative influence from my best friend, one of my roommates who I shared our dormitory with, for her academic achievement was far behind. She judged her character based on her grades. She also forbade me to live in the dormitory. (Second-round member check. November 14, 2021)

In Zimeng's narrative, she did not have the right to make her own choices with whom she would like to befriend with nor could choose between living on-campus and taking the long commute.

As mentioned in the first section of this chapter, CICSs utilized their familial capital to plan ahead. So did their parents who shared their lived experiences and encouraged their children to do the same. However, CICSs' parents did not form a holistic picture nor were aware of the cross-cultural contexts, their decision negatively

impacted their children's socioemotional status. Their repetitive emphasis on things

CICSs already knew did nothing good but to increase CICSs' stress and pressure,

especially for those facing graduation during the job-hunting season. Jingyi explained:

> Recently, my father has talked about job related topics. He was expressing his
>
> concern about my job and graduation. He asked for several times, questions
>
> like when do I graduate, and is it easy to find a job with my major? Those
>
> conversations make me feel stressful sometimes. (Interview, March 17, 2021)

Seven CICSs tried to make a balance between being a traditional obedient child and a

more independent one, with the cross-cultural contexts and imbalanced information.

Repressive Education

Built on the Three Cardinal Guides and parents' authoritative figure,

repressive education is not uncommon in China. Instead of encouraging and liberating

education, some Chinese parents seldom appraised their children. For example, if one

child achieves 98 of 100 in a test, parents usually did not acknowledge the high score

their children had achieved, they merely focused on the only lost two points. They

made comparisons between their child with his/her peers, reinforcing a competitive

mindset to win over others. Lingling further shared:

> My parents criticized me a lot, and they seldom made compliments about me.
>
> Those things had a considerable influence on me, but I have developed great
>
> adaptation skills. So I grow up as an optimistic person, if not being so, I can be
>
> easily depressed. (Interview, March 29, 2021)

Though Lingling acknowledged her parents for educating her with the repressive

education philosophy, she developed her adaptability and optimism, which supported

her better in her learning experiences both in China and in the United States.

But different people handled stress and parents' criticism differently. The following narrative shared by Zimeng was a sad one:

My parents did not only criticize me for achieving a low grade, but belittle everything I did, denying the efforts I made, even counting every single mistake I made since I was little. Back then, my mom said lots of harsh words. The most unbearable thing my mom every said to me is "If you cannot remember the words, you can kill yourself!" When I ever thought about that, I feel sad and sometimes I cannot get over with myself for I easily get into the blind alley. (Second-round member check. November 14, 2021)

Reflecting on Zimeng's narratives, though she suffered from her parents' repressive education, she found ways to reconcile with earlier unpleasant experiences and her parents. Since her parents were afar with different time zones, she said, "Sometimes I feel I am lucky to obtain my education far away from them. I can make my own choices." She further explained that she now understood better why her mom acted that way because of her early menopause, thus why she did not in a good temper.

If CICSs had some relatives who had already immigrated to the United States, their parents would send their teenage children to live with their relatives, especially when CICSs were in their high school stage. Living with parents was one thing, living with relatives was another story. Huiwen lived with her aunt's family for four years when she was attending high school before enrolling in her current undergraduate program. They implanted the English-submerging learning philosophy to her. Even until now, Huiwen never doubted their teaching philosophy.

CICSs' parents or close relatives usually enforced their teaching and learning philosophy to their children, without critically reflecting on the effectiveness. The

one-size-fits-all and repressive education left permanent harm to their children. As

Zimeng mentioned her mental health issues were caused by her parents' nonstop

criticism after her first attempt in the ACT examination and Huiwen's learning

philosophy of not using Chinese as additional resources for her academic learning, to

minimize the influences of the Chinese way of thinking. Huiwen unconsciously

inherited her aunt and uncle's philosophy of considering Chinese was as the obstacle

in achieving English language proficiency.

Social Capital

Participants emphasized how they benefited from the use of Chinese forms of

social capital to acquire socio-cultural and academic support as well as develop

respect for cultural diversity. Viewing from the quantitative perspective, they felt

more positively influenced by their Chinese background (see Figure 18). Yet,

participants also recognized challenges in social encounters and their preference in

staying in their comfort zones with small circles of friends, as well as their struggling

with making a balance between acculturation and keeping pluralism.

Social Encounters and Homogenous Circles

Growing up within a comparatively less complicated and diverse cultural and

ethnic environment, CICSs formed relatively less sophisticated identities under a

much simpler socialization process. However, it led to challenges when they were

transitioning to more multi-lingual, ethnical, and cultural situations. With that

backdrop, seven participants who were used to befriending people who shared a

similar linguistic and cultural background, were inclined to make friends with people

they were more familiar with. Zimeng shared: "For lack of English language

proficiency, most of my social circles are students and peers from Chinese linguistic

backgrounds. I feel like I stayed in the comfort zones, using Chinese as the

communicative language" (Interview, March 19, 2021).

Figure 18

Participants' Negative Influences of Social Capital
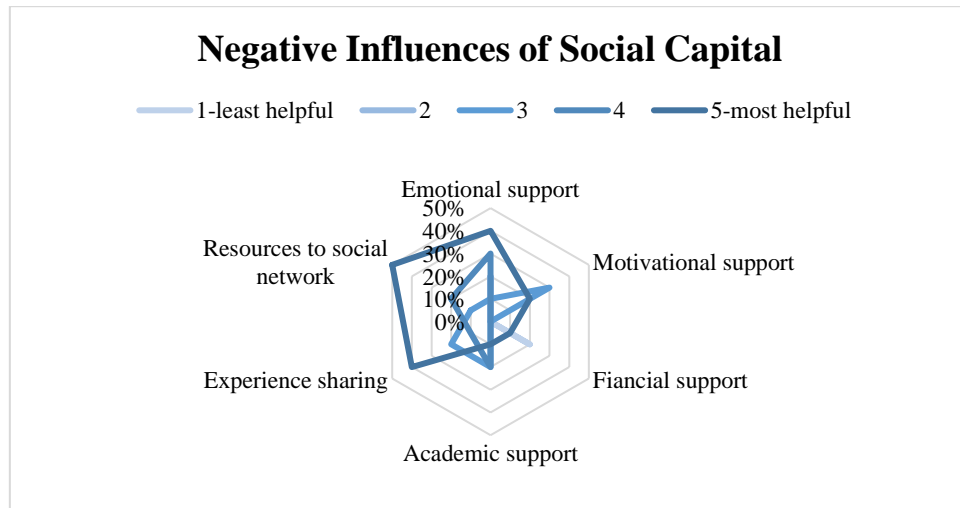
Junjie echoed Zimeng's opinion, but also critically reflected on his own

experiences and observations among other Chinese peers. He expressed concerns for

CICSs' overly dependency on Chinese resources and only socialize with their own

groups of Chinese friends. He explained,

> People might tend to be circle around within their comfort zone. I observed
>
> some seniors, they need full translation for writing an essay. They only read
>
> Chinese references for doing their project and writing! They just stay in their
>
> comfort zone and refuse to step out of it. (Interview, March 27, 2021)

Based on their narratives, even though they had different experiences with

social networks with diverse peers, due to English language proficiency and lack of

socio-cultural knowledge, participants found it was hard for them to form a deeper or

more profound relationship with people outside of their Chinese circles. Moreover,

sometimes they found it was hard to blend in with their perspective were different from the U.S. mainstream cultural belief. As introduced in the positive influence of navigational capital, Xixi tried to explain the authentic education system in China, which was not well received by her peers, because her perspective challenged domestic students' long-term held opinion against China. Encountering with setback during an unpleasant classroom experience, Xixi felt that she did not need to take risks and was more comfortable to stay within her homogenous social group.

Participants shared their cultural and national identity awareness and sustaining in different social encounters. Yiquan mentioned he had an acquittance who was originally from the mainland China, now naturalized as a Chinese American, who had social capital to mingle with people from various cultural backgrounds. However, Yiquan said he could never become that person for he believed that the person had lost his Chinese identity, while he intended to keep his.

Maladaptation

Participants encountered challenges of making negations between keeping their Chinese identities while adjusting to American main cultures and their subcultures, struggling with their cross-cultural adaptation. Based on the collected qualitative data, I found Anne and Yiquan had maladaptation to the U.S. culture. Anne was eager to blend in at the expense of losing her Chinese identity, while Yiquan refused to blend in for he kept all his Chineseness.

Similar to Lingling, Anne also had negative being bullied experiences by her Chinese peers during her study in the United States. Anne was one of the two students who picked up a Christian name rather than kept her Chinese name during her social encounters. Unlike Jia, who chose a Christian name because her instructors and peers

could easily pronounce her Chinese name with a similar sound, Anne did so more because she intended to steer away from her Chinese cultural background and eagerness to blend in the new cultural context with a Christian name. When being asked about why she prioritized others' needs before her own needs might be caused by her Chinese cultural background, for she was taught and raised in that way, Anne replied:

> It is caused by Christianity. Living inside of God, and your management. Having faith in gods provides me with inner peace and tranquility. So I know what should do, what should not. I will follow the guidance and try to avoid things I shouldn't be doing. (Interview, March 23, 2021).

Anne seemed to reject influences by her Chinese cultures. Because being bullied was an overly sensitive topic for Anne, I stopped being too curious and respected the boundary and her concerns of being identified. In summary, Anne said, "My family definitely has positive influences. However, my Chinese culture may have most of the negative influences. I think those are merely facts. So I am okay with that."

Yiquan chose to keep his Chinese identity due to his upbringing in a more traditional Chinese family. He told me that all his cousins who went to the United States for doctoral education returned to China. That was their family tradition or subconsciousness that had been implanted in his mind. Yiquan explained:

> I found it is hard to develop deeper friendship. I admire some people who can. "吞舟之魚，陸處則不勝螻蟻" (A giant fish which can swallow a ship, when placed on land, they cannot defeat an ant). When you realize you are not

in environment where you can perform your highest capabilities, just face the

fate and let it be. (Interview, March 25, 2021)

Growing up in a traditional singular cultural environment led to his challenges in

living in a multicultural environment. He remembered there was a time, a guest

speaker presented in their department. Yiquan noticed the presenter added personal

pronouns to his slides. After the presentation, he brought that observation with his

colleagues. It was not his intention to make a joke about that, but his colleagues

misunderstood his purpose. Yiquan then realized certain things that could not be

discussed in public, but priorly he had little knowledge about those situations or

words. Later, he found it would be easier without adaptation. That was why he refused

to become someone who chose to adapt to the U.S. cultural context because he did not

want to lose his own identity.

Individualism vs Collectivism

In the United States, the mainstream, White, middle class is dominated by

individualistic culture, while many African, Asian, Latinx, and Native Americans, as

well as Pacific Islanders, incline more toward collectivism (Hammond, 2015). I

acknowledged the concerns of bifurcated interpretation of culture with the use of

individualism and collectivism (Moon, 2022). I provisionally tapped this framework

to capture the essence of the binary of mainstream Sino-American cultural

differences, but also recognized the fluidity and dynamic practices across Sino-

American cultural norms. CICSs were born and raised in mainland China, later had

the experience to get themselves exposed to both the dominant as well as sub-

mainstream cultures; hence, they made negotiations between sticking with their

collectivism, or fully transitioning to the individualistic mainstream culture, or

making a balance in between. Based on the collected qualitative data, I found that

Xueqing and Huiwen leaned more toward individualism, and eight other participants

were more likely to practice their collectivistic culture. Therefore, eight participants

found it was not easy to adapt to the individualistic, student-centered, and constructive

learning environment.

Navigational Capital

In related to employing various resources to support their navigation in the

cross-cultural, linguistic, and educational backgrounds, participants positively felt

they were prepared by their Chinese forms of navigational capital (see Figure 19).

Figure 19

Participants' Negative Influences of Navigational Capital
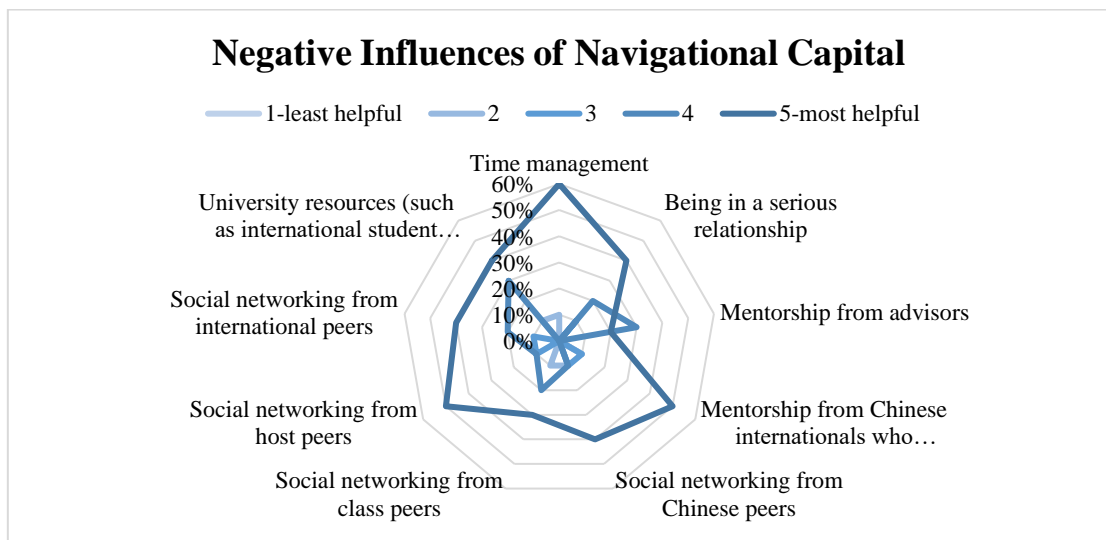
When extending navigational capital to deal with social injustice, the

participants who had U.S. high school education experiences were more likely to

utilize their navigational capital and more often than their peers who came to the

United States in their adulthood. When it came to the academic settings, they would

use office hours and additional resources offered by their instructors. However, when

situations got worse, such as being bullied, facing conflicts, nine participants expressed their hesitation to utilize their navigational capital in dealing with those situations for they felt they were not well prepared to raise in the Chinese cultural contexts. Reviewing and reflecting on how they were negatively influenced by Chinese cultural backgrounds, participants shared their rationales of keeping silent and avoiding conflicts. The second theme that surfaced from their narratives was their less actively participatory roles in civic affairs involvement.

Keeping Silent and Avoiding Conflicts

Chinese culture usually highlighted harmony over conflicts. When CICSs had disputes, they were more encouraged to set the differences aside and prioritize their similarities. Participants highlighted they had been educated the philosophy of "多一事不如少一事" (*pinyin*: duō yī shì bù rú shǎo yī shì) and "槍打出頭鳥" (*pinyin*: qiāng dǎ chū tóu niǎo). The prior idiom means "people should mind their own business; thus, they should avoid trouble whenever possible." The latter one can be translated as "do not stick your neck out, for nonconformity usually gets punished." For instance, in both Lingling and Anne's situations, they got bullied by their peers. Instead of utilizing their navigational capital to make reasons with the bullies. They just walked away and kept themselves far away from those people.

Seven participants said they did not have the chance to experience severe discrimination. Putting them in an imaginative situation, they felt they would just avoid the conflicts and do nothing, if it was not the extreme cases. Chinese cultural emphasized on tolerance over rebelliousness. Lu Xun (1881-1936), a Chinese productive writer, essayist, poet, and literary critic, once said, "勇者憤怒, 抽刃向更

強者，怯者憤怒，卻抽刃向更弱者" (Lu, 1925). In English, "the brave gets

irritated, they slash a knife blade toward the powerful; on the contrary, when the

coward gets angry, they come after the weaker." In other words, Lu Xun criticized

most Chinese for being lack of rebellious vitality. Junjie echoed Lu Xun's

perspective, but he also mentioned situations when the Chinese would fight back, not

as an individual, but usually as a collective community. Junjie shared:

> It is more of the grin and bear it attitude (逆来顺受, *pinyin*: nì lái shùn shòu). I
>
> think Chinese cultures really preach on those thoughts… But when being
>
> suppressed to the extreme, we might find ways to fight back… Chinese would
>
> rely on the collective community to fight against those unfair treatment, rather
>
> rely on individuals. The shot hits the bird that pokes its head out, which we are
>
> all trying not to be the first nonconformity outstanding person. (Interview,
>
> March 27, 2021)

However, Huiwen expressed her different thoughts about she used her navigational

resources. Note that she picked up those strategies not because of her familial capital

nor navigational capital influenced by her Chinese cultural heritages. It was more

related to her lived experiences and personality, so she understood how to protect

herself from getting hurt or discriminated against.

Less Involvement in Civic Engagement

Two participants, Junjie and Xixi, mentioned Chinese people tended to isolate

themselves from getting involved with civic engagement. Junjie said, "I noticed that

there are fewer Chinese grew up in mainland China to speak or fight against unfair

treatment" (Interview, March 27, 2021). Xixi further shared how she was impacted by

her classmates' reactions to her counternarratives and how she retrieved herself from speaking up when there were Asian Americans and CICSs got discriminated against during the pandemic situation.

Xixi met pushback and obstacles during her cross-cultural communications with people who tend to socialize with their own kind and stick with prior determined opinions. Although they had the chance to get exposed to different opinions and interactions with people who share fewer similarities, their long-term held perspectives set walls to prevent them from forming new holistic insights and building trusting relationships across different ethnic and cultural backgrounds. What they did to Xixi made her question her creditability and isolated herself from being actively participated in civic engagement to speak up for herself and other CICSs who suffered from racial discrimination and racial hate.

Unlike domestic marginalized minority groups, CICSs faced more challenges and uncertainties during their study in the United States, including but not limited to visa status, good academic standing, financial situations, socioemotional needs, limited working opportunities, and risks to be deported. Therefore, CICSs were extremely careful with their words and actions.

Resistant Capital

Anne and Lingling mentioned being bullied by their peers, yet they did not know how to handle those uncomfortable situations without resistant capital taught when they were educated in China. Participants found they were not properly prepared; thus, it was more likely that they would shun away from those socially unjust settings. The quantitative data revealed their Chinese cultural background was least helpful in building resistant capital (see Figure 20).

Figure 20

CICSs' Negative Influences of Resistant Capital
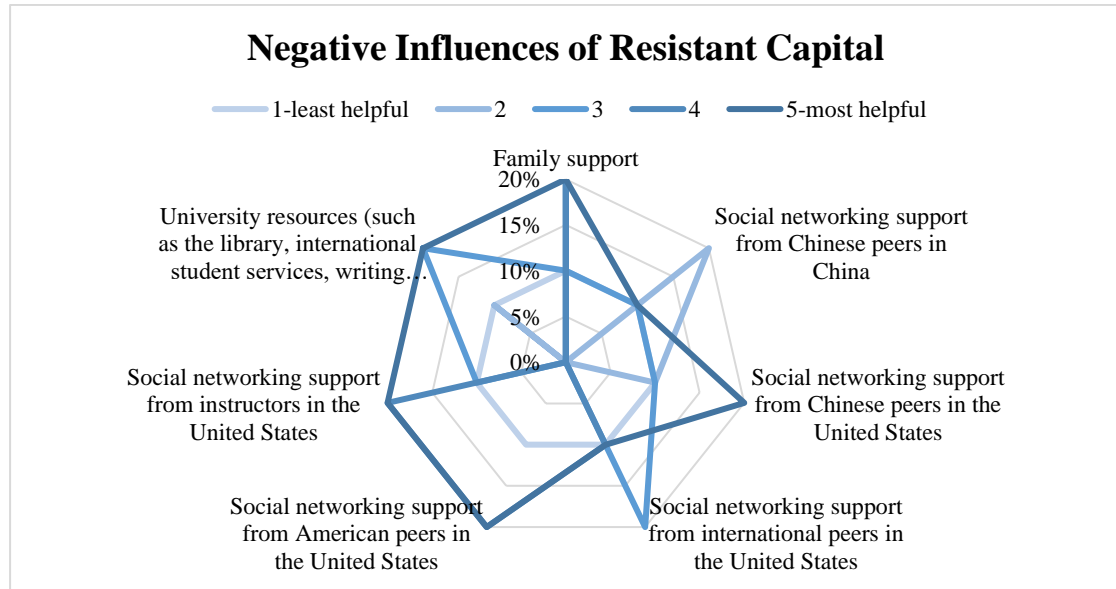
Similar to navigational capital, CICSs articulated their negative influences based on their Chinese cultural backgrounds. Three expressed admirations for the domestic marginalized minorities, after hearing and reading the definitions of resistant capital illustrated by Yosso (2005). Lingling said, "I envy those people who can speak up for themselves. But for the rest of my life, I cannot become that person. I really wish I was nurtured that way (Interview, March 29, 2021). Jingyi shared similar thoughts, "But I think if I'm from a different culture, like if I'm born as a minority in the United States, I may ask for more. I would ask for my teacher to respect my culture" (Interview, March 17, 2021).

Three shared reasons behind for one they believe in Tao, for the nature has its own way to regulate and work; and two knowing about the context and do not beat the stone with an egg. As Yiquan said, "A giant fish which can swallow a ship, when placed on land, they cannot defeat an ant" (Interview, March 25, 2021). Taught and

raised within Chinese cultural background, they believe they should forgive others but not themselves. Hence, they tended to be more tolerant with others. That was why participants felt they were not fully prepared to use their resistant capital to fight against discrimination and social injustice.

CICSs' Interpretations of (Non-)Implementation of Culturally Responsive Practices

As detailed in Chapter One, culturally responsive teaching refers to the teaching practices that instructors incorporate diverse students' prior experiences, cultural knowledge, scaffolding and references, and preferred learning styles to ensure the effectiveness and authenticity of the learning outcomes (Gay, 2018). Based on the definition and shared understanding, participants provided three different layers of justification, regarding their rationales and interpretations whether their instructors chose to employ culturally responsive practices in their teaching performances: (a) different education system, (b) program and course-related contexts, and (c) instructor's positionality.

Different Education System

Unlike the promotion for individual growth prevalent in the U.S. education system, Chineseness highlights community, harmony, and collectivism (Dunnett, 2000; Kennedy, 2002; Upton, 1989; Watkins, 2000).

Individualism Versus Collectivism

Influenced by the Three Teachings and Chinese teaching and ideology, CICSs respected the significance of education, valued their instructor and their expertise, and placed other people's needs prior to their own. Participants highlighted their value for collectivism over individualism as Junjie shared:

I thought about it might not because we don't want to speak, it might because we are taught and educated in that way. Therefore, when we come to the U.S., the different education system and expectations challenge all Chinese international students. (Interview, March 27, 2021)

Junjie captured the essence of how different education systems impacted CICSs. Before coming to the United States, most of them received a teacher-centered instruction format. Hence, CICSs, who were influenced by their Chinese education system, were more familiar with the lecture-based, examination-oriented format. Encountering with challenges and different expectations, participants utilized their learning skills and spent extra time and effort on things they had unclear thoughts about. They tended reached out to their domestic and international peers after class, rather than raised hands to pose questions or shared their challenges with their professors. That was how CICSs had been practicing when they were in China. Transitioning to the new education system, CICSs tended to intuitively transfer their prior skills to the new context, which was especially true for those recently arrived.

On the other hand, raised in Chinese cultural contexts, participants valued their instructors' professionalism and respected their chosen way of teaching. Therefore, they made no doubts about their professors' teaching and learning philosophy and practices. Even when there was a mismatch between their preferred lecture style and the actual classroom instruction, participants did not confront their professors because of their concept of the power dynamics between an educator and a student. Their prior educational experiences and their influences under Chineseness, participants tended to respect their instructors, instead of demanding extra support. When they felt they did not work well with their instructors, they chose to quit that

specific instructor's course and sign up with a different one to avoid potential uncomfortable conflicts.

Risks Involved

Participants shared that different faculty would face different levels of risks when using culturally responsive practices. Junjie said for an untenured instructor, the risks were higher. Four other participants admitted that due to a lack of resourceful and related culturally responsive pedagogical knowledge, inappropriate implementation of culturally responsive pedagogy could cause misunderstanding and misconception. For example, Junjie commented on potential misinterpretation caused by presumptions, "Using culturally responsive teaching involves risks, for they might need to demonstrate or make comments. If the instructor themselves holding some biased opinions, that can be devastating. Their understanding and sometimes might lead to misinterpretations" (Interview, March 27, 2021).

As illustrated previously, in one class, Xixi shared her authentic knowledge about the Chinese education system led to her instructor's and peers' challenges and distrust, which made her less engaged and more conservative to share her counter-stories. Sometimes, the unwelcoming climate in higher education prevented CICSs to celebrate different voices and counter-narratives. Thus, the appreciation for cultural and educational hegemony further reinforced some U.S. faculty members' long-term held stereotyped opinions against certain races and cultures. Consequently, their subconsciousness or unconsciousness further influenced their students.

Program and Course-related Contexts

Participants were coming from diverse disciplines (i.e., literature, language, and social science-related, business, and STEM programs) and at different study

levels of their programs (i.e., undergraduate, master's, and doctorate). Therefore, their

teaching and learning experiences with culturally responsive practices were varied

from one another because of the nature of the course/programs as well as the class

size and demographic of enrolled students in that specific course.

The Nature of the Course

In the last few years, a tendency was observed from university STEM-field

scholars and educators who attempted to utilize culturally responsive practices in their

disciplines (Jett, 2013; MacCleoud, 2018; Mack et al., 2021). Unlike the flourishing

applications across different disciplines, seven participants, regardless of their

enrolled programs, generally believed the nature of their programs and courses would

make a great difference in instructors' decision-making of whether or not to use

culturally responsive teaching practices. Junjie shared his lived experiences with

different programs enrolled:

> STEM-related, such as computer science, it really doesn't have to. For
>
> business, there might be somewhat related. I had a management behavior
>
> course, as well as marketing. They would discuss some of the different
>
> cultural practices in different countries. But overall, those are pretty minimal
>
> in terms of instruction. Some instructors would play a few videos, or a few
>
> PowerPoints slides to have some discussions. (Interview, March 27, 2021)

Like Junjie, five other participants acknowledged their professors' culturally

responsive teaching practices were based on the nature of the course. They believed

using culturally responsive pedagogy in STEM-related courses would make slight

difference. Further, they questioned the implacability of STEM-related courses,

wondering how professors from STEM-related programs effectively incorporate

culturally responsive practices in their curricula and instruction. For instance, Yiquan said, "For natural science-related disciplines, we do not need to have culturally responsive teaching. For modern science, which is originated from the Western Countries. So, basically, in every country, they acknowledged the Western teaching pattern (Interview, March 25, 2021).

Participants tended to perceive it was comparatively easier for professors from non-STEM fields to implement culturally responsive pedagogy. They tended to comprehend in that way because they perceived culturally responsive practices in a narrow way: for instance, using specific culturally relevant practices in classroom instruction and curricula. Four students who had a broader understanding of culturally responsive practices shared their insights to demonstrate STEM-related courses and STEM-field educators' cultural responsiveness. Lingling said:

> I had many science-related courses then. So, my teachers understood my challenges for being a non-native speaker. Hence, my science teacher would prepare sort of handouts which included all the science vocabulary and terms and share that resource with me beforehand. Therefore, I have longer time to comprehend and learn compared to my peers. (Interview, March 29, 2021)

There were two conflicting opinions about the applications of culturally responsive practices, namely, (a) culturally related practices and (b) teaching to student's strength approach. Lingling shared her high school science teacher adopted teaching to her strength approach by providing additional support in her language development and content aera knowledge building. She said those strategies were helpful and successfully enhanced her learning experiences and academic performances.

Class Size

Participants believed that class size influenced the instructor's decision-making of incorporating culturally responsive practices. They reflected instructors could not extend culturally responsive practices in a populated classroom for it was impossible to take each individual student's preferred teaching and learning style into consideration. On the other hand, in a classroom with fewer students, who might from a similar cultural background. Participants thought it was meaningless to incorporate culturally responsive teaching practices with a homogenic cultural background, less populated classroom setting.

Racial and Ethnic Composition

Participants highlighted the classroom racial and ethnic composition further affected the instructors' implementation of culturally responsive practices. Participants contended that both more and less diverse classrooms impacted culturally responsive implementation. Within a diverse classroom, it caused extra burdens for the instructors who were not familiar with certain cultural practices. While for a classroom with more hegemonic ethnic groups of students, where it was less meaningful for the majority group. They tended to perceive this way because Chineseness emphasizes harmony and communal interests over individuals. Participants did not blame their instructors for nonattending to individual learning needs, but they expressed their understanding of their instructors. Participants believed it was reasonable that their instructors prioritize the mainstream students' needs over the minoritized students.

Moreover, Junjie and Zimeng recognized the critical issue of the overgeneralization of certain cultural practices. They thought even people were from a

shared cultural background, who still were different because of their unique lived experiences. Therefore, it led to trouble if one instructor relied merely on their prior experiences and intuitively thought the previous effective practices should be working with another person who shared the same culture. In sum, participants believed that the racial and ethnic composition impacted their instructor's decision in implementing culturally responsive practices.

Instructor's Positionality

Participants were from varied disciplines and different levels of study. They believed that their professors had obtained varied, prior individual, educational, and professional development experiences, individual teaching and learning philosophy, as well as their personality and subjectivity, exerted influences on their decision-making in using culturally responsive practices or not.

Lived Experiences

College professors usually come from diverse cultural, ethnic, national, and linguistic contexts, holding various degrees in different disciplines, received differing educational and training in their fields (Evans, 2017; National Center for Education Statistics, 2019; Ramos-Pla et al., 2021). The above-mentioned factors all impacted their culturally responsive practices decision-making. For instance, Zimeng shared, "I think that instructor used this method because their first language is non-English. They learned English as their second language. So, they understands the challenges that those nonnative speakers faced with for they was one of us" (Interview, March 19, 2021).

Due to instructors' prior learning experience as a nonnative speaker, they were thoughtful and attended to CICSs' academic learning needs, providing additional

support to accommodate their individualized demands. Participants shared their instructors incorporated their cultural backgrounds into curriculum designs and classroom instruction based on their lived experience. Moreover, instructors embedded their instruction based on their prior interactions with CICSs and academic working experiences to validate their teaching activities.

Cultural Knowledge

Participants highlighted and frequently mentioned how their instructors' authentic cultural knowledge impacted their culturally responsive practices. It would be difficult for instructors to practice culturally responsive methods without properly understanding how cultural knowledge played an essential role in the teaching and learning environment. Xueqing commented, "Instructors need to form at least some basic understanding of different history and culture. Even though they may not have the full body of knowledge of different cultures, different norms practiced in different countries" (Interview, March 20, 2021). Reflecting on their lived experiences, participants revealed their acknowledgment of the significance of comprehensive cultural knowledge, but also shared their understanding of the challenges to develop that expertise.

Pedagogical Knowledge

Unlike many professors in education field, most university professors did not receive a holistic training and preparation in pedagogical knowledge and curriculum development (Felder et al., 2011; Felder & Prince, 2016). Therefore, they encountered a greater challenge in curriculum designing and applying appropriate teaching methods to enhance their students' learning experiences with proper accommodations. Yiquan pointed, "I would say instructors are not omnipotent. Because they might not

understand the upbringing and the prior lived experiences shaped the person in what kind of ways" (Interview, March 25, 2021). Professors developed their teaching philosophy based on their lived experiences and prior education backgrounds. Participants recognized that many faculty members were not being exposed to culturally responsive pedagogical knowledge during their prior training and professional development.

Professionalism

Participants suggested that teaching was a profession, which required instructors' care, respect, love, passion, and compassion. If a professor did not care about their students, such as students' socioemotional needs, their growth, learning experiences, and achievement, they were unable to make a culturally responsive educator. They acknowledged that being a culturally responsive educator required more responsibilities and those standards were hard to achieve. For example, Junjie said, "To put myself in other's shoes, teaching might be a profession, but for some, it merely a job, especially for those professors who already tenured. But there are some professors who are really passionate about teaching" (Interview, March 27, 2021). Participants further reflected their instructor's various roles including but not limited to teaching, research, service, mentoring, advising, and beyond. So all participants were greatly appreciative for their professors who cared for their students, paid attention to cultural diversity, and tried to accommodate individual needs.

Motivations vs Stereotypical Biases

Participants also highlighted the significance to promote professors' inner motivations to encourage them to implement culturally responsive pedagogy. They believed that with their motive, they might use different strategies and alternative

approaches to improve their current teaching practices. Xueqing shared her thoughts as followed:

> It is important to encourage students to experience that cultural diversity and differences. It is hard to achieve that for some students might not realize how cultural differences would impact our behaviors and values. Thus, it brings extra challenges for the professors. (Interview, March 20, 2021)

Xueqing developed her cultural awareness and appreciation for cultural diversity, yet she was worried about students who grew up in a comparatively singular or mainstream culture might not share the same perspectives. Xueqing was an international student, who not only enrolled in courses in the United States but also in Italy and Japan for summer and spring semesters. To promote students' awareness of the beauty and significance of cultural diversity, U.S. faculty members need to form that perspective beforehand, which echoes with prior discussions on their cultural knowledge, professionalism, as well as their care for their students.

Three participants had concerns about a university that prioritized research over teaching. Under that environment, professors would devote more enthusiasm to conducting research rather than honing their pedagogy and instructional skills. Eventually, teaching effectively would become less appreciated. Consequently, fewer professors would be motivated to spend time to improve their teaching skills and develop related pedagogical knowledge.

On the other hand, participants were worried about if culturally responsive practices were promoted from a top-down approach with little support or incentive, then faculty members who were forced to incorporate those teaching practices without their genuinely acknowledgment. In that case, it could lead to their stereotypical

biases against culturally responsive practices, or even worse consequences. Huiwen said, "This practice might lead to biases and stereotyped ideas. The biggest challenge is instructors' unbiased opinions on students learning styles, and diverse cultures. The instructor shouldn't hold biases against certain type of learning style or any single culture" (Interview, March 19, 2021).

It should be recognized that those instructors realized their students' academic learning challenges and started to provide related accommodation that they thought necessary and helpful. However, without authentic cultural knowledge, nor related culturally responsive pedagogy, it would be difficult to properly incorporate culturally responsive practices without causing negative consequences.

Summary

In this chapter, I answered the first three RQs, the former two emphasized how cultural variables of the Chinese forms of CCW positively and negatively impacted CICSs' higher education learning experiences in the United States. I visualized the comparison between how CICSs utilized their Chineseness (see Table 10).

The third RQ provided CICSs' nuanced interpretations of U.S. faculty members' performing and nonperforming culturally responsive practices (see Figure 21). My study extended the existing studies by differentiating three levels of mediators: micro, meso, and macro-levels of influencing factors that impacted educators' decision-making in using culturally responsive teaching practices.

Table 10

Positive and Negative Cultural Variables Comparison

	Positive Cultural Variables	Negative Cultural Variables
Aspirational Capital	· Diligence · Motivation · Higher expectations from parents	· Reaching the extremes · Overly emphasis on grades
Linguistic Capital	· Bi/multilingual competency · L1 & L2 as academic support · Oral language proficiency in L2 · Writing skill development in L2 · Appreciation for diversity	· Writing and logic · Beyond languages: untranslatability cross languages and cultures
Familial Capital	· Planning ahead · Prior preparations · Awareness over the unexpected · Moral values and moral education · Respect for educators and education · Teacher-centered instruction	· Examination-oriented mindset · Fighting for independence through decision-making · Repressive education
Social Capital	· Academic support · Socioemotional support · Social butterflies · Appreciation for both shared and diverse cultures	· Social encounters and homogenous circles · Maladaptation · Individualism vs collectivism
Navigational Capital	· Academic support · Socioemotional support · Bi/multilingual competency · Respect of collectivism	· Keeping silent and avoiding conflicts · Less Involvement in civic engagement
Resistant Capital	· Mostly lack of	· Let-it-be attitude

Figure 21

Participants' Interpretations of (Non-) Culturally Responsive Implementation

Different Education System	Program/ Course-Related Contexts	Instructor's Positionality
		Lived Experiences
		Cultural Knowledge
	The Nature of the Course	Pedagogical Knowledge
Individualism vs Collectivism	Class Size	Profeesionalism & Care for Students
Risks Involved	Racial & Ethnic Composition	Motivations vs Stereotypical Biases
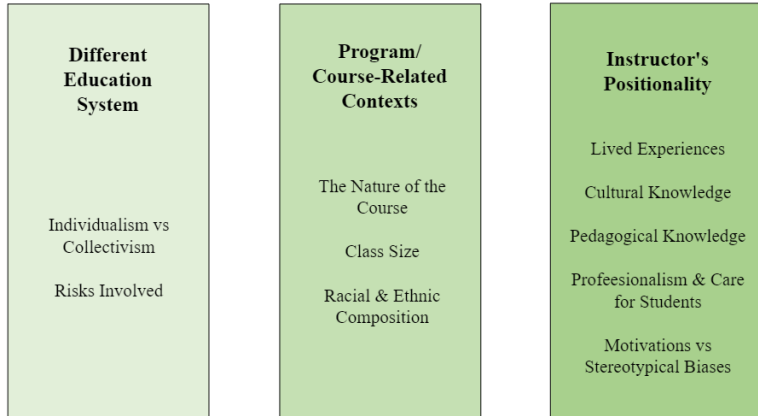
Granted, culturally responsive practices challenge cultural hegemony, promoting equity and social justice to the underserved community, while emphasizing plurality and multiculturalism. Nevertheless, it also increases the responsibilities and challenges for both faculty members and a broader context within the U.S. higher education system. In the next chapter, I provide research findings regarding the three qualitative RQs.

CHAPTER V

QUALITATIVE FINDINGS

故木受繩則直，

金就礪則利，

君子博學而日參省乎己，

則知明而行無過矣。

---戰國·荀況·《荀子·勸學》

A wooden timber becomes straight if processed with an unbent rope.

A metal sword becomes sharp if whetted on a sharpening stone.

A knowledgeable noble man daily reflecting on his words and actions,

He will become more intelligent both in thoughts and behaviors.

--- Xunzi (310 – c. 235 BCE, alt. c. 314 – c. 217 BCE),

Warring States Period (475—221BCE). Xunzi, Quanxue

This chapter answers qualitative RQs. I employ Gay's (2018) characteristics of culturally responsive teaching to analyze the components of culturally responsive features participants have observed from their learning experiences. RQs are:

4. How do Chinese international students understand culturally responsive teaching in higher education settings?

5. How have cultural differences been normalized and operated in CICSs' academic learning?

(a) How do CICSs who enrolled in Humanity and Liberal Arts-related

programs perceive the normalization and operation?

(b) How do CICSs who enrolled in STEM-related programs perceive

normalization and operation?

6. What are some existing strategies university professors have used to support

CICSs' learning experiences?

CICSs' Comprehension of Culturally Responsive Teaching

As introduced by Gay (2018), culturally responsive teaching referred to the

instructor's incorporation of students' cultural knowledge, precedent experiences, and

learning styles based on CLED students. Therefore, CLED students gained benefit

from various scaffoldings and supportive accommodations, due to more equitable and

relevant instruction. In other words, being a culturally responsive educator means

instructors should teach to the individual's strengths. Participants who priorly had

more culturally relevant teaching and learning experiences made a more detailed and

comprehensive understanding of the definitions even before being introduced to the

term. All participants were later shared with the textbook quote in English, Chinese

translation, and space for discussion and analysis. Based on their comprehension, this

section first presents their understanding before being introduced to the original

definition, followed by their developed understandings after our discussions.

Comprehension Before Terminology Introduction

Participants viewed culturally responsive from two integrated spectra: culture

and pedagogy. Seven participants shared their understanding before reading the

definition, centering *culture*, *respect*, and *diversity* in their comprehension of the term

from the cultural continuum. For example, Xueqing commented, "Culturally

responsive teaching should be understood as instructors' encouragement and support to their students, so students can understand the significance of cultural differences and diversity. This is especially important for a classroom setting with more culturally diverse students" (Interview, March 20, 2021). Participants acknowledged the need for culturally responsive practices for a CLED diverse classroom environment. They also highlighted instructors' intention and motivation to implement culturally responsive practices. They believed that culturally responsive teaching could not only benefit students from marginalized communities to feel respected and validated, but also encourage students from various backgrounds to understand the beauty of cultural differences and diversity.

From an epistemological perspective, participants enrolled in social sciences-associated programs shared their reflections on how instructors could utilize different strategies. They convinced that culturally responsive teaching could support all students' understandings and academic achievements. Xixi highlighted that instructor needed to take students' different lived experiences into consideration to support diverse learning processes. She believed that "the promotion of using different cultures, their upbringings, and the educational backgrounds, can be used to support their academic learning" (Interview, March 24, 2021).

Comprehension After Terminology Introduction

Participants formed a more authentic and holistic comprehension of the term after reading the quote in English and Chinese translation and engaging in conversations about clarity and misconceptions. Zimeng shared their lived experiences about how her instructor incorporated culturally responsive teaching to support their learning experiences:

There was a final project at the end of the course, which student could choose

between working individually and engaging in a group work. But she had

different rubrics for individual and group work, with a higher standard for

group work, such as a more detailed analysis. (Interview, March 19, 2021)

Zimeng formed a more holistic understanding of cultural responsiveness beyond

focusing on a specific cultural lens. Her instructor understood the significance of

accommodating students with varied learning styles and needs. Further, the instructor

made reasonable accommodations to obtain the most effective evaluation on students'

mastery of acquired knowledge. More importantly, her instructor understood that it

might be hard to hold people accountable, especially during online learning situations.

Yet, the instructor provided their students with options to work independently and

collaboratively, even though having more individual work to grade had increased the

instructor's workload, they prioritized students' needs over their own.

Lingling and Yiquan were attracted by *teaching to students' strengths* in the

definition, because there was a similar term in Chinese, which was called 因才施教

(*pinyin*: yīn cái shī jiào), in English, "to teach in line with the student's aptitude and

ability." Yiquan shared his thoughts after reading the quote, "I think the definition

takes a very Westernized perspective to view teaching practices. It should be called to

teach to the individual student in Chinese philosophy" (Interview, March 25, 2021).

Pragmatically, after being introduced to the term, besides Lingling and Yiquan,

participants were concerned about the implementation of the teaching practices from

culturally responsive and individualized support lenses. They were worried about the

effective and efficient implementation and application of to teach to students'

strengths, considering diverse learning styles and the class size. Meanwhile, they acknowledged that due to both lenses, the demand for culturally responsive strategies increased the challenges for their instructors to comply. Moreover, they raised concerns that pushing instructors to practice cultural responsiveness might lead to a negative undesired consequence.

Participants' comprehension of cultural responsiveness shifted from solely cultural lens to both culturally responsive and individualized support lenses. They deepened their understanding of the terminology by building a holistic conception based on their prior Chinese background knowledge. Further, they moved forward from merely obtaining new knowledge to inquiring about the tangible and real-life situations to practice culturally responsive teaching.

Normalization of Cultural Differences

In answering RQ#5 and its sub-questions, I start this section with participants' shared understandings of how they accepted the current cultural difference normalization in their academic learning experiences, followed by a summary of their distinct comprehension across disciplines.

Shared Explanations of CICSs' Influences Under Chineseness

Seven participants felt they did not expect their instructors to use culturally responsive teaching approaches. Born, raised, and educated in Chinese cultural background, CICSs could not shake off their influences from their Chineseness. Regardless of enrolled programs, participants shared similar thoughts on how their Chineseness influences their justification of their nondemanding for their instructors' implementation of culturally responsive teaching. The reasons they provided can be classified into six categories: (a) assimilation to the U.S. culture as motive, (b)

adjustment and self-reliance, (c) group work and discussion, (d) collectivism and emphasis on harmony, (e) the silenced model minority, as well as (f) understanding of the extra challenges for instructors.

Cultural Assimilation as Motive

As illustrated in Chapter Four, participants came to the United States because they would like to obtain a degree, gain different experiences, broaden their worldview, and develop new insights; whilst five desired to explore their heritage. This was especially true when CICSs come to the United States for a shorter period, holding cultural assimilation as a process of developing a holistic understanding of a different cultural context and education system.

Eight participants prioritized assimilation instead of obtaining cultural diversity. Thus, CICSs considered their professors' non-performing culturally responsive teaching as acceptable. For instance, Jia shared, "I came to the U.S., though I am in China now; I would like to learn about how the normal education instructed in the U.S. So, I did not care whether the instructors considering my Chinese backgrounds or not" (Interview, March 26, 2021). Jia was the only person among all participants who solely had online instruction without coming to the United States. By the time she joined in the interview, she had just finished her first semester, with virtual learning when she was in China. Compared to her peers' multicultural perspective toward their learning experiences, she was more eager to assimilated to U.S. mainstream cultural and educational settings.

Adjustment and Self-Reliance

CICSs' belief in cultural assimilation phenomenon because their consciousness of 入鄉隨俗, similar to "When in Rome, do as the Romans." When came to a cross-cultural environment, CICSs tried to make compromises and adjustments to blend in with a different context. Moreover, educated in the Chinese education system, participants felt they were more independent and less reliable for others. Therefore, they held themselves accountable for their learning experiences, rather than having their instructors accountable for the implementation of culturally responsive teaching practices. Jingyi shared as followed:

> I don't demand every teacher to know or understand my culture. Because it's just me. I need to adjust to the American classrooms and get used to the teaching practices here. Thus, I have never been demanding for the professors. So, before I came to Loyola, I was kind of prepared to feel that uncomfortable if I take some kind of philosophy-related courses. I don't expect instructors to care about my preference or my culture. It's like just do your part, and try your best, so I seldom require or would demand things from others. (Interview, March 17, 2021)

Participants expected various challenges were inevitable before they started the current programs, or even before coming to the United States. Hence, they tried their best to make appropriate planning and preparations. When they came to study in the United States, they utilized their prior acquired learning skills, their dedicated efforts, and devoted more time. They further employed related resources to improve their learning experiences and achievement. They took advantage of instructors' office

hours, obtained support from the university's Writing Center, incorporated different applications to improve their grammar, and sought socio-emotional and academic support from domestic and international peers. Zimeng shared her strategies:

> I also use the resources from the Writing Center. I think the support from both my instructors the Writing Center, are all helpful and meaningful. My requirement for the Writing Center is more on the grammar basis. They can support me with grammar. The instructors support me better in academic content, structure, as well as analysis, so I know the directions for improvement. (Interview, March 19, 2021)

CICSs picked up strategies and skills from their prior education and cultural context, advocating for themselves and employing newly acquired agency to support their socio-emotional needs as well as academic support. Due to their adaptability and self-reliance, they thought they had enough support to meet their needs. Therefore, they viewed culturally responsive teaching practices as a bonus but not a requirement.

Group Work and Discussion

All STEM-field participants expressed their reluctance for group projects and classroom as well as online breakout room-based group discussions. Some non-STEM participants had mixed feelings about group discussions and expressed hesitations about group work as a format of assessment. They shared that group work was a relatively uncommon form as in classroom instruction and evaluation in China. Thus, when participants transitioned to the U.S. higher settings, they encountered challenges and discomfort. Zimeng shared her thoughts, "Honestly, I don't like group discussions. But many of the courses I took have the group discussion format. I do not

think it is the most efficient way to learn. But usually, the conversation is nonsense, which is meaningless" (Interview, March 19, 2021).

In her narrative, Zimeng highlighted "waste of time" and a less efficient way to learn reflecting on her lived experiences. Like Zimeng, five other participants echoed group discussion could be frustrating for having peers who were less prepared before attending the class. They further said, during online instruction sessions, the instructor joined one breakout room at a time, leaving some unengaging students in different breakout rooms, which led to a less effective learning experience.

Jingyi expressed her concerns about peer pressure that she felt with her less active engagement. Even though she did not receive low scores on her participation performance, nor her instructors' less socially just treatment, she found herself was less prepared for group discussion due to prior teacher-centered education in China, her conservative personality, and being an outsider in the mainstream U.S. higher education learning context.

Three non-STEM participants enjoyed both instructor-facilitated whole-class discussions and meaningful small group discussions. However, their breakout room experiences were similar to STEM participants, and they found online discussion was less enjoyable with less structured guiding questions and less responsible peers. Participants said if their peers did not comprehensively finish the required readings, they were less engaging in the group discussion, which further made the discussion less meaningful and educative. They also found instructors' provocative questions were helpful to develop their profound thinking. With those guiding questions, they were able to form more structured group discussions, which was more important for an online breakout zoom discussion.

Participants who had prior pleasant experiences were more likely to collaboratively work with peers they knew well. They believed they learned from each other during their collaborative work. Moreover, participants valued dedicated time, professional work ethics, transparent communication, responsibility, and accountability when being assigned in group projects. Participants did not enjoy group projects due to their prior unpleasant experiences working with people who were less responsive and could not be accountable. Therefore, participants believed it would be fairer if they could choose to work independently or within a group, or at least to employ peer evaluation system to hold group members accountable.

Regardless of enrolled programs, participants who had prior positive experiences with group discussions suggested they learned from profound discussions and collaborative learning experiences. While some had less comfortable experiences were more likely to be less engaging in group discussions and less enthusiastic in collaborative work. Yet all participants accepted the current practices, for those who enjoyed they embraced the collaborative learning; for those who did not enjoy they adjusted themselves instead of demanding for a change.

Collectivism and Emphasis on Harmony

Chineseness taught CICSs to emphasize for collectivism over individualism; thus, they preferred not to sacrifice limited but valuable classroom instruction time for their questions as analyzed in Chapter Four. Due to their consciousness and subconsciousness of collectivism and acknowledgment for the community interests, they thought it was normal and reasonable that their instructors neglected their cultural, linguistic, and contextual needs for they prioritized the communal interests of the majority. Huiwen shared:

I am a minority in America, ethnically speaking, and compared to the whole

class. I would adapt myself to my peers, to my instructors' teaching, and the

overall culture, rather than demanding their culturally responsive teaching. I

cooperate with instructors' instruction, making compromises to my instructors,

for the class population. (Interview, March 19, 2021)

Participants believed that they only represented a small population of the class

demographics, compared to a larger community of domestic students. Due to their

Chineseness, they contended it was normal and just for the classroom instructors to

take care of the majority's needs over the minoritized ones. Because it was

uncommon for Chinese international students to activate their agency to demand their

instructors' additional efforts to support student individualized needs, not just the in-

class and out-of-class settings as well.

Presented earlier, Junjie said, "Do not stick your neck out, for nonconformity

usually gets punished" in his narrative (Interview, March 27, 2021). He believed most

Chinese people understood they should not be someone who did not conform with the

majority for nonconforming behaviors could lead to punishment. Raised within

collectivism and being aware of the potentials of nonconformity, nine participants

preferred to hide, obey, and follow. Thus, it was the reason for they did not demand

cultural responsiveness and accepted any teaching practices have been offered.

The Silenced Model Minorities

Raised in Chinese cultural and educational contexts and influenced by their

Chineseness, participants intuitively transferred their Chinese mindset and capitals to

the cross-cultural, lingual, and educational situations. Participants situated themselves

as sojourners moving from a different continent and the marginalized minority groups

in the new environment. Therefore, participants attempted to navigate to their highest potentials, balancing their dual identity as of being Chinese and international students in the United States. On the other hand, educated about agency and social injustice among marginalized communities, participants desired a different identity, so they were brave enough to demand their needs. Due to the social contexts of their visa status, being discriminated against, and being marginalized, they feared being deported for their beyond reasonable demands.

Unlike marginalized U.S. citizens and green card holders, or Chinese Americans, CICSs faced extra challenges such as visa cancellation and getting deported as illustrated in Chapter One. Hence, participants underscored they were very cautious so they could finish their degrees without any potential jeopardy. Jingyi and Lingling shared if their identity was not international students, they thought they might act differently. Jingyi imagined, "But I think if I'm from a different culture. If I'm a minority [Asian American] in the United States, and I may ask for more. Like I would ask for my instructors to respect my culture" (Interview, March 19, 2021).

CICSs held the philosophy of 小心駛得萬年船 (*pinyin*: xiǎo xīn shǐ dé wàn nián chuán), literally translated as "sailing a boat safely for ten thousand years needs great caution." In other words, caution was the parent of safety. Since there were so many uncertainties, participants said would prefer not to break the stereotyped opinion of the silenced model minorities at the risk of unforeseeable severe consequences they might not be able to bear.

Understanding of the Extra Challenges for Instructors

Participants acknowledged the challenges for culturally responsive practices, for those required instructors' longer preparation time, more careful design of the curricula and instructional techniques, as well as demanding holistic pedagogical knowledge and philosophy of authentic caring. Huiwen admitted, "We should acknowledge that the implementation of culturally responsive teaching imposes extra challenges for instructors for they have to take each individual student into consideration. It sets up a higher standard for this practice and challenging, too" (Interview, March 19, 2021).

Due to their recognition of those challenges as well as prioritizing others before themselves self-other philosophy, participants preferred to do unto others for things they did not want for themselves. Hence, even they were appreciative for being provided with culturally responsive support from their instructors, yet they did not demand those practices from their instructors.

Different Experiences from Different Programs

However, due to different prior experiences of being provided with authentic culturally responsive practices and their enrolled programs, participants had different comprehension of the current U.S. faculty members' normalization of cultural differences. Generally, participants who enrolled in STEM-related programs had comparatively fewer opportunities of being educated in a more culturally responsive approach. They also tended to be less demanding for culturally responsive practices, compared to their non-STEM peers. Participants enrolled in STEM-related fields thought there were a slight difference with or without cultural responsiveness in their learning environment. Yet, participants from a non-STEM field appreciated more

culturally responsive practices and celebrated their better adaptations in classroom discussions and appreciations for cultural diversity.

Familiarity With the Teacher-Centered Instruction Model

CICSs were more familiar with the teacher-centered model for the teaching and learning context as explained previously in Chapter Two and Four. When they were in China, the instruction model was more fixed, teacher-centered, and monologue-based instruction. Therefore, all participants considered their instructors were the dominant power. So they believed that all they needed was follow their instructors' monologues and instruction. For instance, Yiquan said because of his prior educational background in China prepared him well-adapted to the current teaching and learning settings. He believed that "The education systems for STEM education in China and the U.S. are basically the same" (Interview, March 25, 2021).

Like Yiquan, participants from STEM-related programs were familiar with the teacher-centered instruction, and they believed scientific languages were culture-free. Hence, they felt comfortable in the monologue-based learning environment. They thought their comfort in and familiarity with the teacher-centered model made them require less supplementary culturally responsive support. Additionally, CICSs looked up to their instructors and respected their expertise in deciding the most appropriate way for classroom instruction and content delivery. Consequently, the STEM-background participants agreed that cultural responsiveness was not necessary nor required for their fields.

Expected Achievement

There are two conflicting voices in weighing whether using culturally responsive practices affected their academic learning outcomes. Two participants:

Yiquan and Jingyi, from a STEM field tended to agree upon instructors' culturally responsive practices made little difference in their academic achievement. More participants argued they achieved academic progresses with culturally responsive instruction.

Yiquan and Jingyi were STEM doctorate students, who both acquired native-like English language proficiency, were self-driven, motivated, and independent. At the time of the interview conversations, both had finished their required credit hours. Jingyi met challenges with the discussion-based courses. She had student-centered, reading-intensive courses during her master's program and a couple of more those courses in her doctoral program. She confessed her discomfort in those classroom conversations for peer pressure of less engaging participation. While the courses that Yiquan attended were all lecture based. But they both felt the classroom instruction made a little difference with or without the conformity of a culturally responsive approach.

Three other STEM background participants desired to receive culturally responsive support for they thought their academic achievement were benefit from those culturally responsive teaching strategies. Gathering definitions and examples of authentic culturally responsive practices, participants believed that their challenges were better accommodated, and they achieved a better learning outcome with culturally responsive practices. For instance, Zimeng shared her insight about the socioemotional and language support:

> I would like to have more socioemotional and language support. With
>
> instructors' socioemotional support, I feel more motivated to learn. The
>
> support from language is more direct, such as the struggles and challenges

> would be less challenging with a better language support. (Interview, March
>
> 19, 2021)

The reoccurring support included learning strategies, skills in performing assessment, socioemotional support, fair and just evaluation approaches, as well as additional linguistic and background knowledge support. Even though participants did not hold their instructors accountable for using culturally responsive pedagogies and instruction, they greatly appreciated being given those instruction.

Non-STEM participants shared their real-life experiences about how they improved progressively because of being offered culturally responsive teaching. For instance, Xixi detailed:

> My instructors shared additional materials and resources. So I learned about
>
> those different theories, their applications, and how they vary from one
>
> country to another. Second example is also the instructor provided me with
>
> constructive feedback for I did not meet the expectation of the rubrics. They
>
> further provided me with a second chance, so I could modify my paper based
>
> on their instruction and guidance. (Interview, March 24, 2021)

From her examples, Xixi shared a holistic picture of how her instructors supported her, providing accommodations, detailed explanations, additional resources, as well as chances to resubmit her polished papers. Due to transitioning to a different education system and cultural context, Xixi was unfamiliar with the cultural norms, standard practices, educational theories, and historical backgrounds embedded within U.S. cultural contexts and histories. Her instructors understood her challenges as of being an international student; therefore, they attended different needs to accommodate Xixi's learning experiences. Being accommodated with authentic culturally

responsive teaching approaches, Xixi could feel empowered and motivated; thus, she found her academic outcome has been improved due to her instructors' cultural responsiveness.

However, Xixi's narrative was not a singular case of how non-STEM participants enjoyed culturally responsive teaching. Therefore, being offered with culturally responsive teaching, CICSs' prior enjoyable experiences with culturally responsive teaching, as well as visible achievement outcome due to culturally responsive teaching practices, non-STEM participants noticed the power of cultural responsiveness. Hence, non-STEM participants embraced their instructors' incorporation of culturally responsive practices. While STEM participants either did not believe in culturally responsiveness in improving their achievement nor less exposure to witness the power of culturally responsive teaching practices; thus, they accepted the normalization of their instructors' current practices.

Overdone Is Worse Than Do Nothing

Huiwen and Lingling discussed their exaggerated support from their high school teachers which made them feel uncomfortable and even a sense of being discriminated against their non-native speaker statuses. As Huiwen shared:

> I received more support from my high school teachers. I honestly think those teachers were holding biases against me in the meanwhile by providing extra support for me. They gave me the impression that I was less competent or uncapable as my local peers; thus, they assumed that I needed their special accommodations. (Interview, March 19, 2021)

Similarly, Lingling commented on her higher school academic support as followed, "It is helpful. But I also had the feeling that I was less capable. They kind of

underestimate my abilities" (Interview, March 29, 2021). Due to their prior unpleasant accommodations, Lingling and Huiwen felt if they asked for extra support from their professors might lead to their high school nightmares again, fearing they were less capable and competent than their peers. Then they had to live with the invisible peer pressure in higher education settings. Hence, they chose to accept their instructors' current practices.

Diversity Awareness

The participants who had prior experiences with authentic cultural responsiveness highlighted how they benefited from their instructors' awareness of cultural differences and purposeful incorporations of cultural responsiveness in their teaching contexts. They shared some of their instructors even extended their cultural awareness and provided additional support to individual needs. As Xueqing said:

> There were students from various nationalities and cultural backgrounds in most courses I attended. It is helpful for the instructors to practice culturally responsive teaching. I remembered that my teacher for a writing-intensive course paid extra attention to me. Although I could not express myself fluently in speaking and writing, they tried to understand my original thoughts, rather than criticizing my poor grammar and less accurate expressions. (Interview, March 20, 2021)

Participants were in gratitude for their instructors' accommodations to support their academic learning. They were more appreciative of their developed knowledge and increased awareness of cultural diversity. More significantly, they started to reflect on their previous taken-for-granted thoughts about their own culture and identities.

In sum, participants acknowledged their belief in cultural assimilation as their motive to study in the United States. They made a proper adjustment and became self-dependent in transition to the cross-cultural, linguistic, and educational settings. Even they had different prior experiences with group projects and group discussions, they believed they should respect their instructors' expertise. Furthermore, being educated with the significance of collectivism and labeled as the silenced model minorities, participants did not demand cultural responsiveness and accepted the normalized practices. Participants understood extra challenges for their instructors to incorporate culturally responsive practices in their curriculum design and instruction. Compared to the STEM participants, the non-STEM background participants usually had more chances to experience positive and authentic culturally responsive practices; therefore, they spoke highly of cultural responsiveness. However, STEM participants were less familiar with those practices. With less exposure to culturally responsive teaching practices, two STEM participants believed that with or without culturally responsive practices make no differences. Three more STEM participants acknowledged their appreciation for culturally responsive practices, but they were satisfied with what they had been offered even without accommodations.

Observed Culturally Responsive Strategies

Recall Gay's (2018) eight educator's distinctive cultural responsiveness through their teaching practices: (a) validating, (b) comprehensive and inclusive, (c) multidimensional, (d) empowering, (e) transformative, (f) emancipatory, (g) humanistic, as well as (h) normative and ethical. Participants observed most of those features within their U.S. higher education experiences, yet the frequency of each

characteristic was varied. Therefore, in the following section, I present participants'
responses fell into the abovementioned eight subcategories based on their frequency.

Frequently Observed Culturally Responsive Practices

Participants constantly mentioned validating and multidimensional in
describing their instructors' culturally responsive teaching practices. Those culturally
responsive characteristics highlighted instructors' efforts in (a) accommodating varied
learning needs, (b) improving students' learning environment, and (c) leading a
positive change in their academic results.

Validating

Participants centered their observations on how their instructors' practices (a)
validated their cultural heritage, (b) provided scaffolding to connect their prior
experiences, (c) incorporated different teaching strategies to meet different needs, (d)
acknowledged cultural diversity, and (e) promoted multicultural education practices
(Gay, 2018). Although participants shared ample examples; due to limited space and
the readability, I picked the most outstanding narratives from the example pool.

Instead of holding a cultural assimilation mindset, participants revealed that
they found most of their instructors extended authentic care for them and other
international students. They said a warm gesture, or a simple curiosity would make
any student feel validated and motivated. Huiwen shared how she was touched by her
instructor's knowledge about Chinese culture and willingness to accommodate her
individualized learning needs:

> For the most of my instructors, they recognize me as a Chinese international
> student. Some of them truly respect my culture and my background. I had a
> theology instructor, who was super nice to me. Why I remember that instructor

so clearly, it is because they chatted with me so frequently. They even asked for clarifications of the meanings behind my first name. Because of their prior knowledge they had about Chinese characters, they could relate my names to the Chinese characters they previously knew about. I have been told that they went to Shanghai and traveled there. They can even speak a few Chinese words. I was surprised and impressed. They also cared about my academic performances, asking whether or not I could make adaptation to their teaching styles. (Interview, March 19, 2021)

Due to their Chineseness, participants did not expect their instructors to provide additional support. However, if being offered with respect and care, acknowledging cultural differences, they would be greatly appreciated. Teaching was never a transactional business but required a trustworthy and mutual understanding relationship. Participants commented that being recognized and respected as unique individuals not only enhanced their appreciation for that specific instructor, but also promoted their motivation to work harder and resulted in better grades for that course. That was why Huiwen felt so impressed and appreciated her instructor's acknowledgment of seeing her, caring for her, and respecting her cultural identity.

Participants also shared how their instructors utilized their prior knowledge and intended to create a more accessible and approachable content design, so all international students built up their awareness and familiarity with the new teaching and learning contexts. Participants also shared about STEM-fields instructors' efforts, such as additional handouts with visuals, new vocabularies, and academic terminologies, extended time, examination preps, and additional resources.

Multidimensional

Participants shared their different narratives about how their instructors practiced multidimensional in promoting culturally responsive teaching. From the collected qualitative data, I found examples to represent instructors' incorporation of multi-aspects of the educational process from curriculum content to learning context, from classroom climate to student-teacher relationships, from instructional techniques to classroom management, and to performance assessments (Gay, 2018). Because of better readability, I purposefully summarize participants' narratives with most outstanding examples to demonstrate this feature.

Junjie said the most common practices were playing some videos and posing questions for students to reflect on. Nine other participants added how their instructors' efforts in providing constructive feedback for their assignments. For instance, Xixi shared, "The instructor made marginal comments throughout the whole paper, sharing their insights on their expectations what should be included in each section, how I failed to meet their requirements, and the logic issues I needed to pay attention to" (Interview, March 24, 2021).

Participants also highlighted the significance of student-teacher relationship, for they believed that impacted their learning experience, motivation, and achievement. Maintaining a good mentor-mentee relationship was more essential for a doctoral student, as Jingyi commented:

> My advisor pushed me a lot. But he is also very considerate, caring about my
> Chinese background and culture. And he knows it is very challenging for me
> to write things, especially academic papers. So, he helped me a lot. I still think
> my professors are as kind of in the higher position. But the relationship with

my advisors, I think sometimes I also treat them as friends. I also asked some

life, daily life suggestions from them, and when I have some problems. I share

with them and ask for their suggestions. We also have some friend-to-friend

conversations not only academics. (Interview, March 17, 2021)

Due to her advisor's culturally responsive practices, Jingyi built a good relationship

with her advisors, beyond the traditional top-down teacher-student relationship she

was more familiar with when she was in China. Participants asserted that they grew

within Chinese cultural background; therefore, they tended to treat their professors in

a more dominant position. They needed more time to reevaluate the power dynamics

among the teacher-student relationships in the cross-cultural setting. Additional

examples shared by participants included: (a) instructors' support in improving

CICSs' academic writing, (b) challenging CICSs' taken-for-granted thinking

mentality, (c) using different strategies and techniques to support CICSs' learning

progresses, and (d) providing CICSs with test prep opportunities.

Less Frequently Observed Culturally Responsive Practices

Participants covered characteristics of empowering, comprehensive and

inclusive, normative and ethical, as well as emancipatory. However, the frequency

was from one-fifth to one-seventh, compared to their examples about validating and

multidimensional.

Empowering

Empowering highlighted the outcomes of using culturally responsive

pedagogy, so CLED students became a better human being and a more successful

learner, which emphasized individual students' growth in "academic competence,

personal confidence, courage, and the will to act" (Gay, 2018, p. 40). Participants'

narratives were more concentrated on how they became a more successful learner due to their instructor's culturally responsive practices. Huiwen shared:

> During classroom discussions, my peers can share about their different, diverse opinions. And I would think differently on the readings before I have listened their perspectives. But after the reading, I gained new insights and reflected on my prior thoughts were sometimes incomplete and sometimes wrong. During the facilitated discussion, pondering on the prompt questions, to analyzing this same situation from a different angle I did not think about. What I learned about being critical, it more about to form a more comprehensive understanding, then I could make some less absolute judgment. I benefit a lot from taking my major-related courses. Critical thinking skills are truly beneficial. (Interview, March 19, 2021)

Participants underscored their significant progress in critical thinking skills with their professors' culturally responsive strategies in supporting their learning experiences. Eight participants who were benefited from authentic culturally responsive teaching practices, highlighted their multidimensional learning processes, including but not limited to holistic understanding, diversity appreciation, critical thinking development, academic writing, and better academic achievement.

Comprehensive and Inclusive

Comprehensive and inclusive emphasized the educators' responsibility to facilitate CLED students to achieve educational success which included academic success as well as cultural competency, critical social consciousness, political activism, and responsible community membership (Gay, 2018). Participants shared more examples about their academic performances, with a few illustrations of their

developed cultural competency. The following example shared by Jia was a comparatively insightful example of how instructors' teaching practices subconsciously influenced Jia's American peers to develop critical social consciousness and be responsible community members. Jia said:

> They understand that my American peers might not need those recordings as much as I do. So, they would call out my name, and make the recordings which I can relisten to after classes. I think the instructor's behavior somehow influenced my peers. They are very thoughtful. They would ask me if I can understand them from time to time. During our group discussion, they constantly ask my understanding. There is another classmate, they had the notes for class and discussion, they would share their notes with me unconditionally. (Interview, March 26, 2021)

Jia's instructor's small gestures made Jia's peers be aware of Jia's linguistic challenges. Consequently, her peers constantly checked on Jia's learning progress and willingly shared their learning resources with her unreservedly.

Normative and Ethical

Normative and ethical called for attention to traditional education could be identified as Eurocentric culturally responsive education and actions to provide similar rights and opportunities to students of historically marginalized communities to establish ethnicity diverse culturally responsive education (Gay, 2018). Zimeng shared an example about her history professor using critical feedback and their positive mindset to support her to improve her writing. Zimeng said:

> My history instructor provided me with lots of feedback. They celebrated every achievement I have made, such building a solid thesis, following the

roadmap I created, and citing references to support my argument and analysis.
I was most touched by their words, "I gained new insights into the book that I
did not think of previously." I feel like all my painful writing experiences had
been rewarded by their encouragement. They have provided very detailed
marginal comments and I learned and developed so many writing skills after
taking that class. (Interview, March 19, 2021)

Zimeng further shared a screenshot in the first-round member check on July 15, 2021.
She cherished the encouraging words and allowed me to share them (see Figure 22).

Figure 22

Feedback from Zimeng's Instructor

The structure of your paper is excellent. You have a solid thesis and you follow it through the paper like the road map that it is. I especially like how you use examples from the weekly readings to illustrate your points. In your introduction, you have provided some good summary and your thesis statement is very clear, and it provides a general roadmap for your paper. In the body of your paper, you have provided evidence from the text to back up your argument as well. Each paragraph follows your thesis "roadmap" which makes for a clear, well organized paper. Your analysis is excellent, and I gained new insights into the book that I did not think of previously. Your summary analysis is very good as well. ↵
You have done an excellent job in terms of your paper's length, citations, bibliography, pagination, and title. Your most significant challenge is your grammar, word choice and at times, your sentence structure. I have made internal corrections in bolded red font and have also made some suggestions in the side bar. If you make these corrections, you will improve your paper significantly. ↵

Eight participants expressed their challenges in academic writing, highlighting their
struggles with vocabularies, grammar, sentence structure, making arguments, and
supporting with detailed analysis. They further discussed how they had been
supported by their instructors and advisors. In Zimeng's case, she felt impowered not
only because her instructor's constructive feedback, but more importantly due to her
instructor's positive mindset, their recognition for her potential, and socioemotional
encouragement.

Emancipatory

Emancipatory shifted the presumed absolute authority from conceptions of singular scholarly truth to multiple truths perspectives (Gay, 2018). It encouraged CLED students to seek their voices, develop various approaches of knowing and learning, situate their contextualized problems in multiple cultural perceptions, and become more active participants in forming their understanding. Four participants shared knowledge building through critical reflections, as well as engaging in conversations and discussions; thus, they started to develop multiple ways of viewing things they used to take for granted. Zimeng shared how her instructor challenged her taken-for-granted perspective:

> Usually, when we talk about certain historical events, we would discuss on their positive influences. But that instructor did exactly the opposite. They asked us to look for the negative influences. It was challenging us to think from the opposite side which contradicted to our common senses. It made me feel that I could think that way. It improved my critical thinking skills, but which can be further developed. (Interview, March 19, 2021)

The instructor Zimeng described went beyond culturally responsive educators' roles as promoting high order thinking skills and challenging traditional ways of thinking, instead of practicing surface-level, respecting differences, and celebrating cultural diversity. Zimeng highlighted her critical thinking skill development due to being provided with opportunities to challenges her taken-for-granted thinking.

Least Frequently Observed Culturally Responsive Practices

The least frequently observed features were transformative and humanistic. The former challenged the cultural hegemony that existed in the curriculum and

instruction of traditional education, and also called for the development of social awareness, and willingness to take political actions to fight against oppression and exploitation (Gay, 2018). While the latter highlighted culturally responsive pedagogy could benefit all students regardless of their various backgrounds in acquiring a deeper understanding of knowledge regarding (Gay, 2018). I did not find related examples shared by participants.

Summary

In this chapter, I answered three qualitative RQs, which were all centered on culturally responsive teaching practice. RQ#4 provided a detailed illustration of CICSs' comprehension comparisons before and after being introduced to the term (see Table 11). Participants developed a more holistic understanding of cultural responsiveness after being introduced to the term.

Table 11

Key Words Comparison Between Before and After Terminology Introduction

Before Terminology Introduction	After Terminology Introduction
· Culture	· Culturally related support
· Respect	· Individualized support
· Diversity	· Building off on Chinese philosophy

RQ#5 explained CICSs' acceptance of the current cultural difference normalization in their academic learning experiences, with their shared explanation of the influences of their Chineseness and different lived experiences due to the amount of cultural responsiveness received from STEM and non-STEM programs and courses (see Table 12). Participants shared justifications for they appreciated culturally

responsive teaching but did not ask for additional support for they understood additional challenges and efforts an educator would spend to teach the course well.

RQ#6 used Gay's culturally responsive educator's characteristics as the framework to illustrate different culturally responsive features being observed by CICSs (see Table 13). Participants observed more culturally responsive characteristics centered on academic learning and genuine relationship-building experiences. Yet, participants scarcely mentioned characteristics related to sociopolitical consciousness and willingness to fight against oppressions.

The next chapter focuses on connecting qualitative data to quantitative-dominated survey results to answer the final, mixed RQ.

Table 12

Comparison Between the Shared and Varied Experiences

Shared Experiences	Varied Experiences
· Cultural assimilation as motive · Adjustment and self-reliance · Group work and discussion · Collectivism and emphasis on harmony · Silenced model minorities · Understanding of the extra challenges for instructors	· Familiarity with the teacher-centered instruction · Expected achievement · Overdone is worse than do nothing · Diversity awareness

Table 13

Frequency Comparison Between the Mentioned Culturally Responsive Characteristics

Most Common	Less Common	Least Common
Validating Multidimensional	Empowering Comprehensive and inclusive Normative and ethical Emancipatory	Humanistic Transformative

CHAPTER VI

MIXED-METHODS FINDINGS

欲窮千里目，

更上一層樓。

———唐 • 王之渙 •《登鸛雀樓》

To view thousands of miles further afield,

A greater height has to be achieved.

---Wang Zhi Huan (688–742), Tang Dynasty (618-907).

Atop the Stork Pavilion Lookout

In the last two chapters, I answered quantitative and qualitative RQs. This chapter explores the last, mixed RQ to detail how explanatory sequential design supported my holistic comprehension of participants' interpretation on cultural normalization and operation due to their Chineseness. In this chapter, I answer RQ#7:

> To what extent and in what ways do qualitative interviews with CICSs serve to contribute to a more comprehensive and nuanced understanding of the role cultural variables influence cultural normalization and operation in students' academic learning, via integrative mixed-methods analysis?

Research Questions Redirection

The collected quantitative data shifted the sub-qualitative RQs questions as well as the researcher's interpretation of data. Before the data collection stage, I had an assumption that the lived overseas academic learning experiences of the

undergraduate and graduate students were varied due to student maturity, teacher-student ratio, language proficiency, and skills in navigating among university-level on-campus resources. However, the distinctions among undergraduates and postgraduates were not found in the quantitative data.

Instead, I observed a trend among STEM- and non-STEM-related participants in their positive understanding of Chinese culture and their positive attitudes toward the use of culturally responsive teaching based on the collected quantitative data. In other words, non-STEM participants held more positive attitudes toward their Chinese cultural influences and demonstrated a positive inclination toward culturally responsive teaching practices. Therefore, after being permitted to redirect the sub-qualitative RQs from my chair, I rewrote my sub-qualitative RQs. Those two rewritten sub-RQs served to explore how STEM and non-STEM participants' interpretations of the normalization of cultural differences.

Observed Trend with Alternative Interpretation

My assumptions further re-shifted due to further exploration of how STEM and non-STEM participants' differing lived experiences impacted their interpretation of their instructors' normalization of cultural differences. The qualitative data analysis revealed that the variables might be their prior positive culturally responsive learning experiences regardless of the enrolled programs. The qualitative investigations demonstrated that participants' acceptance of their professors' culturally responsive teaching practices and their desire for culturally responsive instruction was more related to their prior positive culturally responsive experiences and being accommodated by culturally responsive educators. Lingling, Huiwen, Xueqing, Jia, and Xixi, all spoke highly of culturally responsive teaching strategies, for they had

prior positive culturally responsive teaching and learning experiences. Except for Lingling, whose program was undecided, the other four participants were all from non-STEM disciplines. The trend observed in quantitative data partially proved from the non-STEM fields.

However, participants from STEM-related programs showed conflicting trends because of their different lived experiences. Zimeng, Anne, and Junjie were enrolled in a STEM-related program but being offered positive culturally responsive academic and socioemotional support showed great acknowledgment of the significance of culturally responsive teaching. Their prior learning experiences made them more be comfortable in the constructive learning environment, as well as developed an appreciation for cultural diversity, awareness in changing stereotyped opinions, and potential willingness to take actions in social injustice.

On the other hand, Jingyi and Yiquan, who demonstrated higher language proficiency and enrolled in more advanced degree programs, tended less desire for culturally responsive teaching practices. First, their academic language proficiency and aptitude in reading English-only literature allowed them to adaptively blend in English-intensive classroom instruction. Second, they believed that their curricula were written in neutral and cultural-free scientific languages, thus culturally responsive support could be helpful but not necessarily needed. Third, the most common classroom instruction format of their core courses was the teacher-centered instruction, which showed no differences with their familiar and preferred the teaching and learning styles when they were educated in China.

Deeper Understanding of Cultural Variables

The sequential explanatory mixed-methods approach deepened my understanding of variables and their interrelationship among different cultural variables. With the trend observed from the quantitative-dominated survey, I was inclined to believe that the STEM and non-STEM participants would have more differences than similarities about their attitudes toward cultural responsiveness. However, the qualitative data told me the opposite story. Despite their enrollment in different programs, they were Chinese, influenced by their Chineseness, maintaining their Chinese identities, and sharing more similar cultural backgrounds.

Therefore, regardless of enrolled programs or varied lived experiences, they provided similar interpretations of (non-)implementations of culturally responsive teaching strategies. A similar trend is observed in their acceptance of the professors' normalized teaching practices without differentiating students' backgrounds. Their interpretations and acceptance of cultural normalization could all be traced back to their Chineseness, including but not limited to prioritizing others before their own needs, respect for educators and education, cultural acculturation, keeping silent and avoiding conflicts, and respecting for collectivism.

Deeper Understanding of the Influences of Chineseness

Both participants and the researcher formed a richer understanding of their Chineseness and the influences of Chinese forms of CCW through the interview and the sequential explanatory mixed-methods approach. In the survey, four participants felt positive about their learning experiences influenced by their Chineseness. In the exit interview questions, the same four and another three participants shared their overall positive attitudes toward their Chinese identities and their positive learning

experiences influenced by their Chineseness (see Table 14). The rest three participants shared a mixed, balanced opinion toward how their Chinese forms of CCW influenced their academic learning experiences in the United States.

The mixed-methods design developed the researcher's comprehension of Chinese cultures and the influences of Chinese forms of CCW. Compared with the predesigned survey, participants provided a broader and more holistic understanding of Chineseness. Furthermore, I had dived into literature and Chinese classics to explore and reflect on my own Chinese identities and approaches I utilized my Chinese forms of CCW in my prior learning experiences in the United States. Viewing the negative variables provided me with opportunities to see my growth and strategies to counterbalance the negative influences on me. I formed a better comprehension about my study and more prepared to propose alternative tactics to better support the current and future CICSs.

Receiving educational philosophy and pedagogy training in the United States, I acquired culturally responsive teaching within U.S. higher education contexts. Therefore, when I explained the term from my acquired knowledge to my participants in Chinese, Yiquan commented that "I think you took a very Westernized perspective to view this situation" (Interview, March 25, 2021). Yiquan explained the shared teaching philosophy to teach to an individual's strengths which can be traced to Confucius' philosophy within the Chinese educational context. Suddenly, his words inspired me to review things I took for granted. Through this mixed-methods approach, I gained more insights into Chinese teaching and learning philosophy.

Table 14

Summary of Variables Factoring CICSs' Interpretation of Cultural Normalization

Name	Prior overseas learning experience	Higher L2 Language proficiency	Non-STEM	More positive thinking toward Chineseness on the survey	More positive thinking toward Chineseness in the interview	Prior positive culturally responsive experience	Positive belief toward culturally responsiveness	Deeper understanding of culturally responsiveness after interview	Cultural responsiveness demands
Lingling	+				+	+	+	+	+
Zimeng						+	+	+	+
Anne	+					+	+	+	
Huiwen	+	+	+	+	+	+	+	+	+
Xueqing	+	+	+	+	+	+	+	+	+
Junjie					+	+	+	+	+
Jia		+	+	+	+	+	+	+	+
Xixi		+	+	+	+	+	+	+	+
Yiquan		+						+	
Jingyi	+	+			+	+	+	+	

Through the social-justice design, I formed cross-cultural, Sino-American perceptions to relook at the term I used to view from a critical race pedagogical perspective.

Moreover, the comparison between positive and negative cultural variables uncovered the significance of obeyance of the philosophy of the *Doctrine of Means*. If not properly stated, the influences on CICSs could go from one extreme to another. For example, aspirational capital promoted CICSs' diligence, motivation, and transform parental higher expectations as an internal motive. But, when being overly highlighted, it led to CICSs reaching their highest potentials beyond their limits.

Further, CICSs left U.S. faculty members with the impression that they cared so much about grades all because grades as a symbol of a good student had obsessively emphasized in Chinese culture background. Similarly, parental involvement supported CICS to make plans and better preparation for their higher education in the United States, the familial capital also led to CICSs' fighting for their independence from their families. Social capital provided CICSs with an appreciation for shared and diverse cultures, but equally turned CICSs to stay with the homogenous communities they felt comfortable with.

Multilayered Interpretation on Cultural Normalization

Influenced by their Chineseness, participants provided a comprehensive and nuanced understanding of how cultural differences have been normalized among faculty members and within U.S. higher education institutions from micro, meso, and macro levels with cross-linguistic, cultural, and educational context (see Figure 23).

Figure 23

Multilayered Interpretation of Cultural Normalization
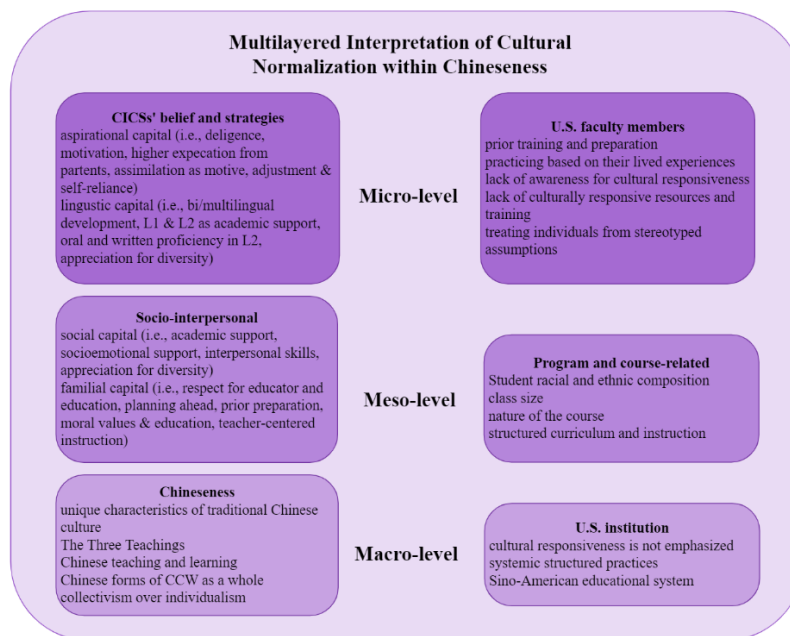
At the micro level, participants held their cultural assimilative beliefs in the cross-cultural educational environment. They further utilized different strategies to adjust to U.S. higher education settings. For instance, they incorporated their aspirational capital, such as hardworking, motivation, living to their parents' higher expectations, and being self-dependent to make appropriate adjustments. Due to their bi/multilingual competency, participants used both Chinese and English as resources to locate additional support to develop their academic performances. Therefore, their self-reliance attitudes and actions led to their self-driven directions. In other words, they accepted the current practices of their instructor, with or without culturally responsive practices.

Due to their Chineseness in prioritizing others' needs over theirs, participants were understanding and thoughtful for their U.S. faculty members' challenges of

implementing cultural responsiveness in their teaching practices. They mentioned faculty members might not be trained in a culturally responsive approach when they were educated; thus, they did not have enough solid cultural and pedagogical knowledge. Further, participants revealed that they had faculty members who had prior lived experiences of being a non-native speaker or a former international student. They felt those instructors were thoughtful and sympathetic, and tried to accommodating CICSs' additional needs because they might have encountered a similar experience. But participants said they did not expect all of their instructors to do the same since not all of them shared the same experiences. They pinpointed that faculty members had cultural hegemonic assumptions due to their lived experiences. Hence, it could cause risks for lack of genuine motivation for cultural responsiveness and appreciation for cultural diversity.

At the meso level, participants revealed their uses of social and familial capitals to support their learning experiences. Even though they did not demand their instructors' cultural responsiveness, they picked up cultural norms and some hidden curriculum to seek additional support from their domestic and international peers, instructors, and expertise from on-campus resources. They also understood how they benefited from their familial capital, to make planning and preparation, familiarity with the teacher-centered teaching and learning format, and their moral values.

Additionally, participants recognized additional challenges their instructors were faced with in their decision-making processes of using or not using culturally responsive teaching practices. They listed the influencing factors, including student racial and ethnic composition, class size, the nature of the course, and the predetermined structure of the curriculum and instruction.

At the macro level, participants' shared behaviors and interpretations could be justified from the conceptual framework of *China as Method*, for they had been significantly impacted by their shared Chineseness. For example, when they had questions, they usually did not raise their hands in class, for they thought their questions could have waited for they did not want to lose the limited valuable instructional time over some insignificant questions only shared by themselves. So they wrote their questions and circled back to their instructors after class. They did so because they cared about others, respected harmony, and valued collectivism over individualism, due to their Chinese background and upbringing.

Moreover, they understood the institutional teaching and learning environment was not decided by the international student community. So they respected and continued their roles as model minorities for they did not want unpleasant consequences to happen to them if they acted differently. Coming from a different cultural and educational background, they intuitively transferred their Chinese philosophy of "When in Rome, do as the Romans." So they accepted, obeyed, adapted, and appreciated what had been given. All in all, integrating qualitative data with quantitative data from a mixed-methods, social-justice approach provided the three-layered, more holistic picture of how cultural variables influenced cultural normalization and operation in CICSs' academic learning experiences.

Explanation for the Outlier

Qualitative data solved my prior questions in the quantitative data analysis process and developed my profound knowledge in making explanation of one outlier. I was intrigued by Anne's responses to the quantitative-dominated survey. First, she was one of the two participants who wrote every open-ended question in English.

Second, she spoke highly about her U.S. learning experiences but not so great about her Chinese cultural background, except things related to her parents. During the interview, I found Anne had been offered positive culturally responsive teaching by her instructors, such as providing pre-deadline feedback with constructive comments for her writing and socioemotional support. However, Anne was different from other participants for she converted herself to Christianity, trying to abandon most of her Chinese identities to fit in the mainstream U.S. culture. Anne tried so hard to differentiate herself from a typical CICS, for she related her thinking and justification to beliefs held in Christianity.

Note that despite different religious practices, everything Anne said about her influences under Christianity could be found similar or the same philosophy in Chineseness. For instance, she said "Living inside of God, and your management. Having faith in gods would provide me with inner peace and tranquility." Her so-called Christian-based philosophy can be found in the same ideologies of non-action (Moon, 2015; Suen et al., 2007) or 天人合一 (*pinyin*: tiān rén hé yī) in Taoism, meaning "the harmonious relationship between nature and human."

Anne recognized positive influences under her Chinese background and ancient Chinese classics, such as *The Analects* and *Tao Te Ching*, for "provid[ing] me with different views to look at things. Also, the moral standards tell me what to do and what not to do" (Anne, Individual interview, March 23, 2021). She repeated said "We should not demand those culturally responsive teaching practices," on the contrary, indicated her Chineseness since Chinese usually prioritized other's needs and challenges before their own needs. Lack of social, navigational, and resistant capitals,

Anne turned away from people who bullied her and instructors who did not attend her individualized needs. She demonstrated the same as her CICS peers, but she refused to accept her Chinese identities.

Minimizing Selection Bias

The qualitative data served an effective role to complement the flaws in the survey design and quantitative data collection phase. A quantitative survey obtained with the researcher's selection bias could be minimized by random selection of participants and refined protocols and procedures (Smith & Noble, 2014). I selected participants on voluntary basis from a snowball sampling. I admitted the survey was designed based on my prior understanding of the research interests. The survey was not tested by a pilot study before handing it out to participants, with places that could be better improved for providing definitions of technical terms and a more holistic pretested question pool. Therefore, the quantitative data contained my selection bias for the available options in the survey were neither comprehensible for unfamiliar terms nor exhaustive with limited biased selections to choose from.

Selection bias can be reduced by maximizing follow-up questions, transparent data analysis, accurate research finding reporting, and data triangulation (Smith & Noble, 2014). Therefore, my strategies to minimize selection biases and validity were to conduct semi-structured, open-ended interviews, provide clarifications and examples about unfamiliar terms, run at least one round member check with participants, compare two-phase data set, triangulate with existing studies, and share research findings with current and former CICSs. With qualitative data collection and analysis, participants shared their holistic understanding without being limited by the

selections in the predetermined survey. With better data collective skills, higher quality in data set, and strategies to enhance the validity, I formed a more comprehensive understanding of their shared and different learning experiences.

Summary

This chapter answered the mixed RQ. Due to the adoption of the mixed-methods approach, the researcher redirected sub-RQs, provided an alternative interpretation of the observed trend from the quantitative data and formed a deeper understanding of cultural variables. Further, this design increased participants' understanding of their Chineseness and its influences further led to the researcher's holistic knowledge. Overall, I formed and presented a more comprehensive and nuanced understanding of the role cultural variables influenced cultural normalization and operation in CICSs' academic learning experiences from a multilayered interpretation. Last, this sequential explanatory design offered insights to explain outlier and minimized the selection bias from a pragmatical strategy.

CHAPTER VII

DISCUSSION

紙上得來終覺淺，

絕知此事要躬行。

---南宋·陸遊·《冬夜讀書示子聿》

Knowledge obtained from literature is superfacial afterall.

To form a comprehensive understanding requires filedbased engagement.

---Lu You (1125-1210), Southern Song Dynasty(1127-1279).

Sharing Reflections with Ziyu on a Winter Evening.

In the past six chapters, I portrayed my study on CICSs' utilization of their Chinese forms of CCW in navigating their learning experiences in the U.S. higher education context, their comprehension of and observation of culturally responsive teaching practices, as well as their interpretations of (non-)implementation of culturally responsive teaching and justification on instructors' normalization of cultural differences. My research purposes were to first investigate CICSs' lived experiences to reevaluate how Chineseness influenced CICSs' beliefs, learning and social behaviors, as well as their acceptance of their instructors (non-)culturally responsive practices. Second, this study aimed to present insights into CICSs' counternarratives to offer U.S. faculty members a nuanced understanding of CICSs' lived experiences.

214

Through this study, I hoped CICSs could better understand different strategies to employ their Chinese forms of CCW to achieve greater performance to navigate themselves in the cross-cultural, linguistic, and educational settings, without losing their heritage identities. Meanwhile, I hoped this study could shift the stereotyped, negative assumptions against CICSs, so U.S. faculty members could implement culturally responsive teaching strategies to more effectively support CICSs' learning experiences. The questions that framed my study were these:

1. What cultural variables exert positive influences on CICSs' academic learning, and to what extent?

2. What cultural variables exert negative influences on CICSs' academic learning, and to what extent?

3. What are the reasons that CICSs give to interpret the university professors' (non-)implementation of culturally responsive practices?

4. How do Chinese international students understand culturally responsive teaching in higher education settings?

5. How have cultural differences been normalized and operated in CICSs' academic learning?

    (a) How do CICSs who enrolled in Humanity and Liberal Arts-related programs perceive the normalization and operation?

    (b) How do CICSs who enrolled in STEM-related programs perceive normalization and operation?

6. What are some existing strategies university professors have used to support CICSs' learning experiences?

7. To what extent and in what ways do qualitative interviews with CICSs serve to contribute to a more comprehensive and nuanced understanding of the role cultural variables influence cultural normalization and operation in students' academic learning, via integrative mixed-methods analysis?

Incorporating socio-cultural theories, critical race theory, and China as Method as frameworks, this study adopted a mixed-methods, social-justice design. I presented quantitative, qualitative, and mixed-methods data based on quantitative-dominated survey results, interviews, and member checks. In this chapter, I reflect on and explain the illustrated research findings in previous chapters. The final chapter includes four sections: (a) discussions, (b) implications, (c) directions, and (d) reflections.

Discussions

In this section, based on research findings, I conclude three different approaches: (a) findings related to literature, (b) findings to shift current theory and practice, and (c) unexpected findings that challenged my assumptions.

Findings Related to Literature

The research findings related to Chineseness and how CICSs positively utilized their Chineseness echo with prior studies on CICSs' learning experiences, including authority in the hierarchy, community over individual, homogeneity, exam-orientation, teacher-directedness, and practical-orientation (Heng, 2021); self-reliance and agency, utilizing different learning techniques, developing self-support and psychological strategies, and their outreach for institutional and technological resources and support from instructors and peers (Heng, 2018c). I made a paralleled comparison between my research findings with existing literature (see Table 15).

Table 15

CICSs' Influences Under Chineseness

Findings in This Study	Findings from Prior Studies	Authors and Citations
· Respect for educators and education	Authority in hierarchy	
· Individualism vs collectivism	Community over individual	
· Respect of collectivism · Social encounters and homogenous circles	Homogeneity	
· Examination-oriented mindset	Exam-orientation	
· Teacher-centered instruction	Teacher-directedness	Heng (2021)
· Bi/multilingual competency · L1 & L2 as academic support · Oral language proficiency in L2 · Writing skill development in L2	Practical-orientated	
· Diligence · Motivation · Appreciation for diversity	Self-reliance and agency	
· Planning ahead · Prior preparations · Awareness over the unexpected	Utilizing different learning techniques	
· Socioemotional support	Developing self-support and psychological strategies	Heng (2018c)
· Academic support	Outreach for institutional and technological resources	
· Academic support · Social butterflies	Support from instructors and peers	

I made another thorough comparison between how CICSs utilized their

Chinese forms of CCW and Yang's (2016) discussion in Chinese forms of capital,

building off the study on Bourdieu's forms of capital (i.e., cultural, economic, and

social capital) to provide a detailed analysis of Chinese forms of capital (see Table

16).

Table 16

Chinese Forms of CCW Versus Chinese Forms of Capital (Yang, 2016)

Yang (2016)	Key Words	Definitions	Findings from This Study
Cultural capital	The value of education	Educational advancement, well-recognized educational credentials, as well as knowledge and skills.	Respect for educators and education (familial capital) Bi/multilingual competency (linguistic capital) L1 & L2 as academic support (linguistic capital) Oral language proficiency in L2 (linguistic capital) Writing skill development in L2 (linguistic capital)
	Behavior and manners	People's attitude, behavior, and moral conduct highlighting the significance of humility politeness.	Moral values and moral education (familial capital) Respect for collectivism (navigational capital)
Economic Capital	The evolving reputation of returnees	Previously Chinese students went to study overseas, holding economic gain aspirations when they were returning back with overseas higher education degrees. Yet, Chinese students do not see their overseas learning experience as an economic investment.	Motivation (aspirational capital)

Yang (2016)	Key Words	Definitions	Findings from This Study
	The pursuit of non-material well-being	Parents would like their children to concentrate on learning attainment rather than be overly concerned about paying off for their parents' money spent on study abroad	Higher expectations from parents (aspirational capital)
Social Capital	The *guanxi* economy	"*Guanxi* as a tool to subvert or escape the nonnegotiable regulations that governed all social relations" (Yang, 2016, p. 96).	Social butterflies (social capital) Socioemotional support (social capital)
	Study abroad and its effects on guanxi development	They viewed the overseas learning experiences as a long-term investment that would be helpful to convert personal goals into fruitful results.	Motivation (aspirational capital)

Similarly, in Heng (2018c; 2021), Yang (2016), and my dissertation study, participants highlighted their self-reliance and agency to utilize different strategies and employment of their various Chinese forms of CCW to adapt to U.S. higher education. However, studies conducted by both scholars were merely focused on making illustrations of the phenomenon, without providing a broader and more profound analysis of how Chinese cultural backgrounds played the roles in those observable situations. Moreover, none of their studies explained how CICSs experienced negative influences of their Chinese forms of CCW in navigating unfamiliar situations and contexts. My study investigated both positive and negative

variables that influenced their academic learning in the United States, and further provided explanations and justification for their behaviors. From the research findings, my study not only critically analyzed the positive and negative influences of Chinese forms of CCW in supporting CICSs' learning experiences in the United States, but also provided a detailed analysis of how positive and negative cultural variables impact and lead to those shared experiences. With those insights, U.S. faculty members could form a better and more holistic comprehension of why CICSs cared so much about their grades, their struggles with academic writings, as well as their respect for collectivism at the sacrifice of their own needs.

Participants presented various motivations for starting their overseas learning experiences. Frequently mentioned motivations include obtaining different experiences, seeking a degree, and broadening vision and outlooks. The research findings were different from CICSs' motivation in the 19th century. As discussed in the historical and political context section, Chinese students were sent by the Qing Court in the 19th century (Li, 2007; Rhoads, 2011). They were encouraged to pursue their academic learning within the military, naval, agricultural, scientific, and technological fields. With up-to-date knowledge, the Qing Court could protect and defend its nation and people, saving China through the Self-Strengthening Movement. At that time, China lost wars to Western Powers; thus, the Qing court was eager to become competitive in those fields, so they could self-defended in wars against the Western Powers. However, due to the establishment of China and the political conflicting status between China and the United States, overseas learning opportunities were slim. Things became better after the reestablishment of the Sino-American diplomatic relationship in 1979. With decades of development in economy,

technology, military, and culture since the reform and opening-up policy in 1978 and joining the WTO in 2001, years of prosperity make China the second-largest economy in terms of Gross Domestic Profit since 2010.

Comparably, my study showed a different motivation from a study conducted a decade ago, students and their parents cared more about their *mianzi* (face-saving) or maintaining their dignity and ego, as their motivation to study in the United States (Yang, 2016). With a more prosperous economy, as well as the development in cultural and educational affairs, more self-funded undergraduate and master's CICSs come to the United States to gain overseas learning experiences rather than for the sake of face-saving. A more recent study revealed obtaining a new perspective about their own country and a better overseas educational system were relatively more significant, compared to the other nine items (Chao et al., 2017). Yet, unlike the 128 participants were all Chinese high-school students with zero overseas learning experiences, my study was conducted among college students with varied overseas learning lived experiences. Therefore, due to their more complicated experiences, their viewpoints toward motivation evolved over time.

Compared to my research findings with Yang (2016) and Gu (2013), indicating CICSs view their overseas higher education learning experiences as a sociopolitical ladder for their future profession or investment for their future career, most of my participants are less sophisticated. Five did acknowledge their higher education can better prepare them for their bright future, but they did not see that from a sociopolitical ladder. The traditional Chinese philosophy of using aspirational resources serves as the motivation for better education achievement so students can establish their political careers and serve the country. It might be true for the

generations ahead of the current college students. People who were from my parent's generation still believe that to become a civil or public servant with civic service is literally an iron rice bowl, which could guarantee stable long-term employment, with good welfare at a personal level. But participants were more pragmatic and viewed their U.S. learning experience from a self-development angle.

According to Hammond (2015), the orientation toward collectivism or individualism that people within different social communities maintain is a typical cultural archetype that is connected to deep culture. Hofstede et al. (2010) found that about 80 percent of the world population belongs to a collectivist community, and the rest 20 percent population practices individualistic culture. The collectivist worldview is more prevalent among Asian, Latin American, African, Middle East, and many Slavic cultures, while most European cultures adopt individualism. Collectivism highlights relationships, collaborations, group harmony, collective capital, wisdom, success, and interdependence. On the contrary, the individualistic mindset emphasizes self-reliance, competitiveness, individual achievement, and independence.

A contradictory trend was observed in how CICSs utilized both collectivist and individualist capitals during their learning in the United States. On the one hand, they respected collectivism over individualism in promoting harmony and communal interests. This finding echoed Valdez's (2015) argument on CICS's familiarity with the behaviorism and cognitivism teacher-centered learning styles. Educated within the teacher-centered teaching and learning environment, CICSs understood the significance of communal interests, thus explaining their active learning through listening and comprehension. Further, participants also understood the importance of employing social capital to navigate within the U.S. higher education system;

therefore, they reached out to their friends, classmates, instructors, and small circles for socioemotional and academic support.

On the other hand, participants were self-reliant to achieve individual successes, which echoed Thakkar's (2011) analysis of Chinese students being constructivist learners and usually constructing their individual meaning-making processes after active listening. Due to the examination-oriented talent selection systems throughout their K-12 education, CICSs were educated within a competing philosophy. Therefore, their parents' higher expectations, examination-oriented mindset, repressive education, pushing them to reach the extremes, and overly emphasis on grades, made participants become self-independent. This partially explains why most of the CICSs prefer conducting individual work rather than group work. For they did not like unfair treatment for some of their peers who did not contribute enough but received the same credit. Also, CICSs dislike group work might because it is difficult to have people accountable when they refuse to communicate or collaborate. CICSs received their education in China and the United States, their mindset was influenced by both cultural and educational contexts. That is why they demonstrated two extremes of the pendulum of collectivism and individualism.

There were many factors that influence U.S. faculty members' decisions on whether or not and to what extent to implement culturally responsive practices, from the education system to the instructor's positionality. Gay (2015) detailed that the current societal dynamic and student demographic (such as socioeconomic status, immigration status, ethnic, cultural, and linguistic backgrounds) brought both challenges and opportunities to practice cultural responsiveness in international contexts. Under that backdrop, instructors' belief and their readiness and preparation

to teach in a culturally responsive way. I made a comparison between this study and

Gay's (2015) work (see Table 17).

Table 17

Interpretation Finding Comparison with Gay (2015)

Findings in This Study	Findings from Prior Studies	Author and Citation
· Motivations · Lived experiences	Teacher's belief	
· Cultural knowledge	Cultural influences	
· Racial & Ethnic Composition	The demographic imperative	Gay (2015)
· Cultural knowledge · Pedagogical knowledge · Professionalism	Comprehensiveness	

Summarizing participants' interpretation of their instructors' (non)culturally

responsive practices provided a three-layer approach to re-overview their responses.

Instructors' lived experiences, positionalities, personal biases, training and

preparation, as well as their cultural and pedagogical knowledge would influence their

decision and choices to use culturally responsive teaching practices. Additionally, the

curricula in different programs determined the most commonly used teaching and

learning instruction. Also, the class size and student racial composition would further

reinforce the predetermined instructional format. Institutionally, due to the different

teaching and learning philosophies, the contradicting educational systems were

different in the Sino-American educational contexts. Within that background, the

program designs and curricula are different.

The long-term held teaching philosophy and the transformation of the

promotion of an inclusive, equitable, and diverse environment into action would

further influence the curriculum design and classroom instruction. Hence the

preparation for future faculty members under that scheme might further deepen or close up the existing gaps. Faculty members developed within that umbrella would become future policymakers to reinforce the existing practice.

The education system was rooted within the cultural context; in other words, culture shapes institutional and individual rulemaking, role-defining, decision-making, and approaches to teaching critical knowledge (Hammond, 2015; Hofstede, 1991). In other words, the top-down approach affected instructors' compliance or noncompliance with intuitional beliefs. However, when critical educators' personal philosophy shared a different viewpoint with the institutional belief, and they chose to advocate for educational reform. The bottom-up approach could lead to a thorough examination and potential institutional reform and policy change. Hence, the institutional, departmental, and personal layers of factors were interrelated and mutually impact each other. Therefore, the cycle perpetuated within institutions, departments, programs, and among instructors (see Figure 24).

Findings to Shift Current Theory and Practice

In this section, I present two critical findings: (a) new directions for reframing culturally responsive teaching practices from a practitioner-friendly approach, and (b) a multilayered interpretation of cultural normalization within Chineseness.

New Directions for Reframing Culturally Responsive Teaching Practices

Recall the trend from the discussed research findings in previous chapters: (a) distinctive culturally responsive practices related to academic achievement and socioemotional support were more frequently observed than others; and (b) culturally responsive practices were more frequently adopted by non-STEM fields instructors.

Figure 24

Interrelationship Between the Macro, Meso, and Micro-level Variables
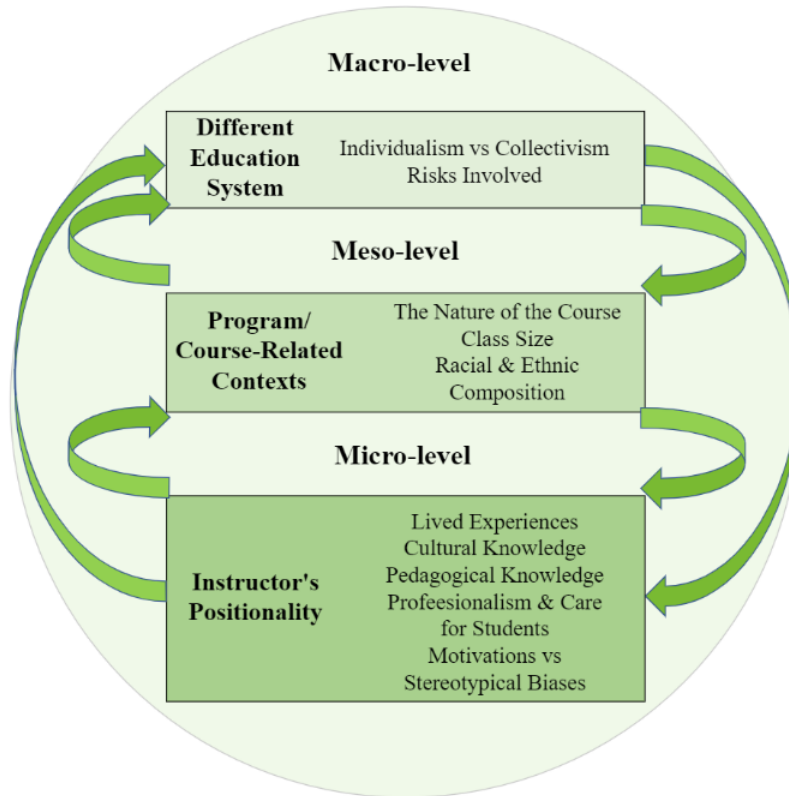
The former phenomenon could be interpreted by the instructors' beliefs toward education, their teaching and learning philosophy, as well as their lived experiences. Due to their cultural backgrounds and prior training, the instructors prioritized core knowledge within their disciplines. Thus, the instructors incorporated effective teaching strategies which can better support their students' academic achievement in their daily practices. Additionally, those culturally responsive features did not only require educators' multicultural practices, but also required their knowledge of critical pedagogies. When U.S. faculty members were trained within the STEM fields, they might have limited experience and expertise in multicultural education and critical pedagogies. Even for a non-STEM faculty from the School of Education, without

prior knowledge, it would be not possible to practice critical race theories or multicultural education. Therefore, it was understandable that some culturally responsive characteristics were observed but at a lower frequency.

There were two characteristics (i.e., transformative and humanistic) that were not mentioned by participants because those culturally responsive practices required educators' political awareness and critiques of social injustice. Recall prior discussions on CICSs' resistant capital influenced by their Chineseness, they were not familiar with strategies to stand up against unfair treatment. Additionally, considering the nature of diverse programs, political awareness and social consciousness were mainly covered by social sciences courses. It was reasonable for those features were not brought up by participants.

According to Ladson-Billings (1995b), culturally relevant pedagogy emphasizes instructors' efforts to improve marginalized students' academic achievement, multicultural competency, and sociopolitical awareness and actions. In regard to more non-STEM educators' cultural responsiveness, it might be because more non-STEM-course instructors shared a similar philosophy with Ladson-Billings. Some non-STEM instructors not only taught core knowledge within their disciplines to develop their students' academic accomplishments, but they also went above and beyond to cultivate students' critical analysis skills and multicultural competence. For they believed with those skills and competency, students can acquire a more comprehensive understanding of the core knowledge. Thus, more non-STEM instructors built off their teaching practices on the teacher-centered monologue instruction format, which was commonly adopted by most STEM instructors, designing more student-centered classroom activities to reinforce their critical

knowledge through a more culturally responsive approach. Consequently, more varied culturally responsive practices were observed by participants during their non-STEM courses. Holistically, due to different disciplines, the shared beliefs held within that specific field, various cultural backgrounds, professors were trained within a specific discipline-related frame, holding and practicing the same or a similar philosophy toward culturally responsive teaching practices.

Drawing discussions from the aforementioned culturally responsive teaching, especially in relation to Gay's (2018) eight features of cultural responsiveness, I generalize four new directions to review cultural responsiveness: (a) a broad versus a narrow view, (b) a theoretical versus a practitioner-friendly view, (c) cultural assimilation versus multicultural competency view, and (d) approaches to improve sociopolitical awareness and actions to fight against oppression.

Broad Versus Narrow View. Culturally responsive teaching, according to Gay (2018), refers to the promotion of multilingual students' cultural knowledge, prior experiences, and learning styles, with scaffoldings and supportive accommodations to make the instruction more approachable, meaningful, and related to students. In other words, being a culturally responsive educator means they should teach to the individual's strengths. Based on Gay's definition, there are culturally specific elements related to supporting multilingual learners and cultural-neutral components as well. When an outsider first hears the term, their understanding was restricted by "*culturally*." Hence, participants pulled their interpretations centered on "culture," "respect," and "diversity" before being introduced to the term. After reading and discussing the definition, their understanding of the term developed from cultural-specific narrow interpretation to individualized support and formed a cross-

cultural understanding built on their Chineseness. Therefore, gaining inspiration from my participants' understanding, I found it is necessary to differentiate narrow and broad genres of culturally responsive teaching.

Theoretical Versus Practitioner-Friendly View. During the data analysis and drafting research finding stages, I found that Gay's eight distinctive features to define a culturally responsive teacher were hard to differentiate and there were overlaps among different characteristics. For example, one features highlighted in validating refers to educators' capabilities to use appropriate instructional strategies to support different learning styles. Similarly, instructional techniques were also promoted in multidimensional. For a second example, comprehensive and inclusive, as well as transformative both highlighted multilingual learners' political consciousness and willingness to take action. Therefore, it might cause confusion for both scholars and practitioners. It is necessary to propose a practitioner-friendly manual to detail different approaches. With the friendly approach, faculty members, especially from STEM-related fields, are more diligent and careful to incorporate cultural responsiveness into their teaching practices to better support their multilingual learners and diverse students.

Cultural Assimilation Versus Multicultural Competency View. Educated with the Chinese philosophy of "When in Rome, do as the Romans," eight participants took a cultural assimilation perspective in their cross-cultural academic learning experiences in the United States. Therefore, they were grateful for being recognized and provided with additional culturally responsive instruction, but they did not directly ask their instructors must comply with those culturally responsive teaching practices. They chose to do so because their decision-making process is

influenced by their cultural backgrounds (Hammond, 2015). Due to their conception of collectivism, they respect harmony and communal interests. Because of their reliance on individual accountability for picking up different learning strategies and the adaptation of cultural assimilation approach, participants justified their instructors' prioritizing the mainstream learning styles as understandable.

Reflecting on their interpretations, I formed a win-win solution and a persuasive argument to have the buy-in from the U.S. faculty members. Culturally responsive teaching should be and could be incorporated to serve the needs of both the marginalized and mainstream communities. The former can benefit from individualized support and the latter can gain interest from multicultural competence development. Instead of thinking negatively about the culturally responsive approach as a waste of time to support marginalized communities, the deficit mindset can be shifted to view cultural responsiveness as an opportunity to support *all* students to develop their multicultural awareness and appreciation for diversity.

Approaches to Improve Sociopolitical Awareness Actions to Fight against Oppression. Participants were not prepared by their Chineseness to utilize their navigational and resistant capital to deal with unfamiliar and/or uncomfortable situations, especially in some socially unjust situations. They tended to turn away from those contexts, rather than defend themselves and demand a more socially just treatment. On the other hand, faculty members might not be aware of the fact that their CICSs' unfamiliarity with strategies to deal with those situations. Therefore, it is critical to provide U.S. faculty members with the cultural context and additional support, so they can incorporate teaching about sociopolitical awareness and actions in their instruction for their diverse learners.

Integration of Multilayered, Internal, Interpersonal, Intrapersonal Practices

The mixed-methods, social-justice approach enhanced my thinking toward the three layers of how CICSs utilized their Chinese forms of CCW within the cross-linguistic, cultural, and educational contexts. CICSs employed their aspirational and linguistic capitals at an individual level, social and familial capitals at an interpersonal level, and broader Chineseness at an intrapersonal level (see Figure 25). Meanwhile, viewing this three-layer approach, this study further provided insights into the correlation of how institutional cultural practices impact their departmental, as well as individual instructor's culturally responsive practices in curriculum designs and teaching instruction (see Figure 25). From a broader perspective, I formed a holistic understanding of the factors which influenced the faculty members' (non)implementations of culturally responsive practices based on the micro-, meso-, and macro-levels of factors as discussed in Chapter Four.

Unexpected Findings

In this section, I discuss unexpected research findings that challenged my prior assumptions in the following order: (a) surprisingly reasonable responses, (b) unsurprisingly reasonable responses, (c) surprisingly unreasonable responses, and (d) unsurprisingly unreasonable responses.

Surprisingly Reasonable Responses

Except for Jingyi, all the interviews were conducted in Mandarin. Participants used lots of Chinese idioms, poems, classics, and metaphors to present their narratives during the interviews and member check feedback. For example, Zimeng said, "望子成龍，望女成鳳" (Interview, March 19, 2021), Junjie said, "槍打出頭鳥"

(Interview, March 27, 2021), Yiquan shared "吞舟之魚，陸處則不勝螻蟻"

(Interview, March 25, 2021), Jia shared "採菊東籬下，悠然見南山" (Member

check, May 19, 2021), and the list was endless.

Figure 25

Multilayered Interpretation of Cultural Normalization within Chineseness
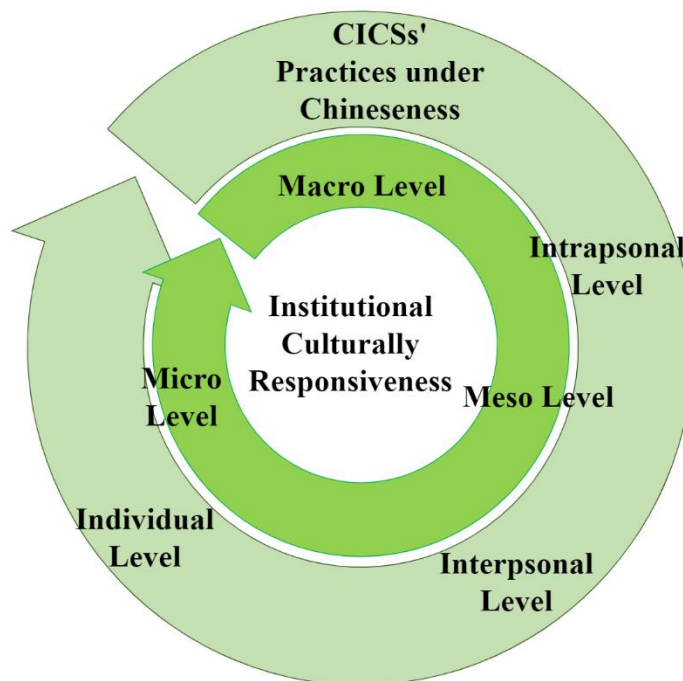
Different scholars have different analyses and metaphors for illustrating the

relationship between language and culture. Brown (1994) described their inseparable

relationship as follows: "A language is a part of a culture and a culture is part of a

language; the two are intricately interwoven so that one cannot separate the two

without losing the significance of either language or culture" (p.165). Chaika (2007)

used a mirror metaphor to portray language or language-specific structures as the

reflection of language-specific thought patterns and culture-specific values are

reflected in language-specific expressions. Weaver (1986) employed the image of an

iceberg to describe different layers of culture, for culture is defined as the integration of predicted human behaviors which includes perspectives, ideas, beliefs, communications, manners, judgments, and instruction of different ethnic, religious, and social communities (Cross et al., 1989; Isaacs & Benjamin, 1991). In Weaver's portrayal, language belongs to the surface level, which is noticeable and visible, while the beneath water majority is hidden and invisible.

Built on the tip of an iceberg metaphor, Hammond (2015) stated that culture operates on three levels: (a) surface, (b) intermediate and shallow, and (c) deep, as a further development of the tip of an iceberg metaphor to represent her scholarship. She used fruits, trunk and branches, and the root system, respectively, to symbolize each level of culture. According to Hammond, language is at the surface level for we can find observable patterns and it exerts a low emotional impact on trust. During the cultural exchange, socialization among different ethnic groups, or interethnic marriage, people's surface and shallow cultures are not static, leading to a "cultural mosaic just as branches and fruit on a tree change in response to the season and its environment" (p. 24). Some other linguists depicted language and culture are two symbolic systems (Nida, 1998). People from different cultural backgrounds would refer to diverse objects while using the so-called parallel language, yet not equivalent in meanings or senses. For instance, when English native speakers refer to breakfast, they usually think about cereal and milk, waffles, bagels, pancakes, bacon, scrambled eggs, or any type of continental traditional breakfast. Chinese native speakers would associate breakfast with a steamed bun, dumplings, noodles, soybean milk, Chinese fried dough, or dim sum among Cantonese, depending on where they are from.

Participants felt more comfortable conducting their interviews in Chinese; surprisingly, richer data were collected. Communicating with participants in their native language provided participants and the researcher a platform for building mutual trust in the shared language and cultural backgrounds, so we understood each other at a profound level.

Another critical response is three participants' hesitation in using multilingual resources to support their academic learning achievements. Huiwen, Jingyi, and Yiquan said they were afraid of the negative language transfer in using Chinese as a resource, especially for academic writing processes. They further emphasized they tended to use English as the predominant language in locating resources. The shared characteristics of these three participants are (a) advanced English language proficiency in both oral and written language, and (b) independent personality. Yiquan and Jingyi were both STEM doctoral students who maintained a good record in their academic achievement. They felt most of the classroom instruction were teacher-centered, which they were familiar with. Even though some of the courses were more student-centered, feeling uncomfortable, they still could adapt to whichever practices. Huiwen stayed with her aunt and uncle's family when she received her high school education in the United States. She intuitively absorbed their English-emerging teaching and learning philosophy, which impacted her during her later years of education.

Due to their lived experiences and prior implanted teaching and learning philosophy, they felt they were doing well with reading literature and finding additional resources in English. I held that the philosophy of bi/multilingual resources is the best practice for developing bi/multilingual competency. When hearing about

their perspectives and lived experiences, I did not try to persuade them to adopt my belief. Instead, I respected their counternarratives. I kept reminding myself in my future practices, I will not only share my philosophy with my colleagues and students, but to encourage them to examine the effectiveness of my theories and modify them to suit their individualized contexts.

Unsurprisingly Reasonable Responses

Previously, when I designed the initial interview protocols, I thought undergraduates and graduates would share different lived experiences and perspectives toward culturally responsive teaching practices. The collected survey challenged my prior assumptions about an overall trend observed differences among STEM and non-STEM participants. That is why I modified my sub-RQs and was intrigued to explore more during the second-phase data collection process. During the interviews and qualitative data analysis stages, my reformed assumptions shifted again for one, I overly prioritized differences rather than shared commonalities, and two, the more profound reasons are not because of their enrolled programs, but because of their prior positive culturally responsive experiences. Zimeng and Junjie who were enrolled in STEM programs, with authentic culturally responsive teaching and learning practices, felt more positive toward those teaching practices. Similarly, Xixi from a non-STEM field encountered some not culturally responsive instructors. Therefore, it is not about the distinction of the enrolled programs, but more related to their prior lived experiences.

Surprisingly Unreasonable Responses

As explained earlier in the last chapter about the explanation for an outlier, Anne refused to acknowledge how she was influenced by her Chinese identities and

heritages. She resonated every positive result with her influence of starting to have converted herself to Christianity. Our decision-making process is influenced by our cultural backgrounds (Hammond, 2015); in return, the choices we made are more decided by our cultural background than individual beliefs, values, and expectations (White et al., 2005). After hearing Anne's story of being bullied, I felt better understood why she thought Chineseness was a negative influence most of the time.

I further reflected on my interaction with Anne. First, I did not establish a prior relationship before Anne joined the study, nor did I develop a closer relationship after her confirmation to participate the study. It was merely scheduling and sending emails back and forth with the consented form for she to sign. Second, my interview skills needed to be further improved, which could take years of practice. Third, I was emotionally drained when she was hesitant for answering some questions related to her Chineseness and provided me with blurry answers. Thus, I had to revisit pieces and figured out alternative approaches to interpreting her responses. But I developed observational skills and made connections with her words during the initial interview and the member check interview.

Fourth, I started to reflect on her lived experience of being a STEM program undergraduate, thus there were fewer opportunities for her to develop critical thinking skills. Fifth, based on her counternarratives, I gradually understood her perceptions over cultural responsiveness, for she did not receive culturally specific instruction, but did receive instructors' individualized support in the United States. Sixth, I recalled and connected her prior traumatized interactions with some Chinese peers. Being mistreated by their own peers might further lead to her resentment against the Chinese cultural background and heritage. Additionally, she had two instructors from Chinese

cultural backgrounds, but she dropped for both courses. She refused to share more details about those experiences. My bold guess was unpleasant experiences made her further push her Chinese heritage away. I respected her privacy and confidentiality since it was an uncomfortable topic for her to continue the dialogue, so I just used the information she felt comfortable sharing me with.

Unsurprisingly Unreasonable Responses

Three participants felt negative about using Chinese to support their learning experience. They viewed using Chinese as an illegal way to cut the short path. They used "投機取巧" (*pinyin*: tóu jī qǔ qiǎo), to indicate their unconventional approach to gaining an advantage by trickery intelligence. Due to their linguistic and cultural assimilation perspective, as well as some instructors' non-culturally responsive practices reinforced their deficit mindset against how using their L1 to support their learning experiences.

I challenged my participants who suggested their perspective development processes more evolved over time due to their individual development and growth, rather than seeing that from a broader cross-cultural context. For example, I shared my intuitions with Xixi, Zimeng, and Xueqing on their negative experiences with the examination-oriented mindset and their potential stress during member checks. I also provided Xixi with an alternative way to relook at her less active commitment to civic engagement for being challenged by her classmates during classroom discussions. Participants started to build a more holistic view to reflect on their lived experiences, their Chinese forms of CCW, and how to utilize their Chineseness to support their learning experiences in the United States.

In sum, when encountering unexpected responses, I held an open mind and looked for alternative reasons to justify surprisingly counternarratives. I constantly checked for my personal biases and assumptions, looked for the reasons why I thought differently, and then tried to eliminate personal preferences but sought a broader, holistic understanding. For instance, based on my subjectivity and lived experiences, I was wearing the hat of an international student, who had positive culturally responsive instructional experiences during my study in the United States. Being an advocate and transformative educator, my intention was to employ the state-of-the-art, evidence-based, effective pedagogy to support CICSs who might not have the same or similar experiences. Moreover, I was trained and prepared to teach according to individual student's strengths, attending to their cultural, linguistic, and socio-emotional needs. But I constantly reminded myself that the commonly used practices for different faculty members who are from different disciplines. Needless to say the training and preparation, as well as professional development those instructors and professors had received in their careers. So my participants supported me with an insight that I have missed and neglected. So after acknowledging my subjectivity, I understood their responses with reasonable justifications and solid rationales.

Implications

Based on the discussed three-layer approach, I present the implications of this study for the current and future CICSs in effectively activating their Chineseness to navigate their U.S. higher education learning experiences. I further present another three-layer approach for U.S. faculty members to support their CICSs' academic achievement, multicultural competency, and sociopolitical awareness and actions (see Figure 26).

Figure 26

Implications of This Study
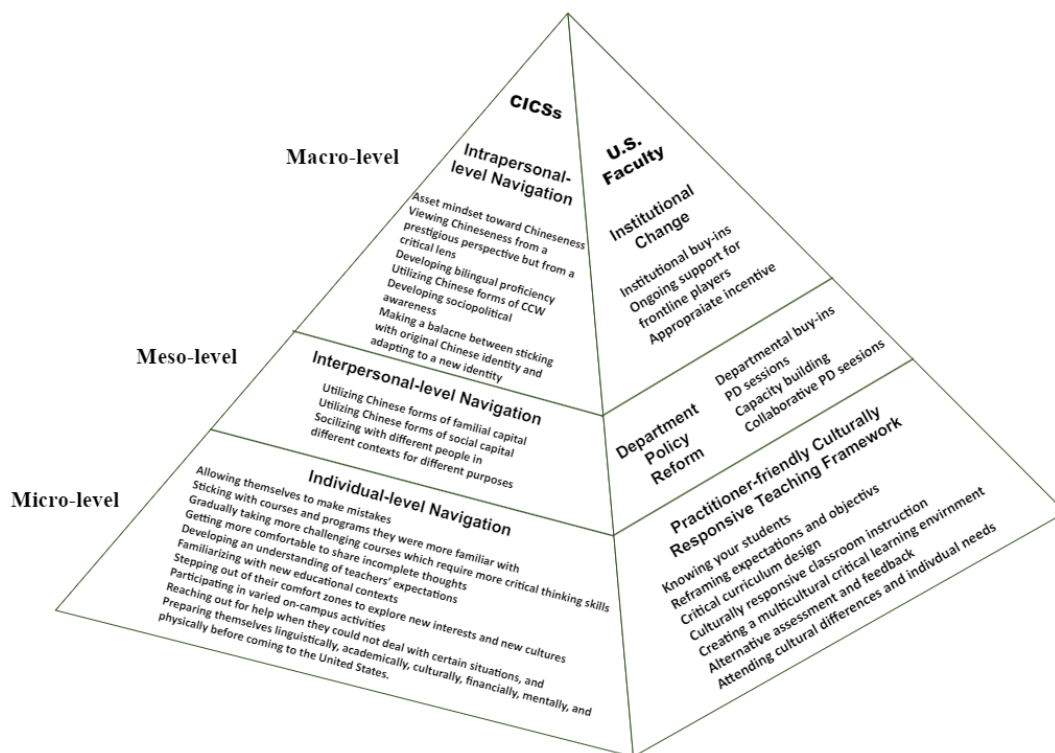
Navigating Chineseness at an Individual Level

The findings from this study revealed that CICSs' positive attitudes and confidence in employing their Chinese forms of CCW to navigate within the cross-linguistic, cultural, and education learning contexts. Even when challenges and unfamiliar situations occurred, CICSs utilized their previously acquired knowledge and skills within Chinese cultural backgrounds to smoothly transitioned to the new contexts. My research findings are similar to Heng's (2020) study, which called attention to alternative perspectives CICSs shared: (a) Chinese students' satisfaction with their overseas learning experience, (b) their diminished and evolved challenges, and (c) their resourcefulness and self-reliance in dealing with challenges.

Participants further highlighted how they benefited from their Chineseness, such as activating their agency, as well as utilizing prior linguistic and cultural preparation. Effective strategies include the following: (a) allowing themselves to make mistakes, (b) sticking with courses and programs they were more familiar with, (c) gradually taking more challenging courses which require more critical thinking skills, (d) getting more comfortable to share incomplete thoughts, (e) developing an understanding of teachers' expectations, (f) familiarizing with new educational contexts, (g) stepping out of their comfort zones to explore new interests and new cultures, (h), participating in varied on-campus activities, (i) reaching out for help when they could not deal with certain situations, and (j) preparing themselves linguistically, academically, culturally, financially, mentally, and physically before coming to the United States.

Navigating Chineseness at an Interpersonal Level

Participants utilized their social networking skills to better support their academic learning and socioemotional wellbeing, which further developed better interpersonal skills and appreciation for cultural diversity. Moreover, participants also emphasized how their Chinese forms of familial capital better prepared them to navigate within the different educational contexts. Even though they were more adapted to the teacher-centered classroom instruction, they gradually stepped out of their comfort zones, more engagingly participating in group and whole-class discussions and visiting their professors and teaching assistant during office hours. Similarly, Heng (2020) pinpointed that due to CICSs' navigation within different socio-cultural contexts, students and instructors should be aware of different norms

and practices without holding stereotyped assumptions, rather than acknowledge different cultural backgrounds impacted people's thoughts and actions.

Studying on a different continent, or even in a cross-border country, can be daunting for different cultural norms and different languages are spoken. However, challenges could be overcome by increasing mutual understanding, developing better communicative skills, and building socioemotional community circles among homogenous and nonhomogeneous groups. As I discussed earlier how culture shaped our rulemaking, role-defining, and decision-making, as well as the individualism and collectivism-oriented mindsets and behaviors (Hammond, 2015; Hofstede, 1991). Participants acknowledged they needed time to develop a more holistic understanding of new cultural norms and more socially appropriate practices through social encounters. Meanwhile, they picked up different strategies to develop and maintain relationships and built their networking with different people (for example, Chinese peers, domestic and other international peers, as well as faculty and staff members) in different contexts (i.e., academic, social, on-campus, and off-campus) for different purposes (i.e., academic and linguistic development, attending socioemotional needs, and social networking through various on-campus activities).

Navigating Chineseness at an Intrapersonal Level

The findings demonstrated participants evolved understanding of their cultural backgrounds, from a more cultural assimilation approach to a more culturally confident perspective from a critical lens. When they first started their higher education journey, believed in the philosophy of "When in Rome, do as the Romans," eight participants adopted that attitude, trying to become more American-like. The process of encountering different people from various cultural backgrounds leads to

changes different from their prior behavior patterns and the establishment of new communities is known as acculturation (Sam & Berry, 2012). Sam and Berry summarized three possible scenarios when people maintain their behavioral repertoire within a cross-cultural situation. First, their behaviors remain unchanged which might lead to maladaptation. Second is they can effortlessly and speedily adjust to the new context. The third one is more complicated for people dynamically make negotiations between behavioral continuity and change as they live in the new cultural context, as they have to deal with "social learning, stress and coping, identity, resilience, mental illness, conflict," (p. 4) and so many more.

Anne picked up a Christian name and socialized more frequently with her American peers. In some extreme cases, she would do everything to deny her Chinese identity and abandon her Chinese heritage, without recognizing the potential of maladaptation. More participants developed a dynamic adjustment to the new environment, making a balance between sticking with their original Chinese identity and adapting to a new identity during their acculturation progresses. The shared features were: (a) gradually developed language proficiency in both oral and written languages, (b) utilization of Chinese forms of CCW to form a better supporting system with university and out-of-campus resources, and (c) satisfaction with who they were and who they are. Participants viewed their Chinese cultural background from an uplifting perspective but with a critical lens when they found some of their Chineseness did not prepare them for unfamiliar situations and challenges. For instance, Jingyi commented she wished she was born a Chinese American, so she would feel more comfortable confronting socially unjust treatment and would demand her instructors respect her cultural background. Rather than feel unprepared with

resistant capital within their Chinese cultural background, I encourage CICSs to (a) learn from U.S.-born underserved minorities, (b) develop more sociopolitical awareness over microaggression, mistreatment, discrimination, and racial injustice, and (c) advocate for their equity, inclusion, and diversity.

Practitioner-Friendly Culturally Responsive Framework

As illustrated in the critical findings section, I proposed the need to create a practitioner-friendly culturally responsive approach for U.S. faculty members. In this section, I discuss the key components of this framework.

Knowing Your Students

Three participants mentioned in their interviews that tenured professors might care less about their students, merely viewing teaching as a means of making a living. To become a culturally responsive educator, the instructor needs to demonstrate professional and personal care for their students. Instead of viewing them from a stereotyped assumption based on their race and ethnicity, gender identity, skin color, L1, and nationality, a culturally responsive educator should respect their students' diverse backgrounds. They can send out a survey to learn about their rich FoK, personality, prior learning experiences, preferred teaching and learning styles, preferred assessment formats, preferred presentation styles, their academic and other challenges, and individual support can better assist their academic achievement, multicultural competency, and sociopolitical awareness. Getting to know individual student would further establish and enhance a mutually trusting relationship between instructors and students.

Reframing Expectations and Objectives

Students come to the classroom with various experiences and abilities, it is not applicable to expect them to achieve the same standards and performances. For instance, seven participants discussed their initial challenges in using appropriate citing techniques in writing academic papers for they did not know nor were prepared to practice how to cite properly in their prior education. Instructors need to attend to cultural and educational differences and provide additional resources and modeling to support diverse students to become more experienced writers. Therefore, instead of setting a shared expectation and learning objectives from a one-size-fits-all approach, collaboratively work with your diverse learner, and come up with an individualized expectation and objective which works for them.

Critical Curriculum Design

Based on their collected data on each student, instructors can build off their lesson and unit plans accordingly, bringing in their rich cultures in the syllabi. According to Webb's (2002) four depth-of-knowledge levels (see Figure 27), faculty members need to support their students' high levels of knowledge development, such as assessment and constructing ideas, developing a logical argument, synthesizing, and making a critique as in level three strategic thinking and level four extended thinking. CICSs enrolled in most non-STEM courses acknowledged the development of their critical skills due to their instructors challenging them to think from a different angle or summarize key ideas from different articles.

However, STEM courses and instructors should provide their students with a more critically reflective learning experience. Jingyi, a STEM-field doctoral student, shared her struggles with me in an informal chat about her incompetence in writing a

literature review for her dissertation study. She said she did not have a chance to develop her critique skills in writing the synthesis of reviewed literature from a more critical approach. Reflecting on participants' examples and discussions, nearly all participants tended to think culturally responsive teaching approaches might be comparatively more accessible for non-STEM-related courses and programs. However, it does not mean STEM-related courses cannot adopt this approach, but it does require STEM instructors' more careful curriculum design. Culturally responsive teaching can be and should be extended to STEM education, for teaching and learning is not merely passing along knowledge from one generation to another, but to teaching to the whole student. For instance, STEM programs instructors can incorporate provocative questions related to their core knowledge to better prepare students to think more comprehensively and critically in the curriculum design.

Figure 27

Webb's Four Depth-of-Knowledge Levels
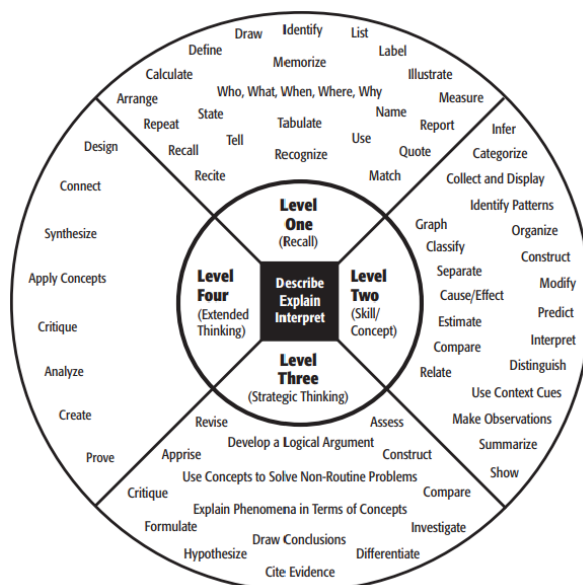
Note: Retrieved from Webb (2002).

Culturally Responsive Classroom Instruction

Granted, one instructor cannot acquire various cultural backgrounds from all over the world. Yet, it is possible for them to acknowledge cultural differences, how cultural differences exert influences on people's way of thinking and daily interactions, and how cultural background differences should be recognized to improve CLED students learning experiences. More importantly, faculty members can create welcoming and inclusive classroom instruction, so both instructors and students can develop multicultural competence. To achieve that, instructors should invite their diverse students to share their own lived experiences and FoK within the classroom and in online discussions. On the one hand, CLED students would feel encouraged and validated. On the other hand, when one student is sharing, other students can learn from different lived experiences to further develop their multicultural competency.

However, to promote a more engaging learning environment, instructors need to understand CICSs' background and challenges. Due to their prior education in China, CICSs are more familiar with teacher-centered instruction. Thus, instructors need to pay attention to CICSs' openness to the student-centered, constructive and transformative learning environment. Even with accommodation and facilitation, it might still take a while for them to get used to the new learning environment. Therefore, instructors need to first build CICSs' buy-in in group discussion is an effective and meaningful way of instruction because it could further deepen their understanding and build a holistic comprehension from different angles.

Second, instructors need proper strategies and techniques to support CICSs, such as provocative questions to guide their prerequired reading, as well as sentence

starters and stems for higher-level discussion. When it comes to an unguided

discussion, providing CICSs with provocative questions is significantly promoted,

which is even more essential for a breakout Zoom discussion. More significantly,

instructors need to understand CICSs' shared and individual challenges in

participating in classroom discussions and allow them time to develop their skills and

willingness to partake in speaking and raise questions in public space.

Also, instructors need to pay attention to CICSs' different personalities for it

might take even longer for some quiet conservative CICSs to get used to the new

educational context. Some incentives or proper encouragement might be helpful to

encourage them to speak up and more actively engage in classroom discussions. I

found that when Xueqing and Huiwen started to build positive attitudes toward group

discussions, they found they are more comfortable participating in group discussions,

which led to their critical thinking development, multicultural appreciation, and more

holistic comprehension of their previously taken-for-granted thinking approach.

Furthermore, like non-STEM instructors, STEM instructors can also

incorporate CLED students' lived experiences in classroom instruction. More

specifically, instructors can invite CLED students to share their local transportation

system and traffic rules for a civil engineering course and design an architecture

layout to meet their local needs for an architecture course assignment.

Creating a Multicultural Critical Learning Environment

Instructors need to create a safer, more welcoming, equitable, inclusive, and

culturally diverse in-person and online learning environment to improve all students'

multicultural competency and develop their sociopolitical awareness of social

injustice and provide strategies and support to assist all students to advocate for historically marginalized and underserved communities.

Alternative Assessment and Feedback

Even though CICSs are more familiar with the examination-oriented assessment, this does not mean that each one of them is great test-takers. Even though some are good test-takers in Chinese, the same high-quality performances cannot be guaranteed if tested in English. For instance, Zimeng discussed she kept missing points in her quizzes due to her inaccurate expression. So her instructor provided her with a prep quiz days before the real test and graded her quizzes with constructive feedback. Due to her instructor's thoughtful support to guide her on how to achieve a better score on the actual tests, her later quizzes could authentically reflect on her mastery of the acquired knowledge. Work with your diverse learners, to ensure their preferences and additional needs are addressed.

Nearly all CICSs mentioned their dissatisfaction with group projects for sometimes they were randomly grouped by their instructors. Sometimes, they felt more frustrated with irresponsible group members. So three CICSs said they had to do most of the work while all the team members received the same scores. Hence, it is essential to introduce an accountability mechanism that would prevent less helpful group members from doing minimal work but receiving a higher score than they deserved. For example, have a self-assessment and peer-assessment to ensure people who did the work will be rewarded and vice versa. Additionally, provide students with an option to find their preferred group mates or make individual work as an alternative option for a more independent learner rather than a collaborative learner.

Slightly modify the rubrics for a group project and individual work, for the former needs longer in length, wider in broadness, and more profound in depth.

Attending Cultural Differences and Individual Needs

As differentiated from broad versus narrow view to relook at culturally responsiveness, educators can incorporate their culturally responsive teaching from both approaches, which is especially helpful for STEM-fields instructors. Three participants from a STEM-filed did not recognize the necessity to incorporate culturally responsive teaching to meet their needs. Even though their conclusion is different from what I have been taught and my research findings from a different study, I did not try to persuade them with my ideology. Instead, I share culturally responsive practices from two spectrums: culturally specific and culturally neutral, which can be also understood as to teaching to individual strengths or attending to individual needs (see Figure 28).

Note that different instructors have varied lived experiences, different prior training and professional development, as well as the conflicting nature of STEM and non-STEM courses and their emphasized core knowledge, different instructors can practice cultural responsiveness from different approaches and angles to suit their students' diverse needs and their confidence in using those approaches. The least promoted approach is the combination of less culturally specific and less attending individual needs, as located at the left bottom of Figure 28.

However, providing individualized support without attending to their cultural backgrounds might lead to students' lack of confidence in their home and indigenous cultures, which is especially true for newly arrived CLED undergraduates at a younger age. They are easily influenced and be persuaded by their peers or

instructors' false, stereotyped assumptions against certain cultures. Influenced by the cultural assimilation or hegemony philosophy, it might further lead to maladaptation to the new cultural context, which negatively impacts their academic learning and socioemotional wellbeing.

Figure 28

The Quadrant of Culturally Specific and Attending-to-individual-needs Approach
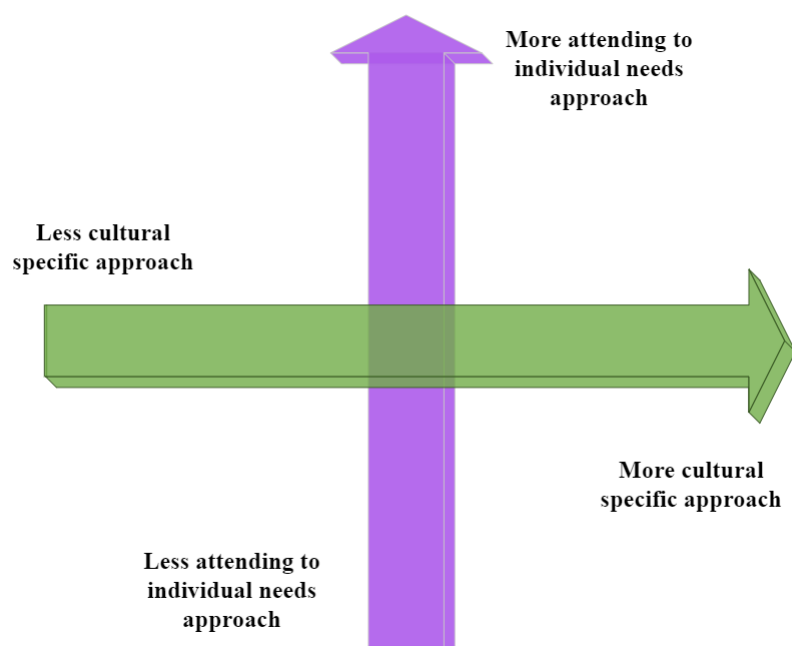
Also, provide additional accommodation in the way CICSs preferred and required, but not overdo. Lingling and Huiwen mentioned that sometimes instructors' additional unnecessary support made them feel inferior and incompetent among their peers. Instructors' good intentions led to unwanted peer pressure for they felt they had received extra privilege and special beneficial treatment. Consequently, instructors' unintended mistakes might further reinforce CICSs' suffering from discrimination of their incapability and insufficient learning abilities.

Moreover, instructors should not overly generalize or categorize their students' cultural influences based on their prior knowledge or encounter based on one particular student. Instructors should not directly or even forcibly relate one student's individual behaviors to their communal cultural backgrounds. Cultures shape their thinking and action. But things that can influence their thoughts and behaviors are so much more than cultural backgrounds, including but not limited to their upbringing, prior lived experiences, and education. Instructors can expand their knowledge on their priorly gained knowledge about certain shared cultures, but see each student as a unique individual, rather than applying their effective formula from the last CICS they had to the new CICS they recently met.

Department Policy Reform

Department buy-in of cultural responsiveness can be initially established within departments and colleges/schools. The departmental and college administration teams should establish regular workshops, seminars, and professional development (PD) opportunities to introduce and practice the top-notch culturally responsive teaching philosophy and dynamically developed practices. Full-time, part-time, adjunct faculty and staff members, and graduate research and teaching assistants should be invited to those PD sessions. All stakeholders need to understand the justifications and rationales for policy reforms.

Stakeholders should be encouraged to raise questions, concerns, and discussions to clear their priorly held assumptions to ensure the effectiveness of the policy implementation process. According to Wenger (1998), if people recognize the history, it better supports the communities to learn from their engagement in

implementing new policies, which relies significantly on the history of practices they might bring to this process.

Stakeholders should further develop their capacity in improving their knowledge of cultural responsiveness and pedagogical knowledge. Through knowledge-build processes, they will form a better understanding of the relationship between power and knowledge, so they will be more willing to facilitate CLED students' diverse needs. They will further make modifications to their curriculum design and classroom instruction, with alternative assessments and constructive feedback. Among all, they will collaboratively figure out more appropriate practices to develop students' academic achievement, multicultural competency, and sociopolitical awareness within their disciplines.

Collaborative workshops across departments, colleges, and schools can better develop the communities of practices in a broader context. In those professional development workshops, some more experienced instructors can further support instructors with little experience in practicing cultural responsiveness. More significantly different stakeholders can share their successful examples of adopting reframed culturally responsive framework in supporting their CLED learners, challenges encountered, and lessons learned from their not-so-successful experiences.

When frontline educators perform their agency and flexibility during the policy in practice stages, which brings the question of the effectiveness of the implementation. In that sense, the departmental and college administration teams should create a mechanism to supervise and maintain the establishment of culturally responsive practices to ensure the effectiveness of the policy implementation processes. For instance, strategies can be but are not limited to self and peer

evaluations, and constructive feedback from more experienced culturally responsive educators and diverse students. With those evaluations and an ongoing support system, it would be more practicable and implacable for examining the effectiveness of the policy change.

Institutional Change

Institutional buy-in of cultural responsiveness cannot be achieved without thorough examination. Further, the institutional-level policymakers should spare time to listen to the departmental, college administration teams, as well as the frontline faculty, staff, and graduate assistants' lived experiences and their challenges, so the macro-level policymakers can provide additional support to further supervise the effective practices on the implementation of the proposed culturally responsive framework to support CLED students. The institutional-level policymakers need to learn from a different perspective, so they understand how they can further make their decision and provide more effective and responsive support to the meso- and micro-level stakeholders (McLaughlin, 2006). Due to the complexity of the responsibilities of different layers of players in the policy implementation process, as well as the interrelated influences from the macro-, meso-, and micro-level stakeholders, the micro-level actor required more continual and ongoing support from the macro-level actors. Therefore, ongoing continued support is helping to ensure that effective and responsive policy implementation would occur consequently.

An incentive should be provided to all stakeholders, especially for those micro-level players, so they can be more motivated to practice cultural responsiveness. Thus, all students can benefit from culturally responsive teaching practices. The incentive should be viewed as compensation, rather than motivation.

The intention of using culturally responsive teaching does not want to further perpetuate faculty members' long-term overall generalization based on a communal shared culture by certain CLED students, for perpetuating those stereotypical assumptions might lead to potential biases and discriminations. More prizes and encouragement should be awarded to stakeholders who have been practicing cultural responsiveness with a genuine heart.

In a nutshell, my intention to incorporate culturally responsive teaching was to provide faculty members with effective tools to better support CICSs and CLED students in their teaching practices. Note that cultural differences exist among Sino-American cultures, for some of those differences which are abnormal in one culture are considered normal in another (Heng, 2020). I hope faculty members could develop a strength-based mindset and recognize the cultural differences that Chinese students behave differently from the standard American cultures. I furthermore hope faculty member could develop their comprehension to acknowledge the need to support each student to the needs they prefer. I hope faculty members do not view them from an overgeneralized perspective but see them as unique individuals. Although each CICS belongs to the larger CICS community, to what extent they have been influenced by those cultural backgrounds is varied from one person to another.

Directions

As depicted in Chapter One, this study was conducted with a PWC university emphasizing social justice, diversity, and transformation, located in a metropolitan city. Even though this was designed for a mixed-methods approach, with a limited participant number, due to the COVID-19 pandemic, I had to re-shift toward a more

qualitative approach. Therefore, the generalized research findings might not be appropriate to apply to a broader or a different context.

To further build off the current study, future studies can examine CICSs' lived experiences of their utilizing Chinese forms of CCW at another university with different features, and at multiple university sites with larger sample sizes. Future studies can include additional demographic factors which might impact CICSs' learning experience, such as their parental educational attainment, family socioeconomic status, and religious practices.

Limited by the sample size, I was not able to draw a correlation and statistical analysis. Therefore, for the future study, based on the collected data, I have multiple assumptions that can be further tested with a larger sample size. First, the observed trend of CICSs' prior positive culturally responsive practices during their non-STEM courses can be better tested with quantitative data triangulation. In other words, is it because of their positive experiences or because they are enrolled in a non-STEM program that impacts CICSs' perceptions of their instructors' cultural normalization practices? Second, to what extent do CICSs' enrolled programs impact their satisfaction with culturally responsive learning experiences? Third, to what extent does participants' L2 proficiency level impact their demand for culturally responsive teaching practices? Fourth, to what extent do prior overseas learning experiences obtained prior to the current program impact their satisfaction with culturally responsive learning experiences? Fifth, to what extent do undergraduate, master's, and doctoral students perceive their instructors' cultural normalization practices differently?

Longitudinal studies could investigate how CICSs navigate their Chineseness within the cross-linguistic, cultural, and educational context and their growth with culturally responsive teaching practices. Within this frame, future studies can explore CICSs' challenges over time, evolved attitudes toward their Chinese identity, their utilization of Chinese forms of CCW, and their adapted skill development due to culturally responsive practices.

Even though this study provided a recommendation for future practices based on CICSs' observed culturally responsive teaching practices, the story is partial for only CICSs were involved in this study. Another direction for future study is to recruit U.S. faculty members to explore their lived experiences with CICSs and their culturally responsive practices. I would recommend further examining the proposed practitioner-friendly culturally responsive framework among U.S. faculty members. Additionally, future studies can apply this practitioner-friendly culturally responsive framework to examine its effectiveness among more CLED students.

Reflections

成功的花，

人們只驚羨她現時的明豔！

然而當初她的芽兒，

浸透了奮鬥的淚泉，

灑遍了犧牲的血雨。

——冰心 (1900–1999)《繁星·春水》

Successful flowers,

People are amazed by their beauty and elegance!

However, their sprouts were watered by tears of struggle,

and rained by blood of sacrifice.

---*Bing Xin (1900-1999), "Fán Xīng·Chūn Shuǐ"*

This dissertation study provided me with an opportunity to grow, as a researcher, culturally responsive educator, and international student. I view this first-hand, field research experience as documentation and examination of what I have learned over my decades of knowledge accumulation and development. Through this research, I developed my research skills in data collection and analysis, understanding the data, and connecting data with the existing studies. I felt more confident in exploration discussions on unexpected research findings with flexibility. I developed critical thinking and reflexive analysis in dealing with research data. People tended to talk more when using their first language. The semi-structured interview lasted for less than an hour if conducted in English, but it was much longer if the main language used was Chinese, and the longest one lasted for almost two hours.

My interviewing skills developed, as I was more confident in posing follow-up questions and asking for clarifications during the member check. In the first interview, when hearing the participant said they thought having critical thinking was a "shortage" for them. I immediately cut them off, saying, "Don't think that way. You may say it is a challenge." During the interview, I did not realize how critical my comment on their thought could lead to a bigger problem of using leading questions to my participants to get the desired responses. But when I listened to the recording, I immediately spotted my inappropriateness during that time, for I have a different mindset from my participant. But it is their values, voices, and narratives that should be doctrinally reported, not mine. So I went back to the audio recording and paid extra

attention to my potential leading questions. Fortunately, I only made that mistake once after hearing and transcribing the whole recordings. But I carefully asked my participant to reflect and respond to that specific situation and invited them to reply to my comments to prevent me from jumping into the prescribed responses I expected.

Moreover, my participants shared their viewpoints with me, which changed my narrow views of being the person who has been trained in culturally responsive pedagogy. Now I am more understanding of some instructors who do not practice cultural responsiveness due to a lack of training and resources. Therefore, instead of criticizing their non-culturally responsive practices, I am going to be an ally, rationalizing them with research findings, sharing practitioner-friendly culturally responsive teaching practices with them, and supporting their growth in becoming culturally responsive educators. More significantly, my participants inspired me to view culturally responsive practices through the combination matrix of culturally specific elements and attending to individual needs in a holistic way.

I had the chance to teach in-person, hybrid, and online format courses at the university I enrolled. It did not occur to me about the quality of group discussions until one of my participants shared their thoughts. I had my biased assumptions rooted in my Chinese identity and cultural background for students should be well prepared and ready to learn before coming to the class sessions. I had that thought also based on my personal positive learning experiences as a master's and doctoral student in the United States. Most of the time, graduate students are prepared and more engaging in meaningful, critical, and reflective discussions. Even for my international peers, I have encountered in my programs, we might not be participating all the time, but once we have contributing ideas, we do not hesitate to share them aloud in groups and with

the whole class. Being a partial insider blinded my thoughts, for I did not consider there would be more and different challenges younger CICSs might have. After hearing about their concerns about the instructional effectiveness, and minimal positive feedback on group discussions, I started to reflect on my teaching philosophy and strategies to improve my current practices to better support newly arrived international students, and students with more linguistic and cultural challenges.

Writing this dissertation is by far the most challenging task, intellectually, mentally, and physically. I found comfort and peace with my prior lived experiences due to this precious opportunity to heal myself, reclaim my Chinese heritage, and make up my mind to continue my journey of promoting social justice. None of this can be achieved without my multilayered support system, my professional learning community, and the commitment of communities of practices. With all the support I received, I am able to maintain my multiple identities, keep an open mind, celebrate diversity and inclusiveness, and deepen my understanding of Chineseness.

The Chinese language is so rich and associated with cultural norms, and contextual meanings, which sometimes are not translatable to English. I was challenged to translate their words from Chinese to English, for I had to ponder on the words, as well as their contextualized meaning. Sometimes, they used an idiom, I had to look up the term, to find a better translation with explaining the cultural context behind the words. I now appreciate my multilingual background, for using various languages can support me to present my work to broader academia, while continuing to develop my new understanding and interpretation of the Chinese language, as well as grow a deeper attachment to my cultural identity.

Reflected on my learning experiences, I was encouraged to share the rich culture I grow up with, I constantly share Chinese idioms, with analysis and interpretation, Chinese poems, I found my peers and instructors were interested, appreciated cultural diversity, did not make me feel unvalued. Instead, they showed a great interest to eagerly to learn more about Chinese and Chinese cultures. During the dissertation writing process, the more translations I had done, the more sentimental emotions I had. I would encourage my future students to courageously share about their rich cultures, to support our peers, colleagues, and instructors to acknowledge the beauty of diversity in cultural backgrounds, languages, and everything related.

APPENDIX A

PARTICIPANT RECRUITMENT POST IN ENGLISH

Participant Recruitment Post in English

Dear all,

Are you a Chinese international college student (CICS), including undergraduate, postgraduate, and doctoral student/candidate from mainland China who enroll at Loyola University Chicago in Fall 2020 who is not an exchange student, you can either be a current student or a recent graduate on your OPT who is at least 18-year-old?

If so, please consider joining in the study titled *A Transformative Framework to Investigate the Influences of Chineseness on Chinese International Students' Learning Experiences on U.S. College Campuses*, which explores how Chinese cultural influence on CICSs' academic experiences in the United States and their justifications on faculty members practices through a culturally responsive lens. The online questionnaire is displayed in both Chinese and English, which can be done within 1.5 hours. The Zoom individual interview is conducted in English or Mandarin Chinese based upon the participant's choice, which lasts about 45 to 60 minutes. More details of this study are explained in the Informed Consent for Participants. If you have any questions or concerns, please reach out to me via email at wguo1@luc.edu.

Thank you so very much for your time and consideration in advance.

Warm regards,

Wenjin Guo

Doctoral candidate

School of Education

Loyola University Chicago

APPENDIX B

PARTICIPANT RECRUITMENT POST IN CHINESE

Participant Recruitment Post in Chinese

亲爱的同学：

您好。

如果您是来自中国大陆的国际学生（不含交换生），在 2020 年秋季学期学期，无论您是芝加哥洛约拉大学在攻读本科，研究生，还是博士学位，亦或是近期毕业在从事毕业实习，且年满十八周岁，您就符合本次调研的条件。

如果您符合上述条件，请您考虑参加题为《变革性框架下中国性对中国留学生在美国高校学习经历的影响》。这个课题旨在研究中国文化对在美留学生的学习经历的影响，以及你们对高校教师是否使用文化响应式教学的认识。本研究将提供在线英汉双语问卷调查。完成问卷调查的时间不超过 1.5 小时。参与者可自主选择采访时使用汉语或英文，大约耗时 45 到 60 分钟。随后的知情同意书将详细介绍本研究以及具体步骤。如果您有任何疑虑或问题，请与我邮件联系，邮箱地址：wguo1@luc.edu。

感谢您对本研究的兴趣。

郭雯瑾

芝加哥洛约拉大学教育学院博士生

APPENDIX C

INFORMED CONSENT FOR PARTICIPANTS IN ENGLISH

Informed Consent for Participant in English

Project Title: A Transformative Framework to Investigate the Influences of Chineseness on Chinese International Students' Learning Experiences on U.S. College Campuses

Researcher: Wenjin Guo

Faculty Sponsor: Amy J. Heineke, Ph.D.

Introduction:

You are being invited to participate in a study being conducted by Wenjin Guo, a doctoral candidate in the Curriculum & Instruction (Ed. D) program in the School of Education at Loyola University Chicago (LUC). You are being asked to participate in this study because you are either a Chinese international undergraduate or a Chinese international postgraduate, excluding exchange student, enrolls in the Fall 2020 semester at LUC.

Please read this carefully and ask any questions you may have before deciding to participate or not in this study.

Purpose:

The purpose of this study is to examine the influences of Chinese heritage culture in supporting or challenging Chinese international college students (CICSs) during their academic learning experiences in different fields and programs. The focal study will investigate: (a) different cultural influences' positive and negative effects on CICSs' academic learning experiences, (b) reasons that CICSs provide to justify their professors' (non-)implementation of culturally responsive practices, and (c) the normalization and operation of respecting or neglecting the acknowledgment of cultural differences.

Procedures:

If you agree to take part in this study, you will be asked to complete an online survey written in both English and Chinese, which will last no longer than 1.5 hours. You can choose to participate in 45-60 minutes of semi-structured individual interviews which would be audio-taped via Zoom with the research. The interview will be conducted in English or Mandarin based on the interviewee's preference. The English transcripts or translations will be sent to the interviewee for validation.

Risks/Benefits:

You may feel discomfort when sharing personal learning struggles for Chinese international students; otherwise, there are no foreseeable risks involved in participating in this research beyond those experienced in everyday life.

You will have chances to rethink, review, and reflect on your learning experiences as well as your Chinese identity. Throughout those reflections, you may form a better understanding of your lived experiences. Also, you will be informed of approaches and strategies to utilize the Chinese cultural background to navigate in U.S. higher college with dissertation findings and recommendations. So you will be able to utilize those strategies to achieve better academic performances in the future.

Moreover, your contribution to the surveys and interviews will support the current and future incoming students to improve their academic learning experiences on U.S. college campuses.

Compensation:

Upon completion of the survey, you are entering into a poll for a $50 Amazon gift card. If you choose to participate in the interview, you will enter into another drawing for a $100 Amazon gift card. The winner of each poll will be randomly selected through an algorithm after the data have been collected during each stage. The winners will be announced via email. The gift card will be handed either in person or mailed within the United States.

Confidentiality:

The information that I will collect from the surveys and interviews will remain confidential. Only the researcher, Wenjin Guo, will have access to the data. The Google Drive account needs to be accessed with a password to protect survey data. After the survey data collection process is done, the online survey will be deleted. The dataset will be saved as an Excel document on a password-protected computer accessible only by the researcher. The survey dataset will be deleted after the dissertation has been approved by the committee.

Only the researcher will be responsible for transcribing the audio-typed data. All audio-typed data will be deleted immediately following transcription and checking the accuracy of the transcription. Both audio-typed data and the transcription of the

audio recordings will be saved on a password-protected computer accessible only by the researcher. When the file is transcribed, any identifying information shared during the interview (e.g., name and university name) will be omitted. The interviewees can choose a pseudonym name to represent their identity which will not be traced back to the individual identity. The transcription will be deleted after the dissertation has been approved by the committee.

The signed consent forms will be saved via OneDrive, protected by the account and password of the LUC, which will be separated from the survey and audio transcribed data to protect participants' confidentiality. The signed consent forms will be kept indefinitely as per Loyola's policy.

Voluntary Participation:

Participation in this study is voluntary. If you do not want to be in this study, you do not have to participate.

You can opt-out of the audio-recording process if you feel uncomfortable at any time. You can choose to write a written form of reflections based on the prompts. The researcher will conduct a follow-up email to gather additional information if needed. If you do not feel comfortable doing a written form of reflections, you can opt-out of this study.

Even if you decide to participate, you are free not to answer any question or to withdraw from participation at any time without penalty.

Contacts and Questions:

If you have questions about this research, survey, or interview, please feel free to contact Wenjin Guo at wguo1@luc.edu or the faculty sponsor Dr. Amy Heineke at aheineke@luc.edu. If you have questions about your rights as a research participant, you may contact the Loyola University Office of Research Services at (773) 508-2689.

Statement of Consent:

Your signature below indicates that you have read the information provided above, have had an opportunity to ask questions, and agree to participate in this research study. You will be given a copy of this form to keep for your records.

_____   _____

Participant's Signature   **Date**

_____   _____

Researcher's Signature   **Date**

APPENDIX D

INFORMED CONSENT FOR PARTICIPANTS IN CHINESE

Informed Consent for Participant in Chinese
知情同意书

课题名称:变革性框架下中国性对中国留学生在美国高校学习经历的影响

调研者: 郭雯瑾

责任导师: 艾米·海纳琪教授

简介: 欢饮您受邀参加由来自芝加哥洛约拉大学教育学院课程与教学论专业博士生郭雯瑾主持的调研。您之所以被邀请参加此次调研是因为 2020 秋季学期你是来自中国的、在芝加哥洛约拉大学就读的、包含本科以及本科以上学历的留学生（不含交换生）。

请您仔细阅读以下文字并在决定是否参与本次调研之前尽可能多提问题，以打消疑虑。

研究目的： 本课题旨在调研中国文化对来自不同专业、不同领域的中国留学生在美学习产生的积极或消极的影响。本课题着重探讨以下几个问题：(1)不同文化因素对在美学习经历的支持与挑战，(2)中国留学生对大学教授使用或不适用文化响应式教学策略的看法，(3)对于尊重或忽略文化差异影响的教学在大学校园的普遍性。

研究过程： 如果您同意参加本次调研，您将完成一个在线中英双语的调查问卷不超过一个半小时。您可以在参加完调查问卷后选择是否参加时长为 45 到 60 分钟的、被录音的、在线个人采访环节。您可以选择使用中文或英文参加访谈。您有机会阅读录音的英文转写或英文翻译以保证其准确性。

潜在危害/利益： 您可能会在反思在美遇到的学习挑战的时候会感到不适；除此而外，本研究没有除日常生活中遇到的潜在危害之外任何可预见的威胁。

您将有机会回顾、反思、探索留美学习经历和中国文化对您身份认知的影响。通过这样的反思，您可以更好地理解您的留美经历。同时，您会获悉基于本研究发现可以帮助到您更好地适应美国留学生活的技巧与经验；以便您日后之需，可以帮助您更好地使用这些策略去获得更优异的成绩。

此外，您在问卷调查以及采访当中的所思所述将会更好地帮助在读以及将要来美读书的中国留学生提供指导性帮助。

补偿： 您完成问卷调查将会自动进入奖池，将有机会获得价值 50 美金亚马逊的购物卡。如果您选择参加采访环节，您将有机会获得抽取价值 100 美金亚马逊购物卡的机会。调研者将会设计使用算法来随机选出各自奖池的获奖者。获胜者将以电子邮件的形式告知。购物卡将会当面或者以邮寄的形式送给获奖者。

保密性： 除签了名的知情同意书以外，所有数据将会保存在有密码保护的电脑里。

搜集到的问卷调查以及采访音频是完全对外保密的。只有调研者郭雯瑾有机会接触这些数据。谷歌账户密码将保障问卷调查的信息。问卷调查数据采集完毕后，谷歌在线问卷将被彻底删除。调研者会用 Excel 表格的形式保存问卷调查数据，并保存在有密码保护的电脑里，且只有调研者有权限查看信息。一旦调研者毕业论文答辩通过，问卷调查的所有相关信息将被彻底删除。

调研者独自完成音频转写工作。一旦准确的英文转写或英语翻译完成，所有音频文件将被彻底删除。音频文件与音频转写后的文件将被保存在有密码保护的电脑里，且只有调研者有权限查看信息。一旦音频完成转写后。任何个人信息（譬如个人姓名及学校名称）会被省去。参加采访的个人将有机会选择笔名来代替自己原有姓名以保证个人信息不被泄露。一旦调研者毕业论文答辩通过，音频转写后的文件将被彻底删除。

签了名的知情同意书将保存在 OneDrive 由洛约拉个人账号密码保护。签了名的知情同意书将不会与问卷调查、录音音频、音频撰写文件保存在一起，以保护您的隐私。基于洛约拉大学规定，签了名的知情同意书将永久收录。

志愿参加： 参加本次调研与否完全本着自愿的原则。如果您不想参与本次调研，您完全可以不参加。

在进行采访录音的过程中，任何时候您感到不适都可以随时中断或暂停采访。您可以选择以书面写作的形式基于调研者给出的问题进行作答。调研者将会根据需要以电子邮件的形式与您进行沟通以获悉额外信息。如果您对书面写作的形式也感到不适，您可以退出本次调研。

即使如果您起初选择参加，中途您也可以选择不回答其中的任何问题或者在任何时间选择终止本次调研，不会受到任何惩罚。

联系方式及疑虑： 如果您对本研究，调查问卷，或者采访有任何问题，请发送电子与郭雯瑾(邮箱地址：wguo1@luc.edu)或责任导师艾米·海纳琪教授(邮箱地址：aheineke@luc.edu)取得联系。如果您对作为实验参与者的权利有任何疑虑，请致电芝加哥罗约拉大学研究服务办公室(垂询电话：773-508-2689)。

知情同意申明：以下签名代表着您已阅读上述信息，有机会提出问题，且愿意参加本次调研。您可以保留此份知情同意书的复印件。

_____   _____

参与者签名   **日期**

_____   _____

调研者签名   **日期**

APPENDIX E

SURVEY IN ENGLISH

Survey in English

No.	Question	Answer
1	Name	
2	Email Address	
3	Telephone Number	
4	Gender	□ Male □ Female □ Prefer not to share
5	Ethnicity (e.g. Han, Hui, Man, Korean, etc.)	
6	Where is your hometown?	City: _____ Province/State: _____ Country: _____
7	What were your standardized test scores? (Please leave it blank if you did not take the test)	□ ACT _____ □ SAT _____ □ GRE_____ □ GMAT_____ □ TOEFL iBT _____ □ IELTS _____
8	What is your current degree program enrolled?	□ undergraduate degree □ master's degree □ doctoral degree
9	What is your field of study? (Finance, Civil Engineering, Communication, etc.)	
10	What is your GPA on a 4.0 basis in your undergraduate program, if any?	Cumulative GPA: _____ Or Overall GPA_____
11	What is your GPA on a 4.0 basis in your master's program, if any?	Cumulative GPA: _____ Or Overall GPA_____
12	What is your GPA on a 4.0 basis in your doctoral program, if any?	Cumulative GPA: _____ Or Overall GPA_____
13	What are your preferred learning styles? Based on your cultural background, please rate 1 to 7 for the following learning styles. 1 means the most favorable; 7 means the least favorable.	

No.	Question	Answer
	Visual (spatial): You prefer using pictures, images, and spatial understanding. Aural (auditory-musical): You prefer using sound and music. Verbal (linguistic): You prefer using words, both in speech and writing. Physical (kinesthetic): You prefer using your body, hands, and sense of touch. Logical (mathematical): You prefer using logic, reasoning, and systems. Social (interpersonal): You prefer to learn in groups or with other people. Solitary (intrapersonal): You prefer to work alone and use self-study.	
14	How do you perceive the similarities and differences of your preferred learning styles with your observed American peers and your instructors' expectations?	
15	What is your preferred way of instructional style? Based on your cultural background, how would you perceive the following teaching styles to be the most effective approach to support your learning? Please place 1 to 5 to the following different teaching styles. 1 represents the most effective, and 5 represents the least effective. Authority, or lecture style: Teacher-centered, frequent lengthy lectures, one-way presentations. Demonstrator, or coach style: Shows knowledge, includes activities and demonstrations. Facilitator, or activity style: Promotes self-learning, self-	

No.	Question	Answer
	actualization, and critical thinking skills. Delegator, or group style: Best for lab activities and peer feedback activities. Hybrid, or blended style: Blends the teacher's personality and interests with students' needs.	
16	How do you perceive the similarities and differences of your preferred instructional styles with your instructors' common practices?	
17	How do your instructors utilize culturally responsive teaching to support your learning? (Examples: understanding your challenges, understanding cultural differences, differentiating instruction, scaffolding with support, linguistic support, providing learning materials and resources, such as pair you with another student, recommend strategies to overcome your challenges, sharing information about the library, international student office, writing center, wellness center, etc.)	
18	Rate from 1-5 on your instructors' support through a culturally responsive lens? (5-you have obtained the most support; 1- you have obtained the least support)	
19	Do you agree if provided with culturally responsive teaching techniques, your academic learning experiences will become easier? Why or why not?	
20	Do you agree if provided with culturally responsive teaching, your	

No.	Question	Answer
	academic performance will become better? Why or why not?	
21	Could you share an example of how your instructors use culturally responsive strategies to support your learning?	
22	In your opinion, how do you understand your instructors using culturally responsive strategies to support your academic learning experiences?	
23	In your opinion, how do you understand your instructors not using culturally responsive strategies to support your academic learning experiences?	
24	What roles and responsibilities you think your instructors play in support of your academic learning?	
25	What you hope your instructors know more about you and your cultural background?	
26	How do you understand your Chinese culture? Is it a positive or negative effect on your learning on a U.S. college campus? Why do you think that way?	
27	What are some positive ways Chinese culture has influenced your academic learning in the United States? (Please select all the applicable options.)	□ Emphasis on efforts □ Emphasis on motivation □ Respects for others □ Emphasis on grades □ Emphasis on participation □ Developing various skills □ Others: Specify _____ □ Others: Specify _____
28	Rate from 1-5 for each influence on how Chinese culture positively	□ Emphasis on efforts □ Emphasis on motivation □ Respects for others

No.	Question	Answer
	impacts your learning. (5-the most helpful, 1-the least helpful)	□ Emphasis on grades □ Emphasis on participation □ Developing various skills □ Others: Specify _____ □ Others: Specify _____
29	What are some negative ways Chinese culture has influenced your academic learning in the United States? (Please select all the applicable options.)	□ Emphasis on efforts □ Emphasis on motivation □ Respects for others □ Emphasis on grades □ Emphasis on participation □ Developing various skills □ Others: Specify _____ □ Others: Specify _____
30	Rate from 1-5 for each influence on how Chinese culture negatively impacts your learning. (5-the most helpful, 1-the least helpful)	□ Emphasis on efforts □ Emphasis on motivation □ Respects for others □ Emphasis on grades □ Emphasis on participation □ Developing various skills □ Others: Specify _____ □ Others: Specify _____
31	What is your motivation to come to the United States? (Select all the applicable ones)	□ To get a degree □ To obtain different experiences □ To save face □ For the career path □ I can see the world and broaden my experience □ I can explore my heritage □ I can learn a language when being with native speakers □ I can improve my professional and financial potential □ I can gain new insights and outlooks through new relationships □ I can take control of my future

No.	Question	Answer
		□ It is easy to progress academically in foreign schools □ I can develop some skills that are not available in my home country □ I can earn a more valuable degree from a foreign school □ There are better quality programs in schools abroad □ It may enable me to stay abroad □ I can enjoy more freedom □ There is better technology, such as computers and network, abroad □ There are more inspiring programs in schools abroad □ Critical thinking is more emphasized overseas □ Others: Specify_____
32	Please select the top 5 of the most related motivations from the prior question and rate from 1-5 on the motivations. (5-highly related, 1-least related)	□ To get a degree □ To obtain different experiences □ To save face □ For the career path □ I can see the world and broaden my experience □ I can explore my heritage □ I can learn a language when being with native speakers □ I can improve my professional and financial potential □ I can gain new insights and outlooks through new relationships □ I can take control of my future □ It is easy to progress academically in foreign schools □ I can develop some skills that are not available in my home country □ I can earn a more valuable degree from a foreign school

No.	Question	Answer
		□ There are better quality programs in schools abroad
		□ It may enable me to stay abroad
		□ I can enjoy more freedom
		□ There is better technology, such as computers and network, abroad
		□ There are more inspiring programs in schools abroad
		□ Critical thinking is more emphasized overseas
		□ Others: Specify_____
33	What are some challenges you have encountered during your studies in the United States? (Please rate each challenges encountered, 5-most challenging, 1-least challenging)	□ Language issues □ Cultural differences □ Academic challenges □ Loneness/isolation/hard to make friends □ Financial issues □ Others: Specify _____ □ Others: Specify _____
34	Could you describe your academic challenges in detail?	
35	What strategies did you use to support you overcome those challenges?	
36	How do you perceive your family resources to support your studies in the United States?	
37	What kinds of family resources support your learning experiences in the United States? (Multiple answers allowed)	□ Emotional support □ Motivational support □ Financial support □ Academic support

No.	Question	Answer
		□ Experience sharing
		□ Resources to social network
		□ Others: Specify _____
		□ Others: Specify _____
		□ Emotional support
		□ Motivational support
		□ Financial support
38	Please rate each selected family resources support (5-most helpful, 1-least helpful)	□ Academic support
		□ Experience sharing
		□ Resources to social network
		□ Others: Specify _____
		□ Others: Specify _____
39	How do you perceive your social networking (*guanxi*) resources to support your studies in the United States?	
		□ Emotional support
		□ Motivational support
		□ Financial support
40	What kinds of social networking (*guanxi*) resources support your learning experiences in the United States? (Multiple answers allowed)	□ Academic support
		□ Experience sharing
		□ Resources to social network
		□ Others: Specify _____
		□ Others: Specify _____
		□ Emotional support
		□ Motivational support
		□ Financial support
41	Please rate your social networking (*guanxi*) resources support (5-most helpful, 1-least helpful)	□ Academic support
		□ Experience sharing
		□ Resources to social network
		□ Others: Specify _____
		□ Others: Specify _____
42	How many languages and dialects you are skilled at and what are they?	

No.	Question	Answer
43	How do you perceive your linguistic resources to support your studies in the United States?	
44	What kinds of linguistic resources support your learning experiences in the United States? (Multiple answers allowed)	□ Read and think bi/multilingually □ Find related learning resources in the first language I speak □ Communicate with Chinese peers □ Communicate with American peers □ Communicate with international peers □ Communicate with instructors and staff □ Others: Specify _____ □ Others: Specify _____
45	Please rate your linguistic resources support (5-most helpful, 1-least helpful)	□ Read and think bi/multilingually □ Find related learning resources in the first language I speak □ Communicate with Chinese peers □ Communicate with American peers □ Communicate with international peers □ Communicate with instructors □ Others: Specify _____ □ Others: Specify _____
46	How do you perceive your navigational resources to support your studies in the United States?	
47	What kinds of navigational resources support your learning experiences in the United States? (Multiple answers allowed)	□ Time management □ Being in a serious relationship □ Mentorship from advisors □ Mentorship from Chinese internationals who enrolled in the same program ahead of you □ Social networking from Chinese peers □ Social networking from class peers □ Social networking from host peers

No.	Question	Answer
		□ Social networking from international peers □ University resources (such as international student services, writing center, wellness center) □ Others: Specify _____ □ Others: Specify _____
48	Please rate your navigational resources support (5-most helpful, 1-least helpful)	□ Time management □ Being in a serious relationship □ Mentorship from advisors □ Mentorship from Chinese internationals who enrolled in the same program ahead of you □ Social networking from Chinese peers □ Social networking from class peers □ Social networking from host peers □ Social networking from international peers □ University resources (such as international student services, writing center, wellness center) □ Others: Specify _____ □ Others: Specify _____
49	How do you perceive your resistant resources to support your studies in the United States? (Examples: mistreated, unfairly treated, social injustice treatment by peers of instructors)	
50	What kinds of resistant resources support your learning experiences in the United States? (Multiple answers allowed)	□ Family support □ Social networking support from Chinese peers in China □ Social networking support from Chinese peers in the United States

No.	Question	Answer
		□ Social networking support from international peers in the United States □ Social networking support from American peers in the United States □ Social networking support from instructors in the United States □ University resources (such as the library, international student services, writing center, wellness center) □ Others: Specify _____ □ Others: Specify _____
51	Please rate your resistant resources support (5-most helpful, 1-least helpful)	□ Family support □ Social networking support from Chinese peers in China □ Social networking support from Chinese peers in the United States □ Social networking support from international peers in the United States □ Social networking support from American peers in the United States □ Social networking support from instructors in the United States □ University resources (such as international student services, writing center, wellness center) □ Others: Specify _____ □ Others: Specify _____
52	What kinds of challenges you are faced with in writing academic in English?	
53	How do you perceive your improvement in academic writing in English?	
54	How do you think if your tutors/instructors use your first	

No.	Question	Answer
	language to support your academic writing in English? If is it helpful or not? Why do you think it is (not) helpful?	
55	How do you think if your tutors/instructors share information about the Western style of thinking, writing, logic, and rhetoric would that support your academic writing in English? If is it helpful or not? Why do you think it is (not) helpful?	
56	How do you think if your tutors/instructors promote your understanding of English literacy skills such as locating, evaluating, and using information effectively would support your academic writing in English? If is it helpful or not? Why do you think it is (not) helpful?	
57	How do you think if your tutors/instructors build your metacognitive skills such as identifying individual strengths and weaknesses would support your academic writing in English? If is it helpful or not? Why do you think it is (not) helpful?	
58	Have you had any chance to get support from different resources from university services, such as the library, international student office, writing center, and wellness center? If so? Could you share some examples? If not, is it because you are not familiar with those resources, or your hesitation to get support? Or because of other reasons? Could you share your reasons?	

No.	Question	Answer
59	If you are interested in participating in the follow-up interview section of this study, please indicate so.	□ Yes □ No

APPENDIX F

SURVEY IN CHINESE TRANSLATION

Survey in Chinese

序号	问题	您的回答
	姓名	
	电子邮箱	
	手机号码	
	性别	□ 男 □ 女
	民族 (例如，汉族、回族、满族、朝鲜族等)	
	您的家乡是哪里?	城市:_____ 省份/自治区:_____ 国家:_____
	您的标准化考试成绩如何(如果没有参加，请留白)	□ ACT _____ □ SAT _____ □ GRE_____ □ GMAT_____ □ TOEFL iBT _____ □ IELTS _____
	您现在就读的是什么学位?	□ 本科 □ 硕士 □ 博士
	您现在就读什么专业? (金融学、土木工程、传媒等)	
	如适用，以 4.0 为基准，您本科学位的平均绩点是多少?	现加权平均绩点: 或者累计加权平均绩点:
	如适用，以 4.0 为基准，您硕士学位的平均绩点是多少?	现加权平均绩点: 或者累计加权平均绩点:
	如适用，以 4.0 为基准，您博士学位的平均绩点是多少?	现加权平均绩点: 或者累计加权平均绩点:

序号	问题	您的回答
	您喜欢的学习方式是怎么样的？基于您的文化背景，请从1至7评价如下学习风格。1表示最喜欢，7表示最不喜欢。视觉的（空间的）：您更喜欢图片，图画，以及空间理解。听觉的（听觉-音乐相关的）：您更喜欢用声音和音乐的形式。言语的（与语言相关的）：您更喜欢使用口头或笔头文字的形式。肢体的（运动感知相关的）：您更喜欢使用身体、双手、以及触感相关的形式。逻辑思维的（数学思维的）：您更喜欢使用逻辑、推理证明、系统论证的形式。社交的（与人交流的）：您更喜欢小组学习、与人交流的方式。独立的（自主的）：您更喜欢独立完成工作、学习的形式。	
	您是怎么看待您和美国籍的同学在各自喜欢的学习方式方法上，以及授课老师期待的学习方式方法上异同？	

序号	问题	您的回答
	您喜欢的授课方式是怎么样的？基于您的文化背景，请从1至5评价如下学习风格。1表示最喜欢，5表示最不喜欢。	
	权威式，或授课式：任课教师为主导，经常出现的形式是长时间的授课，单向的讲解。	
	演示者、示范者形式，或教练指导的形式：演示知识，包括教学活动以及示范演示。	
	协调员，或教学活动式：提倡自我学习，自我实现，以及促进批判式思维能力。	
	代理人、代表式，或小组教学式：开展实验室教学与提供同辈评价活动的最佳授课风格。	
	混合式，或杂糅式：基于教师自己的性格特点与兴趣所长以满足学生不同需求。	
	您是怎么看待您更倾向的授课风格与任课教师实际教学所采纳的授课风格的异同的？	
	您的授课老师是如何运用文化回应式教学帮助你在美国的学习的？	

序号	问题	您的回答
	(文化回应式教学举例：理解你面对的挑战，理解你来自于不同于美国主流文化的背景及其差异，提供辅助教学资料与讲解，帮助你找到可以为你提供帮助的同辈，推荐相应资源解决你的面对的挑战，分享学校相关资源，如图书馆、写作中心、校医院等)	
	从1分到5分，请评价您从授课老师处获得的文化回应式教学方法(5分表示您获得了最大程度上的帮助，1分表示没有获得此类帮助)	
	您是否赞同如果给与了文化响应式教学辅助，您的学习生活会变得容易？请简述您赞同或反对的理由。	
	您是否赞同如果给与了文化响应式教学辅助，您的学习成绩会得到提高？请简述您赞同或反对的理由。	
	您能分享一个具体您的授课教师是如何运用文化回应式教学帮助您的吗？	
	您是如何看待您的授课老师使用文化回应式教	

序号	问题	您的回答
	学帮助您的留美学习的？	
	您是如何看待您的授课老师没有使用文化回应式教学帮助您的留美学习的？	
	您认为您的授课教师在帮助您留美学习中扮演的什么样的角色或者说承担了什么样的责任？	
	您希望您的授课教师在哪些方面更多的了解您和您的文化背景？	
	您眼中的中国文化是什么？您认为中国文化对您的留美校园生活产生积极还是消极的影响？请阐述您这么认为的原因。	
	中国文化对您的留美学习有哪些积极的影响？(请将所有符合的选项勾选出来。)	□ 强调刻苦努力 □ 强调学习动机 □ 尊重他人 □ 强调成绩的重要性 □ 强调参与的重要性 □ 注重培养多方面技能 □ 其他: 请简述_____ □ 其他: 请简述_____
	从 1 分到 5 分，请逐条评价中国文化对您的积极影响。(5 分表示影响很大，1 分表示没有影响)	□ 强调刻苦努力 □ 强调学习动机 □ 尊重他人 □ 强调成绩的重要性 □ 强调参与的重要性 □ 注重培养多方面技能

序号	问题	您的回答
		☐ 其他: 请简述_____
		☐ 其他: 请简述_____
		☐ 强调刻苦努力
		☐ 强调学习动机
		☐ 尊重他人
	中国文化对您的留美学习有哪些消极的影响?	☐ 强调成绩的重要性
		☐ 强调参与的重要性
		☐ 注重培养多方面技能
		☐ 其他: 请简述_____
		☐ 其他: 请简述_____
		☐ 强调刻苦努力
		☐ 强调学习动机
	从1分到5分，请逐条评价中国文化对您的消极影响。(5分表示影响很大，1分表示没有影响)	☐ 尊重他人
		☐ 强调成绩的重要性
		☐ 强调参与的重要性
		☐ 注重培养多方面技能
		☐ 其他: 请简述_____
		☐ 其他: 请简述_____
		☐ 获得学位
		☐ 获得不同的经历
		☐ 为了面子
		☐ 为了职业生涯规划
		☐ 通过留学经历拓展视野
		☐ 探索自身的价值
		☐ 更好地学习一门语言
	您来美国留学的动机是什么(请选择所有适用选项)	☐ 提升自己的职业与经济潜能
		☐ 从新的人际关系中理解不同思维
		☐ 可以掌控自己的未来
		☐ 在国外读书更容易获取学业进步
		☐ 可以获得在本国无法学到的知识技能
		☐ 可以从国外过的价值量更高的学位
		☐ 国外的教育质量比国内更好

序号	问题	您的回答
		□ 可以获得留美资格 □ 可以享受更多的自由 □ 国外的科技更发达，譬如网络速度等 □ 国外有更多激励人心的课程 □ 国外更注重培养思辨能力 □ 其他: 请简述＿＿＿＿＿＿＿＿＿＿
	请您从上述问题的答案中挑选五个最相关的留美读书的动机，并且从1分到5分，请评价您来上述五个动机（5分表示相关度最高，1分表示没有关系）	□ 获得学位 □ 获得不同的经历 □ 为了面子 □ 为了职业生涯规划 □ 通过留学经历拓展视野 □ 探索自身的价值 □ 更好地学习一门语言 □ 提升自己的职业与经济潜能 □ 从新的人际关系中理解不同思维 □ 可以掌控自己的未来 □ 在国外读书更容易获取学业进步 □ 可以获得在本国无法学到的知识技能 □ 可以从国外过的价值量更高的学位 □ 国外的教育质量比国内更好 □ 可以获得留在国外资格 □ 可以享受更多的自由 □ 国外的科技更发达，譬如网络速度等 □ 国外有更多激励人心的课程 □ 国外更注重培养思辨能力 □ 其他: 请简述＿＿＿＿＿＿＿＿＿＿
	在美留学期间，您所遇到的挑战有什么 (请评分，1分表示最具挑战，5分表示不算挑战)	□ 语言相关问题 □ 文化差异 □ 学业相关的问题 □ 孤独、孤立、很难交到朋友 □ 经济方面的问题 □ 其他: 请简述＿＿＿＿＿＿ □ 其他: 请简述＿＿＿＿＿＿

序号	问题	您的回答

您能具体说说所经历的挑战吗？

您有哪些策略帮助您克服这些困难？

您是怎么看待您的家庭资源给您留美学习生活提供支持与帮助的？

家庭给您提供的资源包括什么方面(可以多选)

□ 情感支持
□ 学习动机支持
□ 经济支持
□ 学术支持
□ 经验分享
□ 人脉资源帮助建立社交圈
□ 其他: 请简述_____
□ 其他: 请简述_____

从1分到5分，请评价对您最有帮助的家庭资源（5分表示最有帮助，1分表示最没有帮助作用）

□ 情感支持
□ 学习动机支持
□ 经济支持
□ 学术支持
□ 经验分享
□ 人脉资源帮助建立社交圈
□ 其他: 请简述_____
□ 其他: 请简述_____

您是如何看待社交(关系)资源给您留美学习生活提供支持与帮助的？

序号	问题	您的回答
	社交(关系)给您提供的资源包括什么方面(可以多选)	□ 情感支持 □ 学习动机支持 □ 经济支持 □ 学术支持 □ 经验分享 □ 人脉资源帮助建立社交圈 □ 其他: 请简述_____ □ 其他: 请简述_____
	从1分到5分，请评价对您有帮助的社交(关系)资源（5分表示最有帮助，1分表示最没有帮助作用）	□ 强调刻苦努力 □ 尊重他人 □ 强调成绩的重要性 □ 强调参与的重要性 □ 注重培养多方面技能 □ 其他: 请简述_____ □ 其他: 请简述_____
	您会多少种语言以及方言？请简述。 您是如何看待语言技能给您留美学习生活提供支持与帮助的？	
	语言技能给您提供的资源包括什么方面(可以多选)	□ 用双语或多语阅读、思考 □ 用母语阅读学习相关资料 □ 与中国学生交流 □ 与美国学生交流 □ 与其他国际学生交流 □ 与授课老师与工作人员交流 □ 其他: 请简述_____ □ 其他: 请简述_____
	从1分到5分，请评价对您最有帮助的语言技能（5分表示最有帮助，1	□ 用双语或多语阅读、思考 □ 用母语阅读学习相关资料 □ 与中国学生交流 □ 与美国学生交流

序号	问题	您的回答
	分表示最没有帮助作用)	□ 与其他国际学生交流 □ 与授课老师与工作人员交流 □ 其他: 请简述＿＿＿＿＿ □ 其他: 请简述＿＿＿＿＿
	您是如何看待适应技能给您留美学习生活提供支持与帮助的?	
	适应技能给您提供的资源包括什么方面(可以多选)	□ 时间管理 □ 来自情感关系的支持 □ 来自导师的指导 □ 来自同一专业先于自己入学的中国国际学生的指导 □ 来自其他中国留学生的帮助 □ 来自同班同学的帮助 □ 来自美国籍同辈的帮助 □ 来自其他国际学生的帮助 □ 善于利用校园资源(譬如图书馆、国际学生服务、写作指导中心、医务室等) □ 其他: 请简述＿＿＿＿＿ □ 其他: 请简述＿＿＿＿＿
	从 1 分到 5 分，请评价对您最有帮助的适应技能（5 分表示最有帮助，1分表示最没有帮助作用)	□ 时间管理 □ 来自情感关系的支持 □ 来自导师的指导 □ 来自同一专业先于自己入学的中国留学生的指导 □ 来自其他中国留学生的帮助 □ 来自同班同学的帮助 □ 来自美国籍同辈的帮助 □ 来自其他国际学生的帮助 □ 善于利用校园资源(譬如图书馆、国际学生服务、写作指导中心、医务室等) □ 其他: 请简述＿＿＿＿＿ □ 其他: 请简述＿＿＿＿＿

序号	问题	您的回答
	您是如何看待抗争技能给您留美学习生活提供支持与帮助的？（抗争技能包括：抵抗被不合理的对待，不公平的对待，老师或同辈对你不符合社会公平正义的对待等）	
	抗争技能给您提供的资源包括什么方面(可以多选)	□ 家庭支持 □ 来自在中国的中国籍的同辈的支持 □ 来自在美国的中国籍的同辈的支持 □ 来自在美国的国际学生的支持 □ 来自在美国的美国籍的学生的支持 □ 来自在美国的教师以及其他工作人员的支持 □ 学校其他资源(比如图书馆、国际学生办公室、写作中心、校医务室等) □ 其他: 请简述_____ □ 其他: 请简述_____
	从1分到5分，请评价对您最有帮助的抗争技能（5分表示最有帮助，1分表示最没有帮助作用）	□ 家庭支持 □ 来自在中国的中国籍的同辈的支持 □ 来自在美国的中国籍的同辈的支持 □ 来自在美国的国际学生的支持 □ 来自在美国的美国籍的学生的支持 □ 来自在美国的教师以及其他工作人员的支持 □ 学校其他资源(比如图书馆、国际学生办公室、写作中心、校医务室等) □ 其他: 请简述_____ □ 其他: 请简述_____
	您在英文学术写作方面遇到过什么挑战？	

序号	问题	您的回答
	您如何看待您在英文学术写作方面的提升？	
	您认为导师或者授课老师使用您的母语能否帮助您提升英文写作的能力？请简述赞同或反对的原因。	
	您如何看待导师或者授课教师与您分享西式思维方式、写作方法、逻辑关系、修辞手法等相关信息，能否帮助您提升英文写作水平？请简述赞同或反对的原因。	
	您如何看待导师或者授课教师帮助提升您英语语言能力，例如如何准确定位、评判使用相关词汇、信息是否可以帮助您提升英文写作水平？请简述赞同或反对的原因。	
	您如何看待导师或者授课教师提升您的元认知能力，比如协助您找到自己优势和相对劣势的方面，能否帮助您提升英文写作水平？请简述赞同或反对的原因。	
	您有机会从学校资源中获得帮助吗？譬如图书馆、国际学生办公室、写作指导中心、医务室等等。	如果是的话，您能讲讲具体的例子吗？如果不是的话，是否因为您不熟悉这些资源？还是您迟疑是不是应该去寻求帮助？或是其他方面的原因呢？您可以分享一下具体原因吗？

序号	问题	您的回答
	您有兴趣参加随后的采访吗？请做出选择。	□ 是 □ 否

APPENDIX G

INTERVIEW PROTOCOL IN ENGLISH

Interview Protocol in English

1. What is your understanding of culturally responsive teaching?

   According to Gay (2018), culturally responsive teaching refers to the promotion of multilingual students' cultural knowledge, prior experiences, learning styles, with scaffoldings and supportive accommodations to make the instruction more approachable, meaningful, and related to students. In other words, being a culturally responsive educator means they should teach to the individual's strengths.

2. To what extent, do you think your culturally responsive teaching (or lack of) offered by your instructors is related to your study area/research field?

3. What challenges your instructors will be facing when incorporating culturally responsive teaching practices?

4. Do you think it important or not to acknowledge their difficulties? Do you agree you have those thoughts is coming from your Chinese cultural background?

5. What is your perception of your instructors using or not using culturally responsive teaching strategies?

6. What is the most common teaching and learning formats of most of your courses? Are those teaching and learning styles the same as your preferred teaching and learning styles? Why or why not?

7. Are those teaching and learning styles the same ones you received in the Chinese education system? Or different? Which one do you prefer?

8. How comfortable you are in receiving the instruction in the U.S. classroom settings?

9. How do you perceive the (mis)alignment in your preferred with your instructors' preferred teaching and learning styles?

10. How do you think your preferred teaching and learning styles are related to your Chinese cultural background?

11. If you want to achieve better critical thinking skills, what support you think you should have access to?

12. How do you think your motivations to study in the U.S. are related to Chinese cultural background?

13. Do you think if your instructors acknowledge your challenges and would provide you with your preferred teaching and learning styles, you will become more academically competent and successful? Why or why not?

14. Before coming to Loyola, have you received education in any English-speaking country? Do you think your prior experience impacts your current experiences and your perceptions of culturally responsive instruction?

15. What would you like your instructors to know about your challenges?

16. Do you think it is important for your instructors to understand your academic learning challenges? Why or why not?

17. What kind of academic support do you wish to have during your study in the U.S.?

    Prompts: cultural differences, different educational systems, socio-emotional support, language issues, and academic issues

18. How do you perceive your aspirational resources are related to your Chinese cultural background in supporting or disrupting your learning in the U.S.?

Aspirational resources refer to the capability to uphold hopes for a brighter

future despite challenges in perception and reality (Yosso, 2005).

19. How do you perceive your familial resources are related to your Chinese cultural

    background in supporting or disrupting your learning in the U.S.?

    Familial resources refer to cultural knowledge inherited among kinship which

    roots in the community history and cultural features (as cited in Yosso, p. 79).

    Yosso further summarized familial capital as funds of knowledge, communal

    bonds, and individual student's learning ideologies to support their authentic

    learning in formal education.

20. How do you perceive your linguistic resources are related to your Chinese

    cultural background in supporting or disrupting your learning in the U.S.?

    Linguistic resources refer to individual utilization of their bi-/multi-lingual

    competency to develop academic achievement and social skills (Yosso, 2005).

21. How do you perceive your social resources are related to your Chinese cultural

    background in supporting or disrupting your learning in the U.S.?

    Social resources refer to the resources embedded in the interpersonal and

    communal networks to provide individuals with both instrumental and emotional

    support in their institutional interaction and navigation (Yosso, 2005).

22. How do you perceive your navigational resources are related to your Chinese

    cultural background in supporting or disrupting your learning in the U.S.?

    Navigational resources refer to "skills of maneuvering through social

    institutions" (Yosso, 2005, p. 80). Yosso acknowledged social injustices

    perpetuated within marginalized communities and people of color can utilize

their agency to develop critical navigational skills as well as rely on social

networks.

23. How do you perceive your resistant resources are related to your Chinese cultural

    background in supporting or disrupting your learning in the U.S.?

    Resistant resources refer to the individual engagement of their knowledge and

    strategies when they are faced with unequal treatment (Yosso, 2005, p. 80).

    Parents of color in the United States intentionally instruct their children to

    challenge unfair treatment and the status quo (Yosso, 2005).

24. What challenges you have encountered during academic writing processes?

25. Are you satisfied with your improvement in academic writing performances?

    Why or why not?

26. What kinds of support you would like to be provided by your

    instructors/professors/tutors to support your academic writing performances?

27. Why do you agree or disagree your instructor's using the Chinese language can

    support you in academic writing?

28. Overall, would you rather rate your Chinese cultural background has positively or

    negatively influenced your learning experiences in the United States?

29. If you can offer advice, based on your experiences at Loyola, for the current and

    future Chinese international students, regarding to a better academic learning

    experience, what would that be?

30. Do you have anything else you would like to share with me?

APPENDIX H

INTERVIEW PROTOCOL IN CHINESE TRANSLATION

Interview Protocol in Chinese

1. 您是如何理解文化响应式教学的？

2. 多大程度上您认为教师是否使用文化响应式教学与你所学专业有关？

3. 您认为教师使用文化响应式教学方法所面临的的挑战是什么？

4. 您认为承认教师在使用文化响应式教学手段的挑战是有必要的么？您是否赞同您之所以会这么想是因为您受中国文化的影响吗？

5. 您是如何看待教师是否使用文化响应式教学策略的？

6. 您所修课程最寻常的教学模式是怎样的？这些教学模式与您倾向的教学模式是否一致？为什么会出现这样的情况呢？

7. 您在美国接受到的最寻常的教学模式跟您在中国接受教育所熟悉的教学模式是否相同？您更倾向于哪一种？

8. 您在美国课堂里接受美式教学，您感到舒适么？

9. 您是如何看待教师是否使用与你更倾向的教学模式这件事的？

10. 您是如何看待您倾向的教学模式与您的中国文化背景之间的关系的？

11. 如果您想提高批判性思维，您认为怎么样的策略及帮助能够帮助您实现这个目标呢？

12. 您是如何看待来美国留学的初衷、动力与您的中国文化背景之间的关系的？

13. 您是否赞同教师意识到您留学的挑战并给予您更倾向的教学模式，您会更有可能取得更理想的学术成绩？为什么？为什么不？

14. 在来洛约拉大学之前，您是否有机会在任何英语国家取得您现在所修学位之前的学位？您认为之前的留学经历是否影响您现在的学习经历？是否影响您对文化响应式教学的理解？

15. 您最希望您的教师了解您遇到的哪些方面的挑战？

16. 您是否认为让教师了解您的学习上遇到的挑战很重要？为何？为何不？

17. 您希望在留美期间得到哪些方面的帮助？

    提示：文化背景差异、教学体系差异、社交情感支持、语言相关的支持、学科背景知识的支持等

18. 您是如何从中国文化背景的角度看待激励资源对您留美学习的促进作用或消极影响？

19. 您是如何从中国文化背景的角度看待熟悉资源对您留美学习的促进作用或消极影响？

20. 您是如何从中国文化背景的角度看待语言资源对您留美学习的促进作用或消极影响？

21. 您是如何从中国文化背景的角度看待社交资源对您留美学习的促进作用或消极影响？

22. 您是如何从中国文化背景的角度看待适应性资源对您留美学习的促进作用或消极影响？

23. 您是如何从中国文化背景的角度看待抗争资源对您留美学习的促进作用或消极影响？

24. 您在学术写作上遇到怎样的挑战？

25. 您是否满意在学术写作上取得的进步？为什么？

26. 您希望您的教师、教授、指导老师在学术写作上给予您怎么样的帮助？

27. 您是否赞同您的教师使用汉语能帮助您更好地进行学术写作？为什么？

28. 总体说来，您如何看待中国文化背景对于您留美学习生活产生的影响？是更多积极或是消极方面的？

29. 基于您在罗约拉大学的留学体验，如果您可以给正在或即将赴美求学的中国国际生一些建议，以帮助他们更好地获得学习生活体验，您会给出怎样的建议呢？

30. 请问您还有其他想跟我分享的吗？

APPENDIX I

CODE BOOK

Code Book

Code System   **Memo**

Code System

    understanding of CRT

    Instructors' challenges

        the input/output results

        high standards to meet

        untranslatable among languages

        overpopulated classroom

        teaching philosophy and knowledge of pedagogy

        positionalities & lived experiences

        different education system

        not required for instructors

        instructor's motivation   assimilation

        professionalism and care for the teaching profession

        comprehensive knowledge on different cultures

        authentic understanding of the practices

        less relevant with fewer implication opportunities

        risks involved

        stereotyped biases

        personal teaching styles

        subject and contents

        diverse classroom

        less diverse classroom

    CICS challenges & strategies for better learning experiences

        cultural similarities/assimilations

        online learning

        peer pressure

Code System   **Memo**

subject differences

efficiency

distinction of language & culture

adaptation

imbalanced information

cultural diversity

cultural shock

academic knowledge

prior preparation

support & resources

opportunities to explore

step out of comfort zone

peer mentorship

communication with instructors

different religious practices

instructor's teaching styles

education system

linguistic challenges

instructor's knowledge about language learning process

learning process

ESL courses

motivation

evaluation & assessment system

group project

group discussion

academic writing

classroom instruction

critical thinking

Code System	**Memo**
tough instructors	
Personality	
change of major	
an ethical culture	仁义礼智信
a collective culture	先天下之憂而憂，後天下之樂而樂
a non-religious culture	it emphasizes the significance of individual, human, and humanity, attributing fortune, misfortune, chaos, and tranquility to human beings, rather than to other factors 修身，齊家，治國，平天下
a unity of nature and humans	夫大人者，與天地合其德
a multi-fusion culture	和而不同
Three teachings	以佛修心，以老治身，以儒治國

(1) Chinese education has a long history and tradition

(2) Chinese education always highlights ethics and morality

(3) traditional Chinese education emphasizes learning classics

(4) Chinese education values employing scholarly methodology

(5) Chinese education has a tradition of respecting educators

CCW

Code System   **Memo**

resistant capital

    Negative

    Positive

navigational capital

    Negative

    Positive

linguistic capital

    Negative

    Positive

familial capital

    Positive

    Negative

social capital

    Negative

    Positive

aspirational capital/motivation

    Negative

    Positive

Socio-learning Theories

    individual capital

    interpersonal capital

    institutional capital

CRT strategies

    Validating

    Comprehensive & Inclusive

    Multidimensional

    Empowering

    Transformative

Code System	**Memo**
Emancipatory	
Humanistic	
Normative & Ethical	

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Dr. Wenjin Guo was born and raised in Zhenjiang, Jiangsu Province, People's Republic of China. She graduated from Jilin International Studies University in 2010, with a BA in English (International Business Specialization). In the June of the year 2015, she earned her first master's degree in Foreign Linguistics and Applied Linguistics (M.A.) from Jiangsu University. She earned her Master of Education degree in English Language Teaching and Learning from Loyola University Chicago in December 2016. She is currently a clinical assistant professor at the School of Education (SOE) at Loyola University Chicago.

Dr. Guo taught English as a foreign language in Zhenjiang, teaching students with an age range from 13 years old to mid-thirties. During her master's program at Loyola, she vigorously volunteered at different Chicago Public Schools in three neighborhoods, supporting K-8 students by implementing culturally responsive teaching practices. When she started pursuing her doctoral degree, she devoted her time to practicing culturally responsive pedagogies to support undergraduate teacher candidates in various courses, such as teaching, learning, and leading for social justice, building constructive learning environments, culturally responsive classroom instruction, educational policy, as well as assessment and instruction for emerging bilinguals.

Maintaining the tutoring philosophy of facilitating *all* students from various backgrounds to become independent but competent, resourceful writers, Dr. Guo served as a graduate tutor at Loyola's Writing Center. She is also an active member of

the SOE, serving as a graduate assistant to support different faculty members with various research projects, the leading graduate assistant within the Teaching and Learning Department (T&L) during the 19-20 academic year, the chairperson and representative of T&L on the Student Development Committee for three years, as well as committee member of SOE's Racial Justice Examen in SP21. She worked graduate assistant with the Student Accessibility Center, which accommodates students with diverse abilities and physical/mental health conditions. This experience provided her with insights to reflect on her prior lived experiences and shifted her teaching philosophy massively to promote social justice among ALL students. Her graduate associate position with the Institute of Racial Justice on a research project to support historically underserved students enrolled in gifted programs. She worked with the School Psychology department on an Illinois State Board of Education's funded research initiative to support historically underserved students to promote school-based discipline equity. Dr. Guo adjunct taught undergraduate teacher preparation courses with the T&L department. Currently, she teaches methods core graduate-level courses with the Methodology department. She also actively works with other international graduate students, initiating a student-run organization to support international graduates under the philosophy she gained from her dissertation study.

These learning, teaching, and service experiences contributed to her scholarly interests in the field of culturally relevant, responsive, and sustaining pedagogies. Thus, she began to reflect on her Chineseness and academic experiences in the United States from a culturally responsive perspective. Consequently, Dr. Guo has been refining and developing her research interests in employing culturally responsive practices to support her Chinese peers, marginalized communities, and educators of

color to critically recognize and activate their funds of knowledge and to improve their learning experiences in the United States. Her scholarships involve using culturally responsive teaching practices to support underserved college students, promoting social justice among English learners, and culturally relevant mentorship and leadership to support all students. Particularly, she promotes multicultural dialogues between the East and the West to further advance diversity, inclusion, and equity among marginalized communities. Dr. Guo currently resides in Chicago, Illinois.

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