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A HERMENEUTIC PHENOMENOLOGICAL INVESTIGATION OF TEACHERS'
PERSPECTIVES TOWARDS INTEGRATING CULTURE INTO CHINESE-AS-A-
FOREIGN-LANGUAGE (CFL) CURRICULA AND INSTRUCTION IN AMERICAN
HIGH SCHOOLS

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at the

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May 2022

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and

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ACKNOWLEDGMENTS

I truly felt blessed to be so loved and helped as I reflect on the journey of my pursuit of this doctoral program. There are so many thanks that need to be given to those who brought me the transformative power to make the impossible possible.

First off, I gave my sincerest gratitude to Dr. Julia Phillips, the director of Doctoral Studies in the College of Education and Human Services at Cleveland State University (CSU). I thank her so much for helping me go through all kinds of difficulties during the past four years when I was studying in this program. Meeting her, I was able to see how much love, care, and dedication she was willing to give to an ordinary international student. When I was at the edge of being crushed by the burdens of life and illness, she extended her helping hand and gave me many kinds of support with my academics, my finances, psychology, and my personal life. Her support greatly helped to maintain the strength to continue the journey of pursuing this program.

I would love to give my deepest thanks to the esteemed dissertation committee. I'm deeply grateful to Dr. Lih-Ching Chen Wang, the founder and coordinator of the "Teaching Chinese as a Foreign Language" specialization within the Urban Education Ph.D. program at CSU, who has also been my program specialization advisor and the chairperson of my dissertation committee. Dr. Wang has been an outstanding program coordinator and a great advisor during my entire doctoral program. She has advised and assisted me in securing financial resources, in choosing and completing appropriate academic courses, in conducting my varied independent studies and doctoral researches, and in balancing out my physical, mental, and family life. Since I was admitted as the first doctoral student and enrolled in this "Teaching Chinese as a Foreign Language"

specialization program in Fall 2018, Dr. Wang has constantly reminded me – thinking, circling, linking, and focusing on my dissertation research interests, my dissertation topic, and relevant content from whatever courses I was taking and whatever professional activities I was attending. She has encouraged me to present my works at professional conferences and publish them in academic journals. During the process of completing my dissertation, she has provided me with insightful feedback, suggestions, and revisions as well as navigating the inevitable recommendations and modifications from among committee members. No matter what difficulties and challenges I encountered, Dr. Wang’s door was always open. Her intelligent thoughts, love, passion, support, and advice were never lacking and always sincere, which helped me stand firm and ultimately cross the finish line. The successful completion of my dissertation and graduation from this program at CSU is a testimony to her wise leadership as a great program specialization coordinator, a program specialization advisor, and a great chairperson of my dissertation committee who has played an essential role in the “Teaching Chinese as a Foreign Language” doctoral specialization at CSU.

I want to express my greatest gratitude to Dr. Anne Galletta, the co-chairperson of my dissertation committee. Dr. Galletta offered me generous support in academics and finances while I was working on this program. With her generous support, I was able to complete the doctoral courses and dissertation procedure. When I encountered multiple challenges that pushed me almost to the edge of hopelessness, Dr. Galletta gave me her helping hand and prevented me from dropping out of this program. Dr. Galletta also played a pivotal role in my completion of the dissertation project with her profound expertise and extensive experiences in qualitative research.

I would love to express my special thanks to Dr. Katherine Clonan-Roy, my methodologist on the dissertation committee. Dr. Roy has been essential to my successful completion of the dissertation as her insightful navigation and direction. Dr. Roy is one of the most kind-hearted people I have ever met in my life. She was always willing to help and support, and to give all her time, commitment, and knowledge to help students succeed academically at anytime and anywhere. With her broad and profound knowledge and wisdom, I was able to complete this research project. I must admit that without her, I could not have done it. I may not find a second methodologist like her in my life. She is the angel whom God sent to me.

I also must thank Dr. Elena Andrei, the content specialist of my dissertation committee. As the content specialist, Dr. Andrei shared my passion for researching culture in foreign language education and provided me with endless suggestions in this area. My deepest thanks for her overarching guidance, advice, and proofreading through my dissertation process. Thank you so much for helping transform me into a professional scholar.

I also would like to thank Dr. Abed el-Rahman Tayyara, the non-college of education member of my dissertation committee. I feel incredibly fortunate to have this opportunity to work with Dr. Tayyara. Dr. Tayyara has been generous in sharing many types of teaching and learning resources related to my research topic that benefitted me from the earliest stages of completing my dissertation. Dr. Tayyara's insightful perspectives brought me to a higher level of critical thinking, which helped give this research project a high level of quality.

All in all, all the experiences I gained from the professors on the committee in this

dissertation process were invaluable.

Lastly, but certainly not least, I am forever grateful to my family. I thank my parents who brought me up and continuously supported me to pursue my dream to complete the doctoral program. I want to take this opportunity to thank my lovely wife Lifen Li and my son Binglin Song for their support and encouragement during my pursuit of this program.

I also thank the thirty-second cohort family of the Urban Education Ph. D. program and all the professors who taught me during my doctoral career at Cleveland State University.

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ABSTRACT

The importance of integrating culture into foreign language teaching and learning has been acknowledged in the U.S. by the National Standards in Foreign Language Education Project and foreign language professionals. However, it remains challenging for Chinese-as-a-Foreign-Language (CFL) teachers to embrace this concept thoroughly and implement it effectively in their CFL classes. The study explores six CFL teachers' perceptions and experiences towards culture and language integration into their CFL curricula and instruction in American high schools. This study aims to describe the overall landscape of culture-language integration in the CFL discipline in American high schools by revealing the essential knowledge of CFL curriculum and pedagogy; the difficulties in developing a culture-language integrated curriculum; the processes CFL teachers use to respond to the difficulties; and the experiences, relationships, structures, and/or resources shaping CFL teachers' practices of integrating culture into CFL curriculum and instruction.

The researcher adopted the hermeneutic phenomenological approach to probe the research questions and utilized questionnaires and in-depth interviews to collect data. The data analysis revealed a gap between recognizing the significance of integrating culture in CFL courses and implementing this integration in the CFL curricula and instruction

among the participants. The participants appealed for support in academic knowledge of cultural teaching, and for social and cultural capital to fulfill culture-language integration in the CFL classes in American high schools. The findings underscore pedagogies and techniques the participants used to integrate culture into CFL curriculum and course instruction, including cultural comparison, contextualization, and project-based methods. Compared with the academic factors which impact the Chinese teachers' integration of culture into the CFL curricula and instruction, the research found that structural and cultural factors played a much more fundamental role in determining Chinese teachers' choices and dedication to integrating culture into the CFL class in America. These findings might shed light on comprehending what contextual influences were narrated by CFL teachers as influencing their choices and implementation of culture-language integration in CFL classes in American schools. Study findings provide useful information to educators in the area of CFL instruction in particular and, more generally, the teaching of world languages.

Keywords: culture-language integration, Chinese-as-a-Foreign-Language, curriculum development in Chinese-as-a-Foreign-Language, cultural fluency in teaching world languages

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CHAPTER I

INTRODUCTION

The meaning of integrating culture into foreign language teaching and learning has been acknowledged by the National Standards in Foreign Language Education Project (U.S.) (NSFLEP, 1996, 1999, 2006) and many foreign language professionals (Botoman, 1982; Dien, 1985; Frankel, 1976; Hammond, 1992; Magnan et al, 2014). However, it remains a superficial quality for the Chinese-as-a-Foreign-Language (CFL) teachers to embrace this concept thoroughly and implement it effectively in their CFL classes (Gong et al., 2020; Li, 2004; Phillips & Abbott, 2011; Wang, 2006; Wong, 2012). This study explores six CFL teachers' perceptions and lived experiences toward culture and language integration into their CFL curricula and instruction in American high schools to investigate this gap. This study aims to reveal the picture of cultural integration in CFL education in America and comprehend what meaning the Chinese teachers could ascribe to creating, designing, and implementing the culture-language integration in CFL education in American schools. The research adopts a phenomenological study as the research instrument to investigate the research problem. The researcher utilizes questionnaires and in-depth interviews to collect data. This chapter presents the research background, problem, purpose, research questions,

investigating approach, researcher, and significance. This chapter also includes definitions of terminologies and abbreviations used in the study.

Research Context

Peoples (2020) argued that the context that determines a phenomenological study is unlimited; locating the correct research context is critical to starting a research investigation. Otherwise, the researcher would have never known whether he or she had reached a perfect interpretation of the meaning-making process from the participants. Collins (1998) explained how hierarchical power relations operate at three levels namely, macro (i.e., structural conditions), meso (i.e., intergroup attitudes, behaviors, and social networks), and micro (i.e., individual's attitudes, values, expectations, identities, and motivations) interacted one another and influenced the construction of structure and culture. Under this guidance, the researcher locates and explains the research context from three levels: macro, meso, and micro, where the research will be conducted.

Macro Context

In a broader sense, this study is conducted in an urgent timing and a complicated social context of CFL education in the United States. During the past three decades or so, the rise of China on the global economic and political stage has spurred increasing interest in its language and culture learning. The results are extraordinary in that CFL programs are established in public and private schools all around the United States (Ke & Li, 2011). According to a report from the CGTN America, a channel of China Global Television Network (CGTN), the number of American students who are learning CFL in K-12 schools has reached 400,000 in the year 2015. However, after the inauguration of former President Trump, as the broader relationships between China and the United

States deteriorated, the development of CFL education in the U.S. dramatically shifted its direction. Under the excuse of jeopardizing America's national security and academic freedom, many Chinese programs or Chinese-related institutes such as Confucius Institutes have been canceled from K-12 schools, colleges, and universities or have been threatened to be closed by the pressure of political agents. The Congressional Research Service (CRS) report (2021) reported that the number of Confucius Institutes in the United States fell from 103 in 2017 to 55 in 2021 and will be continuing to diminish in the subsequent years. The direct consequence of this closure is the massive cancelation of the Chinese programs among K-12 schools working with Confucius Institutes. Meanwhile, the Covid-19 pandemic seriously affected education in America, and as a result, there has been declining enrollment and a low desire to keep these CFL programs in American schools. Under these social influences, CFL programs in America not only can not compete with other foreign language programs like Spanish and French in terms of the criteria of enrollment and duration rates, but they are encountering a critical time of survival.

Meso Context

The meso context of the study is the promotions, requirements, and standards of teaching culture in foreign language education from the federal, the state education departments, and the school district. Integrating culture into foreign language education has been proposed by federal and state education departments for a few years. The National Standards in Foreign Language (NSFL, 1996, 1999, 2006) teaching and learning for K-12 learners described a set of goals for foreign language education when teaching culture. These promotions and requirements eventually evolved into Five C standards

(Communication, Cultures, Connections, Comparisons, and Communities), which stipulate the essential skills and knowledge for foreign language learners to master to achieve cultural competence and language proficiency. Many state's educational departments had their requirements and standards of teaching including both the foreign language and culture in K-12 schools. For example, the Ohio Department of Education (ODE) issued Ohio's learning standards for world languages and cultures (2020). The Ohio Foreign Language Association (OFLA) also had similar guidance on teaching culture and language in one foreign language class. Some school districts had regulations on culture and language integration in foreign language classes. All of these standards, requirements and promotions paved a meso context for investigating the development of CFL concerning integrating culture.

Micro Context

The micro context of the research is located in the population of CFL teachers. In addition to facing the diminishing social environment and following the standards from federal, state, and school district educational administrations regarding teaching culture, Chinese teachers must respond to their requirement of integrating teaching culture in their CFL classes. Chinese teachers must also consider other factors when teaching cultures, such as what is it that is concerning about teaching culture and why do school administration and parents and colleagues influence the teaching of Chinese culture? Under the adversary macro context and combined with the conflict of the requirements of integrating teaching culture into CFL course and their surrounding constraints, many in-service Chinese teachers are becoming cautious about integrating culture in their CFL classes or struggling with this situation. These factors formed a micro context for this

research.

Problem Statement

The significance of integrating culture into foreign language teaching has been acknowledged and proposed by National Standards in Foreign Language Education Project (U.S.) (NSFLEP, 1996, 1999, 2006) and many other foreign language scholars (Botoman, 1982; Dien, 1985; Frankel, 1976; Hammond, 1992; Magnan et al, 2014) for a few years, however, this idea remains not fully embraced by CFL teachers. Therefore, adequately implementing this concept into CFL teaching maintains a superficial quality for CFL teaching in the United States (Gong et al., 2020; Li, 2004; Phillips & Abbott, 2011; Wang, 2006; Wang et al., 2013; Wong, 2012). The teaching of Chinese is somewhat compromised because teaching Chinese culture is not fully included or integrated into the course. Around this issue, many discussions are presented toward revealing this phenomenon. Some CFL scholars (Diaz, 2016; Moloney & Xu, 2015; Wang, 2006; Wong, 2012) point out that curricular development is the main reason for the lag of culture-language integration in CFL education. The majority of the present Chinese textbooks are primarily made of a linguistic-centered model, which consists of phonetics, syntax, semantics, and pragmatics, in this way, the CFL is taught in the traditional method, which considered CFL learning and teaching as linguistic acquisition and saw culture as an affiliation. These scholars also criticized that linguistic-centered CFL curricula are tedious, time-consuming, and lack learning interests for American students. Some other CFL scholars (Lee et al., 1992; Li, 2004; Wei, 2017) channel the reasons for the lag-behind behind culture-language integration on the Chinese teachers. These groups of Chinese scholars argued that the traditional Chinese educational system

trains the majority of the CFL teachers working in the U.S., and they are not well-equipped to meet the needs of American students. The China-trained CFL teachers often use a pedagogy of a teacher-centered model, which contradicts the student-centered approach commonly used in American schools. This is a cultural problem in itself. Most China-trained CFL teachers stress pure academic knowledge installation and cultural inheritance, which push them to use memorization and high-stakes tests on students to accomplish these goals of the foreign language learning process. Because the criticism explains the reason for the lag of culture-language integration in CFL education in American schools, critics acknowledge the fact that: in many ways, the prevailing curricula and pedagogies of CFL education in the U.S. have failed to motivate Chinese teachers to integrate both the language and its culture in one class. This is contradictory to the trend of foreign language education in American schools in the 21st century.

A considerable number of scholars have recognized the meaning of integrating culture in CFL teaching and learning (Botoman, 1982; Dien, 1985; Frankel, 1976; Hammond, 1992; Magnan et al, 2014), and they have made a solid commitment to integrating culture and language education in one CFL class, including curricula and instruction (Cheng, 2015; Hu, 2010; Mohammad & Hu, 2015; Ruan, 2017; Wei, 2017). However, because educators could not reach an agreement on what aspects of culture could be used and how culture and language in CFL curricula and instruction can be achieved, this integration has not taken place on a widespread basis so far (Hadley & Terry, 2001; Wang, 2006). Additionally, many Chinese teachers have reflected a lack of support like theoretical guidance and hands-on practices regarding integrating culture in their CFL classes (Gong et al., 2020; Li, 2004; Phillips & Abbott, 2011; Wang, 2006,

Wong, 2012). Thus, CFL teachers lack resources regarding integrating a focus on culture into the CFL curricula and instruction. Under this circumstance, CFL teachers either experienced hardship when deciding what aspects of the diverse culture should be included in their CFL curricula (Gong et al., 2020), or their selection of the cultural contents was spontaneous and experience-oriented (Li, 2004). This situation results in a situation or integrating teaching culture remains a superficial quality within the subject of CFL education (Carstens, 2015; Huang & Ao, 2002; Liu, 1992).

Purpose of the Study

Starting from the above-elaborated problem, this study aims to probe the phenomenon of culture and language integration in the field of CFL education in American schools. Under this principle, this study sets up its specific research goal. First, to better understand the picture of CFL teachers' perceptions and lived experiences towards culture-language integration in their CFL courses in American high schools; and to comprehend what meaning CFL teachers might ascribe to creating, designing, and implementing culture-language integration in CFL education in American schools.

Research Questions

One central research question and three sub-research questions of proceeding to accomplish this research's goal are as follows.

Central Research Question

- What are Chinese teachers' perceptions and experiences in integrating a focus on culture into CFL curricula and instruction?

Sub-research Questions:

1. What cultural content do the Chinese teachers include in a culture-language integrated curriculum and why do they choose this content?
2. What are the present difficulties and challenges toward developing a culture-language integrated curriculum and implementing it in the CFL class instruction?
3. What processes do Chinese teachers use to respond to the difficulties and challenges toward integrating culture in CFL curriculum and instruction?
4. What experiences, relationships, structures, and/or resources shape CFL teachers' practices of integrating culture into CFL curriculum and instruction?

The central research question and the sub-research questions function together to probe the research problem and achieve the research goals. The central research question is pivotal in obtaining Chinese teachers' overall perceptions and experiences about integrating culture into CFL education undergirded the research problem. The sub-research questions seek to investigate the research problem from different angles. Sub research question one focuses on seeking the eligible cultural texts which CFL teachers used in their CFL curricula and instruction. Sub research question two concentrates on capturing Chinese teachers' genuine experiences of curricular development and class instruction when integrating cultures, such as difficulties and challenges that occurred in curriculum development and class instruction. Sub research question three aims to draw out what processes Chinese teachers adapted to respond to these difficulties and challenges. Sub research question four pays attention to exploring relationships, structures, and/or resources that shape Chinese teachers' exercises of integrating culture into CFL curriculum and instruction. Specifically, sub-research question three seeks to

look for factors that influence Chinese teachers' choice of culture-language integration in CFL classes. These factors can include personal desires and professional experiences, federal and state policies, colleagues' influences, and/or school administration requirements. These three sub-questions work together to elicit the Chinese teachers' essence toward a focus on cultural-language integration.

Research Approach

This research adopts a qualitative paradigm to conduct research inquiry. Qualitative research is grounded in the constructivist worldview, which acknowledges multiple realities and argues that knowledge is socially, culturally, and historically constructed (Creswell, 2013). Bloomberg and Volpe (2019) expressed that “qualitative research concerns how the complexities of the sociocultural world are experienced, interpreted, and understood in a particular context and at a particular point in time” (p. 98). Maxwell (2013) argued that “qualitative researchers intend to examine a social situation or interaction by allowing the researcher to enter the world of others and attempt to achieve a holistic understanding of a phenomenon or experience” (p. 10). Denzin and Lincoln (2011) said that the qualitative method emphasizes extracting and interpreting the insightful meaning or experiences in a particular phenomenon of interest. Since the study aims to elicit the essence of a focus on integrating culture in CFL curricula and instruction from Chinese teachers' experiences in a particular sociocultural context, a quantitative research paradigm could not achieve this goal. This research does not test a hypothetical relationship between two variables and establish facts which the quantitative research design usually intends to do. Thus, a qualitative stance fits well with this study in terms of the fundamental features of the study. These unique features of the study

include three typical features as follows: (1) developing a contextual understanding of integrating culture in the CFL course, (2) understanding Chinese teachers' lived experiences toward integrating culture in their CFL curricula, (3) exploring experiences, relationships, structures, and/or resources shape CFL teachers' practices of integrating culture into CFL curriculum and instruction.

This study uses phenomenological inquiry as its research approach to conduct an investigation. As this research aims to seek the phenomenon of culture-language integration in CFL education, the phenomenological method fits well for this study of the unique features and characteristics of CFL teacher experiences. As a qualitative research method, phenomenology commits to describing and/or interpreting the meaning or essence of participants' lived experiences or knowledge about a phenomenon. (Hays & Singh, 2012). Phenomenological research involves “the collection, analysis, and interpretation of narrative or visual data to gain insight into a particular phenomenon of interest, insights gleaned from phenomenological studies can directly reveal the essence or meaning of the phenomenon” (Bloomberg & Volpe, 2019, p. 105). Phenomenological research is also an ideal approach for understanding and interpreting educational phenomena (Cornett-DeVito & Worley, 2005). Thus, using the lens of phenomenology to investigate the culture-language integration among Chinese teachers fits this research design and research purpose well.

Researcher as An Instrument in the Research

The meaning-making process of phenomenological study is undertaken through the interaction between the researcher and participants fused to explore the research phenomenon (Creswell, 2013). The researcher sees his role as significant to probe the

essence of the research topic. The researcher is a Ph. D candidate specializing in (TCFL). His expertise in the discipline consolidated his capability to investigate this research. In addition, the researcher was a CFL educator in China and America for twelve years and he maintained updated professional closeness and connectedness to this area. The unique relationship within and without the participants ensured the researcher produced essential findings in the research from a full spectrum. The researcher acknowledges that his knowledge and experiences related to this research topic may influence the rational judgment of research design and the interpretation of findings. To avoid bringing any of his biases and positionality into the research and to acquire high-quality data, the researcher commits to take vigorous measures all through the whole research process, including reflexivity (journaling), reciprocity (transparent conversations with participants), and triangulation (peer checks).

Interpretive Paradigm and Philosophical Assumptions

The research was grounded on the social constructivism paradigm. Creswell and Poth (2018) argued that social constructivism helps understand the world people live in through developing subjective meanings from the participants' experiences. Social constructivism is an important interpretive paradigm in educational research, it provides educators philosophical worldview to explore new knowledge to advance educational development (Schaub, 2012). The researcher explains his philosophical worldview of social constructivism from four lenses of philosophical assumptions in the following section.

- **Ontology.** Ontology is the view of the nature of reality. As this study seeks to understand the myth of a culture-language integrated curriculum, therefore,

multiple views and perspectives from the participants within this topic will be welcoming, including Chinese teachers' perceptions, experiences, concerns, and reflections, and would be considered valuable data to probe the essence of the research questions.

- **Epistemology.** Epistemology is about what counts as knowledge and how knowledge claims are justified. With the epistemological assumption, the researcher sees the meaning of conducting the qualitative study as trying to get as close as possible to the participants being studied. The researcher believes that his in-depth interaction with the participants would generate valuable data to better understand the phenomenon of culture-language integration in CFL teaching and learning in American schools and to build knowledge in this discipline even to advance it.
- **Axiology.** Axiology is the role of values in research. Axiology admits that the researcher as a research tool involved in the investigating process would impact the credit of the study to the researcher's biases. Therefore, the researcher needs to take measures to avoid getting positionality and subjectivity in the research. The researcher used a variety of measures to achieve this goal, including reflexivity, reciprocity, and transparency with the participants all through the whole research process to acquire quality data.
- **Methodology.** The methodology is the process of research. Based on the stance of the social constructivism paradigm, an interpretive phenomenological qualitative methodology was selected to exert research investigation. The researcher believes phenomenological inquiry is an appropriate lens to reveal the essential meanings

that CFL teachers contribute to culture-language integration in the CFL class in America.

In addition to meeting the need for qualitative research nature of the study, the choice of social constructivism is also a demand of the research topic. How does social constructivism relate to the study of teachers' beliefs and perceptions about teaching cultural and culture-language integration? A good example of the application is the Social Science Education Consortium Project (SSECP) named: Culture in the foreign language classroom-a survey of high school teachers' practices and needs in 1999. The final report and executive summary from this research project revealed a gap between what foreign language teachers know, do, and believe in the theory and what they need to be equipped in teaching culture in their foreign language classrooms. The success of this study using social constructivism to investigate culture in the area of foreign language area provided the researcher with an exemplary to probe Chinese teachers' perceptions and experiences of integrating culture in the CFL classes in America.

Working Hypothesis

Aligning with the choice of social constructivism paradigm, the researcher made three assumptions as working hypotheses in the study and explained to them as follows. First, this research is context-bounded, and it is conducted at macro, meso, and micro levels of the context experienced by the Chinese teachers. Second, the research is based on inductive reasoning that categories of interest may emerge from internal and be used to frame the understanding of the phenomenon in the research. Third, the researcher assumes that his choice of hermeneutic phenomenological research is able to generate quality data to reveal the research question. These three assumptions guide the process of

literature review and choice of methodology.

Research Significance

This research has theoretical and practical meanings in the field of CFL education. First off, this research responds to a widespread dilemma between calling for teaching culture in the CFL classes by ACTFL to contribute to cross language and culture competencies under this context of appealing for multiculturalism and multilingualism for foreign language education in the 21st century, and the reluctance of using this integration among Chinese teachers in America. This study may help to understand better the status quo of integrating teaching culture in CFL teaching and learning. However, it may also provide valuable insights into the experience of general foreign language educators in the school in the U.S. regarding the difficulty of application of culture-language integration.

As the value-laden nature of the qualitative research per se, this study is not without limitations. To minimize the impacts of this limitation, the researcher employs various ways. The limitation attributed to the qualitative is the researcher's subjectivity because it has been widely criticized those qualitative studies, in general, are limited by the researcher's thinking and choices. The researcher used to be a Chinese teacher in K-12 schools in America, and the researcher experienced the dilemma of culture-language integration in his Chinese class. Right now, the researcher is a scholar and researcher of the culture-language integrated method in the subject of CFL teaching and learning; the researcher has accumulated a lot of knowledge, experiences, and insights into this topic and eagerly expected his participants to respond to him in ways that he had assumed. To avoid any of the researcher's biases, assumptions, and perceptions impacting the data

analysis, the researcher must first recognize these limitations and take effective measures in the research. The researcher acknowledged his prior experiences and knowledge of culture-language integration in CFL teaching and learning and design interview questions based on these conceptual frameworks rather than his thoughts. The researcher also asked his committee members to scrutinize his interview protocol and to help avoid subjectivity. Second, the researcher attempts to reduce the limitation of potential bias during data analysis; the researchers plan to protect the confidentiality of the participants by removing their real names from transcripts and coding procedures. The researcher labeled all the participants' names with general titles by gender and give them the same matrix and time for data analysis. Furthermore, the researcher was self-reflective. The researcher used memos and journals to curb his tendency and continue reflecting on how and how the researcher might have influenced the interview process and the interpretation of data.

Summary

This chapter has presented an overviewed introduction of the research. First, the researcher presented the research context, research problem, research questions, and research goals. Next, the researcher introduced the research approach and the researcher's perspective. At last, the researcher elaborated on the significance of the research.

Definitions of Abbreviations

ACTFL: American Council on the Teaching of Foreign Languages.

CFL: Chinese-as-a-Foreign-Language. Chinese-as-a-Foreign-Language is also called Chinese as a second language, which is when non-native speakers study Chinese varieties within China and overseas.

Five Cs: The five Cs represent five standards of foreign language learning including communication, cultures, connections, comparisons, and communities which were first introduced in 1996 by the ACTFL (American Council on the Teaching of Foreign Languages). The goal of the five Cs is to prepare learners to meet with a global competence to their future careers and to educate American students to be linguistically and culturally equipped.

ODE: Ohio Department of Education.

NSFL: National Standards in Foreign Language.

OFLA: Ohio Foreign Language Association.

NCSSFL: National Council of State Supervisors for Languages.

SSECP: Social Science Education Consortium Project

TCFL: Teaching-Chinese-as-a-Foreign-Language.

CHAPTER II

LITERATURE REVIEW

This chapter presents the conceptual frameworks of the study in terms of the literature reviews and builds theoretical foundations for the research inquiry. The purpose of this study is to understand the Chinese teachers' perceptions and experiences regarding a focus on integrating culture into the CFL curricula and instruction and then to seek significant meanings these Chinese teachers could ascribe to this research topic. Therefore, the literature review section frames essential concepts, ideas, and theories around this topic and constructs a solid theoretical foundation for the research design and exploration. Creswell (1994, 2013) argued that the role of literature review in qualitative research is to gain valuable insights into the phenomenon under investigation and provide frameworks for helping the researcher justify the research method and establish an ongoing dialogue about the research topic. Under the guideline, the researcher acknowledged the critical role of literature review in the phenomenological study and used the literature reviews to build a theoretical foundation of the research. Throughout the literature reviewing process, vital ideas, themes, theories, and practices were identified and framed, ultimately constructing the study's conceptual framework. The literature review activity also helped enhance a deeper understanding of the research

problem and topic. The study's literature review pool included multiple resources in various formats such as academic books and journals, dissertations, and other related works of literature.

To maintain a constant concentration on the research topic during searching for valuable pieces of literature, the researcher employed a selective-critical literature review model proposed by Ramezani and Malekpour (2015) to guide the literature review process. The adaption of the literature model had two advantages. First, this approach endowed the researcher with a helpful tool to select essential ideas, concepts, notions, theories, and practices of foreign language education and did not lose concentration on the research topic of culture-language integration within the discipline of CFL. Second, it provided the researcher with a mature model to critically build up conceptual frameworks by including different voices, assertions, contentions, and propositions about the research topic and evolving them into one complete body of conceptual frameworks.

The Conceptual Frameworks

Under the selective-critical literature review guideline, the researcher organized the reviewed works of literature into five categories. The first section of the literature review discusses the research paradigm aligned with the phenomenological research inquiry on the ground of social constructivism. The second part of the literature review focuses on exploring theoretical frameworks of the research related to the research topic of culture-language integration in Chinese as foreign teaching and learning. This segment of the literature review also outlines the historical contexts and backgrounds of cultural teaching in the research area. The researcher also searched for works of literature to explain the evolution of culture-language integration in the foreign language education

discipline. Furthermore, the literature review is committed to seeking vital ideas, concepts, theories, and practices around culture-language integration and using them to form the theoretical foundation of the research. The third section of the literature review discusses why culture-language integration was not widely used in CFL teaching and learning. The literature review explores issues from the development of integrating culture in the CFL teaching and learning and discusses the problems, obstacles, and challenges that led to why culture-language integration has not taken place on a widespread basis in the CFL education teaching and learning in American schools. The fourth section of the literature review envisions what culture-language integration might look like in CFL teaching and learning and portrays the landscape of culture-language integration in CFL curricula development and instruction. The fifth section of the literature review seeks solutions to fulfilling culture-language integration in CFL teaching and learning in American schools. These five bodies of literature capture essential ideas, notions, concepts, and theories from different domains. However, they worked together to respond to the research question and form the study's conceptual frameworks. In addition to developing conceptual frameworks, the literature review provides working guidance for research design, data organization, data analysis, and reporting research findings. However, as the qualitative research literature review, it is an ongoing process (Creswell, 1994), and some literature may be added in proceeding with data analysis and discussion. As a result, the researcher upheld an open mind that the literature review work may be continually revised and refined throughout the whole research process.

The Theoretical Frameworks

Creswell (2013) commented that a theoretical framework offers us tools to understand real-world problems and patterns, because “it informs the study of research problems, addresses the meaning individuals or groups ascribe to a social or human problem” and “explains the pathways linking key factors in the research process together” (p. 174). This section portrays concepts and theories about integrating culture into foreign language education and CFL teaching and learning and discusses how these works of literature construct the conceptual and theoretical frameworks of the research.

Cultural Universals

The theory of Cultural Universal consolidates integrating culture into foreign language teaching and learning. Cultural Universal, also called human universal, is an element, pattern, trait, or institution common to all human cultures worldwide (Brown, 1991). Based on these cultural commonalities of human beings, Brown (1991) made a list of items that he considered cultural universals by which the connections of human beings can be explored and understood. After presenting this list, Brown (2004) categorized the list into four domains, including language and cognition, society, beliefs, and technology. Brown (2004) related the concept of human universals to a reshaping of human culture and to probing patterns of behavior, thought, feeling, and meaning patterns that existed in human beings. By analyzing two central abilities among human beings: communication and translatability among different ethnicities, Wiredu (1995) critically argued that cultural universals exist and could be used to investigate human behaviors such as language and culture. With the theory of cultural universals, educators utilized it to explore cross culture-language acquisition and understanding in foreign language

curriculum and instruction. Some other educators apply the theory of cultural universals in researching foreign language acquisition. Ochs (1990) proposed a model of cultural universals in foreign language learning with three following hypotheses.

1. Cultural universal tendencies exist in the linguistic marking process from four dimensions of language including, epistemic and affective stances, social acts, social activities, and social identity.)
2. Culture universals are widespread cultural existences and are conventionalized across different ethnic groups. Therefore, cultural universals can be important indexes to understanding foreign languages across different races.
3. Language and culture worked together to serve mutual understanding across different language speakers. (pp. 3-12)

Payne and Gay (1997) related the Cultural Universals to global connections among foreign language learners and uses this notion to cultivate a worldview. Payne and Gay (1997) found that students can benefit tremendously from exchanging with other cultures through responding to a shared cultural event. This finding contributed to “promoting students' better understanding toward a complex human system of which they are a part” (p. 223). From this sense, Payne and Gay (1997) recommended integrating “mutual clues like images, music, language, dress, customs, and beliefs into a foreign language learning process to provide students interconnectedness with their cultural systems and others' world” (p. 223). Hogan (1997) expanded the theory of cultural universals to study human literature. By taking up the stance of universalism, Hogan (1997) argued that literature manifests a wide range of human commonalities that should be used to decode linguistics in foreign language learning. Hogan (1997) argued that

using these universals in literature is a practical aspect to study the connection between language acquisition and cultural comprehension beneath the language.

Based on these discussions, it was evident that culture and language are two primary components of human universals. The theory of cultural universals builds a connection between these two elements for researchers to explore shared knowledge between these two parts. They can be theoretical foundations of integrating culture and language integration in CFL teaching and learning. However, cultural universals are somewhat different from the idea of multiculturalism and multilingualism, this leads to the researcher wanting to contrast these ideas as follows to consolidate the conceptual framework of the study.

Multiculturalism

Multiculturalism was the second concept to consolidate the research's conceptual frameworks. Multiculturalism originated from the political study of education, which was used to justify conflicts between culture and policy, and it has evolved in this study to understand the relationship between the culture of the U.S. and that of the home country/countries in which the taught language is spoken (Murphy, 2012). The researcher introduced the notion of multiculturalism in this study's conceptual framework to illustrate the unbounded intersection between foreign language learning and cultural understanding. Crozet and Liddicoat (1999) point out the context of multiculturalism that “international and national imperatives for addressing cultural competency in foreign language education are being strengthened by the context of globalization in recent years. Thus, the foreign language educators not only need to embrace a realization of cultural and linguistic relativity, and they also need to adopt a proactive approach to active

participation in others' cultures” (p. 6). Multiculturalism calls for the study of culture in foreign language education. Kapukaya (2020) argued that “multicultural education acknowledges and incorporates positive racial idiosyncrasies into classrooms based upon consensus building, respect, personal development; therefore, it fosters cultural pluralism within multiracial societies” (p. 77). As Chinese as foreign language classrooms are often composed of students from very diverse racial and cultural backgrounds, the Chinese teachers have to consider these differences in the process of curriculum design.

Moreover, Chinese language teachers also need to exert skills to teach foreign languages and cultures. The values that Chinese teachers hold played a vital role in making their class curriculum and instruction effective. Some educators have studied the benefit of multicultural activities in foreign language classes. Kramsch (1993) argued that adapting multicultural education brought an appreciation of another culture and benefited students’ cross-cultural communication. “This dichotomy of language and culture is an entrenched feature of language teaching, and if language is seen as social practice, culture becomes the very core of language teaching” (p. 78). In a word, placing the research in the multiculturalism philosophical perspective fits the research requirement that aims to investigate the relationship between integrating culture in CFL teaching and learning and gaining cross-culture-language proficiency.

Multilingualism

Multilingualism contributes to the conceptual framework of the study. In the context of embracing a multicultural worldview to address today’s multicultural challenges in American schools, multilingualism closely relates to this trend and draws on increasing attention among educators. Tucker (1999) explained that multilingualism is

defined as the mastery of more than one language that an individual possesses. Multilingualism affects an individual's first language proficiency and increases their cross-cultural awareness. Cook (2008) explained that the main driving forces of multilingualism in education were due to the concept of multilanguage competence. Illman and Pietila (2018) found that foreign language classes are becoming increasingly multilingual nowadays, so teachers need to embrace this tendency. Multilingualism has been receiving incremental attention among educators in recent years. Multilingualism involves transferring from one concept to another, and it is a common educational practice in schools worldwide. It is studied from different perspectives and dimensions such as linguistics, education, sociology, and educational policy. Cenoz (2013) stated that multilingualism shifts the view of language acquisition and language education toward adopting various research methodologies to cater to the transformation in the foreign language education world. Under this circumstance, studying how multilingualism is placed in the foreign language classroom and how students' multilingual background impacts their language acquisition and academic achievements manifests significant meaning (Dendrinos, 2018). Thus, placing the research in a multilingual context fits the research requirement.

Sociocultural Theory

Sociocultural Theory (SCT) is another conceptual framework supporting integrating culture and language in CFL teaching and learning. SCT was originally developed by the Russian psychologist L. S. Vygotsky in terms of cultural-historical psychology (Lantolf, 2011). The basic idea of SCT argues that the most important task for human understanding and communication takes place in a given social and cultural

context (Vygotsky, 1978). Fahim and Haghani (2012) explained the key mechanism of SCT as “human mental functioning process can be understood by cultural artifacts, activities, and concepts, such as language, literacy, numeracy, logic, etc., then the human beings are able to exert voluntary control over their consciousness” (p. 693). The literature included three major theoretical claims about SCT, including Zone of proximal development (ZPD), scaffolding, and Approximation. Crain (2014) explained ZPD is “the zone of the closest, most immediate psychological development of learners that includes a wide range of their emotional, cognitive, and volitional psychological processes” (p. 21). Kurt (2020) commented that scaffolding is centered around three ideas, including what students cannot do, what students are capable of doing by themselves, and what students are able to do with assistance. Kurt (2020) explained that approximation is a process in which language learners imitate the language behaviors of the target language speakers and then grow their language proficiency. Yasnitsky (2018) argued that, with this framework of STC, humans can utilize existing cultural artifacts and create new ones which allow them to regulate their biological and behavioral activity.

The SCT has profound implications for second/foreign language teaching and learning. Vygotsky (1978) argued that “education can be a specific form of cultural activity that had important and unique developmental consequences for students” (p. 88). As SCT theory impacts the development of higher mental activities in sifting the essential and determining factors such as voluntary attention, intentional memory, logical thought, planning, and problem-solving, researchers utilize this framework to seek the relationship between culture and foreign language acquisition. At its onset, SCT has been seen as the ardent principle for the second language (L2) acquisition and foreign language (FL)

learning and has attracted more and more attention among foreign language scholars and teachers. Swain (2000) argued that SCT has become a pivotal theory for studying language, culture, and cognition. Donato and MacCormick (1994) used the SCT theory to probe the association between classroom culture and foreign language achievement and report that reconfiguring the culture of the language classroom can contribute to the growth and development of students' strategic learning. Vollmer (2002) proved the effectiveness of SCT in second language writing and says the sociocultural theory is a facilitating tool for L2 language writing because it connects literacy to students' knowledge of social and cultural aspects. Fahim and Haghani (2012) found that successful instructions in foreign language classes should be placed within the child's ZPD limit and be conducted in a meaningful context that associates students' experiences of social-cultural events. Lauria (1979) developed the Activity Theory and considers the nature of human behavior due to the integration of social and cultural behaviors. Lauria (1979) argued that "the human mind is not the result of activity occurring in the brain, but a functional system shaping as the brain's electro-chemical processes and control our cultural artifacts and language" (p. 695).

Based on the above discussions of the theory of SCT, we see that the theory of SCT has significant implications in the study of foreign language teaching and learning. Mainly, it is meaningful regarding culture and language integration in the given social-cultural context. Therefore, this research uses the theory of SCT as a lens to explore Chinese teachers' understanding and experiences of culture-language integration in CFL teaching and learning. Furthermore, under the guidance of this theory, the researcher hopes it can help reveal the essence of culture-language integration from the perspective

of CFL teachers.

Intercultural Communicative Competence

Suppose the primary goal of foreign language teaching is to provide learners with a meaningful social-cultural situation to connect to their existing knowledge for communication. In that case, it is necessary to prepare the language learners to develop a sense of mediators between different languages and cultures (Canale, 1980). In this sense, exploring the relationship between foreign language teaching and learning and intercultural communicative competence (ICC) has become one of the major tasks over the past two decades (Liddicoat & Scarino, 2013). The emergence of ICC in foreign language teaching and learning involves a conceptual shift in foreign language teaching and learning that concerns two questions regarding the purpose of foreign language teaching and learning: what is to be taught in the foreign language class and why. This conceptual change from the installation of linguistic knowledge to a communicative manner eventually evolves into the generation of the theory of Intercultural communicative competence (ICC) (Scarino, 2010). Buttjes (1990) argued that foreign language teachers must reflect on their traditional teaching methods, monitor linguistic production in the classroom, and become more aware of the complex intercultural process processes undergoing foreign language learning. Kramsch (1993) revealed three interconnected characteristics of language and culture in foreign language education under the theory of ICC:

1. Language expresses cultural reality (with words, people express facts and ideas but also reflect their attitudes);
2. Language embodies cultural reality (people give meanings to their experience

through the means of communication);

3. Language symbolizes cultural reality (people view their language as a symbol of their social identity) (p. 3).

Brown (2001) found that learners exposed to the rich environment of ICC can be better engaged in authentic communication using another culture and language. Likewise, Genc and Bada (2005) pointed out that an intercultural communicative class creates a humanizing and motivating influence on language learners and helps learners better negotiate between the similarities and differences among various cultural groups.

The stimuli behind the adoption of ICC in foreign language education is also due to a movement of dissatisfaction toward the traditional grammar-oriented approaches in foreign language teaching, which eventually leads to the burgeoning realization that language and cultural practices are inseparable. Lo Bianco (1999) figured out the fact that “language learners who inextricably infused with culture in its deepest and widest forms does result in guaranteed, inevitable, or automatic intercultural competence, empathy, capability or interest” (p. 62). The recent communicative-styled pedagogy in foreign language education also asks for the incorporation of cultural phenomena in foreign language curriculum and instruction. In the view of Kim (1991), “ICC is the ability of an individual's understanding of key issues involved in the communication of language and culture in different contexts, and these cultural differences convey distinct meanings and values attached to a social system which the language learners are taking part in” (p. 23). Another aspect of the ICC is its purpose of making up the overlooks regarding effective cross-cultural communication in foreign language education. Crozet and Liddicoat (1999) pointed out that traditional communication in a foreign language overlooked “both the

links between language and culture and the necessity to understand communication between non-native speakers (the language learners) and native speakers as intercultural communication rather than communication in the target language” (p. 113). From this gap, Crozet and Liddicoat (1999) argued that ICC can address these shortcomings through three dimensions: learning about cultures, comparing cultures, and conducting intercultural explorations.

The theory of ICC functions significantly for a deeper understanding of the interaction of language, culture, and communication. Van Houten and Shelton (2018) argued that ICC uses language skills, cultural knowledge, and understanding in authentic contexts to effectively interact with people. ICC is active participation in communicating with those from another culture, experiencing and discovering the culture because of an inherent curiosity, and forming new attitudes that mediate between one’s own and the others’ cultures (p. 35). NCSSFL (2014) specified specific goals of ICC in language teaching and learning, including expanding one’s own worldview; developing an insider’s perspective toward another culture’s beliefs, traditions and behaviors; developing alternative perspectives toward cultural differences; and cultivating global citizenship.

ICC promotes the advancement of an interculturally-oriented pedagogy in foreign language teaching and learning. Liddicoat and Scarino (2013) commented the significant development of ICC that “paved a foundation for the educator to explore the pedagogical development regarding intercultural teaching and learning in a classroom where teachers’ and learners’ experiences and expectations are valued from different linguistic and cultural backgrounds in one classroom” (p. 840). Based on the theory of ICC, Liddicoat

and Scarino (2003) proposed a set of principles as starting points to develop an intercultural curriculum and conduct class instruction in foreign language teaching and learning.

1. **Active construction:** Learning is understood as involving purposeful, active engagements to interpret and create meaning in interaction with others and continuously reflecting on oneself and others in communication and meaning-making in variable contexts.
2. **Making connections:** Connections are made between existing conceptions and new understandings between previous experiences and new experiences. Challenging the previous knowledge creates new insights through which students can connect, re-organize, elaborate and extend their understanding.
3. **Interaction:** Learning and communication are social and interactive activities; interacting and communicating with another culture means continuously developing one's understanding of the relationship between one's language and culture and that of others.
4. **Reflection:** Learning involves a process of awareness and reflection of how individuals think, know, and learn about the language and culture, such as diversity, identity, experiences, and one's intercultural thoughts and feelings.
5. **Responsibility:** Learning depends on the learner's adjustments of attitudes, dispositions, and values over time (p. 840-841).

These principles provided reasonable guidance to develop an effective curriculum in foreign language teaching and learning. With its increasing influence of the theory of ICC in the discipline of foreign language education, some Chinese scholars started

implementing this theory in the subject of CFL teaching and learning. Liu (2017) argued that “the goal of a foreign language education is not only meaning to linguistic competence like the ability to listen, speaking, reading, writing and translating but also ought to develop students’ cross-cultural awareness” (p. 91). Based on the ICC theory, Chen (2008) put forward a proposal to develop CFL learners’ “Culture Creativity” as an attempt to search for ways to link knowledge of language acquisition and cross-culture competency.

Reviewing the theory of ICC and its application in the foreign language and CFL teaching and learning offers valuable insights, concepts, and ideas for studying culture-language integration in this study.

Culturally Responsive Teaching

Culturally responsive teaching (CRT) sheds light on supporting the construction of culture-language integration in CFL teaching and learning. CRT assumes that when academic knowledge and skills are situated in students’ lived experiences, they become more personally meaningful, and learners develop more interest appeal. Therefore, learning becomes more accessible and intriguing, students learn more efficiently and thoroughly. From this sense, Gay (2002) points out “the academic achievement of ethnically diverse students improved when they are taught through their own cultural and experiential filters” (p. 106). The epistemological premise of CRT is explained by Wlodkowski and Ginsberg (1995) that “to be effective in a multicultural classroom, teachers must relate teaching content to their students’ cultural backgrounds” (p. 17). To this end, teachers developed a comprehensive model of culturally responsive teaching. Gay (2002) also defined CRT as a practical approach to teaching a foreign language

efficiently because it connects students with cultural experiences in terms of a diverse perspective. Based on Ladson-Billings' (1994) explanation, CRT was a pedagogy that not only recognizes the importance of including cultural references from all aspects in the foreign language teaching and learning process but it also makes meaningful connections between student's born culture, language, and living experiences and what they will learn about another culture and language. As CRT formed a bond between foreign language motivation and cultural exploration, it provides a holistic approach for foreign language teachers to create, plan, and refines their teaching activities, lessons, and assessment practices (Wlodkowski & Ginsberg, 1995). CRT endows foreign language teachers with a tool to conduct culturally responsive curriculum design and seek effective instructional strategies. From this vein, Nieto (2012) regarded CRP as a means to include human experiences, cultures, and histories in one curriculum.

The increasing number of students from diverse ethnic, cultural, and linguistic backgrounds in the United States requires schools and teachers to meet this change. Teachers must prepare for a thorough understanding of the students' possessed culture; they also must develop complementary strategies to cater to the needs in their class instruction. To ensure the academic achievement of diverse learners in urban, rural, and suburban communities across the United States, Aceves and Orosco (2014) appealed that "school districts must provide a rigorous continuum of ongoing support in teachers' understanding and implementation of culturally responsive teaching practices" (p. 22). In terms of the significance of CRT in multilingualistic and multicultural settings, many teachers apply this theory to their foreign language teaching. To prepare teachers to be culturally responsive and prospective, Villegas and Lucas (2002) proposed six

characteristics to help curriculum development, including socio-cultural consciousness, attitude, commitment and skills, constructivist views, knowledge of student's life, and culturally responsive teaching strategies. Aceves and Orosco (2014) presented three approaches to enhance the implementation of CRT in the foreign language class, including a problem-solving approach, a child-centered approach, and a critique approach for materials selection and assessments. The theory of CRT matches the purpose of exploring culture-language integration in CFL education, and it consolidates the theoretical framework of the study.

Contextualization in Foreign Language Teaching and Learning

Suppose the culturally responsive teaching (CRT) theory provided theoretical guidance for foreign language teachers to develop a culture-language integrated curriculum and conduct it effectively in course instruction. The theory of contextualization provides specific means for foreign language teachers to fulfill the CFL teaching and learning mission. The theory of contextualization was well documented by many educators in second and foreign language education (Shrum & Glisan, 2000; Hadley & Terry, 2001; Haerazi et al., 2019). Based on Mursell's (1954) definition, a contextualization is a pedagogical approach based on the assumption that the meaningfulness and effectiveness of the learning process occur essentially in meaningful contexts. Mursell (1954) expounded on the necessity of contextualization in education by stating, "The problematic situation that embodies the task of the learning process must be stated in terms of a meaningful and compelling context, by which learner is given the greatest possible scope for experimentation, exploration, and discovery of the language and content" (p. 85).

Contextualization has been widely accepted and used by many foreign language educators. Walz (1989) thought contextualization was a systematic method to promote foreign language teaching because it included many components of learning such as constructivism, inquiry, questioning, learning community, modeling, and reflection. McCarthy (1990) provided an excellent example of contextualization in foreign language teaching. He pointed out that a word learned in a meaningful context is best remembered and assimilated because the words presented have many support points for the memorization process. Mazzeo et al. (2003) considered contextualization as a pedagogy to link teaching the cultural background, academic content, and learner's learning interests in foreign language teaching and learning. Goodson and Crick (2009) argued that contextualization makes teaching a foreign language more manageable and more successful because it places language learning in engaging contexts. By reviewing this literature about contextualization, we can see that it provides another perspective to investigate culture and language integration in CFL teaching and learning.

Why Culture-Language Integration Was Not Widely Implemented in the CFL Teaching and Learning

The History of Culture-Language Integration in Foreign Language Education

The notion of integrating culture into foreign language education is not new, and its evolution can be traced back a century ago. Educators have a long history of studying the close relationship between language and culture based on their notices of the inseparable nature of language and culture. Boas (1924) argued that the relationship between cultural understanding and language acquisition is closely related to each other, and they work together to impact the learner's language acquisition and proficiency.

Building on this claim, Sapir (1921) revealed the complex relationship between language and culture in a given anthropological context and states that language studies ought to depart from simply concentrating on literacy and literature. It needs to proceed on a ground of social and cultural events. Since World War II, culture has become an essential concept in foreign language education since the birth of applied linguistics. From the 1960s on, many educators (Damen, 1987; Hammerly, 1982; Seelye, 1984) have considered the importance of linguistics in foreign language learning to the aspect concerning mechanisms to incorporate culture into foreign language teaching and learning (Thanasoulas, 2001). Later, an emphasis on sociolinguistics in foreign language education leads to “the role of culture in the foreign language education was enhanced” and “more attempts of language and culture integration takes place in a more communicative approach” (Thanasoulas, 2001, p. 5). In the 1980s, scholars started an effort to bridge the cultural gap in the process of foreign language teaching and learning. Since then, the move of integrating teaching culture in a second or foreign language has been becoming a mainstream notion in the discipline of foreign language education. However, current research also reveals that the practice of implementing the notion of culture-language integration in foreign language education remains a daunting undertaking for many foreign language teachers. Crozet and Liddicoat (1999) found that culture-language integration does not yet to be the prevailing approach in foreign language education due to two main reasons: (1), the disagreement on the extent to which the teaching of culture is achieved and, (2), what are the appropriate materials to be engaged teaching culture in the foreign language curriculum. Lavrenteva and Orland-Barak (2015) also reported constraining factors that the foreign language teachers

encountered as they attempted to integrate culture and language in the foreign language class. These constraints include institutional barriers, language acquisition pressure, curriculum, textbooks limits, and limited access to pedagogy. These are discussed below as it relates to CFL education.

The Landscape of Culture-Language Integration in CFL Education

Although many foreign language scholars have promoted the importance of integrating culture into foreign language education (Botman, 1982; Dien, 1985; Frankel, 1976; Hammond, 1992), they made a solid commitment to move forward with integrating culture into CFL curricula and instruction (Cheng, 2015; Hu, 2010; Mohammad & Hu, 2015; Ruan, 2017; Wei, 2017), implementing this notion into the practice of curriculum development and class instruction remains in its primary stage. Therefore, the idea of culture and language integration has not been widespread in CFL teaching and learning so far (Hadley & Terry, 2001; Wang, 2006). This section discusses the current situation of culture-language integration in CFL education, including the opportunities and challenges that CFL educators are encountering worldwide.

The Challenges

Although many Chinese scholars and educators have recognized the importance of integrating culture into foreign language teaching and learning, implementing this notion into the CFL curriculum and instruction remains a challenge. One challenge Chinese teachers faced regarding culture in CFL teaching and learning was the lack of commonly accepted principles to implement this incorporation. Moore et al. (1992) noted that the lack of theoretical guidance of integrating teaching culture in the CFL course is a salient issue among Chinese teachers in American high schools, “referring to teaching

culture, there is a lack of consensus among teachers on what the ideal curriculum should be; on which skills should be emphasized; and on the proper emphasis on and ways of teaching Chinese culture” (p. 119). Zhang (2004) pointed out the similar issue that “without a consistent guideline on teaching culture in CFL, teaching and learning directly result in the confusions of implementing this notion into Chinese education” (p. 35). Wang (2006) stated that “lack normative standards in this subject result in Chinese educators simply choose cultural materials in their CFL curriculum and the instruction based on their own ideas and experiences rather than following a formulated curriculum principle” (p. 572). Li (2004) said that “because culture and language integration has not yet been justified on a grounded framework, thus, teaching culture in CFL is at present mainly spontaneous and experience- oriented practice” (p. 263). Wang (2006) reported two issues regarding culture and language integration in CFL teaching and learning: “(a) the lack of congruence between a large proportion of cultural subjects in teaching practice and the lack of theoretical guidance; (b) the confusion that exists in current model of teaching and textbooks” (p. 572). Wong (2012) attempted to identify the reasons for the lack of theoretical guidance on integrating culture into CFL teaching and learning, and summarize the following reasons that might contribute to the hardship of integrating culture in CFL teaching and learning, and says, “the lack of cultural pedagogy and the dearth of professional training results in the fewer interests among Chinese teachers to teach culture” (p. 67). Under these circumstances, Li (2008) contended that implementing the integration of culture-language in CFL education remains in the preliminary stage both in terms of theory and practice.

Many Chinese teachers lack theoretical and pedagogical guidance to direct their

culture-language integration in CFL teaching. Wong (2012) contended that “Chinese teachers may not have been adequately trained in the practice of teaching culture, then they do not have suitable strategies and tools to help them conduct teaching culture” (p. 67). Poole (2015) presented two challenges Chinese teachers are facing while integrating culture into CFL class: (1) how to select the proper material and conduct appropriate instruction and; (2) how to assess the effectiveness of culture-language integration. Diaz (2016) examined the reasons for theoretical and pedagogical insufficiency of culture-language integration among CFL teachers and said, “the lack of mature approaches of teaching culture in CFL class has put Chinese teachers in a situation of unprepared to fulfill this mission of culture-language integration” (p. 115). Moloney and Xu (2015) reported another challenge that Chinese teachers are facing while attempting to integrate culture into CFL teaching and say that “in the field of CFL, it is still primarily dominated by a traditional pedagogic approach” (p. 6). From these discussions, we can see those lacking theoretical principles and pedagogical tools to guide integration culture contribute to two main reasons for deferring Chinese teachers’ exercises of integrating culture in CFL teaching and learning.

The Opportunities

The challenges that Chinese teachers confronted when integrating culture into CFL curriculum and instruction did not mean they are hopeless in advancing the mission of culture-language integration in CFL teaching and learning. On the contrary, the “Five C Standards” from ACTFL might provide them with initial guidance in exploring this notion.

The Five C Standards

The most significant and systematic support for integrating culture into foreign language education so far might be the “Five C Standards” in the 1990s, National Standards for Foreign Language Project (1996) launched a new leadership for culture and language inclusion in foreign language subjects in American schools. To meet the needs of the political, economic, cultural, and international exchanges in the 21st Century, the US government has developed a national standard for foreign language teaching and learning. In 1999, these standards were amended by the American Council on the Teaching of Foreign Languages (ACTFL), and five core themes from these standards are evolved, including communication, cultures, connections, comparisons, and communities. Standards for Foreign Language Learning (2006) redefined these five standards and made them become culture-oriented guidelines. The new standards stressed the importance of enhancing cross-culture understanding, communication, and application in foreign language classes. Thus far, the “Five C Standards” have become fully embraced by foreign language professions in America and become a new leadership and an impetus for foreign language educators to integrate culture and language in the foreign class.

The “Five C standards” offered both guidelines, standards, and practices for CFL teachers to integrate culture into CFL teaching and learning. For example, the standard of communication requests foreign language teachers to familiarize themselves with culture and be aware of how language and culture interact to impact foreign language proficiency. This standard sees this ability as the basis for teaching foreign languages among foreign languages teachers. Standard of cultures stresses a focus on establishing the relationship between culture and language learning in the foreign language curricula

and underlines the importance of placing the language learning in a context of culture. In the standard, an approach to teaching culture is proposed by discussing the skills, attitudes, and knowledge that students need to develop to get rid of cross-cultural misunderstanding and stereotyping. Standard of connections promotes connecting foreign language teaching and learning with other disciplines and acquires diverse perspectives to integrate culture and language. This standard not only navigates foreign language learners to experience language-culture integration through diverse perspectives but also helps establish a combined view to treat language and culture equally during their learning process. The Standard of comparisons stresses interaction foreign language acquisition and cultural understanding to boost cross-culture comprehension. Through cultural comparison, students acquire a deeper understanding of their language and culture and gain more capability of cross-culture competency. Finally, communities' standard encourages implementing culture-language integration in multi-culture communities and accurately assesses the effectiveness of using a foreign language and its culture. All in all, the "Five C Standards" provide Chinese teachers with consistent guidance to implement this notion of culture-language integration in the CFL curriculum development and class instruction.

Under the navigation of the "Five C Standards", some Chinese language educators initiated certain attempts to apply culture-language integration into CFL teaching and learning. Everson (2009) stated that the "Five C Standards" provided valuable guidance for Chinese teachers to include culture in their Chinese language classrooms. Wei (2015) noticed that the "Five C Standards" not only benefit Chinese teachers to teach Chinese culture and language in the same classroom, they also promote

students' cultural dissemination effectively out of the classroom. Everson (2009) commented that the "Five C standards" offered Chinese teachers an insightful guideline on incorporating cultural instruction and language teaching in a foreign language class.

What the Culture-Language Integration Might Look Like in CFL

Past, Present, and Future

More Chinese educators have well-recognized the importance of integrating teaching culture in CFL courses. However, the eligible materials and how to conduct this integration remains debated (Crozet & Liddicoat, 1999). Considering the complexity of culture-language integration in foreign language disciplines, envisioning the outlook of culture and language integration from existing literature on this topic might be a wise start. Before digging into this topic, let us have a quick review of the present studies about the situations of teaching culture in foreign language education. Stern and Allen (1992) summarize three prevalent situations about teaching culture in the discipline of foreign language education. First, culture is seen as a scaffolding to help learners to access and learn another language. Second, culture is treated as a context where foreign language teaching and learning are conducted. Third, culture was taught through interacting with foreign-language speakers.

Based on these present situations of teaching culture in foreign language education, Stern and Allen (1992) presented eight approaches/techniques to incorporate teaching culture in foreign language classes as follows:

1. Creating an authentic classroom environment (techniques include, displays and exhibitions of realia);
2. Providing cultural information (for example, cultural aside, culture capsule, and

- culture cluster);
3. Cultural problem solving (for example, culture assimilator);
 4. Behavioral and affective aspects (for example, drama and mini-drama);
 5. Cognitive approaches (for example, student research);
 6. The role of literature and humanities (for example, literary reading and watching films);
 7. Real-life exposure to the target culture (for example, visits to the class by native speakers, pen-pals, and visits to other countries);
 8. Making use of cultural community resources (for example, when foreign language learning takes place in the target-language community, the everyday environment can be used as a resource) (pp. 223-232).

Byram (1993) proposed a model to help foreign language teachers integrate teaching culture in their language classes. Based on this model, four fundamental components, namely, language learning, language awareness, culture awareness, and cultural experiences, emerged as the four key considerations in the process of curriculum planning and class instruction. Menard-Warwick (2009) appealed for the foreign language curriculum development and instruction approaches by focusing on four areas, including cultural awareness, cultural exchange, cultural comparison, and cultural connection. Knutson (2006) proposed concentrating on teaching culture from cross-cultural awareness in a foreign language class and argues that teaching culture aims to enhance cross culture-language communications. Smith (2013) offered four suggestions for teaching culture in the foreign language class, including the descriptive understanding of culture, diversity within culture, dynamic nature of culture, and the discursive

construction of culture. Brown (2006) argued that the language-culture connection in foreign language teaching should highlight cultural customs, values, ways of thinking, and acting through cultural comparison. Finally, Risager (1998) described four approaches to engaging teaching culture in foreign language curricula, including (1) using an intercultural approach to develop learners' understanding of intercultural and communicative competencies and enabling learners to act as mediators between the two cultures; (2) adopting the multicultural approach to create a setting for multilinguistic cultivation; (3) taking the trans-cultural approach to building on the fundamental tenet of cross culture-language communication. (4) utilizing the foreign-cultural approach to develop learners' communicative competence and cultural understanding. Kramcsih (2001) offered two sources to foreign language teachers to engage teaching culture in the foreign language curricula and instruction. One source focused on classic cultural information and facts of civilization such as the classics of literature and arts, the foods, fairs, and folklores of everyday life. Another source was to learn from cross-cultural psychology or cultural anthropology and use common human behaviors to make sense of teaching culture in foreign language teaching and learning.

Although there was no clear picture of culture-language integration in CFL teaching and learning, these works of literature offered valuable ideas, concepts, and insights to envision the landscape of culture-language integration in CFL curriculum and instruction. As well, these works of literature shed light on exploring practical approaches to culture-language integration in CFL teaching and learning.

Solutions of Culture-Language Integration in CFL Teaching and Learning Envision, Concerns, and Solutions

In the light of the significance of integrating culture into foreign language teaching and learning, some Chinese scholars have been initiating to implement of this notion into CFL curriculum development and instruction construction. This section discussed works of literature regarding exploring culture-language integration in CFL teaching and learning and presented concerns and solutions that might fulfill culture-language integration in CFL teaching and learning.

Although many Chinese scholars have shown increasing enthusiasm regarding culture-language integration in CFL teaching and learning, they also expressed many concerns in this regard. Wang (2006) enumerated two prevalent concerns among Chinese educators regarding integrating culture in CFL teaching and learning in American schools. First, many Chinese educators disagreed on suitable cultural materials in CFL curricula and instruction in different ideologies. Second, Many Chinese teachers remained struggling with the roles of teaching culture and language in the CFL curriculum and instruction. Traditionally, teaching culture is a supplement for language teaching and learning. Many Chinese teachers were trained by the traditional educational system, such as vocabulary, syntax, phonology, and grammar, and they are not prepared to dominate teaching culture in their foreign language classes. To help Chinese teachers gain a better understanding of the importance of integrating culture and encouraging them to use the cultural approach in CFL teaching and learning, Zhang (2004) made a compromise and split cultural materials in CFL texts into two categories: Social culture and Knowledge culture. Social culture refers to the type of culture that closely relates to social norms, which might directly impact the foreign language learner's understanding and usage of the foreign language. Knowledge culture is the type of culture commonly

embedded in academic texts. However, it might help foreign language learners better understand the language from the linguistic perspective. Based on these two cultural pieces of knowledge, Zhang (2004) suggested Chinese teachers engage in teaching culture from starting to search for suitable cultural materials in their CFL curricula. To address the hardship among Chinese teachers in searching for suitable cultural materials for CFL teaching and learning, Hammond (1992) suggested using an equivalent cultural comparison approach. One example Hammond (1992) offered was to compare the Chinese way of behaving and thinking with the Western counterparts. Lin (1996) presented four principles that could help Chinese teachers to select suitable cultural materials in their CFL curricula and instruction:

1. The contents should be drawn from the common culture of the whole nation regardless of differences between individuals or particular ethnic groups;
2. The cultural elements should be contemporary and combine considerations of their origins and development;
3. The content should represent the mass culture rather than an elite culture;
4. The selection of cultural elements should apply to the students. (p. 14)

In addition to discussing selecting suitable cultural materials when integrating culture in the CFL curriculum, some scholars in the CFL subject started studying practical measures to implement culture-language integration in CFL teaching and learning. Wang (2006) proposed engaging culture in CFL teaching by using intercultural communication among teachers and students. But this proposal did not answer Chinese teachers' common concerns on the mutual-accepted cultural topics to promote their intercultural communications. Liu (2017) proposed a flexible approach to carrying out

language-culture integration in CFL teaching and learning by embedding more task-based learning activities and encouraging abundant extracurricular activities. However, this idea remains lacking empirical research to testify to its effectiveness. Wang (2006) suggested using a co-constructed dialogic approach to teach culture in CFL class, but this method was criticized for lack of feasibility.

Another proposed solution is related to executing culture and language integration in CFL teaching and learning by seeking theoretical guidelines. Starting from the lack of theoretical guidance in CFL education, Li (2004) proposed rules to direct the integration of culture into CFL curricula and instruction. These rules stipulated what cultural components are appropriate to be taught based on students' grade levels and course levels. However, the study remained preliminary until it was fully testified.

All in all, integrating teaching culture in CFL courses has been recognized and has been studied by many Chinese scholars, but it remains in its preliminary stage. However, these reviewed works of literature offered Chinese teachers with directions, insights, and various perspectives to continue the exploration of culture-language integration in CFL teaching and learning.

Summary

This chapter constructed the conceptual frameworks and theoretical frameworks of the study. First, the researcher presented the phenomenological choice paradigms, including social constructivism, multiculturalism, and multilingualism. Next, the researcher discussed his choice of these philosophical perspectives through ontology, epistemology, and axiology lenses. Then the researcher revisited the essential ideas, concepts, theories, and practices regarding culture and language integration in the

discipline of foreign language and CFL teaching and learning. Finally, the researcher utilized these vital ideas, concepts, and theories to construct his conceptual and theoretical frameworks of the research. As integrating culture into foreign language education is an ever-developing concept, the researcher can not locate all the literature in this regard. However, as has been made clear in this literature review, more research is needed in advancing knowledge on how CFL teachers integrate culture and language into their curricula and instruction.

CHAPTER III

METHODS

This phenomenological study explored teachers' perspectives on integrating culture into Chinese-as-a-Foreign-Language (CFL) curricula and instruction in American high schools. The research question addressed in this study was what are Chinese teachers' perceptions and experiences in integrating a focus on culture into CFL curricula and instruction? Additionally, the following sub-questions were investigated:

- What cultural content do the Chinese teachers include in a culture-language integrated curriculum, and why do they choose this content?
- What are the present difficulties and challenges toward developing a culture-language integrated curriculum and implementing it in the CFL class instruction?
- What processes do Chinese teachers use to respond to the difficulties and challenges toward integrating culture in CFL curriculum and instruction?
- What experiences, relationships, structures, and resources shape CFL teachers' practices of integrating culture into CFL curriculum and instruction?

This chapter presents the research design and methodology. First, the researcher

explains his choice of the qualitative research study and hermeneutic phenomenological approach. Second, the researcher presents the methodological framework of the study. Third, the researcher explains the chosen methodology used to investigate research, including the research design, participants, research setting, sampling method, data collection procedures, data analysis, and synthesis. Finally, the researcher discusses the measurements for ensuring research reliability and trustworthiness. The researcher discusses the ethical considerations and limitations of the study at the end of the chapter.

The Rationale for Qualitative Research

This research adopted a qualitative approach. Creswell (2013) argued that qualitative research acknowledges multiple realities that are socially, culturally, and historically constructed. Therefore, the research attempts to understand social phenomena from a context-specific perspective. In this sense, Bloomberg and Volpe (2019) stated that “Qualitative research concerns with how the complexities of the sociocultural world are experienced, interpreted, and understood in a particular context and at a particular point in time” (p. 98). In qualitative research, researchers intended to examine a social situation or interaction by allowing the researcher to enter the world of others and attempt to achieve a holistic understanding of a phenomenon or experience (Maxwell, 2013). The qualitative method emphasizes both discovery and description. These objectives are generally focused on extracting and interpreting the meaning of experiences to gain insights into a particular phenomenon of interest (Denzin & Lincoln, 2011).

The qualitative approach supports second and foreign language research inquiry. Hinkel (2011) analyzed two methodological frameworks of qualitative research in second language acquisition (SLA): one focused on the broad socio-cultural and ecological

contexts of language learning and teaching; the other group emphasized the construction of social realities through discourse. Since the study attempts to explore the essence of a focus on integrating culture in CFL education, using a stance from the qualitative approach fits the research objective. A qualitative stance fits well with this study in terms of the fundamental assumptions and key features. These features can be summarized as follows: (1) developing a contextual understanding of teaching culture in CFL courses, (2) understanding the teachers' perspectives toward integrating culture in the CFL curriculum, (3) adopting an interpretive stance to draw out what meaning do teachers ascribe to developing a culture-language integrated curriculum within CFL subject. Although qualitative approaches are well-represented in recent SLA research, they are not flawless. Hinkel (2011) pointed out the issue of qualitative research in SLA that their use remains heavily concentrated in Western nations for studying foreign language acquisition. Thus, Hinkel (2011) suggested that the future directions of qualitative research in SLA need to be widely applied to study other target languages and contexts. This idea offers navigation for the researcher's choice of qualitative research to inquire about culture and language integration in CFL education.

The Rationale for Phenomenology

The study was situated on a phenomenological methodological premise. Phenomenological inquiry involves the study of shared experiences. Van Manen (2016) presented two criteria of good phenomenological studies: (1) they provide concrete portrayals of live experiences, and (2) they offer insightful reflections on the meanings of those experiences.

There are many different emphases and interests amongst phenomenologists.

However, they all intended to share a particular interest in thinking about what the experience of being human was like from various aspects, especially in terms of the things that matter to us and constitute our lived world. Many phenomenologists have been committed to revealing how individuals might understand the world through experiences. Smith et al. (2009) argued that “one key value of phenomenological philosophy is that it provides us with a rich source of ideas about how to examine and comprehend lived experience” (p. 15). As a form of research methodology, phenomenology aims to discover and describe the meaning or essence of participants’ lived experiences or knowledge of a phenomenon. (Hays & Singh, 2012; Seidman, 2013; Marshall & Rossman, 2016). Bloomberg and Volpe (2019) state that the phenomenological study design involves “the collection, analysis, and interpretation of narrative or visual data to gain insight into a particular phenomenon of interest” (p. 105). Based on these explanations gleaned from phenomenologists, using phenomenology can reveal the essence or meaning of this research’s problem.

Phenomenological research was also an approach for understanding and interpreting educational phenomena; thus, it has been applied to educational settings by a few scholars (Alerby, 2003; Cornett-DeVito & Worley, 2005). Lange (1999) found that phenomenology serves better to understand the issues in a language curriculum over the past years (Lange, 1999). Friesen and Saevi (2012) analyzed the application of phenomenology as a research method in education and recognized the increasing acknowledgment of using this method to understand concerns in the educational domain. Eddles-Hirsch (2015) pointed out that phenomenology provides a helpful tool to postgraduate education students who are considering applying this research method to

educational studies. Bakanay and Çakır (2016) argue that phenomenology gains increasing attention as a research method both in social and educational research as its significance in understanding the meaning of the experience from the perspective of the subjects in concrete educational landscapes.

This study fits well with phenomenological research design criteria to conduct an exploration of this research problem and questions. Under the help of the phenomenological methodology, this study would help to understand better culture-language integration in the subject of CFL teaching and learning. As researchers, we need to understand where we sit epistemologically to guide these research questions and what the researchers should do. Thus, in the next section, the researcher will briefly reflect on his position on epistemology to offer evidence for his research approach selection.

The Rational for Hermeneutic Phenomenology

Hermeneutic phenomenology corresponded with the researcher's research goals to make sense of the research phenomenon. This study employed Van Manen's (1990, 2014) hermeneutic phenomenological approach to make sense of the findings. A *hermeneutic phenomenology* is a phenomenological approach that focuses on describing the meanings of the lived experience of a phenomenon and interpreting the phenomenon being described (Van Manen, 1990, 2014). Based on Van Mamen's explanation, the meaning-making of any phenomenon was undertaken through a hermeneutic circle in which "horizons of understanding between the researcher and participants are fused to provide a broader understanding of a specific phenomenon under investigation" (Van Manen, 1990, p. 7). Friesen and Saevi (2012) defined hermeneutic phenomenology as "a combination of theory, reflection and practice that interweaves vivid descriptions of lived

experience (phenomenology) with reflective interpretations of their meanings (hermeneutics)” (p. 1). The hermeneutic phenomenological approach endowed the researcher with the best lens to investigate this research phenomenon.

The researcher explains his choice of the hermeneutical philosophical position from epistemology and axiology. Bhattacharjee (2012) argued that the hermeneutic phenomenology approach provided an instrument to investigate the participants’ perception of phenomena while documenting the researcher’s interpretation. With this view, the researcher could analyze the data from both the inside and outside perspectives. Epistemologically, the researcher agreed with Heidegger (1962) ’s epistemological assumption that knowing how humans understand their world was generated in history and past experiences. This research focuses on interpreting Chinese teachers’ experiences and perceptions of the phenomenon of culture-language integration in CFL teaching and learning. The researcher assumed that participants are co-constructors of the body of knowledge, and the quality interaction between him and the participants would generate data to help understand the essence of culture-language integration in CFL education in America.

Axiologically, hermeneutics admit both the researcher’s and the participant’s role of values in research. According to Heidegger (1962), pure reflection did not exist because the reflection was never wholly separated from the world. Under this philosophy, it is impossible for the researcher to completely divorce himself from his perceptions and existing knowledge while conducting research. Rather than bracketing the researcher’s values, Heidegger (1962) suggested that researchers make their perceptions, knowledge, and involvement in the research into valuable data. Under this guidance, the researcher’s

prior knowledge and understanding of culture-language integration would not be viewed as undesirable bias but as an essential component of the research questions. However, it required self-awareness and critical reflection throughout the research process.

This use of hermeneutic philosophy was often helpful for constructing knowledge in areas with no or insufficient prior theory (Smith et al., 2009). In a literature review of culture teaching and learning in the CFL discipline, the researcher found a prevalent absence and shortage of related research, despite the fact that many CFL scholars have recognized the significance of integrating culture into CFL curricula and instruction. Meanwhile, using culture to promote a foreign language teaching and learning has been widely used in many other foreign language subjects like English, French, Spanish, German, etc. The hermeneutic philosophical view could help the research find knowledge to fill this gap.

By adopting hermeneutic philosophy, the researcher can draw out the essence of the Chinese teachers' lived experiences about integrating culture into their CFL courses.

Methodological Framework

The methodology applied in this phenomenological study was a qualitative research design. The researcher used the methodology to explore Chinese teachers' perceptions and experiences of cultural integration in CFL classes in American high schools. Peoples (2020) argued that a methodological framework in qualitative studies embodies the researcher's perspective and grounding philosophy, which serve as the foundation for inquiry. Peoples (2020) also argued that in phenomenological research, the researcher communicates what similar experiences were like through an interaction with the participants.

Social Constructivism

Social constructivism was selected as the interpretive paradigm. Creswell (2013) articulated that social constructivism acknowledged that knowledge was a human product of interaction and was socially and culturally constructed. Creswell and Poth (2018) argued that social constructivism emphasizes the importance of addressing social-cultural problems and reconstructing structures in a given context by involving the researcher's role as a part of the research process. Creswell and Poth (2018) noticed that "in social constructivism, individuals seek understanding of the world in which they live and work through developing subjective meanings of their experiences toward certain objects or things, and these subjective meanings are negotiated socially and historically." (p. 60). Social constructivism is an important research paradigm in education-related areas (Schaub, 2012) because educators need new knowledge to advance educational development. How does social constructivism relate to the study of teachers' beliefs and perceptions about teaching cultural and culture-language integration? A good example of the application is the Social Science Education Consortium Project (SSECP) named: Culture in the foreign language classroom-a survey of high school teachers' practices and needs in 1999. The final report and executive summary from this research reveal a gap between what foreign language teachers know, do, and believe in the theory and what they need in teaching culture in the foreign language classroom. This successful example of using social constructivism in cultural studies in the foreign language area provided the researcher of the study with an exemplary investigation of Chinese teachers' perceptions and experiences of integrating culture teaching in the CFL classes in America.

Philosophical Assumptions

Creswell and Poth (2018) defined philosophical assumptions as “stances taken by the researcher that provide direction for the study, such as the researcher’s view of reality (ontology), how the researcher knows reality (epistemology), the value-stance taken by the inquirer (axiology), and the procedures used in the study (methodology)” (p. 18).

These beliefs are brought to the research process by the investigator and impacted the research goals and outcomes. Huff (2009) articulated the importance of these guiding philosophies in qualitative research from three aspects: they embody directions of research goals and outcomes, they manifest the researcher’s experiences and scope of training in research, and they are the basis of evaluative criteria for research-related decisions. The researcher’s philosophical assumptions for this study aligned with his social constructivist worldview and are explained in the following section.

- **Ontology.** Ontology is the view of the nature of reality. The ontological assumption in constructivism views reality from multiple perspectives (Creswell, 2013). As this study seeks to understand the myth of a culture-language integrated curriculum, therefore, various views and perspectives from the participants within this topic will be welcoming, including Chinese teachers’ perceptions, experiences, concerns, and reflections, and would be considered valuable data to probe the essence of the research questions.
- **Epistemology.** Epistemology is about what counts as knowledge and how knowledge claims are justified. Creswell (2013) argued that an epistemological perspective in qualitative inquiry involves a notion that knowledge about a research topic is unlimited and meanings are acquired by the quality interactions

of those involved in the research process. With the epistemological assumption, the researcher sees the meaning of conducting the qualitative study as trying to get as close as possible to the participants being studied. The researcher believes that his in-depth interaction with the participants would generate valuable data to better understand the phenomenon of culture-language integration in CFL teaching and learning in American schools and to build knowledge in this discipline even to advance it.

- **Axiology.** Axiology is the role of values in research. Hays and Singh (2012) explained axiology is about values that reflected the researcher's beliefs and that of the participants, and they will be seriously considered during the research process. Axiology admits that the researcher as a research tool involved in the investigating process would impact the credit of the study to the researcher's biases. Therefore, the researcher needs to take measures to avoid getting positionality and subjectivity in the research. The researcher used a variety of ways to achieve this goal, including reflexivity, reciprocity, and transparency with the participants all through the whole research process to acquire quality data.
- **Methodology.** The methodology is the process of research. Hays and Singh (2012) defined methodology as "the process of research and it influences the truth and quality of research findings" (p. 40). Based on the stance of the social constructivism paradigm, an interpretive phenomenological qualitative methodology was selected to exert research investigation. Phenomenological inquiry is an appropriate lens to reveal the essential meanings that CFL teachers contribute to culture-language integration in the CFL class in America.

The researcher's philosophical assumptions are also supported by his expertise and experience as a CFL educator. Many Chinese teachers were not well-equipped to integrate culture into their curricula and course instruction in CFL classes. The present CFL teachers' training model does not prepare these teachers to do so, as a result, they not only have different understandings regarding culture-language integration in American schools, but also many Chinese teachers don't know how to integrate culture into their CFL curricula and instruction. This assumption was supported by the researcher's literature review (Guo, et al. 2019; Moloney & Xu, 2015; Wang et al., 2013; Xu, 2014). The researcher's assumption was also based on the researcher's observation of teachers' professional developments. CFL teachers do not receive enough professional development opportunities in America to obtain the necessary knowledge and skills to successfully integrate culture into the CFL class.

Interpretative Phenomenological Analysis (IPA)

Considering the research purpose, specific research questions, and philosophical view, the researcher chose Interpretative Phenomenological Analysis (IPA) as the methodological framework to investigate this study. In the following sections, the researcher rationalizes his choice of the framework which was used to conduct the research investigation. Other voices regarding IPA also consolidate the researcher's choice of IPA as a methodological framework for the research. According to Smith and Osborn (2015), IPA was a qualitative research theory that aimed "to provide a thorough examination of the lived experience in its own terms" (p. 41). Brocki and Wearden (2006) argued that IPA was an ideographic approach to qualitative research which aims to offer insights into "how a given person, in a given context, makes sense of a given

phenomenon” (p. 88). Dibley et al. (2020) stated that “IPA is to study subjective experience and it offers a highly structured approach to exploring lived experience, even it was criticized for being too structured and process-driven to link back to its underpinning philosophy” (p. 26).

The other reasons that the researcher chose IPA as the study’s methodological framework were supported by the following research. Bhattacharjee (2012) stated that “IPA is well-suited for exploring hidden reasons behind the complex, interrelated, or multifaceted social processes where quantitative evidence may be biased, inaccurate, or otherwise difficult to obtain” (p. 105). This study intended to draw out CFL teachers’ lived experiences of cultural integration in CFL class by engaging the researcher and these participants in one phenomenon. Therefore, these co-constructive pieces of knowledge in terms of experiences and interpretation by the researcher and participants could not be analyzed by quantitative approaches. Other researchers examined Chinese teachers’ experiences through quantitative measures like Likert-scale or short-answer surveys as their data collection method. However, these measures did not reveal the essence or more profound meanings of their lived experiences. Thus, the unique characteristic of IPA matched the purpose of the culture-language integration in the discipline of CFL teaching and learning. It endowed the researcher with open-ended methods to acquire in-depth information.

Secondly, IPA was often “helpful for theory construction in areas with no or insufficient a priori theory” (Bhattacharjee, 2012, p. 105). Using cultural integration to promote foreign language teaching and learning was widely used in many foreign language subjects like English, French, Spanish, Germany, etc. However, integrating

culture into the CFL subject was still an uncharted area. IPA was designed to help construct the gap, and it would be an excellent tool to help this research. Thirdly, IPA was “appropriate for studying context-specific, unique, or idiosyncratic events or processes” (Bhattacharjee, 2012, p. 105). The unique features of IPA perfectly matched the purpose of the culture-language integration in CFL teaching and learning. Fourthly, IPA could also help “uncover interesting and relevant research questions and issues for follow-up research” (Bhattacharjee, 2012, p. 105). If this research can find out the truth of Chinese teachers’ lived experiences about cultural integration into CFL classes in American schools, it would help to reveal the nature of culture-language integration in other foreign language disciplines, and ultimately, advance cultural teaching and learning in all the foreign language disciplines.

This research specifically adopted a model of IPA from Moustakas (1994) to guide the research design. Because the model was a testified phenomenological method in qualitative research. The researcher chose this model because it provided a systematic guideline for assembling the textual and structural descriptions of data. By adopting this approach, the researcher could organize data in terms of CFL teachers' responses from a textual description (what they authentically experienced integrating culture in the CFL class?) and a structural description (how they described their experiences of teaching culture in the given conditions, situations, or context?). In this way, the researcher would be able to combine the textual and structural descriptions to convey an overall essence of Chinese teachers' experiences regarding integrating culture into CFL classes (Creswell & Poth, 2018). In addition, this model helped the researcher set aside personal biases and experiences as far as possible from the data analysis procedures. With the guidance of

this model, the researcher could focus data analysis on the participants' perspectives and interpret their responses completely.

The Methodology

Participants and Sampling

The participants in this study were six Chinese teachers who taught CFL in public high schools in Northeast Ohio. This researcher used a purposeful sampling method proposed by Patton (1999) to select the participants. Patton (1999) argued that purposeful sampling generated "information-rich cases," from which "one can learn a great deal about issues of central importance to the purpose of the inquiry" (p. 273). As purposeful sampling is good at selecting information-rich cases for in-depth study, it becomes a standard tool in phenomenological methodology (Patton, 2002). Many researchers considered purposeful sampling as one of the distinguishing elements of qualitative inquiry, as "purposeful sampling focuses on selecting information-rich cases whose study will illuminate the questions understudy" (Patton, 1999, p. 273). This study aimed to draw out the essence of CFL teachers' experiences of integrating culture into their curricula and the meanings CFL teachers ascribe to developing a culture-language integration in CFL teaching and learning. However, not all CFL teachers have experience in integrating culture into their curriculum, and not all of them have recognized the value of this curriculum. The selection of purposeful sampling method matched the research needs to locate qualified participants.

The researcher selected participants through criteria which are explained in the following paragraph. First, all participants were required to be certified high school teachers who were currently teaching CFL in public schools in the U.S. Second, the

participants needed at least five years of experience in CFL education and had accumulated experiences of teaching language and culture in their CFL classes. This criterion was to ensure the participants' working experiences were relevant enough to this research goal and to elicit the essence of culture-language integration curricula in CFL education. The criteria of selecting participants also concerned looking for similarities among the Chinese teachers rather than getting a diverse sample that holds various perspectives on the research question. A questionnaire was used to screen the eligible participants before the interviews. Under the recommendation for phenomenological studies from Creswell (1998), five to twenty-five participants, and Morse (1994) suggested at least six participants. This research recruited six participants for this study, and the sample size of six participants matches the optimal recommendation for phenomenological research.

Data Collection Methods

Qualitative research requires rigorous, broad, and in-depth data to provide corroborative evidence in attempting to obtain an in-depth understanding of the phenomenon under study (Creswell & Poth, 2018). Therefore, multiple data-gathering techniques were used in qualitative studies as a deliberate strategy to develop a more complex understanding of the phenomena being studied (Bloomberg & Volpe, 2019). The researcher recognized the criticality of multiple data collection methods in qualitative research and employed several methods to collect data, including surveying, interviewing, and journaling to ensure collect rich data. These multiple data collection methods were used in different phases of data collection and were specified in-depth as follows.

The Development of Interview Protocol

The data collection of phenomenological studies usually started by developing interview protocols (Peoples, 2020). Then, in light of the research questions, the researcher developed an interview protocol. The interview protocol of the study included eight components which are explained in Appendix B.

Developing Interview Questions

The interview questions were designed under the guidance of one central research question and four sub-research questions. There were seven categories of interview questions in the interview protocol and included 25 specific interview questions. The interview questions were designed by following three types of qualitative interview questions by Qu and Dumay (2011), namely structured interview questions, semi-structured interview questions, and unstructured interview questions. In the first phase of the interview process, the researcher used structured interview questions to seek background information about the participating Chinese teacher's experiences of teaching culture in the CFL course. All the participants were asked the same questions from the list of interview questions in the same order. It is easy for the researcher to compare their answers and evaluate them objectively and fairly to the same interview questions. The type of semi-structured interview was used in this research interview to ask the participants questions with predetermined questions while leaving them space to say more about these topics from these questions, which allows the participants and the researcher to explore topics relevant to the research questions spontaneously. Finally, the unstructured interview questions were used in the last phase of the interview process in this study. The participants were asked questions in a free-flowing conversation, which

encouraged the participants to contribute any ideas or insights to the research topic.

Seven categories of interviews questions were conducted along with twenty-five specific interview questions. The first category of interview questions was aimed to collect specific data about the participating Chinese teacher's teaching background in CFL education, including teaching level, career length, demographical information, career choice, and satisfaction with their CFL job. These questions were structured. Structured interview questions allow researchers to choose specific questions that cover a range of topics specific to the research questions (Peoples, 2020). The second group of interview questions aimed to capture participant perspectives on the importance of teaching culture in CFL, such as their opinions about the role or importance of teaching culture in CFL courses and the goals when teaching culture in their CFL class. These categories of questions were designed as semi-structured. Galletta (2013) explained semi-structured interview is a means of data collection in qualitative research, which allows for flexibility, easy comparison between respondents, and can help see patterns. Peoples (2020) said semi-structured interview questions "allow researchers to connection interview questions to research questions while leaving participants space to discussion other information that may be related to the study" (p. 52). Merriam and Tisdell (2015) commented that the semi-structured interviews served an exploratory purpose and intended to draw out in-depth exploratory on these issues and provide an opportunity to share fresh insights and new information.

The third category of interview questions asked for the driving forces and determinants regarding participants' choice and decision of integrating culture into CFL curriculum and instruction. For example: who determines that you teach culture in your

CFL curriculum? The state? or the school district? Yourself? What factors drive your curriculum selection to teach culture in CFL? These interview questions were structured.

The fourth category of interview questions is to seek Chinese teachers' experiences with cultural materials for culture-language integrated curricula. For example, what kinds of cultural materials do you find are most helpful for teaching and learning in CFL classes? How do you obtain materials and support for teaching culture in your CFL course? What are the present difficulties and challenges in developing a culture-language integrated curriculum? Furthermore, how do you respond to the challenges and problems in developing a culture-language integrated curriculum in CFL? These interview questions were planned to use a semi-structured interview format (Galletta, 2013).

The fifth category of interview questions asked for Chinese teachers' experiences of implementing culture-language integration in CFL class instruction. For instance, how does your instruction of teaching culture differ from the instruction of traditional texts? What kind(s) of cultural activities do you include in your CFL class to help teach and learn a foreign language? Can you please share a positive or a meaningful experience you have had when teaching culture? These groups of questions were semi-structured.

The sixth category of interview questions asked about Chinese teachers' perspectives of students' experiences and benefits from integrating culture into CFL class. For example, what is your perception of how students benefit from the culture-language integrated curriculum? Which level of students do you think the culture-language integrated curriculum is appropriate to use or benefit the most? These interview questions are semi-structured.

The last category of interview questions was wrap-up questions for the interview, which aimed to draw out additional information about research questions and problems.

Therefore, these questions were unstructured. The researcher also asked related questions to conclude that when you reflect on your experiences of teaching culture in your CFL classes, what words would you associate with? Do you have anything else you would like to share regarding culture-language integration in your CFL courses?

Data Collection Procedures

The data collection period started from June 2021 to September 2021. The first phase of data collection was surveying. Within the survey duration of three weeks, the researcher received eight responses. When the researcher further contacted these potential participants for scheduling the next phase of data collection, which is individual interviews, two of them dropped off. Finally, the researcher had six qualified Chinese teachers willing to be interviewed. The second phase of data collection was individual interviews. The researcher conducted six individual interviews through Zoom meetings during a timeline of four weeks. The interview went well, and there were no incidents during the interview process. All these Zoom interviews were recorded through Zoom recording in two formats, including visual recording and audio recording. When the interviews were completed, the transcription process started. The researcher used the manual transcription method rather than the approach of Zoom Transcription to conduct this job because Zoom transcription could not recognize the accents of the participants, which left many blanks in the word transcripts. The transcription process took about three weeks, and then the researcher moved to the code of data.

Phase I: Surveying Potential Participants

The researcher used a questionnaire to screen the eligible participants from the professional affiliation which he was membered with. The questionnaire information was

posted in Ohio Chinese Teachers' association. The questionnaire was conducted through the means of Survey Monkey with a timeline of about 10-15 minutes. The online questionnaire had two categories of questions: demographic questions and culture-related questions. The first group of questions was used to collect data from participants like age, gender, years of teaching experience, educational background, grade levels of teaching (elementary, middle school, or high school), and demographic information of the schools. The second category of questions aimed to seek information regarding participants' experience with teaching culture in their CFL class. The researcher also set up questions to seek participants' interests and willingness to join in a post-survey interview at the end of the survey. These survey questions followed some recommendations from the survey of the Social Science Education Consortium (1999). The goal of the survey was to screen the qualified participants, and there was a possibility that some teachers responded to the survey, but they had not been chosen to do the interview.

The data from the survey were kept securely under the guidance of the IRB document. All survey documents were stored on a secure Survey Monkey server. The survey results were stored on a personal computer with a well-protected password. The duration of the survey time was three weeks. After that, the chosen participants were notified to do online interviews. An advantage of the survey methodology was that it is relatively unobtrusive and relatively easily administered and managed (Fowler, 2014). In order to keep with the qualitative research design, the survey used in the study had some open-ended questions that sought to establish preliminary communication, tap into personal experiences, and shed light on the participants' perceptions. A survey would play a significant role in serving as a helpful tool with other data collection methods to

achieve these purposes.

Phase II: Interviews

Individual interviews were used as another primary method for data collection in this research as their popularity in qualitative research investigation. Seidman (2006) defined *individual interviews* as a legitimate way to generate data while interacting with people to capture the meaning of their experiences. Brinkmann and Kvale (2015) described the individual interviews as an “attempt to understand the world from the subject’s point of view, to unfold the meaning of the subject’s experiences, to uncover their lived world” (p. 1). Guion et al. (2011) explained that individual interviews are excellent tools to use in qualitative research because “they offer researchers an open-ended, discovery-oriented to deeply explore the respondent’s feelings and perspectives on a subject” (p. 1). The individual interview method was a fundamental tool and of the most use in qualitative research (Brinkmann & Kvale, 2015). A significant benefit of collecting data through individual interviews is that it offers a tool to capture in-depth information from the participant’s perspective of an event or experience (Creswell & Poth, 2018). Seidman (2013) contended that an “in-depth interview is a powerful way to gain insight into educational and other critical social issues through understanding the experience of the individuals whose lives reflect those issues” (p. 14). Under this guidance, using individual interviews as the primary method for data collection endowed the researcher with a powerful research tool to elicit rich data from interviews. It also provided the researcher more opportunities to capture additional information or conduct in-depth talks with the research problem participants.

Data Analysis Procedures

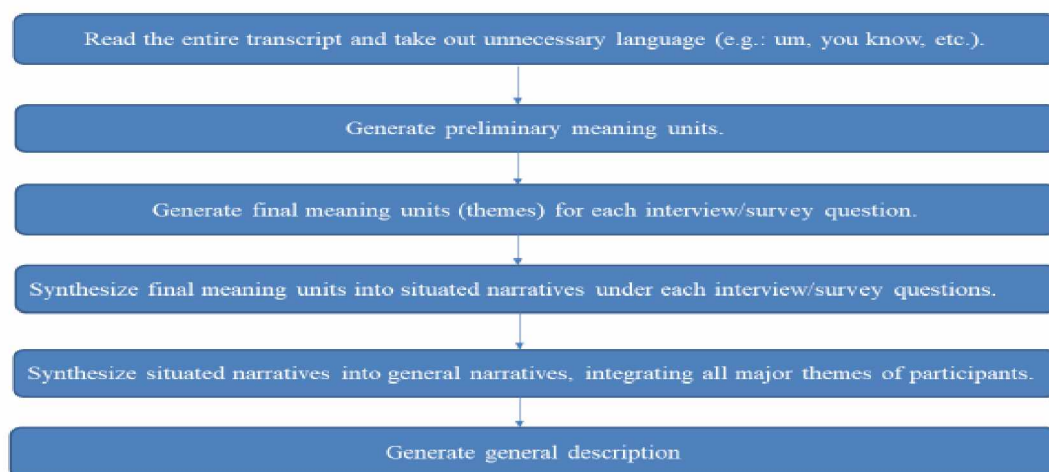
The data analysis procedures include three phases. In the first phase, the researcher established the data analysis principle. Then, with the principle, the researcher built his data analysis flow chart, which provides specific navigation for each data analysis step. Once the guiding principle and flow chart was established, the research started analyzing data. The data analysis consisted of five stages, including sorting interviewed data, transcriptions, triangulating data, coding, and writing up analytical themes of the research. The following section presents these procedures specifically.

Data Analysis Outline

For structuring all the sections in data analysis, the researcher followed a hermeneutic phenomenological data analysis outline from Peoples (2020). The qualitative data analysis provided standard guidelines to direct data analysis in the qualitative study. The researcher applied this outline in the study and established his data analysis schema, which was presented in the following chart.

Figure 1

Data Analysis Flow Chart



Note. This figure originally created by Peoples (2020), describes the six steps of the data analysis in this study.

The researcher explained his choice of data analysis method in the following section.

Data Organization, Sortation, Transcriptions

A variety of data formats from both the questionnaire and interviews were used in the research. The data sources included participants' responses to the survey and interviews and interpretative data from the researcher like understudy transcripts, datebooks, and reflectional diaries. The first phase of data analysis was data organization, sortation, and transcription. The researcher listened to the audio recording very carefully, sometimes multiple times, to get the exact wording of the participants. The researcher deleted all repetitive words such as um, you know, so and so, etc. The researcher also checked for clarity by communicating with the participants. Next, the researcher sorted the organized data in timeline order and started transcribing the audio data into a Word document. The researcher previously planned to use Zoom transcription to transcribe these audio data but ended up with manual transcription. The researcher used Zoom transcription because, in case of any technical issues happening during the process of Zoom meeting, the data would be kept under the same formats. Meanwhile, any computerized technology has its limitations of inaccuracy. As for the participants' accents, many words they spoke could not be transcribed accurately through Zoom translation, were misinterpreted, or left with blanks. Therefore, manual transcription was used as the ultimate choice to transcribe interviewed data. In this way, the researcher would make for up this shortage of computerized transcription and avoid data missing.

The Coding Procedures

Quality data in qualitative research ask for member checking. Member checking

is a commonly used approach in qualitative inquiry to maintain the validity of the data. Creswell (2013) stated that member checking is an integral part of creating trustworthiness in qualitative research. Once all interviews were transcribed, the researcher returned these transcribed documents to the participants to check their authenticity and accuracy. After receiving their verifications, the researcher started the coding process.

In qualitative research, coding does not simply mean highlighting sections of words, phrases, or sentences and then explaining them; it emphasizes coming up with meaningful labels to describe the essence of the content in the very context (Peoples, 2020). The researcher used this idea to guide establishing a coding schema. This coding process followed a streamlined codes-to-theory model for qualitative inquiry by Saldaña (2013) then developed the coding schema in five phases.

The first phase of coding was to establish a coding principle. The coding schema of this data analysis consisted of two components, including constructing coding procedures and establishing the code's standard and definition. The researcher used parallel coding (Patel et al., 2016) and longitudinal coding method (Grossoehme & Lipstein, 2016) to frame codes. The parallel coding process worked on coding every transcript one after another and creating codebooks in every single interview. This method helped the researcher code data of a complete interview transcript without any distraction from other interview transcripts. The longitudinal coding method captured the general information to one specific interview question and consisted of two stages. First, the six interview transcripts were reorganized into one file based on the category of interview questions. As a result, all the participants' responses to one particular interview

question were gathered and compared in one body of structured data set. This method helped the researcher see the similarities and differences among participants to respond to one specific interview question. It helped the researcher capture the data set's emerging patterns and generate analytical categories.

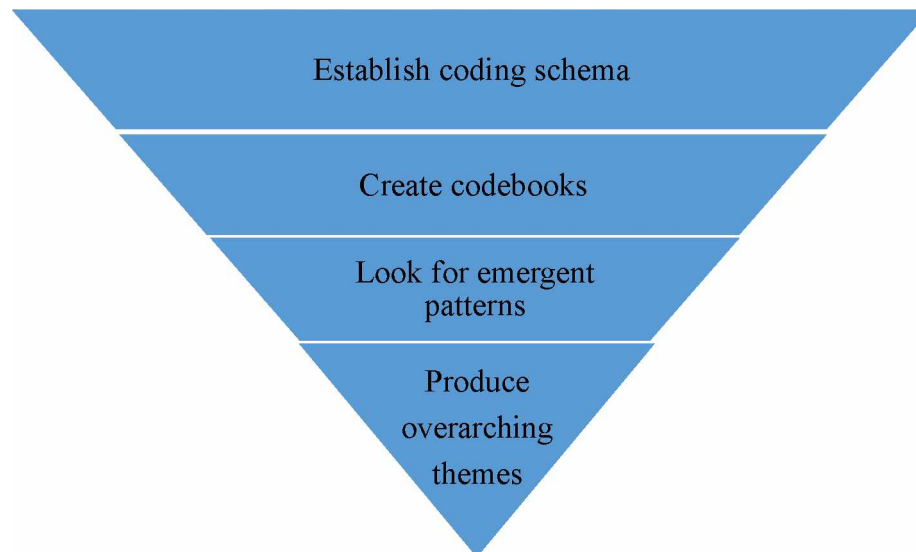
In the second phase of coding, the researcher created codebooks under the guidance of the coding principle. First, the research established codes standards in the research by following two definitions of qualitative codes. A code in qualitative inquiry is “most often words or short phrases that symbolically assigns a summative, salient, essence-capturing, and evocative attribute for a portion of language-based or visual data” (Saldaña, 2013, p. 11). Codes are like a meaning unit which are allocated in the pieces of data that reveals a feature or trait of the phenomenon being investigated” (Giorgi, 1985, p. 10). Based on these standards of the codes, the researcher looked for codes from the transcribed data and categorized them into three groups: descriptive, summative, and holistic codes (Saldaña, 2013). Descriptive codes are the words or phrases which describe participants’ single ideas to a specific talking point in a very context. These codes are selected within the specific interview questions. The researcher defined and interpreted these descriptive codes in the context and participants’ authentic responses. Summative codes represent a broader sense of meaning units from participants toward a research question, which were also evolved from condensing the descriptive codes. The third groups of codes were holistic codes, these codes were generated from an emerging pattern in terms of a few interview questions, and they responded to one or two research questions. They also derive from synthesizing descriptive and summative codes. Through combining the parallel and longitudinal coding process, 203 preliminary codes were

gathered and formed the codebook of the data analysis. The codebook also recorded the ongoing status of these preliminary codes in the very context with their definitions, exemplars, and relationships to other codes. Memos were also used to record emerging patterns and the researcher's reflection during the coding procedure.

In the third phase of the coding process, the researcher organized the first-round codes into categorized meaning units. These were organized based on their inter/intra-relationships, frequencies, and underlying meanings across codes, and the emergent patterns appeared. Finally, the researcher used a thematic data analysis model mentioned by Caulfield (2019) to generate analytical themes, including analyzing, reviewing, defining, naming, and writing up analytical categories. The following figure organized the four stages of the coding procedure which the researcher created for the research.

Figure 2

The Four Stages of Coding Procedure of the Study



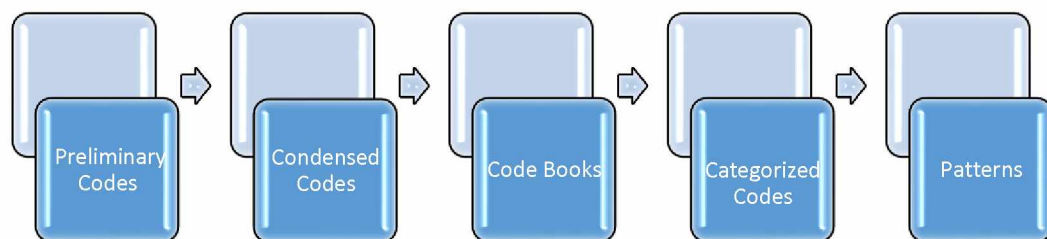
Note. This figure describes the coding process of this research which was created by the principles of data analysis in a qualitative study from Saldana (2013).

Seeking Emergent Patterns

The first cycle of the coding process from the data analysis generated 203 preliminary codes. These codes were condensed into eleven categories through the second round of the coding process. Through these two rounds of data analysis, patterns emerged. These patterns represented the main ideas of these selected codes and a thematic tendency from these two rounds of data analysis procedures. These patterns also described the overall thematic landscape of these two rounds of data analysis. They provided a roadmap for the next phase of data analysis to generate analytic themes that would reveal the essence of answering the research questions. In the next section, the researcher presents the process of seeking emergent patterns and then discusses these four patterns with participants' responses and the researcher's interpretation.

Figure 3

The Process of Seeking Emergent Patterns



Note. The figure described seeking pattern practices from data analysis procedures in a chronological sequence. Each phase might be variant in the time distribution of the actual data analysis, but they all contributed to the generation of emerging patterns.

Generating Analytical Themes

Coding is not a procedure of locating and identifying meaning units to reveal the trait of the phenomenon investigated. Instead, it includes many stages of reorganizing and synthesizing the coded data to generate analytical themes (Creswell, 2013). The

researcher adopted both textual and structural descriptions to assemble codes. For example, Creswell and Poth (2018) explained a textural description as “what the participants authentically experienced in the given conditions, situations, or context?” and a structural description as “how participants described their experiences in the given conditions, situations, or context?” (p. 127). In this way, the researcher combined the textural and structural descriptions to help capture the essence of Chinese teachers’ experiences regarding integrating culture into CFL classes, then involved these organized data into analytical themes.

Once the first and second coding procedures were completed, the third data analysis stage started and developed analytical themes. First, themes were created under the definition of qualitative themes from Giorgi (1985) that “traits or features of participants’ accounts which characterize particular perceptions and/or experiences that the researcher values as the essence to the research questions” (p. 60). Next, the researcher used a model from Bloomberg and Volpe (2019) to organize different phases of generating these themes, including the process of generating themes, reviewing themes, naming themes, and writing up final findings. This model also displayed the chronological evolution of developing these analytic themes, including research questions, interview questions, statements, outcome/ consequences, and analytical themes. Finally, the researcher utilized Caulfield (2019) mentioned a thematic analysis tool to help organize and analyze these themes. As a result, three themes related to the study’s research questions were created:

1. There was a gap between recognizing the significance of integrating a focus on culture in CFL teaching and learning and implementing this concept into CFL curricula and instruction among the participants.
2. The participants dedicated themselves to closing the integration gap of culture into CFL curricula and instruction through self-exploration.
3. There is a need to provide Chinese teachers with structural and cultural support to help integrate culture into the CFL curriculum and instruction.

The process of generating analytic themes in the study was described in appendix D.

Trustworthiness of the Study

Lincoln and Guba (2000) argued that trustworthiness in qualitative research was vital because it related to the validity and reliability of the research. This study followed the criteria from Bloomberg and Volpe (2019) to establish measurements of trustworthiness for the research. The criteria included four aspects, namely credibility, dependability, confirmability, and transferability.

Credibility, Dependability, Confirmability, and Transferability

The credibility criteria focus on establishing concrete measures to ensure the results of qualitative research from the participant's perspective are credible or believable (Bloomberg & Volpe, 2019). To ensure the researcher accurately represented the participant's perspectives, such as what the participants think, feel, and do, the researcher used multiple measures, including journaling, memos, triangulation, and member checking. The researcher applied the criterion of credibility in the process of data transcription. Once the interview transcriptions were completed, the researcher corrected grammatical mistakes and sent transcribed documents to participants to check accuracy.

Any editions from the participants were accepted and recorded. Only one participant made changes or modifications to their interview transcript.

The idea of dependability emphasizes the need for the researcher to account for the ever-changing context within which research occurs. The researcher is responsible for describing the changes that occur in the setting and how these changes affected how the research approached the study. (Bloomberg & Volpe, 2019). Second, to achieve dependability, the researcher used triangulation, memos, and an audit trail to ensure the research process was clearly documented logically, and traceable. Confirmability refers to how the results could be confirmed or corroborated by others (Bloomberg & Volpe, 2019). To ensure the research findings and interpretations were clearly derived from the data, the researcher utilized multiple measures to address biases and prejudices involved in the research process. These measures included reflexivity, memos, and triangulation. Transferability refers to the degree to which the results of qualitative research can be generalized or transferred to other contexts or settings (Bloomberg & Volpe, 2019). To ensure transferability, this study employed measures like purposeful sampling, thick description, and recording of detailed information in the codebooks.

Triangulation

Triangulation was an important strategy to enhance the quality of collected data in this qualitative research. The basic idea of triangulation was that it would afford an in-depth understanding of the phenomenon under study by illuminating different facets of situations and experiences. It helped portray them authentically and entirely (Bloomberg & Volpe, 2019). This study used two triangulation methods discussed by Patton (2002). The first is data triangulation. Data like questionnaires and interview transcripts were

transmitted between the researcher and the participants to ensure their trustworthiness. The second is methodological triangulation. Multiple data-gathering techniques like surveys, interviews, and journaling were used to develop a more complex understanding of the phenomena under study.

Ethical Considerations

In any research study, ethical issues relating to the protection of the participants were of vital concern (Marshall & Rossman, 2016). The central issue concerning protecting participants was how the information was treated (Bloomberg & Volpe, 2019). Although there are no ethical threats posed to any participant's well-being in this study, the researcher employed various measures to protect participants' rights. First off, the researcher used informed consent throughout the study. A written consent form was mandatorily required from all participants to ensure they voluntarily proceeded with the study. Second, the researcher considered all participants' rights and interests as of primary importance in the whole research process, including disseminating data and reporting results. Third, the researcher was fully committed to keeping all the participants' names, identities, personal information, and related information to this research confidential and only used pseudonyms when reporting research findings. Lastly, the researcher took cautionary measures to secure data safety, including storage and maintains, and no one other than the researcher has access to these materials.

Summary

In summary, Chapter III consists of an explanation of the research design and methodology adopted in the research investigation. The researcher explained his methodological framework and then presented the research setting, the participants,

sampling procedures, instruments, data collection procedures, data analysis process, and synthesis. The researcher also discusses reliability and trustworthiness, ethical considerations, and limitations of the study at the end of the chapter.

CHAPTER IV

FINDINGS

This chapter illustrates the preliminary findings derived through my data analysis procedures. First, the researcher specifies the participants and research settings and their demographic information from the data analysis process. Second, the researcher presents the emergent patterns from the data analysis. These patterns outlined an overall data analysis landscape and provided a roadmap to generate analytic themes for the study.

Research Settings and Participants' Demographics

The participants were selected under the guidance of hermeneutic research design and the purposeful sampling criterion. The participants were six Chinese teachers from high schools in the Northeast region of Ohio. The following section presented the sorted information about the participants and their schools, including their demographics and other demographic information regarding the research. The names of people and places that appear throughout this dissertation are pseudonyms, used to preserve confidentiality.

Ms. Chang

Ms. Chang was from Taiwan and a veteran teacher with 25 years of teaching experience in American public schools. She used to be a middle school math teacher for

ten years, and she started teaching CFL in 2007. Currently, Ms. Chang teaches math in the middle school and Chinese in the high school in the public school district. The high school Ms. Chang teaches at is Acme High School (AHS, a pseudonym), is an urban school, which had at the time of the data collection and an overall student population of about 1,400 students. The AHS had a diverse student population, with demographics of about 80% white students and 20% of the student population was a combination of African American students, Asian students, and other racial/ethnic student backgrounds. The school was above average in terms of its national rating. It offered various foreign language courses and Advanced Placement (AP) courses, including Chinese, French, German, Korean, Latin, and Spanish. These courses were offered from ninth to twelfth grade. These courses provided students opportunities to enrich their college entrance examination and career readiness. Ms. Chang loved her teaching job and saw the career of teaching CFL as a destiny she was supposed to possess. Below is Ms. Chang's description of her career pathway.

It was just like destiny. It's all came back to 2007 when Chinese as foreign learning and teaching had become more prevalent in American schools. I used to teach math in the school district. One day, the school principal told me I should get Chinese licensure and then teach Chinese in our school district. So, I registered for the required courses to get this Chinese teaching license, passed the necessary exam, received my Chinese licensure, and became a Chinese teacher.

Ms. Chang was proud of being a math and a Chinese teacher in this school district and saw these dual duties as her privilege.

Not all teachers like me teach both Chinese and math at the same school, and at the same time, the funny thing is that I like both. So, when I transferred my role from a math teacher to start teaching Chinese, I emerged into it, and I like both Chinese and math.

This is Ms. Chang, a veteran teacher, with an excellent career path in the area of CFL

teaching in America.

Miss Yang

Miss Yang was from China and had rich teaching experiences in CFL in both China and the United States. Miss Yang described her career path to be a CFL teacher as transitioning from an ESL teacher to a CFL teacher. Before coming to the United States, Miss Yang taught English at a Chinese university for 11 years. Still, she also had a chance to contact the CFL students from overseas studying CFL at her university.

Compared with being an ESL teacher, Miss Yang loved teaching CFL better. So, she quit her ESL teaching job in China and became a CFL teacher in America. Below, Miss Yang describes her career pathway.

I did not start my career as a Chinese teacher, and I used to be an English teacher. I taught English as a second language in China for more than ten years before I came to the United States. During that time, I had an opportunity to contact the CFL learners at my university, China. Gradually, I became a part-time CFL teacher for this group of students. Since I started teaching CFL, I have enjoyed it more and more, and I have had more passion for it. Then I quit my job as an English teacher in my college in China and became a full-time CFL teacher in America in 2018.

Miss Yang started teaching CFL in a public high school, Brandon High School (BHS, a pseudonym) in 2018. She taught three Chinese classes, including Chinese level I, II, and III, and the grade ranges were from ninth grade to twelfth grade. Miss Yang described her working place as a small but diverse school. The following are Miss Yang describes her school.

It is an urban school with about 600 hundred students and 70 teachers. There are about 40% African American students, 32% white students, and the rest are Hispanic, Asian students, and other races. The graduation rate of the school is about 90%. Students took a diversity of classes like music, arts, and AP classes.

Miss Yang has enjoyed working in this position so far and felt proud of her

dedication to this job. However, she faced competition from other foreign language teachers and had to undertake the stress of competing for class registration. Miss Yang must work hard to gain students' registration for her CFL class and avoid falling behind in terms of enrollment in her classes.

The CFL course was an elective class in this school, so I faced competition in course registration from other foreign language teachers. However, I worked hard enough to students' attention for registering in my class, and I did it. Compared with my prior experiences of teaching English as a foreign language in China, I enjoy teaching Chinese in the United States. I feel much more valuable to share my knowledge of culture and language with the American students, which gave me a sense of self-realization. I felt great value to help American students learn the CFL and help them build up a better understanding of the CFL culture and the language. This process gave me a lot of joy and pride.

This is Miss Yang, a new passionate teacher, who has been fallen in love with this career of CFL education in America.

Ms. Zhao

Ms. Zhao was from China and was a veteran teacher with 15 years of teaching experience in CFL education in America. Ms. Zhao has been teaching Chinese in the high school, Corfield High School (CHS), a pseudonym, since 2016. The school was a poor urban public school with a diverse student population. Ms. Zhao taught multiple levels of CFL classes. The following is how Ms. Zhao describes her school.

I taught multiple levels of Chinese classes in this school, from Chinese level I to V, and I also taught AP Chinese. The school was an urban public school with a diverse student population. More than half of the students are from lower-class families, and they need a lot of help from teachers and schools, like school supplies and textbooks.

Ms. Zhao explained her reasons to be a CFL teacher in the United States as serendipity.

I first came to the United States in 1999 to pursue a master's degree majoring in applied linguistics. I did not plan to stay here to teach Chinese because I already had a decent English job in China. But, the increasing demand for Chinese as foreign language teachers changed my mind. There were not enough qualified and

well-trained Chinese teachers in the United Schools back then, and I chose to stay and started my CFL teaching career. I think I am at the right place and at the right time for this career.

Ms. Zhao loved her career of teaching CFL in the United States and was satisfied with her performance on this job so far. Ms. Zhao attributed this career success to her English language proficiency and her generous dedication of love and knowledge to this job.

I don't think anyone who can speak Chinese can teach Chinese in the United States. Even if you can speak fluent English, you must be well trained and transfer your learned knowledge to the new career of CFL teaching. Because of my proficient English level, the Hanban [the headquarter of Chinese from the Chinese government] selected me to be a trained international Chinese teacher. Since I started teaching CFL, I dedicated a lot of love and effort to this career and was productively rewarded. I felt happy and achieved this job and enjoyed teaching Chinese in the United States.

This is the third participant, a veteran teacher who has generous dedication and love for CFL education in America.

Ms. Dong

Ms. Dong was from China and had taught CFL for ten years in this school. Ms. Dong described her path to being a CFL teacher in high school as an essential part of her life. Ms. Dong was an experienced high school English teacher in China for twenty years before she immigrated to the United States. Because of her prior background as a high school teacher, Ms. Dong had a smooth career as a CFL teacher in the United States.

Bellow, Ms. Dong describes her career path.

Teaching has been an essential part of my life; before I immigrated to the United States, I taught English in a high school in China for twenty years. This background of being a high school teacher provided me with many experiences to get myself well prepared for teaching CFL to this group of students in the United States. Because I know almost everything about high school students, I am ready to teach them and have always been assigned to teach CFL at the high school level from the first day I worked in the United States.

The high school, Donald High School (DHS) in which Ms. Dong works is an urban public school with about 1,300 students. Students were from a wide range of ethnic and familial backgrounds. The school ranked average in academics, and students scored above the mean score on the state tests in English and science. Ms. Dong taught four Chinese classes in this school, spanning ninth through twelfth grade. Ms. Dong saw students' academic growth and success as her joy from teaching CFL in the United States.

It is a fantastic experience teaching CFL here; I enjoy teaching the high school kids because I enjoy seeing their success and growth in schools. In addition, I am delighted to see students using the Chinese language to communicate, read, write, explore Chinese culture, and be worldview citizens. I see these achievements as my joy in this position.

This is Ms. Dong, a veteran teacher, who is committed to promoting students' success in the cross-culture-language profession and cultivating worldview citizens.

Ms. Liang

Ms. Liang was from China and had been a Chinese teacher for 11 years in the United States. She taught Mandarin at the middle school and the high school level in this school district. The school, Elite High School (EHS) at which Ms. Liang worked is a public high school located in a city. The school had a demanding curriculum with high expectations for all students. The students' demographics were quite diverse, composed of about 15 racial and ethnic groups. The predominant groups at this school district were White, Black, Hispanic, Asian, as noted below:

My school consists of 4 grades, from grade nine to twelve. The students' population was quite diverse, including 15 ethnicities, including the White, Black, Hispanic, Asian, and other students. It was a very competitive high school, and the curriculum was highly demanding. Most of the students are from economically better-off families, so they have very high expectations for kids.

Like other Chinese teachers, Ms. Liang's career path to be a CFL teacher was transitioning from an ESL teacher to a CFL teacher. Bellow, Ms. Liang describes her career path.

I was from China and liked English when I was a child. When I grew up, I went to college in Shanghai, and I chose a major in English as a foreign language teaching. I met my husband there; he was an American. So, we married, and I immigrated here and became a CFL teacher. I think it was just a normal transition like other CFL teachers did.

Ms. Liang loved teaching CFL in the United States and contributed to this joy to her loving students and her excellent personality, and fondness for cross-cultural and cross-language communication. Most importantly, Ms. Liang enjoys helping students with their school success and sees her dedication to students' academic growth as a natural reward of her mission to be a CFL teacher.

I love students and am glad to see their success in schools and in my CFL class. I enjoyed this career. I thought this satisfaction was due to my personality. I am fond of cross culture-language communication. The most important thing was that I like working with students and sharing authentic knowledge about the Chinese language and culture. I enjoyed this process and would like to see students' more considerable success no matter in the United States and overseas.

This is Ms. Liang, the fifth participant, who enjoys the CFL career in America and would love to dedicate her life to students' academic achievement and successful life.

Miss Fang

Miss Fang was from China and was a veteran teacher with 15 years of teaching experience in CFL education. Miss Fang had been teaching CFL in the public high school for eight years, and she taught a variety of Chinese courses, including Chinese I, II, III, IV, V, AP class, and IB program. The school, Flora High school (FHS) at which Miss Fang worked had diverse student populations, including White, Black, Asian, Hispanic,

Middle Eastern students, and other ethnicities. The student population in the school was about 1,600, and they were mainly from the lower middle class, but the school ranks above average in terms of educational achievement. Miss Fang's pathway to being a CFL teacher in the United States was transitioning from a visiting teacher to a full-time CFL teacher. Miss Fang also enjoyed teaching CFL in America and sees this career as her life-long profession. Here is how Miss Fang describes her career path.

Being a Chinese teacher was not my first choice, but I love this career choice eventually. When I went to college, I was an English major and wanted to be an ESL teacher. When I graduated from graduate school, I was selected as a visiting teacher to teach CFL by the Chinese government in Ohio, America. After working on this job for about four years, I began to love it. So, I switched my visa status and became a full-time Chinese teacher here.

Miss Fang introduced her path to be a high school CFL teacher as a promotion. In the first years of CFL teaching, Miss Fang was designed to teach CFL at the elementary level for six years, and then she was promoted to the high school level. Miss Fang had been teaching at this level for another eight years. No matter which school level, Miss Fang loved doing a good job and satisfying her performance.

Since I started to teach CFL, I fell into it. I was assigned to teach CFL in the elementary at the first six years and then was promoted to the high school level. I love my job of teaching CFL on every school level and see teaching CFL as a lifelong career. It is all about I was enjoying working with students and feel joyful to see their achievements and growth in CFL language proficiency.

This Miss Fang is a loving person, who sees students' success as her life-long satisfaction.

Participants' Demographic Information and the School's

The following table summarized the participants' information discussed before.

Table 1*Participant's Career Profile and Demographic Information*

Participant	Race/ Ethnicity	Years of Teaching Experience	Grade Levels Taught	Courses Taught
Ms. Chang	Asian	15	9-12	Chinese I, II, III, AP
Miss Yang	Asian	14	9-12	Chinese I, II, III
Ms. Zhao	Asian	15	9-12	Chinese I-V, AP
Ms. Dong	Asian	10	9-12	Chinese I, II, III, IV
Ms. Liang	Asian	11	9-12	Chinese I, II, III, IV
Miss Fang	Asian	15	9-12	Chinese I-V, AP, IB

Note. This table summarizes the participants' career profile and demographic information, including their career history, teaching grade levels, and the courses they taught in terms of their responses.

In addition to presenting sorted information of the participants from data analysis, I also collected related data from their school's websites and the Ohio School Report Cards site to show a whole picture of the research settings. I presented the summarized information in the following table.

Table 2*Demographics of the Schools in the Study*

School Name	Community Context	Type of School	Population	% White	% Black	% Hispanic	% Asian or Pacific Islanders	Graduation Rate
AHS	Urban	Public	1400	54	30	14	2	97%
BHS	Urban	Public	600	40	32	27	1	90%
CHS	Urban	Public	990	42.3	40.7	13	1	90%
DHS	Urban	Public	1300	45.1	41	6.4	1	95%
EHS	Suburban	Public	1300	58	30	10	2	95%
FHS	Suburban	Public	1600	55	37	6	2	90%

Note. The demographic information from Ohio School Report Cards (2021).

Seeking Emergent Patterns

Patterns emerged from rounds of data analysis. Four emergent patterns are stated as follows. Pattern one: many factors impacted participants' choices and decisions to

integrate teaching culture into the CFL curriculum and instruction. Pattern two: the participating Chinese teachers recognized the significance of integrating culture into CFL class because this method benefited both the teachers' teaching and students' learning of CFL. Pattern three: the participants experienced various difficulties and challenges when integrating culture into their CFL curricula and instructions. Pattern four: the participants dedicated self-efforts to address these difficulties and desired to advance the development of CFL teaching and learning in the United States. These patterns captured the overall landscape of data analysis. They provided a roadmap for the next phase of data analysis to generate analytic themes that would reveal the essence of the research questions. These four patterns will be presented and discussed in the following section.

Pattern One: Factors Impacting Teacher Choices and Decisions

Many factors impacted participants' choices and decisions to integrate teaching culture into the CFL curriculum and instruction. These factors were from directives and standards of foreign language education regarding teaching culture from the federal and state educational organizations/departments and the schools, influences of other foreign language teachers who taught culture in their foreign language classes, and the personal factors from the Chinese teachers which motivated their interests and dedications to integrate teaching culture into CFL curriculum and instruction.

Impacts of Policies and Standards

One factor from pattern one that influenced the Chinese teachers' choice to integrate teaching culture into CFL curriculum and instruction was the impact of the federal and state education departments/organizations and the schools. The participants acknowledged these impacts and explained how these directives and standards from the

federal, state, and schools led to their choices of integrating culture into the CFL curriculum and instruction.

When asked which factors impacted the decision of integrating culture into the CFL curriculum and instruction, Ms. Chang stated that the American Council on the Teaching of Foreign Languages (ACTFL) standards were the primary factor that influenced her decision to incorporate culture into her CFL class. Ms. Chang also said that the directives from the state education department were another driving force for her decision of integrating teaching culture in her CFL class. Besides, Ms. Chang also acknowledged that the promotion of teaching culture from her school district played a role in her decision to teach culture in her CFL class.

I think three factors influenced my choice of integrating teaching culture in my CFL class. The national directions and standards from ACTFL played a primary role in my choosing of teaching culture in my CFL class. The Five C standards from the ACTFL promoted teaching culture in the foreign language discipline, and I decided to teach culture in my CFL class. The guidance and standards from the state education department also impact my choice of teaching culture. My school district also promoted incorporating culture into many subjects like ELA, ELS, and other foreign languages. They made some requirements in this regard and welcomed teachers to imply these stipulations into their teaching practices.

Similarly, Miss Yang's decision to integrate teaching culture in her CFL class was also influenced by many levels of educational administration, including the national and state standards about teaching culture in the foreign language class and the guidance from the school. These forces provided Miss Yang with a blueprint to fulfill integrating teaching culture in her CFL class.

You know that the ACTFL had specific standards for teaching culture in foreign language discipline, and my state education department had similar standards as the national ones. These standards are the two main driving forces for me to integrate teaching culture into my CFL curriculum and instruction because I want to meet these requirements and standards. In addition, my school district had specific guidance about incorporating culture into foreign language teaching and

learning. The supervisor from the foreign language department often checked the results of implementing cultural integration and provided me with a lot of support to do these cultural integration activities. For example, I could display my students' works like calligraphies, paintings, artifacts, and projects in the hallway. They say these works represent one part of our school culture.

Like Miss Yang, Ms. Zhao admitted three sources of the impact regarding her choice of integrating teaching culture in her CFL class, including the directives, standards from the federal and state foreign language departments, and encouragement from her school administrations. Based on these sources of guidance, Ms. Zhao chose to embrace the concept of culture-language integration and applied it to her CFL curriculum and instruction.

When deciding on teaching culture, I read through all the foreign language standards from ACTFL and my State education department, and requirements from my school district. Under this guidance, I started exploring integrating teaching culture into my CFL curriculum and instruction.

Slightly different from other Chinese teachers, Ms. Dong only acknowledged two driving forces that led her to teach culture in her CFL class: The federal and state education departments.

I think a dual-role push led me to decide to integrate teaching in my CFL class. I knew the ACTFL had some standards of teaching culture in foreign language classes. However, the most influential factor that led me to integrate teaching culture into my CFL curriculum and instruction was the standards from the state education department where I am teaching. I followed these state standards exactly to develop a curriculum and conduct class instruction.

Ms. Liang articulated three forces from the federal, state, and local educational departments that impacted her decision to integrate teaching culture in her CFL class. Ms. Liang used these sources of guidance and standards to direct her implementation of teaching culture in her CFL curriculum development and class instruction.

I know the national standards of foreign language education had concrete requirements about integrating culture into the foreign language classes. These

standards are the first force that led me to teach culture in my CFL class. But the primary reason that determined my choice of teaching culture in the CFL class was the promotion and standards of OFLA (Ohio Foreign Language Association). I was involved in drafting and editing the foreign language standards in Ohio. I am very familiar with these standards for teaching culture in foreign language classes. I used many of these guidelines and standards in my CFL curricula, such as cultural comparison, cultural communication, cultural inclusion, and cultural community. Another driving force that led me to teach culture in my CFL class was the promotions from my school district. I used their guidance to decide on teaching culture.

Miss Fang’s decision to teach culture was dominated by the federal and state education departments like other Chinese teachers had and the promotions of teaching culture from the school district.

Factors that influenced my decision to integrate teaching culture into CFL class are from three levels, including the Five C Standards for foreign language learning, the OFLA (Ohio Foreign Language Association) guidance of foreign language education from the Ohio educational department, and regulations from the school district. These standards and guidance are the main driving forces for me to integrate culture into the CFL curriculum and instruction.

The following chart summarized these factors that impacted Chinese teachers’ choices of teaching culture in their CFL curricula and instruction.

Table 3

Various Standards that Chinese Teachers Are Influenced to Teach Culture

Participants	World-Readiness Standards for Learning Languages from ACTFL	Ohio's Learning Standards for World Languages and Cultures from OFLA	The School’s Administrations
Ms. Chang	Yes	Yes	Yes
Miss Yang	Yes	Yes	Yes
Ms. Zhao	Yes	Yes	Yes
Ms. Dong	Yes	Yes	No
Ms. Liang	Yes	Yes	Yes
Miss Fang	Yes	Yes	Yes

Note. This table summarized the forces that influenced Chinese teachers to integrate teaching culture into their CFL curricula and instruction.

National Council of State Supervisors for Languages (NCSSFL) and American Council on the Teaching of Foreign Languages (ACTFL) Intercultural Communication Can-Do Statements (2014) defined culture as “what a society creates, how it behaves, and what it believes in and values” (p. 35). NCSSFL-ACTFL Intercultural Communication Can-Do Statements (2014) proclaimed that language teaching and learning ought to be oriented in culture as culture is the authentic context of using language skills, understanding cultural knowledge, and interacting effectively with people. These national documents refocused language educator priorities and learner outcomes on interaction with cross-cultural competence and understanding while teaching the language. Analyzing these driving forces regarding teaching culture in the foreign language discipline outlined the socioecological context of teaching culture in foreign language discipline. It also waded the fabric of the research settings. Analyzing these forces revealed Chinese teachers’ motives for integrating teaching culture into the CFL curriculum and instruction. Knowing this background paved the way to seek the essence of incorporating culture into the CFL curriculum and instruction from the participants to implement the cultural goal of the world-readiness standards for learning foreign languages.

Impacts of Other Foreign Language Teachers

In addition to the driving force from educational administrations, the participants were influenced by other foreign language teachers when deciding to integrate culture into their CFL classes. Unlike the federal, state, and school forces that impacted Chinese teachers’ choice of teaching culture from the structural perspective, the colleagues’ impact influenced Chinese teachers’ teaching culture from a cultural standpoint.

Integrating teaching culture from other foreign language teachers in the school setting sets good examples for Chinese teachers to follow and learn. In addition, the interaction created a thriving culture for CFL teachers and other teachers to use culture to promote their teaching. When asked how colleagues' influence impacted her choice and decision of integrating teaching culture into CFL teaching and learning, Ms. Chang responded positively.

I learned many great ideas about teaching culture from other foreign language teachers inside and outside my school. Because the Spanish program had opened in our school district for a while, my Spanish colleagues provided me with many great ideas to use in my CFL curriculum. I also observed their classes and learned other successful skills to teach culture in a foreign language class. I adopted these ideas and skills and felt better using them in my CFL class.

Miss Yang praised her school colleagues who impacted her decision of teaching culture in her CFL class and was thankful for their support for her teaching culture in her CFL curriculum and instruction.

My school colleagues played a vital role promote me to teach culture in my CFL class. Some of my school colleagues teach culture in their English language arts classes and received positive feedback. When they heard I would like to introduce Chinese culture in my CFL class, they all responded positively and offered many great ideas to integrate culture into the Chinese class. I felt encouraged and confident to incorporate culture in my CFL class.

Ms. Zhao commended other foreign language teachers for their propels on her choice of integrating culture into her CFL class.

I did not use cultural teaching in my CFL class at first. However, I was encouraged by other Chinese teachers from the professional development training to try this method. These foreign language teachers told me that teaching culture is exciting and constructive for foreign language teaching. With their encouragement, I felt more comfortable using this method.

Ms. Dong considered colleague's influence as one of the essential factors in integrating culture into her CFL class.

When I saw other experienced teachers use the cultural method in their foreign language class and welcomed by students, I felt motivated to try and teach Chinese culture in my CFL class.

Ms. Liang also acknowledged the impact of her foreign language colleagues on her choice of integrating culture into the CFL curriculum and instruction.

When I taught this school at first, I observed some other foreign language teachers' classes, like Spanish teachers and French teachers. I found that they used many cultural methods in their classes and students liked these ways a lot. So, when I asked these colleagues if I could use these methods to teach Chinese culture in my CFL class, they provided precious resources and experiences for me to learn. I also appreciated their leading me to integrate culture into the CFL curriculum and instruction.

Like other Chinese teachers, Miss Fang had many thankful words for her school colleagues as their impact and supported her to integrate culture into the CFL class.

I am grateful for my school colleagues because they led me in cultural teaching. When I started to teach CFL in the United States, I taught culture in one way, and I did a lot of cultural displays and lectures. After a while, students lost interest. My school colleagues gave me many great suggestions and methods to teach culture, such as cultural comparison, culture workshops, and performing culture. I tried these methods, and students loved them. This experience gave me more confidence to integrate more culture into my CFL curriculum and instruction.

Among the factors contributing to Chinese teachers' decision to integrate culture in their CFL curricula and instruction, the impact from other foreign language teachers was not as fundamental as the standards and regulations from the educational administrations on Chinese teachers. However, this impact from other foreign language teachers created a positive culture for Chinese teachers to try this method. This finding manifested its value in how to create a promoting school environment to do culture-language integration from teachers' perspectives.

Impacts of Personal Factors Contributing to Participant Motivation and Dedication

The participating Chinese teachers revealed factors from themselves that influenced their motivation and dedication to integrating culture into the CFL curriculum and instruction. It's well acknowledged that one's knowledge, attitude, vision, and perspective influence one's motivation to make a difference. The participating Chinese teachers admitted this truth and testified how their knowledge, attitudes, vision, and perspectives affected their decision to integrate culture into the CFL curriculum and instruction.

Ms. Chang acknowledged the structural and cultural factors that impacted her curriculum selection, development, and class instruction when integrating culture into CFL class. However, Ms. Chang saw the personal factors that ultimately led her to incorporate culture into the CFL curriculum and instruction. Ms. Chang also discussed how factors including, knowledge of foreign language education, attitudes to foreign language teaching and learning, and visions of CFL education impacted her teaching of culture in CFL class in the United States.

I followed all the directions and standards of foreign language teaching and learning from the federal, state, and school districts. Still, I think the primary reason that determined me to integrate culture into my CFL curriculum and instruction was personal factors. I had a belief that cultures are the final product of foreign language teaching and learning. I wanted to make this product come true by teaching culture in my CFL class. I also thought that the more students learned about another culture, the more language proficiency they would achieve. These beliefs and thoughts contributed to my action to integrate culture into the CFL curriculum and instruction. Under this frame, I strongly advocated integrating culture into the CFL curriculum and instruction.

Like Ms. Chang, personal factors were one of the elemental forces that determined Miss Yang's choice of integrating culture into her CFL curriculum and instruction. Miss Yang saw her perspectives on culture-language integration in foreign

language learning as the primary driving force for her to implement culture in her CFL class. These personal values and notions in Miss Yang's mindset formed her educational philosophy. They became a final push for her to take action and integrate culture into her CFL curriculum and instruction. Below, Miss Yang described her experiences with these influential factors.

The most influential factor that impacted me to integrate culture into the CFL curriculum and instruction was my reasons. I am very interested in learning about the culture while learning an ESL in China. I always feel like teaching culture is essential in foreign language education because I see culture as the platform to connect students' understanding of the foreign language. That is the primary reason I integrated teaching culture into my Chinese class.

Ms. Zhao also considered her factor as the primary driving force to integrate teaching culture in her CFL class. Unlike others who used personal values, beliefs, and visions to decide on teaching culture in CFL class, Ms. Zhao's individual factors were based on her past teaching experiences.

Most importantly, the personal factors that push me to integrate culture into the CFL curriculum and instruction are based on my 15 years of teaching experience. From these years' experiences, I noted what contents and methods are most popular among CFL students. It was culture, not language. Based on this personal notice, combining other forces like promotions from ACTFL, and state standards of foreign language learning, I decided to integrate cultural teaching into my CFL curriculum and instruction.

Ms. Dong admitted this influence, but she also explained how her personal factors like beliefs, values, and philosophies of foreign language education impacted her implementation of teaching culture into CFL curriculum and instruction. Since culture involves shared beliefs from a common space of experience, ways of looking at the world, and shared meaning-making, the researcher appreciates Ms. Dong's sharing of her diverse cultural background. However, culture is also an ongoing concept and it is dynamic in various contexts. It's not sure if the way of Ms. Dong teaches Chinese culture

in China helps her teaching culture in the United States.

The first point I want to say is that my background, perception, and understanding of culture in foreign language education led me to integrate culture into the CFL curriculum and instruction. I was born in a place filled with diverse cultures. When I immigrated to the United States, I experienced American culture and other cultures worldwide. These experiences formed a worldview to see the value of culture in a broader spectrum. Then I decided to embrace teaching culture in my CFL curriculum and instruction. I used many cultural materials in my CFL class, and my students welcomed them. This further motivated my desire and willingness to teach culture. Those are the personal factors contributing to my decision to integrate culture into my class curriculum and instruction.

Another aspect of personal factor that impacted Ms. Dong's integration of culture into the CFL curriculum and instruction was her accumulated knowledge of cultural teaching in the ESL class. Through 30 years of ESL teaching, Ms. Dong earned extensive knowledge and experience in teaching culture. This knowledge base contributed to another aspect of personal factors that pushed Ms. Dong to embrace integrating culture in her CFL curriculum and instruction.

My extensive knowledge of cultural teaching and experiences in the ESL field put me on the path of teaching culture in my CFL class. I taught English in China for over 30 years. I knew the importance of teaching culture in foreign language teaching and learning for teachers and students. I accumulated rich experiences in teaching culture. Additionally, as I lived in America for many years and experienced American culture, I knew the significance of teaching culture in American schools. These personal factors constructed my choice of teaching culture in the CFL class.

Ms. Liang agreed that personal factors impacted her choice to integrate teaching culture in CFL class. These individual factors came from Ms. Liang's perceptions of foreign language teaching and learning and her educational philosophy of foreign language teaching.

While I was studying in graduate school, I learned cultural methods in the foreign language discipline. When I began teaching Chinese in the United States, I increasingly realized the meanings of teaching culture in the CFL class, such as stimulating students' learning interests, engaging them in-class participation, and

promoting cross culture-language proficiency. These realizations and notifications urged me to fulfill this concept in my CFL class. These personal reasons ultimately paved my decision to integrate culture into the CFL curriculum and instruction.

Like other Chinese teachers, Miss Fang acknowledged that personal factors played a pivotal role in her choice of integrating culture in her CFL class. These individual factors were from her perspectives of culture in foreign language education and her successful examples of teaching culture in her CFL class. These two aspects of personal factors gave Miss Yang confidence and skills to teach culture in her CFL class.

The personal factors influenced my decision to integrate culture into CFL class because I was provided confidence and skills from this process. There was a background of my teaching culture in my CFL class. You know that teaching in America needs powerful classroom management skills because students disturb your class instruction constantly, such as sharpening their pencils, blowing their noses, using the restrooms, something like that. You must have engaging contents to engage them while you are teaching. I tried many ways to solve these problems but failed most of the time. So, I started teaching culture in my CFL class, such as telling historical Chinese stories, making cultural artifacts, playing traditional Chinese instruments, and so on. The more I taught culture, the better classroom management effects I received. Meanwhile, I received confidence and skills to teach culture, and I felt great. So, this is the primary reason that led me to integrate culture into my CFL curriculum and classroom instruction.

Through reviewing these teachers' experiences and perspectives, many perspectives about how personal factors contributed to Chinese teachers' integrating culture into CFL curriculum and instruction were revealed. These factors included interest in learning and teaching culture in foreign language education, diverse cultural background, and desire to promote cross culture-language proficiency. These driving forces working together contributed to their choices of integrating culture into CFL curriculum and instruction. I appreciated these teachers for their sharing of many personal factors contributing to teaching culture in American schools. I saw hopes and happiness through listening to their experiences because I believe that greater teaching

and learning culture and less conflict in the classroom.

Pattern Two: Significance and Benefits of Integrating Culture into CFL

The second pattern that emerged from data analysis was that the participating Chinese teachers recognized the significance of integrating culture into CFL class because this method benefited both the teachers' teaching and students' learning of CFL. The advantages of integrating culture into CFL curriculum and instruction include expanding CFL teachers' curricula choice and development, stimulating CFL students' learning interests, increasing class engagement; and promoting cross-culture-language proficiency by breaking up stereotypes and biased understandings. Based on these benefits, the Chinese teachers set up goals in CFL class.

The Intertwined Relationship of Language and Culture in CFL Teaching and Learning

Language and culture had a symbiotic relationship, and they were intertwined and affected each other in the process of foreign language teaching and learning. Allison and Vining (1999) had found that integrating culture into foreign language curriculum and instruction impacted students' success in their target language learning. From this sense, Kuo and Lai (2006) argued that "second language teachers should pay more attention to the diversities of cultures, identify key cultural items in every aspect when they design a language curriculum, and apply appropriate teaching strategies to learning activities in order to help students to bridge the culture gaps" (p. 1). The participants from this study acknowledged this intertwined relationship and revealed how this intertwined relationship impacted their decisions regarding teaching culture in CFL curriculum development and class instruction.

Ms. Chang admitted the inseparable nature of language and culture. She took this view as part of her teaching philosophy to exercise integrating culture in CFL curriculum development and instruction. Here is Ms. Chang's description of this undivided relationship.

First, I think culture and language are two inseparable components in foreign language education. Language is like the skin, and culture is the soul. When teaching a foreign language, you are also teaching that culture. Because of the intertwined characteristics of culture and language, I regard this understanding as to the pivotal philosophy of integrating culture into my CFL class.

Like Ms. Chang, Miss. Yang held a similar perception of the culture and language in CFL teaching and learning. In addition, Miss Yang embraced integrating culture into CFL curricula and instruction starting from this recognition. Below, Miss Yang described this perception.

I believe that teaching language is teaching culture because culture embeds in the language. Therefore, you can not separate culture and language in a foreign language class. This is one primary reason I embrace integrating culture into the CFL curriculum and instruction.

Ms. Zhao acknowledged the undividable relationship between culture and language and embraced this idea in her CFL curriculum and instruction. Ms. Zhao justified her choice of culture-language integration in the CFL class as her disappointment with the insufficient approaches in CFL curriculum development and class instruction. Below, Ms. Zhao specifically described her perception of the undivided nature of language and culture.

I use an analogy to describe the relationship between culture and language in the foreign language teaching class which is fish and water. If the fish wants to survive, it must be in the water. I also think language and culture are two sides of one coin. You can not just teach the language without getting into the culture. A lot of Chinese language workshops I attended hold a view that if you know more about the language itself, you can succeed in your CFL teaching and learning. Therefore, most theories and approaches regarding CFL teaching and learning

concentrated on Chinese linguistics teaching and learning and paid little attention to culture. For example, I heard a renowned expert in CFL say that “if you sustainably teach CFL for four or five years, you will be automatically skillful in this career.” A lot of other CFL scholars and educators had a similar view. I totally disagreed with them. From my point of view, I think CFL teachers need to use culture to close the gap between literacy to language. Literacies are words, and language is words attached to cultural pieces. I also think teaching culture helps scaffold foreign language teaching and learning because it builds common ground between the learner’s culture and the target culture. This is why implementing culture-language integration motivated students’ learning interests.

Ms. Zhao presented her perception of the undivided relationship between culture and language in foreign language education. However, she also pointed out the root of the poor quality of cultural teaching in CFL classes. The old view of foreign language teaching and the outdated pedagogy badly blocked the advance of CFL teaching and learning when it refers to integrating culture.

Ms. Dong perceived language and culture are combined, and then she embraced the concept of culture-language integration in the CFL curriculum development and instruction. Here is Ms. Dong’s description of the combined relationship.

I see language as a vehicle carrying culture. If you do not integrate culture, teaching the language itself is not very meaningful. This perception drove me to embrace cultural integration in the CFL curriculum and instruction.

Like other Chinese teachers, Ms. Liang recognized the undivided nature of language and culture. This recognition led to her choice of integrating teaching culture into CFL class. The following states how Ms. Liang describes the undivided nature.

Based on my foreign language learning and teacher experiences, you can not learn a foreign language without learning its culture. Therefore, from my point of view, I see culture as an innate part of CFL teaching.

Miss Fang’s acceptance of culture-language integration in CFL teaching was due to her perception that these two pieces are crucial for advancing this discipline. Below, Miss Yang states her perceptions of culture and language in CFL education.

I think integrating teaching culture in the CFL class is very important, needed, and crucial for CFL development in America. Culture may be the only platform to explore the common grounds among different language speakers. Based on my eight years of teaching experiences in America, I more and more noticed the truth of this embracement. Accepting this idea played a primary role in my teaching culture in my CFL class.

These responses from the participants revealed that recognizing the intertwined nature of culture-language impacted Chinese teachers' choices and exercising cultural integration into CFL curriculum and instruction.

Increasing Class Enrollment, Stimulating Student Learning and Engagements and Promoting Cross-Language Proficiency

Recognizing the intertwined nature of language and culture in foreign language teaching and learning led to Chinese teachers embracing the notion of culture-language integration to promote their CFL curriculum development and instruction. The participants also found the benefits of integrating culture for CFL teachers and students in many aspects, including increasing class enrollment, stimulating students' learning interests and class engagements, and promoting cross-language proficiency. These findings provided Chinese teachers with evidence and confidence to explore effective pedagogies of teaching culture in CFL classes in American schools.

Embracing the concept of culture-language integration facilitated Ms. Chang's curriculum development and class instruction choices. Implementing this concept into the CFL teaching provided Ms. Chang with evidence for continuing to integrate culture into her CFL class because Ms. Chang found benefits of the integration for students, particularly in stimulating students' learning interests, and engaging them in the CFL class learning, and promoting cross-culture proficiency. This finding was generated from Ms. Chang's exploration of effective methods to increase CFL class enrollment, and it

was expanded to draw their engagements to the CFL class. Each way provided Ms. Chang with confidence to integrate culture into CFL teaching.

Ms. Chang: My primary purpose in integrating culture into the CFL class was to draw students' attention to CFL course enrollment. I displayed cultural artifacts and performed culture in the hallway of my school. Many students stopped by and showed interest in these activities, and when they registered for the CFL class. This experience gave me the confidence to try on teaching culture in my CFL class. For example, I used a lesson on boyfriends and girlfriends to introduce a cross-cultural understanding of dating. I observed that most students are so interested in this topic that they pay full attention to the class during the whole time of class instruction. Through this kind of lesson, students learned buzz words to describe handsome boys and beautiful girls like Gao Fu Shuai and Bai Fu Mei. Moreover, they used these words in the context of oral communication correctly. Based on this experience, I felt encouragement and confidence in integrating culture into my CFL class.

Miss Yang also noticed the benefits of integrating culture into her CFL class for the CFL students in many aspects. First, Miss Yang was a fan of using culture to recruit new students for her CFL class. Then, as Ms. Chang did, Miss Yang used cultural display and performance to help with her CFL class enrollment, and she received satisfying consequences. Then Miss Yang started her continuous journey to integrate culture into her CFL teaching and noted culture-language integration was an effective way to motivate students' learning interests and engage them in the CFL class. As a result, Miss Yang observed increasing cross-language proficiency among students in her CFL class.

Miss Yang: I used cultural display and cultural show to draw students' attention and to help with the CFL class enrollment. This method helped me a lot with my CFL class, and then I thought of applying teaching culture to my CFL teaching. I assumed that when students are interested in a foreign culture, they could be interested in the foreign language. This assumption proved to be true in exercising this idea in my CFL teaching. Most students exposed passionate interest in Chinese culture and language when integrating culture into CFL class. When I showed students the splendid part of a foreign culture, it always worked best to keep them in my CFL class. I also found their CFL proficiency increases. This experience taught me that teaching culture should be an essential part of CFL teaching and learning.

Unlike the other two Chinese teachers, Ms. Zhao did not start teaching culture to assist with her CFL class registration; she started integrating culture into the CFL curriculum from her successful try-out of this method to engage students' CFL learning. Once she received positive consequences from students on this try-out, Ms. Zhao gained confidence in using it.

Ms. Zhao: I did not use teaching culture to help with my class registration. Instead, I used teaching culture to draw students' learning interests, increase their enjoyment of the learning process, and then engage them in the long-term learning process of CFL study. For me, the benefits of teaching culture for students in my CFL class were obvious. Students like to learn a foreign language in given cultural contexts, and they always had much fun in this process. For example, they know Kongzi (Confucius) and used this word in their dialogues in the Chinese language. This feedback provided me with vital information to continue this journey to stimulate their learning interests and engage them in the long-term CFL study process.

Ms. Dong observed the benefits of integrating culture for students in her CFL class. Ms. Dong was not happy with traditional foreign language teaching and learning because they are tedious. However, Ms. Dong wanted to develop an intriguing and exciting way of CFL learning in her CFL class, so she turned to teaching culture. Ms. Dong found many benefits for students from this method. For example, it changed students' initial impression of the foreign language learning process, brought much fun to students' learning process, generated students' learning interests, and engaged students for a long time learning in the CFL class.

Ms. Dong: My adoption of culture-language integration originated from my unhappiness with the traditional foreign language teaching and learning method. Then I started to explore practical ways to engage students in the foreign language learning process. Nobody likes the traditional ways of foreign language learning, such as the tedious process of vocabularies memorization and grammar drill. Teaching culture endorsed me as an effective tool to solve this problem. Therefore, I set up a clear goal of teaching culture in my CFL class, that is, to engage students in the CFL learning process by introducing another culture. I comparatively implemented this concept in my CFL class and included a lot of

cultural topics in which students could make cross-culture comparisons. As a result, my CFL class was filled with interest, laughers, and fun. I also found that students used many cultural words in their communication with me in Chinese. This is an encouraging message for me to know that integrating culture into CFL teaching benefited students' learning interests and motivation.

Ms. Liang revealed the benefits for students from integrating culture into CFL teaching. Ms. Liang stated integrating culture into her CFL teaching by exploring effective materials and methods to engage CFL students in her CFL class. To achieve the goal of engaging students in her CFL learning, Ms. Liang tried a variety of cultural themes through music, arts, history, opera, paper cutting, and traditional Chinese artifacts. As a result, students exposed many curiosities, interests, and passions to these topics, and they were engaged in the CFL learning process in Ms. Liang's class.

Ms. Liang: I started integrating culture into CFL class to explore effective materials and ways to engage them in the class. I had thought that if I place foreign language teaching and learning in a cultural context like a historical story, I could stir up students' curiosity and learning interests in foreign language learning. I used many things in my Chinese class when teaching culture, like music, arts, history, opera, paper cutting, and traditional artifacts from China. Students are engaged in these topics and had pleasant experiences in my Chinese language class. I heard students talk about many famous figures in history, and they eagerly said these names when practicing Chinese dialogue in the CFL class. This conveyed to me an optimistic message about integrating culture in CFL teaching and learning.

Like other Chinese teachers, Miss Fang also noted students' benefits from culture-language integration in her CFL class. Miss Fang utilized teaching culture to engage students in the CFL learning process at first. Miss Fang placed her CFL teaching in a meaningful and intriguing cultural context. As a result, Miss Fang noted that students enjoyed learning the foreign culture and languages in her class; their language proficiency increased.

Miss Fang: I like the idea of placing foreign language learning in a meaningful and intriguing context. Therefore, I did many try-outs in my CFL class. I chose

the texts from class children's novels, contextualized my lessons in the traditional Chinese festivals, and I let students experience Chinese artifacts in the museum. Integrating culture and language built up students' learning interests and engagement in my CFL class. Students used many words from the cultural texts and talked about them in Chinese. From this process, they enjoy learning the foreign culture and the language.

The significance of the method of culture-language integration was manifested by reviewing the participants' observations of the benefits for both teachers and CFL students when integrating culture into CFL teaching. As a result, the participating teachers reached agreements on the benefits of integrating culture into the CFL teaching process, including increasing class enrollment, stimulating students' learning interests and engagements with the CFL learning process, and promoting their CFL proficiency. Also interesting is that the way the teachers are speaking about culture, it seems that they are using different types of instruction to teach, such as discussions, use of hands-on learning through art, perhaps some performance and music – it appears that the learning might be more sustained because of these methods of instruction that address culture in ways that are not lecture or memorization. This finding offered Chinese teachers with the evidence and confidence to explore effective CFL teaching and learning pedagogies in American schools.

Cultivating Students' Intercultural Competency

Though Chinese teachers' primary driving force in integrating culture into CFL classes was to promote cross-language proficiency within the discipline, the participating CFL teachers set up multiple objectives of teaching culture in their CFL classes. In terms of the data from the questionnaire (see appendix A) from which I asked participants to check and rank possible culture-teaching objectives based on importance, four major objectives emerged which covered the areas of enrollment dimension, discipline

dimension, pedagogical dimension, and intercultural competency dimension. The first goal for integrating culture into CFL curricula and instruction from the Chinese teachers' responses was to increase class enrollment. This means that the CFL teachers see culture teaching as an effective way to draw students' curiosity and attention to the target CFL class and then increase class registration. The second most important objective of integrating culture from the participants' view was to promote their students' CFL proficiency by introducing them to the proper cultural context of the foreign language. The third most important objective of integrating culture was to promote Chinese teachers' CFL teaching. The teachers considered integrating culture as an effective means to advance CFL pedagogy in CFL instruction because it increased students' engagement in the class learning process. The fourth most important objective of integrating culture into CFL curricula and instruction was to cultivate students' intercultural competency and to develop attitudes of openness and tolerance towards other people and cultures.

Integrating culture broke up stereotypes, biases, and misunderstandings. Starting from the goal of promoting cross-culture-language proficiency, the participants observed the broader meaning of culture-language integration in CFL teaching and learning. The Chinese teachers wanted to use cultural learning to develop a sensitivity toward alternative perspectives and cultural differences; then to expand one's own identity as a global citizen. The participants observed that integrating culture into CFL teaching promoted CFL students' cross-cultural proficiency. The participants reflected certain disjointedness between CFL teachers and their CFL students while teaching culture in the CFL class. While teaching culture, the CFL teachers noticed that they and the CFL students were not on the same page in many situations. The CFL students in America did

not develop capabilities for cross-culture appreciation and mechanisms of mutual exchange of ideas and cultural norms. Most CFL teachers reflected a lack of shared understanding and respect for others' cultures in American schools. Therefore, the participating Chinese teachers set up one goal of teaching culture in their CFL class was to break up stereotypes, biases, and misunderstandings among students toward another culture. Integrating teaching culture endowed the Chinese teachers with a tool to leverage these ideological tensions between themselves and the students. This breakthrough of cross-cultural proficiency helped Chinese teachers to cultivate worldview citizens among students in their CFL class. This finding helped CFL teachers to expand their objectives of teaching culture to cultivate worldview citizenships among students from their CFL class. All six participants reported these procedures.

Ms. Chang noted that integrating culture into her CFL class benefited students' cross-cultural proficiency because integration effectively dismantled the stereotypes, biases, and cultural misunderstandings among students toward Chinese culture. Then students established mutual respect for different cultures. This mindset change helped CFL teachers cultivate worldview citizens and create a more just world. Bellow, Ms. Chang described her experiences in this regard.

Based on my notices from teaching culture in my CFL class, I observed that students' mindsets changed toward Chinese people and culture when I was teaching cultures in the CFL class. I heard fewer and less biased questions from them. Students learned how big the world was, and they did not think America was always superior to other countries and cultures. Moreover, they learned to appreciate others' cultures and respect other people. I never thought I would be able to use teaching culture to cultivate the worldview of citizens in the United States.

Miss Yang praised the value of culture-language integration in breaking up stereotypes, biases, and misunderstandings among students toward other cultures. It

appeared that as she incorporated much more cultural content, her teaching “cleared up misunderstandings,” and she observed fewer instances of stereotyping. This positive experience brought Ms. Yang much confidence to do more culture teaching in her CFL class. The followings are Miss Yang’s descriptions of her unhappy experiences.

Integrating culture in my CFL class was a great way to address the biases, stereotypes, misunderstandings among students toward Chinese culture. I received many annoying questions regarding the Chinese culture and people when I first taught CFL in the United States. Through teaching culture, gradually, students understood the truth of Chinese culture, and we cleared up misunderstandings and knew each other’s culture better and better. I am proud of integrating culture into my CFL class. I want to do more cultural teaching in my class.

Ms. Zhao noted the benefits of integrating culture into the CFL class to facilitate students’ intercultural communicative competency. Ms. Zhao did not assume teaching culture is about knowing the language and about the products and practices of a culture. Instead, she considered cultural teaching like an icebreaker to crush the ice between cross-language- culture communication such as misconceptions, misunderstandings, biased mindsets, and stereotypes among American students. Through teaching culture, Ms. Zhao noticed a dramatic change among students. Students performed a better CFL language proficiency as they used the language in authentic contexts and effectively communicated with the Chinese people. She also discovered that students’ attitudes change toward their own and others’ cultures. She felt relieved about her contribution to teaching culture in the CFL class. Here are the descriptions from Ms. Zhao.

Based on my nineteen years of CFL teaching experiences, I have so much support for integrating culture into the foreign language class because it worked well to break up biased mindsets and stereotypes among students toward another culture. Students’ words and attitudes toward Chinese culture and people changed drastically. They spoke much more politely in Chinese and behaved more easily when communicating with other people. I saw these changes as a sign of cross-culture proficiency from my CFL class.

Like other Chinese teachers, Ms. Liang observed the benefits of integrating teaching culture for students in her CFL class, promoting their intercultural communicative proficiency. Ms. Liang applied cultural knowledge and understanding in authentic contexts to teach students culture. Ms. Liang was also intended to guide students on topics for recognizing cultural differences such as cultural implications behind color in different cultures. Through cultural comparison, Ms. Liang noted that students cleared up their preexisted mysteries toward other's cultures. She saw this as a sign of her success in teaching culture in the CFL class. Bellow, Ms. Liang presented her transitioning experiences.

From my point of view, introducing authentic culture in the CFL class help students to understand the foreign culture better because I heard fewer and less biased questions from my CFL class. For example, I used a cultural exploration activity to introduce students to the Chinese political system. I compared the American national flag and Chinese national flag by its color and symbols on it. Students knew that the red color in the Chinese flag did not mean the Communist revolution; it represented the sacrifice and dedication of numerous brave people during the process of China's independence. This color has a similar meaning to the American flag, which honored the first thirteen colonies in red. Moreover, the red color was the lucky color of all the Chinese people. Students were so happy to know that, and they said they did not scare the Chinese government and culture anymore.

Miss Fang promoted students' intercultural communicative proficiency through integrating culture in her CFL class. Miss Fang framed the cultural landscape of the classroom with a variety of activities, including cultural instruction, cultural display, cultural comparison, cultural exploration, and performing culture. Through these cultural activities, Miss Fang noted the apparent change in students' cross-culture competency. Students are becoming more tolerable of different cultures. Some fewer prejudgments and biases took place in the CFL class. Some students developed a broader view and began to embrace multi-culture perspectives. These consequences brought Miss Fang

some comfort and pride in her work. Here are what Miss Fang said:

Once the goal of promoting cross-language proficiency was achieved, I built up students' cross-culture proficiency through a variety of activities. I did cultural instruction, cultural display, cultural comparison, cultural exploration and performing culture. It was amazing to see students' changes through conducting cultural comparison activities. By comparing different cultures, students learned a lot of different things about different cultures. They did not think about who was right and who was wrong based on the judgments they heard from the news or American books. Instead, students were becoming more open-minded and willing to embrace multiple cultures. In this way, I naturally cultivate their worldviews rather than just focusing on their mindsets on their own country and culture. This was what I am so much proud of myself.

The participants were dedicated to advancing CFL teaching and learning in American schools by integrating culture into their CFL classes. Participants' responses revealed many benefits of integrating culture into the CFL curriculum and instruction. These benefits manifested their significance for the CFL teachers and students, including helping CFL class enrollment, increasing learning interests and engagements for CFL class, and facilitating students' cross-language and cultural proficiency. As well, all these benefits helped CFL students understand and respect others' cultures, and it helped cultivate worldview citizens through this CFL class.

Pattern Three: Difficulties and Challenges

The third pattern that emerged from the data analysis procedure was that the participants experienced various difficulties and challenges when integrating culture into their CFL curricula and instructions. The participants reported the difficulty of obtaining cultural materials into the CFL curriculum. The participating Chinese teachers encountered various types of stereotypes, biases, and misunderstandings among students in the process of teaching culture in their CFL classes. The participants also encountered challenges and difficulties in obtaining theories and pedagogies to guide their

implementation of culture-language integration in CFL curriculum and instruction.

Absence of Resources

The participating Chinese teachers reported difficulties and challenges obtaining financial support, resources, and qualified cultural texts into CFL curricula and instruction when integrating culture in the CFL class. Each participant defined the quality cultural materials from a unique perspective, and all their perspectives merged portrayed the criteria of quality texts to teach culture in CFL class. Ms. Chang shared her difficulties in acquiring financial support and resources at first, then explained her challenges of gaining qualified cultural texts into the CFL curriculum and instruction. The following are Ms. Chang described her challenging experiences of obtaining quality materials to teach culture.

I don't have much financial support or resources to develop a culturally related curriculum in my CFL class. Without funding, I can not even invite a cultural teacher who is an expert in Chinese culture to give a lecture in my class. The second difficulty was time. My frustration was that I did not have enough time to develop cultural teaching in my CFL class. I had six periods of classes each day. Therefore, I feel like I just scratched the surface of culture by using the limited resources I had. If I were given much more preparation time, I could search for more best cultural materials and use them in my Chinese curriculum. Another challenge I faced while integrating culture in my CFL class was the lack of qualified cultural texts. You know that I criticized a lot for the present CFL textbooks. Most of these textbooks were linguistic-based, and they lacked a two-sides view of introducing another culture. As a result, I found very few texts from these books to teach culture. As a result, I used many authentic materials in my Chinese class, but I knew I needed quality texts to lead me to a deeper level of integrating culture into CFL teaching and learning.

The lack of quality texts to teach culture in the CFL class also impacted Miss Yang's experiences of integrating culture into her CFL curriculum and instruction. Miss Yang considered this difficulty her primary challenge to implement cultural integration in her CFL curriculum and instruction. Bellow, Miss Yang described her journey of

obtaining quality materials to teach culture.

I could not find exquisite materials to teach culture in my CFL class. I could not find the best quality texts with a common ground for teaching different cultures. Many textual materials are filled with biases, partial ideologies, or misunderstandings about each other's culture. I mean that these materials would purposefully put personal and biased ideologies into these texts. If I used these kinds of materials to teach students about Chinese culture, students would think this is how all the Chinese cultures are. As a result, this would influence students' perceptions of Chinese culture and language. These are the primary limitations of integrating culture into the CFL curriculum and instruction.

Ms. Zhao also suffered from acquiring quality materials in her CFL class while integrating culture into her CFL curriculum and instruction. Ms. Zhao explained this insufficiency from two aspects, including the lack of quality texts and the poor quality of video resources. As a result, it was difficult for Ms. Zhao to embrace cultural integration in her CFL class fully. The following echoed Ms. Zhao's experiences.

Based on the significance of culture-language integration in foreign language teaching and learning, I decided to integrate culture into my CFL curriculum and instruction. However, I searched for almost all the textbooks and online resources in the discipline of CFL teaching and learning; I ended up with no quality texts and materials to use. Because of this situation, I just included the cultural facts in my CFL curriculum. However, I know this is not enough to fully fulfill culture-language integration in the CFL class.

The difficulties of acquiring quality cultural materials in the CFL curriculum and instruction also occurred in Ms. Dong's class when integrating culture. Ms. Dong struggled to find quality teaching materials to introduce the essence of Chinese culture. Ms. Dong defined the quality teaching materials from a comparative perspective because the present CFL textbooks were mainly one-sided. Bellow, Ms. Dong presented her experiences of searching for quality cultural materials in the CFL class.

I experienced the burn of a lack of quality teaching materials to teach culture in my Chinese class. Most of the present CFL textbooks are not good enough to achieve culture-language integration because of the flaw of the one-sided perspective. I want to teach culture comparably, and I cannot find eligible cultural

texts from both sides.

Like other Chinese teachers, Ms. Liang experienced difficulties obtaining quality teaching materials in her CFL curriculum and instruction. Ms. Liang explained her criterion of quality cultural materials as they can do cultural connection and comparison together. However, she could not find these cultural texts in the CFL discipline. This situation formed her challenge of advancing culture-language integration in her CFL class. The following are Ms. Liang's sharing about her limitation in acquiring quality materials while teaching culture in the CFL class.

The lack of quality teaching materials was the primary limitation to teaching culture in my CFL class. I defined the quality criteria as the materials would connect both Chinese culture and American culture in a common ground. In this way, I could increase mutual understanding and respect between each culture. However, I saw that few textbooks had this feature. In this situation, how could I conduct culture-language integration in my CFL class in high quality? I eagerly expect this difficulty can be solved by other Chinese teachers or experts sooner.

Miss Fang shared her difficulties obtaining quality cultural materials in the CFL curriculum and instruction while exerting integration into the CFL curriculum and instruction. Unlike other CFL teachers who defined the quality of cultural texts from teachers' perspectives, Miss Fang explained her understanding of the quality of cultural materials from CFL students' perspectives. Miss Fang found that few cultural texts were made on CFL students' interests, cognition, and needs. The majority of textbooks in CFL education were written from teachers' perspectives. This situation constituted Miss Fang's difficulties in integrating culture into her CFL curriculum and instruction. The following is how Miss Fang described her difficulties obtaining suitable culture materials in CFL class.

The difficulty I had in integrating culture into CFL teaching was the lack of eligible cultural materials. It is easier to find out a lot of cultural materials to

display Chinese culture, but most of them were written from teachers' perspectives. I mean from the adults' eyes. How to connect cultural teaching to students' perspectives was many concerns. I wanted to use these materials to cultivate a unique perspective for cross-cultural proficiency for my CFL students. To generate learning interests is another thing. I searched a lot of cultural materials to satisfy students' needs but failed to acquire any valuable ones. So far, selecting these quality cultural materials constituted my challenges to advance culture-language in my CFL class.

Reviewing the difficulties and challenges of obtaining resources and quality cultural materials for Chinese teachers to integrate culture into their CFL curricula and instruction exposed our variety of perspectives from participants. Though each participant defined the quality cultural materials from a unique perspective, all their perspectives merged and portrayed the criteria of quality texts to teach culture in CFL class, which featured as common ground, cultural comparison, students' perspective, two-sides cultural view, the core-valued culture.

Experiencing Stereotypes, Biases, and Misunderstandings

The participants encountered another aspect of difficulties when integrating culture into their CFL curricula and instruction. Many American students had certain types of stereotypes, biases, and misunderstandings about China and Chinese culture. These stereotypes, biases, and misunderstandings impacted Chinese teachers' exercises of teaching culture in their CFL classes to a certain extent. These issues manifested the complexity of becoming cross-cultural awareness in America. Becoming aware of cultural dynamics is a difficult task for both the CFL teachers and students because of many societal and ideological factors. Although teaching culture in the CFL class could get the American students' attention to subjects that they are not aware of their importance. However, if the overall social context does not put emphasis on equality and respect for different cultures, the goal of promoting cross-cultural awareness could not be

achieved.

The participants attributed stereotypes and biases to the differences in ideology, and they explained the misunderstandings as to the issues from mindset. Many Chinese teachers suffered from these stereotypes, biases, and misunderstandings from students when teaching Chinese culture. Some CFL teachers chose to clarify and explain these issues to their CFL students genuinely, and some Chinese teachers chose to eschew these topics. Some other Chinese teachers felt hopeless and angry about the occurrence. The participants agreed that these stereotypes, biases, and misunderstandings need to be addressed through a collective effort of teachers, school administrators, parents, governments, and news outlets.

Ms. Chang shared her experiences of stereotypes, biases, and misunderstandings among students while teaching Chinese culture in her CFL class. Ms. Chang was very annoyed with these questions because she thought her role as a teacher was offensive and her country's culture was despised. To these types of questions that students asked, Ms. Chang normally chooses to ignore them. Meanwhile, Ms. Chang knew that she urgently needed mature strategies and skills to handle this issue to advance students' cross-culture proficiency. Below, Ms. Chang described her miserable experiences from these harassing questions.

One big challenge I frequently encountered in my Chinese class was the annoying questions about China, Chinese people, and culture. Before taking the CFL class, many American students had certain stereotypes, biases, and misunderstandings toward Chinese people and culture. I confronted many of these questions like this: Does every Chinese eat dogs? Do the Chinese eat frogs? Do the Chinese eat mice? Do you eat cats? These students just kept asking me these stereotyping questions. I saw these questions are cultural taboos that were unpolite to be asked. I felt angry with these students. But I knew that I did not need to answer them in case my answers offended others as I experienced. All in all, as a Chinese foreign language teacher in America, I came across a lot of misunderstandings and biases

in my class. I badly need mature strategies and skills to handle these situations to advance integration culture in CFL class.

Miss Yang also experienced extents of stereotypes, biases, and misunderstandings from students in her CFL class, but her experiences slightly differed from Ms. Chang's. Miss Yang explained her sufferings of stereotypes, biases, and misunderstandings as prejudgments and connected these issues with biased ideologies and immature mindsets among her CFL students. When confronted with these mindsets, Miss Yang had a similar feeling to Ms. Chang. Miss Yang tried many efforts to explain and clarify these biased questions among students, but she kept receiving these types of questions. Under this circumstance, Miss Yang felt really challenged to advance the teaching culture in her CFL class. The following presented Miss Yang's painful experiences specifically.

One challenge of teaching culture in my Chinese class was from students' stereotypes, biases, and prejudgments. So many American students had a biased ideology, and they developed wrong mindsets toward others' cultures. I see these as the source of disrespect and misunderstandings. For example, when I showed students a video about a minority group's culture in China, some students commented: Oh, my God, that is so weird. Really? Aha, this is China. These situations are really annoying me. I really wish students could be more polite, open-minded, and respectful of others' cultures, and they do not prejudice or criticize others' cultures when they know nothing of it. Another example was if one student watched some negative things online or from the news, such as hygiene issues in Chinese restaurants in America, he or she often publicly criticized all Chinese food and commented on Chinese foods as nasty. Or they say that they will never go to a Chinese restaurant and eat Chinese food. These students just do not have the common sense to understand other cultures, and their mindsets are biased. I did many explanations to help them with the right knowledge of China and Chinese culture, but they remained to ask disgusting questions for me. It was really challenging for me to teach culture in my CFL class in the United States.

When integrating culture, Ms. Zhao was bothered by ideologies, stereotypes, biases, and misunderstandings from her CFL students in her CFL class. Ms. Zhao was frequently questioned with biased questions when teaching Chinese culture in her CFL

class. Ms. Zhao thought her value was despised and felt angry and disappointed with these students. Ms. Zhao had no idea where these biased questions were from, and she desperately needed help to address this issue. Below, Ms. Zhao described her mental journey of this experience.

Every time I was confronted with biased questions from students, I just had no idea where these things like stereotypes, biases, and misunderstandings came from. How could students' mindsets be distorted? I explained to them that these questions are not true in China, but they did not believe me and kept asking. Every time I came across these situations, I felt angry and disappointed in them.

Like other Chinese teachers in America, the issues of ideologies, stereotypes, biases, and misunderstandings took place in Ms. Dong's class when she was teaching Chinese culture. Ms. Dong took these annoying questions from students as biases and misunderstandings. She explained and clarified these types of questions; students did not believe her. This consequence became one force that hindered Ms. Dong's continuity of integrating culture in her CFL curriculum and instruction. Here are Ms. Dong's descriptions of this suffering experience.

I also suffered from the issue of ideology and bias in my CFL class. Some students publicly express these biased or stereotyped opinions and questions in class. For example, they often ask me why Chinese people eat dogs? why do Chinese people support the bad communist party? I explained that not all Chinese people eat dogs, and the communist party is not bad in China; they did not believe me. That is why I did not teach the core Chinese culture but displayed certain old clichés of Chinese culture. I do not want to be involved in these meaningless debates with students. I want to introduce them to the real China and Chinese culture, and they used the preexisted ideologies to refute me; I just eschewed teaching those topics.

Ms. Liang experienced stereotypes, biases, and misunderstandings in her CFL class also when teaching Chinese culture to American students. These questions took place so frequently and were so annoying that they interrupted Ms. Liang's class routine to teach the language and culture. Under this circumstance, Ms. Liang responded to these

students who raised biased questions with no more questions like this ought to be asked in her class. This result dismayed Ms. Liang's confidence to teach culture in her CFL class. Below, Ms. Liang portrayed her miserable journey.

Because I experienced many stereotypes, biases, and misunderstandings in my Chinese class, I recently made an announcement in all of my CFL classes that no disrespectful questions like these should be asked in my class. My role in the United States was to help you learn an excellent Chinese language and to know genuine Chinese culture, and I am not here to be disgraced by you.

Miss Fang also shared her experiences of offensive questions asked by students in her CFL class because of stereotypes, biases, and ideology. Miss Fang confronted many biased questions from students. Miss Fang usually chose to explain to students what authentic Chinese culture looked like. If her explanations did not work, she chose to ignore them and kept on teaching her way. Below, Miss Fang stated her reactions to these offensive questions.

I had used to these kinds of annoying questions asked by students. I know these questions were generated from stereotypes, biases, and misunderstandings. To some questions, I explained them kindly based on my knowledge. However, I chose to ignore some offensive questions and kept on with my teaching.

Teaching a foreign culture was not easy when confronted with ideologies, stereotypes, and biases. The participants suffered from these stereotypes, biases, and misunderstandings when teaching Chinese culture in their CFL class. The participating Chinese teachers reacted to these situations variously, but they all suffered from these questions mentally and professionally. The continuity of biased questioning from students for CFL teachers hurt their self-egos and their confidence to advance teaching culture in the CFL class. This type of difficulty became one of the primary hurdles for CFL teachers to fulfill culture-language integration in CFL curriculum and instruction. At the same time, it is interesting to see how the discussion of prejudice could be a

connecting point among teachers and students who experience racial or ethnic prejudice of other kinds within the U.S.

Lack of Mature Theories and Effective Pedagogies

The third difficulty hindering Chinese teachers' integrating culture into CFL curriculum and instruction was the lack of mature theories and effective pedagogies to guide their exertions in this way. The participating Chinese teachers widely stated the lack of theoretical guidance and effective pedagogies to guide their implementation of integrating culture in the CFL curricula and instruction. Without support from theory and pedagogy to guide Chinese teachers' integrating culture into CFL class, they did not have a whole picture of this exertion. Most Chinese teachers depended on self-exploration to try cultural integration in their CFL classes. Too often, their exploration of this path ended with failure and frustration.

Ms. Chang stated her experiences of integrating culture into the CFL curriculum and instruction as challenging. Ms. Chang recognized the significance of integrating culture in her CFL class and desired to use this method to promote her CFL teaching and students' cross-culture-language proficiency. Without mature theories and effective pedagogies in the area of CFL teaching and learning about culture-language integration dismayed Ms. Chang's endeavor on this path. She must explore by herself to advance culture-language integration in her CFL class. Bellow, Ms. Chang described her disappointment in absence of mature theories and pedagogies of teaching culture in the CFL discipline.

I did not have mature theories and effective pedagogies in CFL education to guide my exertion of culture-language integration. You know that many factors need to be considered while integrating culture into the CFL curriculum and instruction. I must come up with ways to apply ACTFL and State standards to the various

levels of my CFL classes. I must adapt my curriculum to differentiated students. I must balance the AP students and the ordinal students when integrating culture into the CFL curriculum. I must help some students with their Hanyu Shuiping Kaoshi (HSK) tests. I just do not have theories and pedagogies to guide me on this path. Everything depends on my trying-on. This process is challenging.

Miss Yang also suffered from difficulties acquiring practical theoretical and pedagogical to guide integrating culture into her CFL curriculum and instruction. Miss Yang had searched for many suitable cultural materials, but she did not know how to effectively apply them to integrating culture in her CFL class, including curriculum and instruction. Furthermore, though Miss Yang incorporated cultural materials in her CFL class, she did not know how to assess the effectiveness of this cultural integration. As a result, she eagerly needed theoretical guidance to help integrate culture into her CFL class. Bellow, Miss Yang described her eagerness of searching for effective pedagogies and theories of cultural teaching.

I did not find any theories and pedagogies in the subject of CFL education to guide my exerting of culture-language integration in my CFL curriculum and instruction. Under this situation, I tried to search for as many cultural materials and put them into my CFL class to teach Chinese culture. I testified to the usefulness and effectiveness of this integrated method by self-exploration. I need related theories and pedagogies to help me with the curricula search and class instruction. I know I can not achieve a significant breakthrough through personal efforts on this path. This job needs the collaboration of CFL scholars, teachers, and researchers to fulfill its mission.

The lack of theoretical and pedagogical guidance in integrating culture into CFL curriculum and instruction took place in Ms. Zhao's CFL class as well. Ms. Zhao did many try-on to integrate culture into the CFL curriculum and instruction, but she felt the insufficiency of her endeavor. Ms. Zhao did not have a systematic knowledge of culture-language integration to direct her application of this method in her CFL class. As a result, she felt really challenged to advance integrating culture in her CFL curriculum and

instruction. The following are Ms. Zhao's voices about the difficulties of obtaining theoretical guidance in teaching culture.

When integrating culture into my CFL curriculum and instruction, I put whatever I got to apply culture-language integration into my Chinese class, but I found that my endeavor was not always successful. Even though I thought I could use the most popular Chinese songs to teach students popular Chinese culture, I still could not succeed in engaging them in cultural learning. I also doubt if I selected the most representative materials for teaching Chinese culture. I did not have theoretical guidance in this regard. Without these guiding theories, I felt like I was looking for a needle in the straw stack. This was one of the challenges I faced while exerting integration culture into my CFL teaching.

Ms. Dong also felt dejected with mature theories and pedagogies to guide integrating culture in her CFL class. However, unlike other CFL teachers, when integrating culture into the CFL curriculum and instruction, Ms. Dong's situation was from the assessment perspective. Below, Ms. Dong described her absence of mature theories and pedagogies in teaching culture in the CFL class.

Another issue I had when integrating culture into my class was the lack of theories for assessing its effectiveness. Because of this dearth, I do not have a clear picture of which method is appropriate to be used to check students' understanding of my cultural integration. In addition, I do not have guidance to use formative and summative assessments to check the effectiveness of my application of this method.

Like other Chinese teachers, Ms. Liang experienced the issue of the lack of mature theories and pedagogies to guide her in integrating culture into her CFL curriculum and instruction. First, Ms. Liang needed theories to guide her in selecting quality cultural materials for culture-language integration in her CFL curriculum. The following are how Ms. Liang described her absence of mature theories and pedagogies in culture teaching in CFL class.

You know that culture-language integration was not simply choosing cultural materials and using them in foreign language instruction. It needs theories to guide the choice of quality materials and include them in your CFL curriculum.

Why did you choose these materials? What goal do you set up to achieve? How much weight of the connection between these chosen materials and the lesson goal? It would help if you also had theories and pedagogies to support your integrating culture into CFL class instruction. I had a lot of suitable cultural materials, but there are very few pedagogies in this area to help you exert this integration. I can use my method to instruct these cultural lessons; however, I did not know whether I touched on the essence of culture-language integration in the CFL discipline. I want to see more mature theories and pedagogies from academic papers, not just a sharing of individual teaching experiences.

Slightly different from other CFL teachers, Ms. Fang's difficulties finding mature theories to guide her exertion of cultural integration were from the aspect of CFL instruction and assessment. First, Miss Fang required effective pedagogies to assist her in teaching Chinese culture in the CFL class. Second, Miss Fang needed mature theories to assess the effectiveness of integrating cultural instruction in her CFL class. Third, Miss Fang did some research but could not find enough theories to support her fulfillment of integrating culture in her CFL class so far. The following is how Miss Fang described her disappointment with the absence of theoretical support in culture teaching in the CFL class.

The first difficulty for me to integrate culture into CFL instruction was the lack of mature theories to guide my trying of this concept in the CFL class instruction. For example, the Chinese character Fu was a simple example of how Chinese characters were embedded into their cultures. If I just explain the meaning of Fu, that is good fortune; however, I would lose the whole cultural meaning beneath the character. I must place the introducing the literacy meaning. However, integrating cultural teaching into Chinese literacy was difficult for American students. I just can not find relevant theories to help me on this path. Another challenge I encountered while integrating culture into CFL teaching was the lack of assessment theories. For example, I can assign students a project to explore Chinese culture. But it wasn't easy to assess students' mastery of Chinese culture through their assignments. I need to make clear rubrics to check the quality of these projects. However, I did not see any rubrics so far to guide my trying on this method. This was a challenge for me to embrace cultural integration in my CLF class fully.

Presenting and analyzing participants' difficult experiences of integrating culture

into their CFL classes revealed many valuable insights. Under the situation of lacking mature theories and pedagogies about cultural integration, the participants could not fully embrace integrating culture into their CFL classes. They needed theories for curriculum development, pedagogy, and assessment theories to advance culture-language integration in the discipline of CFL teaching in America.

Pattern Four: Creating “Aha” Moments, Joy, and Meaningful Content

Although they encountered various difficulties and challenges when integrating culture into their CFL curricula and instruction, the participating Chinese teachers did not give up their desires to advance the development of CFL teaching and learning in the United States. Instead, the participants dedicated self-efforts to address these difficulties and desired to advance the development of CFL teaching and learning in the United States. This phenomenon became the fourth pattern from data analysis. This section presented the ways and mechanisms participants came up with to address the challenges of curriculum development, class instruction, and assessment when integrating culture into their CFL class.

Ms. Chang

Ms. Chang saw the significance of integrating culture into foreign language teaching and learning. Although confronted with various difficulties in fulfilling culture-language integration in the CFL discipline, she dedicated herself to making up this gap through self-exploration. First, Ms. Chang adapted a bottom-top approach to address these difficulties. She used a survey to search for disagreeable cultural topics for students to learn about Chinese culture. In this way, Ms. Chang created a student-centered curriculum to teach Chinese culture in her CFL course. She and the students did not

conflict with ideologies about the cultural topics used to integrate culture in her CFL class. Ms. Chang also turned her cultural curricula into the formats American students are fond of. She used many videos rather than written texts to teach Chinese culture. Second, Ms. Chang forged effective pedagogies to teach culture in her CFL class. Ms. Chang developed a variety of instructional skills such as cultural comparison, performing culture, cultural exploration. Ms. Chang also created aha moments for students to learn about an alien culture; she made her culture instruction enjoyable, motivating, easily understandable, and engaging. These efforts helped Ms. Chang fulfill the mission of integrating culture into CFL curricula and instruction.

I used a bottom-up scheme to look for solutions to address the challenges of integrating culture into CFL class. First, I used a survey to get common-grounded cultural topics in the CFL curriculum. From surveying, I knew students' likes and dislikes about cultural topics. I only included students' favorite cultural topics in my CFL curricula. Second, I adopted a student-centered approach to engaging students in curriculum development. I gave students the freedom to choose topics about Chinese culture for me to use in the CFL curriculum. I surveyed students from the multi-layered aspects like, what do you want to know regarding Chinese culture in the CFL class and what cultural topics or materials you are interested in learning about Chinese culture? What formats make your learning of the culture and language most effective? I received many intriguing ideas and topics from surveying teaching and learning Chinese cultures in the CFL class. For example, I learned that foods and traveling are the favorite cultural topics of American students, and watching films is the best way to learn about the culture. Based on these findings, I adjusted my instructional styles; I used a lot of cultural comparisons, performing culture, and cultural explorations. I created aha moments to motivate students' interest to learn about an alien culture; I tried my best to make my teaching culture enjoyable, motivating, easily understandable, and engaging.

Ms. Chang dedicated self-efforts to address the difficulty of acquiring quality cultural texts in CFL class and received positive feedback. The adaption of the bottom-up scheme helped Ms. Chang find a common ground to develop a cultural curriculum and conduct course instruction. The "aha" moment was a vivid example of this effort. Did

other Chinese teachers have a similar finding? Which would be explored in the next section.

Miss Yang

Miss Yang also dedicated themselves self-efforts to looking for effective ways to address the difficulties of integrating culture into the CFL curriculum and instruction. Miss Yang paid attention to obtaining quality materials and favorite means for American students to learn Chinese culture. Miss Yang utilized a collaborative method to achieve her goal. First, Miss Yang created criteria for looking for quality cultural materials. Then she worked with students to choose these quality cultural materials from China's most popular cultural topics and used them in her CFL curricula. Through these two steps, Miss Yang solved the conflicts between her students on the issues of ideology and misunderstanding.

I created criteria to select quality cultural materials for the CFL curriculum. These criteria include fun, engaging, connecting, and meaningful. Then I worked with students to select the best cultural materials to learn Chinese culture in the CFL curriculum. I showed students the list of the cultural collection I searched for from both Chinese culture and American culture. After students' selection, I found that music, food, paintings, martial arts, and entertainment are their favorite cultural topics. I used these topics to develop a cultural curriculum in my CFL course.

Miss Yang also recognized the importance of developing engaging curricula in teaching Chinese culture. Different from Ms. Chang's approach which focuses on instruction, Miss Yang paid attention to establishing the criteria to develop fun and meaningful cultural curricula.

Ms. Zhao

In response to the challenges of obtaining quality cultural materials in the CFL curriculum and reducing the ideological conflicts while teaching culture, Ms. Zhao did

two explorations. First, Ms. Zhao used students' favorite cultural materials and means to teach culture. Second, Ms. Zhao chose the cultural materials which connected students' living experiences to a cultural topic. Under these two criteria, Ms. Zhao explored the effective instructional methods to teach Chinese culture. Ms. Zhao described her methods as a win-win approach to integrating culture into the CFL curricula and instruction.

I observed that movies, videos, and games are the most welcoming materials and means to teach Chinese culture, so I used many materials in my CFL curriculum and instruction. I connected these curricula to students' interests, living experiences, and stages of cognitive development. I made the cultural curriculum a living tool for learning culture. I had a philosophy that making a culture-language integrated curriculum in CFL discipline should be student-centered. Therefore, I only used the cultural materials that students like the best, connecting these cultural topics to their daily lives. Under this principle, I developed joyful and jabis methods to help students to learn Chinese culture. I used win-win to describe my way of addressing challenges of integrating culture into CFL curriculum and instruction because students enjoyed learning, and I enjoyed teaching culture.

Ms. Zhao also recognized the importance of establishing engaging curricula to teach culture in the CFL class. Ms. Zhao chose quality cultural materials in terms of students' likes and interests then she established related standards to help the curriculum development. As a result, students fell in love with the learning culture and Ms. Zhao solved conflicts with them when teaching culture.

Ms. Dong

Like other Chinese teachers, Ms. Dong is dedicated to solving the difficulties of integrating culture into the CFL curriculum and instruction. To address the lack of quality materials in the CFL curriculum regarding teaching culture, Ms. Dong developed a philosophy for curriculum development: the more, the better. Ms. Dong chose cultural topics and materials from a wide range of subjects, such as history, geography, architecture, arts, agriculture, ethnography, etc.; Ms. Dong also used authentic materials

to expand the scale of searching for quality teaching materials to teach culture, including traveling pictures and journals. Ms. Dong made criteria to choose the quality materials in the CFL curriculum. These criteria included activeness, positiveness, happiness, interests, engagement, and aspiration. Like other Chinese teachers, Ms. Dong engaged students in the process of curricula selection when integrating culture into the CFL curriculum. Ms. Dong selected cultural curricula from students' perspectives. To make her teaching culture effective and engaging, Ms. Dong did cultural warm-up activities before teaching Chinese culture, such as playing a little game. Ms. Dong also engaged students in the process of class instruction when teaching culture.

To address the lack of quality materials in the CFL curriculum regarding teaching culture, I developed a philosophy: the more, the better. I included a variety of cultural materials from a wide range of subjects such as history, geography, architecture, arts, agriculture, ethnography, etc., almost everything about human beings. I also used authentic materials to make a culture-language integrated curriculum in my CFL class. To expand the scale of searching for quality cultural materials, I also included my traveling photos and journals in the CFL curriculum. Students like these kinds of stuff and are willing to listen to stories of my cultural experiences in these places. I set up criteria to help select quality cultural materials in the CFL curriculum. These criteria included: be active, positive, happy, interesting, engaging, aspirational. I also included students in my curriculum-making process and made lesson plans based on their perspectives. For example, before making a lesson plan, I ask students to share their cultural views and philosophy with me, such as: what is your philosophical view for this concept? What is your connection to this culture and your life? Whom are the philosophers influencing your worldview formation, and what did they say? Students are really intrigued by these cultural materials. I also engaged students in the process of class instruction when teaching culture. For example, in a lesson on learning the Chinese calendar, I let students put the annual events and special holidays both in China and the United States in their calendars. Then, I picked up some students to present their completed calendar project and to introduce all the knowledge they included in the project. They are really enjoying this kind of activity.

Ms. Dong solved the difficulties of teaching culture by adjusting her curriculum.

Once realizing the needs of students, Ms. Dong changed her approach to curriculum

development and turned to a student-centered one. Ms. Dong engaged students in the process of searching curricular materials and let students take part in the teaching process. In this way, students' attitudes to cultural learning changed.

Ms. Liang

Like other CFL teachers, Ms. Liang committed her efforts to addressing the difficulties of integrating culture into the CFL curriculum and instruction. Ms. Liang adopted a student-centered approach to solving this challenge. She used students' perspectives to guide her curriculum development when integrating culture into the CFL course. Thus, Ms. Liang selected the popular videos and movies that students favor. Meanwhile, Ms. Liang set up criteria for selecting quality cultural materials in her CFL curriculum, including timeliness, relevancy, and being exciting and engaging.

I consider students' concerns a priority when developing a curriculum to teach culture in my CFL course. I used a survey to know students' expectations, learning styles, interests, attention spans, knowledge base, abilities of acceptance, and their likes and dislikes. I used that information to guide my choice of quality cultural materials in the CFL curriculum. So, I selected many popular videos and movies from students' perspectives. I used these popular videos to cater to students' tendency toward another culture. I set up criteria to choose quality videos. These criteria included timeliness, relevancy, interest, and engagement. For example, these videos must have a historical background and are able to catch up with the students' curiosity about a historical event or social event. For example, during the past one and a half years of the Covid-19 lockdown period, many things happened. I selected materials closely related to this social context and used them to teach culture in my CFL class, such as the hygiene topics among different cultures. I connected these to other cultural topics like food preferences, traditions, customs, etc. I did not judge which way is right or wrong, and I presented students with different views to look at cultural differences.

Started recognizing her unpreparedness in teaching culture, Ms. Liang changed her approach. Ms. Liang used a survey to collect data about students' learning styles, interesting points, and expectations. Then Ms. Liang changed her curriculum to a student-centered one. This update brought a dramatic change in her class about teaching and

learning culture. This conveyed to Ms. Liang an optimistic signal on how to do the next move while teaching culture in America.

Miss Fang

Miss Fang also dedicated her best efforts to addressing the difficulties of integrating culture into the CFL curriculum and instruction. First, Miss Fang turned to authentic materials to make up for the lack of quality cultural materials in the CFL curriculum. Second, Miss Fang explored the most welcoming method for American students to learn the culture and used these methods in her CFL class. Lastly, Miss Fang utilized a differentiated method to address the difficulties of teaching culture to American students in her CFL classes.

As the lack of quality cultural material from the textbooks, I used many authentic materials such as traveling photos and journals to make up this gap. These authentic traveling materials from myself and others proved to be very motivating examples of teaching Chinese culture. I also explored the most welcoming method for American students to learn about the culture. I found the answers are videos. You know that this generation was called the digital generation. They were immersing digital resources all day long, like YouTube, Facebook, Snapshot, blogs, Tick Talk, etc. I conduct cultural teaching based on this trend. When I was teaching culture in my Chinese class, I used the differentiated method. I use the essential holidays, customs, and traditions for the Chinese level-one students. For the Chinese level-two students, I used a lot of modern cultural materials which closely related to their ages, such as school activities regarding culture. Finally, I used some cultural books, documentaries, and videos for the Chinese level-three students to teach culture.

Different from the other Chinese teachers who used the once-for-all method to deal with the problems that appeared in teaching culture in the CFL class. Miss Fang chose a differentiated method. Miss Fang did not simply change her curriculum to cater to students' likes, instead, she enhanced her curriculum by differentiation. Miss Fang gave different students related lessons to cater to their learning styles and interests to cultural learning. Miss Fang also found effective ways to solve the difficulties of teaching

culture in CFL classes in America.

Though confronting various difficulties and challenges while integrating culture into CFL curriculum and instruction, the participants committed to addressing them. Some Chinese teachers used their knowledge and experiences in other foreign language disciplines to explore effective methods. Some Chinese teachers utilized self-exploration to seek solutions. All of them are committed to advancing the development of integrating culture into CFL teaching and learning in the United States.

Summary

This chapter outlined the overall landscape of data analysis and presented emergent patterns from data analysis procedures. The researcher first presented the sorted information about the participants and the research settings. And then, the research described the procedure of data collection and analysis. Next, the researcher presented and discussed four emergent patterns from data analysis procedures. These four patterns captured the overall landscape and the tendency of data analysis procedures. The participants recognized the significance of integrating culture into the CFL curriculum and instruction. The participants presented multiple driving forces that led them to use this method. The participants set up multiple goals to promote students' cross-cultural-language proficiency by integrating culture into their CFL curricula and instruction. The participants shared various difficulties and challenges during their cultural integration in their curriculum development and class instruction. The participants also dedicated selves-efforts to address these gaps to advance CFL teaching and learning in the United States. These patterns created a road map for generating analytic categories or themes in the following data analysis phase.

CHAPTER V

INTERPRETATION OF RESEARCH FINDINGS

In chapter four, the researcher presented the emerging patterns from coding procedures and illustrated primary research findings in terms of three analytical themes to answer the research questions. Williams and Moser (2019) explained that patterns outline the general tendency of categorized codes and themes in response to these identified patterns from within and across codes. Four patterns emerged from data analysis procedures and were presented in chapter four:

- **Pattern one: factors impacting teacher choices and decisions.**
 - The participants reported multiple driving factors that led them to incorporate culture in their CFL classes.
- **Pattern two: significance and benefits of integrating culture into CFL.**
 - The participants recognized the significance of integrating culture into the CFL curriculum and instruction.
- **Pattern three: difficulties and challenges.**
 - The participants shared various difficulties and challenges during their implementation of cultural integration in their CFL curricula development and class instruction.

- Pattern four: creating “aha” moments, joy, and meaningful content.
 - Under the circumstance of lacking structural and cultural support, the Chinese teachers dedicated themselves in time, effort, and commitment to exploring solutions to address these gaps to advance CFL teaching and learning in the United States. These patterns portrayed a road map to generating analytic themes in the following data analysis phase.

In terms of these emerging patterns from data analysis procedures, the researcher identified three analytical themes as evidence to respond to the study’s research questions. These three analytical themes were as follows. First, there was a gap between recognizing the significance of integrating culture in CFL teaching and learning and implementing this concept into CFL curricula and instruction among the participants. Second, the participants dedicated themselves in time, efforts, and commitments to explore solutions to closing the integration gap of culture into CFL curricula and instruction. Third, CFL teachers narrated the need for structural and cultural support to help them integrate culture into CFL curricula and instruction in American schools. Finally, the research utilized these themes as research findings to reveal how CFL teachers embraced the concept of culture-language integration in their CFL curricula and instruction under such a specific research setting. Chinese teachers dedicated themselves in time, effort, and commitment to exploring solutions to close the integration gap of culture within CFL curricula and instruction under the circumstance of lacking academic, structural, and cultural support.

Theme One: A Gap Between Recognizing and Implementing Culture-language Integration in CFL Teaching and Learning

The first theme generated from data analysis was a gap between the participants' recognition of the significance of integrating culture into CFL teaching and learning and their implementations of this concept into CFL curricula and instruction in American High Schools. All the participants recognized the significance of integrating culture into CFL teaching and learning in their CFL classes. However, they reported challenges to implementing the integration of culture into CFL curricula. Many reasons impacted their choices and implementation of integrating culture into the CFL curriculum and instruction. Therefore, the gap formed. The data analysis generated three reasons that contributed to the formation of this gap. The first reason for the integration gap of culture into CFL courses was Chinese teachers themselves. The participating Chinese teachers were struggling with their visions to integrate culture into CFL curriculum and instruction and their trained beliefs of CFL education toward this concept. The second reason that contributed to the gap in integrating culture into CFL curricula and instruction was the teacher-student disequilibrium in terms of ideologies and views of culture. The Chinese teachers and American students differed over the ideologies and cultural understandings when integrating culture in CFL teaching and learning. From the perspectives of these Chinese teachers, they sought to integrate culture into CFL teaching and learning based on their beliefs that this integration would best benefit students' foreign language and culture proficiency because these chosen cultures represented the essence of Chinese culture. However, some American students thought it differently based on their American ideologies and mindsets. These students considered culture as an indicator of racial

identity; therefore, they were very vigilant about learning about another culture and tried to maintain their born culture. The third reason for the integration gap of culture was the obstacles that got in the way of integrating the culture of transitioning the culturally integrated curriculum into effective class instruction in the CFL class. These issues deterred CFL teachers' commitments to integrate culture into the CFL curricula and class instruction. These three reasons worked together and contributed to the first theme of the study, which was the gap between participants' recognition of the significance of integrating culture in CFL teaching and learning and implementing this concept into CFL curricula and instruction. Interpreting these reasons helped the researcher to capture the essence of integrating culture into CFL curricula and instruction, and to address the research questions of the study.

A Gap Between Desires to Integrate Culture and Training Beliefs

Despite the strong desire and commitment to integrate culture in CFL teaching, the participating Chinese teachers struggled with reconciling their trained beliefs of CFL education and this cultural integration concept. These disputes emerged from all the six participants and were summarized into three questions to interpret their essences as follows: (1) What essential content should be included in the CFL curricula regarding teaching culture in the 21st century? (2) What criteria are needed to select quality cultural materials that could be used in the CFL curriculum and instruction? (3) What roles should the Chinese teachers play in integrating culture into the CFL curriculum and instruction in American schools?

What Essential Content Should Be Included in the CFL Curricula Regarding Teaching Culture in the 21st Century?

The participating Chinese teachers have recognized the significance of teaching culture in CFL classes in terms of the many benefits it might impose on them. However, the essential content that should be included in the CFL curriculum regarding teaching culture remains debatable among the participants. This section explains how the participating Chinese teachers responded to this concern and interpreted their responses to reveal their perspectives on this phenomenon.

When asked what the essential contents are can be included in the CFL curriculum, Ms. Chang answered that she preferred to use the current social issues to teach culture rather than the materials from the old Chinese works of literature to introduce the culture. Ms. Chang thought that the current societal topics connected with American students' daily lives and readily accessible to students' acceptance and understanding. Therefore, she endorsed these talking points in her CFL class to teach the Chinese language and culture. Ms. Chang used these social topics to help cultivate students' critical thinking ability about their own culture and other cultures and then foster their mindsets of mutual respect. The following excerpts from the interviews illustrate what Ms. Chang thought about the essential content that can be included in CFL curricula:

I prefer to use the current societal issues to teach culture rather than the old cultural materials from the traditional Chinese pieces of literature. For example, I used a Chinese movie by Li Qunxing to connect to the issues around immigration occurring in today's American society, such as fake marriage, human trafficking, and transgressions. However, there is also something in the movie worth reflecting on about culture. I used this movie to connect the present occurrence in America to cultural issues and help students analyze the different cultures. I let students debate if they agree that illegal immigrants should stay in the United

States. I did not mean to solve this issue but to let students understand that this social event has many cultural problems. In this way, I left students to think critically about this cultural issue and understand other's cultures. Students are also thrilled that you respect their independent thinking and ideas. Meanwhile, students have cultivated cross-cultural competencies such as mutual respect, understanding, and love.

The way Ms. Chang used select cultural materials in CFL curricula and conduct cultural teaching in CFL classes related to the theory of culturally responsive teaching. Villegas and Lucas (2002) argued that a culturally responsive curriculum and teaching best served a multicultural school; teachers who actively used this method demonstrated forward-looking abilities to foster cultural awareness in their classroom. As a result, students were responding to cultural, emotional, and intellectual needs. Ms. Chang used societal issues to teach cultural topics in her CFL class to ensure all students were included within all aspects of the culture and encouraged to express their unique cultural differences. Ms. Chang's use of the topic of immigration to teach culture provided a unique means to incorporate this information of inclusion in her CFL curricula and class.

Besides choosing social issues to engage students in understanding and respecting others' cultures, Ms. Chang also selected the materials with a common ground to help integrate culture into her CFL curriculum and instruction. Based on the researcher's experiences of being a CFL teacher in America, seeking common-grounded materials to teach culture was weigh harder to teach cultural differences. From this sense, the researcher has found that participants in the studies inspired him with their forward-looking insight, therefore, he gained so much respect and affection for them. Unfortunately, Ms. Chang did not share more information on this aspect, particularly on my concerns about the common-grounded cultural materials for teaching culture, and where to find these materials? Here is the response from Ms. Chang, "While teaching

Chinese culture, you had better choose materials with common grounds with American culture. In this way, you can build up a platform to compare different cultures and understand their various perspectives in a common ground”.

Another point Ms. Chang pointed out when choosing the essential materials to teach culture in CFL class was to hold an open view about differences and not put the teacher's personal opinions into this process. Meanwhile, the teacher also needs to understand the line between social issues and culture. Many foreign language teachers struggled to seek the commonalities and differences in teaching culture because each teacher held different views of culture and was trained by other educational systems. Ms. Chang completely understood the common concern around teaching culture and presented her solutions for novice teachers as follows:

The Chinese teachers must believe that there is nothing right or wrong to teach culture. Therefore, the teachers do not give any personal comments or judgments about these social and cultural events, and they do not provide students with their answers. Remember, you do not speak out your personal opinions on a social or cultural issue in the classroom, which will bring you many troubles. CFL teachers should be aware of the line between social and cultural issues when teaching culture. When you encounter specific debatable questions students raise, you can answer them diplomatically, such as, "take this question to your social studies teacher and see how he or she answer it." You are not social experts; you are just a foreign language teacher; you use these events or topics to help teach culture and language. Just do not go too deep on teaching culture.

Unlike Ms. Chang, when asked what the essential contents should be included in the CFL curriculum when integrating culture, Miss Yang chose traditional Chinese cultural materials. Miss Yang thought the traditional cultural materials represented orthodox Chinese cultural legacy, and she used them to teach Chinese culture. From this perspective, Miss Yang used many of these cultural contents in her CFL curriculum. In her own words:

Traditional Chinese cultures are the primary sources of my curriculum selection when teaching culture. I teach students Chinese culture in these specific cultural contexts. For example, when I introduce Chinese architecture, I present to students all these sorts of Chinese buildings, discuss this topic, and analyze cultural comparisons. I also ask them to draw the typical Chinese architectures on a sheet of paper and share their desirable architectures or building based on what they learned from this class. These traditional cultural topics are always welcoming in my Chinese class, and they are constantly working to help me teach culture.

Different from the previous two Chinese teachers, Ms. Zhao thought the important content included in the CFL curriculum when teaching culture should be from students' perspectives rather than from a scholar's perspective. As well, Ms. Zhao thought that good texts to teach culture should have a scaffolding connected to students' daily lives and cognitive levels to academic knowledge. Therefore, Ms. Zhao believed that the materials that can connect students' daily lives and cognitive levels to academic knowledge are the best ones to be used in the CFL curriculum to teach culture. Ms. Zhao criticized the traditional Chinese textbooks about teaching culture because they were too concentrated on traditional cultural heritage for students. Ms. Zhao only used the textbooks which had the highest ranking by students and included them in her CFL curriculum to teach culture. Below are some excerpts from the interview:

I always choose materials from students' perspectives rather than the scholar's perspective. I know that I use these materials to stimulate students' language learning interests rather than killing their enthusiasm. If students are pleased with these materials, they will continuously learn Chinese culture and language because you created a learning zoom for them to know your culture.

Ms. Zhao also acknowledged the difficulty of choosing the most influential texts from the published textbooks by saying, "Though I say that the good textbooks are the ones that suit students' needs first, I do feel like these texts are rarely acquired in the United States." Another aspect Ms. Zhao pointed out regarding essential contents to

teach culture in the CFL course was those that did not have ideological debates. Bergeron (2008) pointed out that teachers played a significant role in establishing an undebatable culturally responsive classroom. However, teaching culture in the foreign language class usually ends up in debates among students. Therefore, applying culturally responsive teaching in CFL class and avoiding being involved in ideological debates challenged many Chinese teachers. Ms. Zhao warned other Chinese teachers to stay away from these conflicts while implementing cultural integration into CFL curricula and instruction in this background. Here are the words from interviewing Ms. Zhao:

One point I want to say is to avoid using the materials which involved you in ideological and political debates in America. Don't get yourselves involved in these issues. For example, for the pronounces of male, female, or third gender, you can explain to students that you respect their choices, but we don't have the relative words in Chinese. Therefore, I can not create another pronoun for you. If you think I made a mistake, I apologize.

The researcher admired Ms. Zhao's openness and honesty in dealing with sensitive cultural topics such as gender identity. However, cultural matters are so complex and dynamic that new things and learning are ongoing every day for both students and teachers. Therefore, it is likely to require an ongoing process of teacher professional development and support outside the classroom to promote cultural fluency.

Unlike other Chinese teachers, Ms. Dong did not cherish one single source of culture as the essential content to teach culture. Instead, she believed that various cultural materials should be included in the 21st century CFL curriculum when teaching culture. Therefore, she considered all the types of knowledge from human history, customs, traditions, geography, architecture, agriculture, etc. essential content to teach culture. She said, "I included a variety of cultural materials in my Chinese curriculum as the essential contents to teach culture such as history, customs, traditions, geography, arts, calendar,

agriculture, architecture, paintings, etc., almost everything from the human civilization.”

At the same time, Ms. Dong viewed authentic materials as one source of essential content to include in the CFL curriculum when deciding on teaching culture. Ms. Dong also thought individual materials were valuable content to teach culture because they readily connected to students’ living experiences. Therefore, she used many personal traveling materials in her CFL curriculum.

I viewed traveling materials as another essential content to teach culture, and I selected cultural materials from my traveling portfolios to teach culture. For example, I included my traveling photos, brochures, artifacts in my CFL curriculum. Students like these sorts of stuff and listen to stories of my cultural experiences in these places. I also borrowed materials from some successful travelers’ in China to teach culture in my CFL class.

To answer the essential cultural content for integration into CFL curricula, Ms. Liang thought the essential content for teaching culture into the CFL curriculum was the materials that conveyed key cultural concepts. Ms. Liang also thought that these key cultural concepts represented the essential cultural values of a culture, and they are highlights of the cultural essence. Here are her own words, “I see embedding key cultural concepts as a critical concern in the CFL curriculum when teaching culture because these concepts convey the essential cultural knowledge and value of the culture. As well, they represented the highlighted essence of the culture. Therefore, I selected these materials and used them in my CFL curriculum”.

To answer the question of essential content that can be included in the CFL curriculum, Miss Fang thought the essential content to teach culture in the CFL course ought to have a common ground between different cultures. Miss Fang chose the cultural materials to teach culture from this common ground. For example, Miss Fang chose many cultural materials in the school setting and dismissed the debatable topics for

teaching culture. Here are some words from Miss Fang:

I see the essential cultural materials in the CFL curriculum as having common ground. Therefore, I avoid using any debatable materials to prevent me from getting involved in any conflicts or troubles. Starting from this view, I chose materials that connected students in the school settings. Because cultural materials have a broad category, you can not randomly select a cultural topic that is new to students' daily lives. So, I used these materials because they had a familiar background in the school setting.

A multicultural society appeals to culturally responsive curriculum and teaching.

The participating Chinese teachers understood the importance of promoting cultural awareness through integrating culture into their CFL curricula and instruction. However, around the topic of what essential content should be included in the CFL curricula regarding teaching culture in the 21st century, the participants had no agreement in this regard. One reason that led to these differences was personal beliefs about culture. There was never a consistent understanding of culture among different individuals. Each participant defined the essential cultural content in the CFL course from a unique perspective in terms of their variant ideologies. Under this circumstance, the culturally responsive curriculum manifested a huge difference among the participants. Meanwhile, the participating Chinese teachers reported an inner conflict about whether to continue teaching culture in their CFL classes. This finding contributed to the first finding of the gap among the participating Chinese teachers regarding integrating culture into CFL curricula and instruction.

What Criteria Are Needed to Select Quality Cultural Materials that Could Be Used in the CFL Curriculum and Instruction?

The participants had different views on the meaningful content of cultural materials in the CFL curriculum. Still, they also debated what criteria can be used to

select quality cultural materials for the CFL curriculum and instruction. When asked how she viewed the qualified texts in the CFL curriculum while teaching culture, Ms. Chang took an alternative strategy in selecting materials because she did not find any criteria so far that could be used to select cultural materials in the CFL curricula and instruction. She was very disappointed with the current textbooks of CFL education when teaching culture. Under this situation, Ms. Chang stated that she completely abandoned using criteria from the published books to select cultural materials in the CFL curriculum. Instead, she dedicated the suitable materials and used self-exploration to search for qualified texts.

Referring to the criteria for selecting quality materials to teach culture and language together, I am dissatisfied with the present textbooks. These textbooks are either linguistic-centered clichés or a piece of political rhetoric. So, I just ignored them and used self decisions to look for materials in my CFL curriculum.

Starting from the lack of criteria to choosing quality cultural texts from the published textbooks, Ms. Chang dedicated her efforts to establishing the personal standards to select cultural texts in her CFL curriculum. The first strategy Ms. Chang used was choosing cultural topics from nowadays rather than the topics from ancient times to teach culture. This was because she thought these materials nowadays connected with students' daily lives more than old ancient cultural topics like great inventions. She explained, "When I selected materials for my Chinese class to teach culture, I only used the new ones. I mean the modern materials rather the old texts. Because these new materials connected to students' lives and more engage students in learning Chinese culture". Ms. Chang's second method to choose quality cultural materials was the differentiated method. Ms. Chang did not follow a criterion of one-for-all to select the cultural materials in her CFL curriculum; she used the differentiated standards to decide

the appropriate cultural materials for different levels of language proficiency students.

This approach resembles one of the fundamental educational philosophies from

Confucius in Chinese education: to teach students following their aptitude.

Ms. Chang applied this idea in her CFL curriculum development. This phenomenon was studied by Chen (2007) to compare the standards of being an excellent teacher between Western countries and China. Chen (2007) concluded that in contrast to the Western teachers' training system in K-12 schools, which paid much attention to nurturing, apprenticeship, and training for teachers to develop student-centered curricula in terms of professionally oriented characteristics, the Chinese teachers' training exhibited much more consideration on assessing the results of the student-centered curricula through various tests. Here are some responses from Ms. Chang:

I used a differentiated method among different levels of CFL students. For the high language level of students, I used materials that could do cultural comparison and performance. With the help of these materials, I ask students to do an artistic project and require them to perform their cultural tasks in class. Students must introduce their own culture and make the cultural comparison to other cultures. For the lower language level of students, I used the cultural materials which highlighted Chinese cultures such as Great Wall, Chinese Kongfu, Chinese food, tea, calligraphy, etc. I used these materials to draw students' attention to Chinese culture and then learn Chinese culture and language. Those are the two criteria I used to choose cultural material in my CFL course.

Miss Yang also felt the field's absence of the criteria to select quality texts referring to teaching culture in her CFL course as Ms. Chang had. Previously, Miss Yang utilized some suggestions from the textbooks to choose cultural materials in her CFL curriculum. Still, after using these standards, she found many issues with these guides, so she abandoned using them and began to form her criteria. Miss Yang was disappointed with selecting quality cultural texts from these textbooks because she disagreed with the one-sided understanding of Chinese culture. This tendency of a single perspective was

prevalent in many CFL textbooks and generated many misunderstandings and biases in Chinese culture. From Miss Yang's perspective, these one-sided cultural texts jeopardized teaching Chinese culture in American High Schools. Miss Yang said:

I observed that there were very few textbooks of CFL education about teaching culture without confusion, biases, and misunderstandings. In addition, some cultural texts are either designed to research another culture instead of experiencing it or lack a complete view of another culture, so the materials are not good enough to use.

Under the circumstance of failing to find suitable materials from the present textbook resources when teaching culture, Miss Yang began to establish her criteria to search for the best materials to teach culture in her CFL class.

I don't want to use these biased texts with wrong ideologies in my CFL class. If I used these texts to teach students Chinese culture, they would think this is how all the Chinese culture looks and negatively influences students' understanding of Chinese culture. So, I started to form my standards to choose cultural materials in my CFL class. For example, I set up attractive, engaging, and interacting criteria. By implementing these criteria, I found many welcoming materials to be used in the CFL curriculum to teach cultures, such as music, food, paintings, martial arts, and entertaining activities. Students all had a lot of fun with these materials.

Miss Yang's case of seeking criteria to select quality cultural materials revealed a similar experience that other Chinese teachers had. Starting from recognizing the significance of integrating culture into CFL teaching and learning, the CFL teachers eagerly dedicated their efforts to implementing this integration. However, the lack of criteria to guide selecting quality cultural materials deterred many CFL teachers from integrating this concept into their curricula and instruction. Many CFL teachers felt the lag of this structural guidance in this regard. To choose the quality cultural materials, the participants dedicated their self-knowledge to form criteria and then used these self-selected texts to teach Chinese culture. The participants also admitted the downside of these individual explorations because they did not represent a testified approach.

Similarly, as the lack of criteria to guide cultural material searching, Ms. Zhao had to establish her standards to select cultural materials in the CFL course. Ms. Zhao expressed her extreme disappointment with the poor means of choosing cultural materials from the present CFL textbooks. Unlike other CFL teachers who just pointed out this issue, Ms. Zhao attributed her hardships in acquiring suitable cultural materials to the failure of the textbook publishers. Ms. Zhao also blamed their inabilities and ignorance of the educational administrators for this situation. From Ms. Zhao's view, the administration of CFL education in China was far behind CFL development worldwide. According to Ms. Zhao, those so-called CFL experts and scholars remained old views and knowledge in linguistics and language, and they lacked braveness and courage to explore knowledge and expertise to teach CFL outside China. She points this issue out, as noted below.

I searched for many textbooks made in mainland China and Taiwan regarding teaching culture. These textbook makers don't have any experiences and knowledge to teach Chinese outside of China and Taiwan. Their views of CFL teaching are outdated and hard to catch up with the needs of foreign language education overseas in the 21st century. For example, I attended a CFL teachers' training in one of the top universities in China. It is taking place at Beijing Foreign Language University. The professors who conducted this professional development thought they were the most excellent experts in the subject. Still, they only know how to teach Chinese students the Chinese language in the territory of China. Teaching Chinese overseas is entirely different from teaching Chinese to Chinese students in China, not alone teaching Chinese in the 21st century. Moreover, their textbooks are too old to use, even recommended, I can not use them in my CFL class at all.

Starting with the unsatisfactory quality of these textbook standards about selecting cultural materials in the CFL curriculum, Ms. Zhao set up her standards to seek the cultural materials in her CFL curriculum. These standards include: the texts must match students' cognitive and language levels; the texts must be interesting to draw students'

attention to foreign language learning; the texts must reflect the primary progressive rather than conservative culture. Ms. Zhao placed the primary concern of choosing quality cultural texts as considering students' cognitive development, knowledge understanding, and interests. This view reflected traditional Chinese educational philosophy from Confucius: to teach by following students' natural aptitudes, as noted below.

You have to know that the materials you used to teach culture matter a lot to students' cross-cultural understanding and language proficiency. So, I chose the materials which match students' cognitive development and understanding. These materials must also have interests to draw students' attention. I mean these materials much be are interested in students because nobody likes the old cliché. The last criterion of choosing cultural materials is to use only progressive culture rather than conservative culture. I did not mean to teach students advanced culture which asks them to march on the street; I mean I used the material that reflected the progress of human society.

To search for quality cultural materials in the CFL curriculum, Ms. Dong experienced similar experiences of lack of criteria to guide her exploration as other CFL teachers had. Ms. Dong did not find suitable cultural texts from the published textbooks in her CFL curriculum. To this issue, Ms. Dong expressed her understanding and pointed out that CFL education's old view and philosophy played foundational roles in this lagging behind contents. Ms. Dong was so upset with the lagging behind guiding criteria to select a quality culture that she simply abandoned using these textbooks and turned to self-exploration to choose the cultural texts in her CFL curriculum. Here are some words from her in this regard:

The textbooks are one of the most challenging issues in teaching culture in CFL subjects. Based on my experiences of using many published textbooks in China or America, I realized that these textbooks remain in the stage of traditional old views, values, and knowledge to this subject. They neither recognize the importance of integrating culture into CFL education nor apply this notion in CFL teaching and learning. I am so upset about that. Therefore, I don't use these

textbooks.

Starting from the dissatisfaction with the standards in the textbooks to selecting cultural materials in the CFL curriculum, Ms. Dong dedicated her self-exploration to forming personal criteria. The first criterion Ms. Dong set up to seek quality cultural texts was the text must be student-centered and connected with “students’ daily lives and personal experiences.” The second criterion Ms. Dong had for selecting quality cultural texts in the CFL curriculum was the materials and texts that can be conducted in cultural comparison. For example, she had a lesson on fashion, asking students, “What are cultural factors that influence your choice of shoes? What are the cultural symbols of NIKE?”

Like other Chinese teachers, Ms. Liang criticized the poor quality of standards from the published textbooks when selecting cultural texts to integrate into the CFL curriculum. Ms. Liang was not happy with the one-sided proclamation of how significant the traditional Chinese culture was. She thought these cultural texts were outdated and had zero connection to American students’ daily lives. Ms. Liang needed the cultural texts accessed to American students’ familiar cultural knowledge, then from there to learn the new culture. What disappointed her was that she did not find any types of these textbooks which scaffolded students’ learning of another culture. Ms. Liang described most published cultural textbooks as boring and unattractive to American students. This might be why teaching culture was a complex task for many Chinese teachers in American schools.

I can not use the published textbooks in China to teach culture here, which always proclaimed how significant the traditional Chinese cultures were. But there were no students who cared about that in the United States. What they wanted was that if it was irrelevant to their lives, they didn’t care. So, for me, it is ironic that most

published textbooks are not usable to teach Chinese culture because no students showed interest in them in America. These materials are just so dull and unattractive to them. So, I don't use these textbooks for a long time.

The criticism of the traditional textbooks leads Ms. Liang to make her own standards to choose quality cultural texts when teaching culture in her CFL class. Ms. Liang's first standard for selecting quality cultural texts to teach culture was a student-centered curriculum with engaging, motivating, connecting, and lasting features. The reason Ms. Liang did so was out of a thought that students would enjoy more of this style of the curriculum than the traditional scholastic-styled curriculum. In addition, using this sort of curriculum motivated students' learning interests in both the foreign language and culture, which maintained long-lasting learning motivation.

Your teaching materials must connect students' learning interests and motivation. The next word I want to say is connecting. Use materials that focus on cultural similarities rather than differences. Students are not doing academic research to look for significant differences between different cultures. Let them experience the similarities between these cultures and enjoy the fun process. They will generate motivation to continue learning a foreign language and culture. If you stress many differences between these two languages and cultures, you jeopardize their curiosities, and their learnings will not be lasting.

Similarly, Miss Fang also recognized the lack of national and state standards to search for the quality of cultural texts in the CFL curriculum. This recognition started from criticisms of the traditional CFL textbooks. Miss Fang thought that traditional CFL textbooks concentrated on linguistic teaching and learning and saw culture as a facilitator to achieving this goal. Therefore, students lacked physical cultural experiences from reading these textbooks. Miss Fang also criticized the traditional cultural textbooks that viewed students as "audience, not do or performers," or actors experiencing a foreign culture; therefore, students received very shallow levels of cultural understanding from reading these textbooks. Here are the words from Miss Fang:

I don't use the traditional textbooks to guide my search for cultural materials in my CFL curriculum because they are not working. These texts are designed for linguistic learning, not for cultural learning. From my point of view, only students who experienced another culture know how to understand that culture. The traditional texts for teaching culture are not designed to achieve these goals.

Revealing participants' responses to the criteria of selecting quality cultural texts used in the CFL curriculum and instruction illustrated the participating Chinese teachers' thoughts about the concern. Many ideas and insights have emerged. The first guide for the CFL teachers was the material's criteria to be student-centered. Almost all the participants agreed that the contents of the culturally integrated curriculum in the CFL course must form based on students' mental and cognitive development. They featured engaging, motivating, and long-lasting effects. The second focus of their criteria was using the progressive principle to guide the selection of quality cultural materials. Many CFL teachers embraced the educational principle of progressivism and considered education as a social mechanism to prepare students for modern life's social, political, and economic realities rather than using education as a by-product to maintain existing social orders and to extend fixed social beliefs and norms. From this aspect, the participant appealed for a separation of the traditional cultural texts, which acclaimed following traditions but blocked cultivating critical thinking among students. Based on these concerns, the Chinese teachers were blistered in the published CFL textbooks because the prevailing view and philosophy of CFL education in China remained to embrace the linguistic perspective and were reluctant to incorporate learners' culture into the CFL curriculum and instruction. Under this circumstance, whatever they proclaimed student-centered teaching, their compiled texts remained teacher-centered and academic-oriented.

What Roles Should the Chinese Teachers Play Regarding Integrating Culture into CFL Curriculum and Instruction in American Schools?

A myriad of forces impacted Chinese teachers' beliefs and choices of integrating culture into their CFL curricula and instruction. One of these was the sociocultural contexts where the Chinese teachers negotiated with and decided what role the CFL teachers should play in integrating culture into their CFL curricula. This section discusses the Chinese teachers' roles in integrating culture into CFL curriculum and instruction under a complex sociocultural context among all the educational stakeholders in American High Schools.

When asked what role Chinese teachers should play in integrating culture into CFL curriculum and instruction, Ms. Chang responded proactively. Ms. Chang replied that the Chinese teachers ought to play the role of leaders to exemplify and promote integrating culture into the CFL curriculum and instruction. Ms. Chang justified her reasoning for this claim from the perspective of cultivating American students to be qualified global leaders on the world stage. From Ms. Chang's perspective, integrating teaching culture into CFL class provided American students an opportunity to know other cultures and then fulfill the mission of cultivating Americans to be world leaders. Meanwhile, learning about others' cultures helped Americans to reflect on their own culture and know the differences and similarities of different cultures. All these efforts contributed to cultivating American students to be qualified world leaders. Here are some words from Ms. Chang:

My role as a Chinese teacher here in the United States is not simply teaching CFL and spreading Chinese culture; I have other responsibilities to help American students know others' cultures and use what they learned from this process to advance American culture. Americans must understand others' cultures and

languages; otherwise, your leadership will get into trouble; will exclude you from other cultures. So, one of my goals in this Chinese class is to help American students to fulfill this mission. At the same time, learning about others' cultures also helped you reflect on your own culture and become better and stronger. So, I always encourage my students to go outside of America, even go to Niagara Falls. Over there, they will see many foreigners speaking different languages and experiencing different cultures. This experience will help them shape a worldview and inspire them to explore the differences between American culture and other countries.

To respond to Chinese teachers' role in integrating culture into CFL teaching and learning, Miss Yang offered a more specific understanding of her role. Miss Yang saw her role in cultural integration in CFL curriculum and instruction as necessary and proactive to promote students' cross-language-culture proficiency.

I don't have exact roles for myself to take in the process of integrating culture into CFL teaching and learning because of the limitation of my academic knowledge and experiences in culture-language integration. But I think my role as a CFL teacher in the United States is meaningful in terms of my dedication to cross-culture and language proficiency. I see myself playing a proactive role in integrating culture into CFL education and advancing this integration. I also hope to see the prosperity of incorporating culture into the CFL curriculum and instruction in the future.

To reply to Chinese teachers' role in integrating culture into CFL teaching and learning,

Ms. Zhao expressed a similar attitude to Miss Yang. Ms. Zhao chose to be an academic leader in promoting students' cross-culture-language proficiency. Another point about CFL teachers' role in integrating culture into the CFL curriculum and instruction was leadership to motivate students' interests in other cultures and languages. If students experienced some fun, they would be able to continue the path of learning another language and culture. At the same time, students' actions of being picky and demanding suggested that student feedback is a vital factor in shaping Ms. Zhao's CFL curriculum.

Chinese teachers have to be proactive and engage themselves in integrating

culture in CFL teaching and learning. They need to be equipped with knowledge of culture and language and apply it to their curriculum and instruction. Another point I want to make is that Chinese teachers must take a proactive role to make their curriculum of teaching culture fun, intriguing and engaging. Otherwise, your curriculum of teaching culture would end up in failure. American students are so much picky and demanding, but if they experienced something fun in your class, they would be engaged in the process of learning Chinese culture and language.

Like the previous CFL teachers, Ms. Dong defined her role in integrating culture into the CFL curriculum and instruction as a scholastic promotor rather than a social promotor. Ms. Dong was optimistic about her role as a Chinese teacher in the process of promoting students' language proficiency. She was enthusiastically dedicating her knowledge and efforts to creating an effective learning environment for students learning the Chinese culture and language. Ms. Dong tried many ways to use integrating culture to lead students in cross-language-culture learning. Though Ms. Dong mentioned that her long-term goal was to use culture to foster worldview citizens, she presently saw her role as a CFL teacher to teach culture as a cross-language-culture promotor, as noted below.

I was enthusiastic and optimistic about the Chinese teacher's role in integrating culture into the CFL curriculum and instruction. This activeness and positiveness would transfer to students and generate a happy, interesting, and engaging learning environment for learning Chinese culture and language. I want them to enjoy as many cultures as possible through the window of my Chinese class and to be able to communicate with people from other cultures. I will try my best efforts to lead students on this path. My long-term goal is to cultivate students to be open-minded, accepting, and embracing world citizens.

Like other Chinese teachers, Miss Liang thought Chinese teachers should take a proactive role in integrating culture into the CFL curriculum and instruction. Miss Liang also believed that it was essential for Chinese teachers to adjust their old attitudes to teaching culture to promote cross-language proficiency. Chinese teachers needed to form unique characteristics to achieve this goal, including being brave to explore new knowledge, being resilient, hardworking, and setting high career expectations. Ms. Liang

had a deep understanding of Chinese teachers' roles while promoting students' cross-culture-language proficiency. Ms. Liang pointed out the key characteristics of being an excellent CFL teacher rather than explaining how to fulfill the role from the academic perspective. This aspect enriched the exploration of CFL teachers' role in integrating culture into CFL curriculum and instruction. Ms. Liang explained:

It is essential to update your attitude and form new characters to integrate culture into CFL class proactively. There is no shortcut for any career, and you need to prepare in your mind and body. You have to be brave enough to explore, be resilient, be hardworking. Every success asks for hours and hours hardworking. But all your hard work will be paid for eventually. You have to be brave to step out and try new things. You have to be always open-minded, whatever you come across in your class, always put yourself in others' shoes to think and behave. Also, you need to set your career goal high, don't just satisfy with being a mediocre teacher; march on and keep on.

Unlike Ms. Liang who stressed unique professional characteristics like being brave to explore new knowledge, being resilient, hardworking, and setting high career expectations, Miss Fang decoded the Chinese teachers' proactive role in Culture-language integration into CFL curriculum and instruction from a teacher-student relationship perspective. Miss Fang believed that to integrate culture into the CFL curriculum and instruction successfully, Chinese teachers first know students well. Therefore, Chinese teachers had to know students' full-size information, including demographic information, like family background, parents' expectations, learning styles, career goals, etc. Based on this collected information, the CFL teachers were able to conduct cultural teaching effectively.

Chinese teachers should continue proactively to do their role while integrating culture into CFL curriculum and instruction. They had a lot of work to know their students about their demographic information, like family background, parents' expectations, career choices, dreams, ambitions, and learning styles. They need to use this information to develop their lesson plans about Chinese culture teaching. The more they know students, the better result they would receive. Challenges

will disappear once you solve all of these issues, and your curriculum becomes enjoyable for teaching Chinese culture.

Study findings point to two debating perspectives of the role of teachers in today's schools. On the one hand, traditional educators have always embraced the teacher's central role in guiding students' learning. These conventional CFL teachers believed that their role was to help students successfully transmit the basic skills of speaking, reading, and writing into academic achievement. To achieve these goals, these traditional-viewed teachers stressed the ability of memorization, drill, and continual practice as necessary capabilities to acquire knowledge and mastery of these skills. Many CFL teachers held this view in this study even though they integrated teaching culture into their CFL curriculum and instruction. These teachers considered cultural teaching was a facilitating activity for cross-language proficiency. On the other hand, the findings suggest some progressivism among several Chinese teachers in rejecting the traditional academic, subject-centered educational view and embracing a student-centered approach, and conducting their language course teaching in socio-cultural contexts. This debate traces back to a discussion of Deweyan Progressivism and foreign language education (Tremmel, 2010).

Under the influence of Deweyan Progressivism, in the case of the teachers reflecting a progressive philosophical approach, these teachers believed all learning should actively engage students through exciting and engaging activities that the students chose. The teacher's role was to cooperate with students to achieve this transition. Some teachers in the study held this view and implemented it in their integration into the CFL curriculum and instruction. These teachers de-emphasized cultivating basic learning skills and a mastery of basic facts and procedures and were more concerned with the cultural

and conceptual aspects of the learning content. In addition, this progressive revealed that CFL teacher conducted their course instruction using instructional strategies, such as debating, comparison, projects, and artifacts. Also evident in the narratives of the CFL teachers was the goal of teaching culture and language to cultivate qualified worldview citizenship. However, the tendency to view education as a future progressive accomplishment meant there were no criteria to evaluate its effectiveness. Under this circumstance, many CFL teachers retreated to the traditional view of teaching culture and language in their CFL classes. These two views that emerged from the study manifested their significance in revealing the gap between Chinese teachers' desires to integrate culture into CFL curriculum and instruction and their various training beliefs toward this concept.

The Teacher-Student Disequilibrium of Cross-Cultural Fluency

In addition to the teacher/self-conflict regarding integrating culture into CFL curricula and instruction, there was a teacher/student gap in the process of incorporating culture into CFL curriculum and instruction in terms of cross-cultural fluency. Though CFL teachers believed that learning and understanding a given culture beyond its language was essential to optimizing students' CFL proficiency success, engaging with these American students through the cultural lens usually did not get the results the CFL teachers wanted. The Chinese teachers confronted teacher-student disequilibrium in cross-cultural fluency in American high schools. As a result, these CFL teachers often considered themselves ineffective communicators in their cross-cultural classes.

Livermore et al. (2015) defined *cultural fluency* as the ability to understand people's basic norms and perspectives from other cultures and to recognize the context

and cues of how they communicate, adapt, and respond in ways that help achieve a shared meaning. From this definition, it is clear that cultural fluency is not about revealing insight about another through the lens of linguistic fluency. It is more about the familiarity with others' cultures via cultural spectrums like how they work and mechanisms they intertwine with human relationships in times of conflict and harmony. Carter and Carter (2021) argued that cultural fluency involves awareness of several dimensions of different cultures and uses of these elements for the purpose of cross-culture communication. From this vein, cultural fluency "enables the communicator to convey meaning across cultures, and the receiver to understand messages as they are intended" (p. 255).

Time and time again, stories of problems popped up that traced back to cross-cultural fluency from the CFL teachers, including language, behavior, respect, and others. These setbacks can result in a lack of trust or transparency between the CFL teachers and American students, ultimately limiting access or opportunities for future collaborative efforts. From the perspectives of these Chinese teachers, they sought to integrate culture into CFL teaching and learning based on their beliefs that this integration would best benefit students' foreign language learning and cross-culture fluency or proficiency. However, some American students thought it differently. These students considered culture an indicator of identity; therefore, they were very vigilant about learning about another culture and tried to maintain their own culture. This difference led to the teacher/student gap in cross-cultural fluency. All the six participating Chinese teachers recognized this gap but failed to find effective mechanisms and solutions to address it. This section discussed what Chinese teachers reflected on the teacher-student

disequilibrium of cultural fluency that emerged in American high schools. The researcher talked about both Chinese teachers' perspectives and the students' perspectives on the issue and their products of the lack of cultural fluency. The researcher also talked about how the Chinese teachers are committed to exploring effective mechanisms and solutions to close the cross-cultural fluency gap.

How Teaching about Cultural Practices Can Reveal Great Differences in How Individuals and Groups Live Their Daily Lives and Have Particular Shared Meanings within A Culture

Ms. Chang has recognized the gap in cross-cultural fluency between herself and her CFL students while integrating Chinese culture into the CFL curriculum and instruction. One frustration Ms. Chang experienced while teaching culture in her CFL class was the annoying questions from students. Ms. Chang was constantly asked questions that offended her culture and ideology. As these questions occurred repeatedly, tension between her and her CFL students was formed. Ms. Chang related this gap to their differences in cross-cultural fluency, but she had no solution to get rid of them. Being suffered from this issue, Ms. Chang chose to avoid them and warned other CFL teachers to be super aware. Here is what Ms. Chang said about this ideological issue.

One important issue I need to point out is a gap in cross-culture fluency between the CFL students and me. This gap caused many confrontations and tensions in my Chinese class when I started teaching Chinese in America. I have to admit that this is the reality and choose to be super aware of these issues.

Miss Yang experienced the hardship of cross-cultural fluency between herself and her CFL students while integrating culture into her CFL curricula and instruction. As a new CFL teacher, Miss Yang was eager to share her knowledge of the Chinese language and culture with her American students. She wanted to introduce as many Chinese

cultures, which she thought represented the orthodox Chinese culture and conventions. However, her American students did not value these cultures; instead, some of them showed disrespect to Miss Yang while she was using these cultural texts. Miss Yang summarized five categories of disrespect that took place in her CFL class while teaching Chinese culture, including preperceptions, prejudgments, biases, stereotypes, and misunderstandings. Whenever encountering these kinds of questions hurt Miss Yang deeply, she felt she lost all of her self-esteem and racial identity. She was frustrated and angry, but she chose to bear them to maintain the job in America. Miss Yang had no clue where these biased questions were from and how these young kids were so biased-mindset. She tried her best efforts and used her most respectful attitude to explain to her students what was authentic Chinese culture and Chinese people, but they remained their attitudes and views and kept asking her these things. To these students, Miss Yang expressed that she had a challenging time communicating with them while she was teaching culture in her CFL class. Miss Yang explained,

To these questions, I have no idea how to answer. I made a lot of efforts to explain to them what authentic China is and what Chinese people are, but they remain their views and are disrespectful to Chinese culture. To these students, I feel difficulty communicating with them.

Similarly, Ms. Zhao also encountered tensions with her students regarding cross-cultural fluency in her CFL class. Ms. Zhao reacted to these tensions like a fighter. Ms. Zhao chose to stand up for herself and the importance of learning about Chinese culture. Ms. Zhao explained that her choice of this method was out of her experience that the CFL teachers never had a chance to change students' mindsets about another culture through teaching culture in the CFL class. Therefore, she chose a straightforward way to deal with cultural fluency: being mutual respect or being square. Ms. Zhao said, "I explain to

students my stance over the issues of cultural differences and say, I respect your rights to express your voices over Chinese culture and people, but you need to respect mine.” Ms. Dong’s experiences of cross-cultural fluency with her students were similar to what other Chinese teachers had suffered. Ms. Dong explained this issue from the perspective of the sense of American privilege. Some students publically expressed a sense of American privilege and criticized other cultures. Even being challenged by these mentalities, Ms. Dong chose to admit the issue and let them go by as they came in. Ms. Dong said,

One challenging issue I have been through in my CFL class while integrating culture into CFL class is the differences of cultural understandings between my students and me. I know I can not change them. So I simply admit these differences and let them go.

Ms. Liang shared her experiences of cross-cultural fluency with her students in two aspects. First, Ms. Liang acknowledged the gap between her and her students regarding different understandings of each other’s cultures was average. Ms. Liang attributed the disconnection between Chinese people and Americans to the two different structural and cultural systems where they are living. Under this societal context, it was not surprising to encounter conflicting questions. Second, Ms. Liang acknowledged a cognitive gap between her and her CFL students regarding age differences. Students at a young age did not develop a mature mentality to raise reasonable questions toward another culture because they did not have the knowledge base and living experiences to understand others’ feelings. For these reasons, Ms. Liang did not take these annoying questions asked by students personally and chose to forgive them. Ms. Liang said,

I always encountered inevitable tensions with students when teaching culture, but I did not take that personally. I regard the situation as the lack of connections between the Chinese culture and the American culture. I understand this difference and won’t push them to accept my perspectives about Chinese culture.

Regarding the gap in cross-cultural fluency between the Chinese teachers and American students when teaching culture in the CFL class, Miss Fang shared more than all the other Chinese teachers did. Miss Fang described her experiences of these differences as a transition from a painful to an enjoyable process. At the beginning of Miss Fang's CFL career in America, she quickly realized the gap of cultural differences between her and the American students. She has also been suffered a lot from these issues when teaching culture. She even cried when she encountered countless biased questions from her CFL students. For a while, she chose to avoid any cultural topics and texts to prevent any conflicts in her Chinese class. Meanwhile, Miss Fang felt so sad that she could not use these cultural texts to introduce Chinese culture to American students.

Reviewing these responses about cross-culture fluency between the Chinese teachers and American students was a painful experience. At times, the teachers' lack of student understanding of China and Chinese culture was painful. When we about cultural fluency, these teachers might have to teach students how to understand another's culture with accepted cultural norms. When students have installed these foundational understandings of a foreign culture – including their own – they would be better equipped to understand these cultural differences without these types of oppressive reactions. These teachers reflected on that pain and found strategies to allow for student learning and growth in cultural fluency, which is the content is about to talk about in the next section.

Hard Work and Sophisticated Decision-making of the Teachers in Shaping Cultural Fluency with Their Students

In addition to acknowledging the issue of cross-cultural fluency between the

Chinese teachers and their American students, these Chinese teachers took proactive action to look for strategies to allow for student learning and growth in their cultural fluency. Ms. Chang adopted a student-teacher approach to deal with the tension. First, Ms. Chang developed an open attitude to accept these annoying questions generated by cultural differences. Second, Ms. Chang started to create methods to deal with them. Ms. Chang used surveying to select the suitable cultural texts in which students did not have ideological debates. In this way, students feel valued, and they are willing to engage more in selecting common-grounded cultural texts in CFL class. In terms of these students' selected cultural texts, Ms. Chang created a student-centered curriculum and taught these curricula from the students' perspectives rather than from the teacher's perspective. Ms. Chang negotiated with students about what questions could be asked in the class and what kinds of questions were prohibited from asking. Applying these two measures made Ms. Chang receive surprising results. She received a few annoying questions while teaching Chinese culture in her CFL class. Here are what Ms. Chang said. "I accepted these differences in cultural fluency and came up with ways to close this gap. I noticed a change in students. Students feel respected, and they are willing to engage students in my class."

Miss Yang adopted a teacher-student collective approach to deal with cross-cultural fluency in her CFL class. Miss Yang worked with students to select suitable texts and teaching materials to introduce Chinese culture. Miss Yang chose the cultural topics that students are favorite as the resources to create a cultural curriculum in her CFL class. In this way, Miss Yang solved the cultural-fluency conflicts with students. Miss Yang said, "I worked with students to select cultural materials which don't have cultural

conflicts and used them in the CFL curriculum. In this way, I noticed an incremental change which brought me a sense of hope”.

To ease the tension of cultural fluency between her and the CFL students while teaching Chinese culture in the CFL class, Ms. Zhao chose to give in. Ms. Zhao followed other Chinese teachers and created cultural curricula from students’ perspectives. Ms. Zhao was unreluctant to compromise, but she did not have other choices. Here are the words from Ms. Zhao.

Gradually, I did not stick to teaching Chinese cultures in my CFL class from my perspective. I chose to give in based on many respects reasons. I took a new strategy: if students were happy with these cultural texts to know Chinese culture and language, I was OK too.

Like Ms. Zhao, to continue teaching culture in her CFL class, Ms. Dong chose to give in and only selected the curricula from students’ perspectives. This compromise ended up with an effective method to solve these conflicts cultural differences with her students. Ms. Dong used these compromising strategies in cultural comparison and criticism. Ms. Dong gave students a cultural exploration project and compared and criticized both American and Chinese cultures. She hoped to cultivate students’ critical thinking ability and increase mutual understanding of other cultures. Ms. Dong intentionally used cultural texts such as history, traditions, geography, arts, calendar, agriculture, architecture, and paintings to avoid ideological conflicts with students’ preexisted ones. Though it was not perfect, Ms. Dong decreased the chances of receiving biased questions from her students. “Students love these activities a lot, and I had few conflicts with them when teaching Chinese culture”.

After realizing the differences in cultural fluency between American students and Chinese teachers, Ms. Liang took some measures to make up the gap. First, Ms. Liang

took a proactive measure to know students' cultural needs and likes in the CFL class. Once Ms. Liang collected enough data to know students' cultural needs, she would create a related cultural curriculum to cater to their needs. Ms. Liang also chose the common-grounded cultural texts in China and America to include in her CFL curriculum. Next, Ms. Liang led students to make a cultural comparison. However, she did not comment on any ideas of students. Implementing these measures started to generate more interest in learning Chinese culture, and conflicts happened less and less in Ms. Liang's CFL class. Here are the words from Ms. Liang. "I changed my attitude and considered students' concerns as the priority to solve the tension of teaching culture in the CFL class. As a result, they all like these cultural topics without conflicts happening between us".

After years of struggling, Miss Fang realized that it was hard for Chinese teachers to teach a foreign culture with a common ground to play with. So, she began to acknowledge the differences between these two cultures, beliefs, mindsets, and values and was very cautious about these differences and used the cultural topics and texts with a common ground of American and Chinese culture. Thus far, Miss Fang ultimately found a solution to solve these ideological conflicts with students. Since then, she began to taste the sweetness of teaching culture in her CFL class. Here is what Miss Fang said.

Based on my painful experiences, I acknowledge that we have many differences in culture, beliefs, mindsets, and values, which might lead to conflicts and misunderstandings between my CFL students and me. From this point, I tried many ways to make up the gap and finally tasted the sweetness of my efforts.

These Chinese teachers experienced sophisticated decision-making and utilized a compromised approach to shape cultural fluency within their students to avoid conflicts. Reviewing the painful experiences between Chinese teachers and American students over the differences in cultural fluency and successful examples that Chinese teachers initiated

to install cultural fluency manifest the significance of creating an inclusive cultural curriculum in CFL education in America. We all knew that language was not simply a linguistic phenomenon but related to social and cultural values. Meanwhile, as every culture had its own cultural norms which differed from one culture to another, conflict with other cultures' norms might have arisen among different language speakers who did not have the shared cultural norms.

To solve the communicative problems in the CFL classrooms, the Chinese teachers should be sensitive to the cultural issue and develop mature mechanisms to meet these challenges. Today's multicultural schools called for a culturally responsive curriculum, but a culturally responsive curriculum was not enough to cater to all the needs in today's schools. Maintaining an inclusive curriculum integrating culture and language in the CFL sheds light on remaining respectful of differences among students and teachers. Traditionally, a culturally responsive curriculum was characterized as inclusive because it ensured all students were included within all aspects of the school and acknowledged their unique differences in culture and social status. An inclusive cultural curriculum recognizes both the teacher's and students' roles and values in the curriculum. It provided a means for them to incorporate each other's values into the curriculum, thus promoting teaching and learning. The finding also revealed further support for Chinese teachers and professional development regarding teaching culture in American schools.

Obstacles in Curriculum Development and Course Instruction

The unsuccessful experiences of these Chinese teachers in transitioning the culture-language integrated curriculum into effective course instruction revealed a lack of

a professional community and materials to guide these teachers in their effectiveness of teaching culture. The study's findings revealed the absence of principles, theories, and standards to guide Chinese teachers' teaching culture in their CFL classes. The study found the Chinese teachers' various ways of thinking about teaching and the shortage of effective pedagogy and use of technology in teaching culture also attributed to the Chinese teachers' success in transitioning cultural curriculum into course instruction. These issues were noted below.

Absence of Principles, Theories, and Standards

Besides the gaps that occurred in the process of integrating culture into the CFL curriculum among teachers and students, the participants also reported a gap in the implementation of the culture-integrated curriculum in the CFL course instruction. Many Chinese teachers struggled with applying the culture-language-integrated curriculum into their CFL class instruction. The data analysis revealed factors that might contribute to forming this gap, including the absence of principles, theories, and standards to guide the implementation of a culturally integrated curriculum in CFL course instruction.

Lavrenteva and Orland-Barak (2015) pointed out that teaching culture in a foreign language classroom has been a thorny issue since the lack of consistent principles, theories, and standards. As a result, many foreign language teachers were not endowed with the necessary theoretical tools to achieve the mission of teaching culture. Current literature was concerned with preparing learners for efficient and successful intercultural communication and recognized foreign language teachers as cultural workers to deliver the cultural product. This leaves foreign language teachers with many questions while teaching culture. For example, how do foreign language teachers approach teaching

culture in their foreign language classroom? What principles are behind my teaching culture? Are my ways of teaching culture supported by the present theories about cultural teaching? What standards are needed to evaluate the effectiveness of my teaching culture? These questions were reflected in this research by many participants.

Ms. Chang described her experiences of implementing the culture-integrated curriculum in her CFL teaching as a difficult journey as the lack of guiding principles, theories, and standards. From the view of Ms. Chang, integrating culture into the CFL curriculum did not mean Chinese teachers successfully applied it to successful course instruction. It needed systematic support of principles, theories, and standards to evaluate the implementation. Under this circumstance, when asked what difficulties and challenges were during her process of applying a culturally integrated curriculum in the CFL instruction, Ms. Chang shared her struggles candidly. Ms. Chang pointed out two critical gaps between integrating culture into the CFL curriculum and implementing this idea into CFL instruction. First off, Ms. Chang had many difficulties and struggles when teaching culture in her CFL class due to the lack of guiding principles, theories, and standards to guide her teaching culture and assess its effectiveness. Students in her CFL class were diverse in cultural and language needs, but Ms. Chang was equipped with little knowledge in this regard to cater to these needs. Even Ms. Chang tried her best efforts to develop creative teaching methods to teach culture; she remained unclear if her efforts were effective as the lack of these principles, theories, and standards in cultural teaching. As a result, she doubted if she could continue implementing this culturally integrated curriculum in her CFL instruction. Ms. Chang explained,

I observed a vast gap between integrating culture into the CFL curriculum and using this culture-language-integrated curriculum in CFL class instruction in

terms of the absence of guiding principles, theories, and standards. I feel like I am not prepared with this knowledge to fulfill this notion because so many things are missing in this area. I developed many ways to engage students in this course instruction of culture, but I am not sure about the effectiveness of my teaching. There are many unsolved questions in my mind. Can I do a display case while teaching this type of Chinese culture? Do I need to make the type of Chinese food I am about to teach in the class? How do I measure or assess students' mastery of the culture-integrated curriculum through my class instruction? And what are the standards to use to evaluate their mastery? Those questions haunted all over my mind all day long.

Miss Yang expressed her voice in this regard by saying, “without these guiding principles, theories, and standards, I felt like I was looking for a needle in the straw stack”. The difficulties of integrating cultural teaching into the CFL course instruction also perplexed Ms. Zhao's CFL teaching in America. Ms. Zhao could integrate whatever Chinese culture into the CFL curriculum, but without principles, theories, and standards to guide her teaching, her application of the culture-integrated curriculum often ended with conflicts and failures. For example, Ms. Zhao used the classical Chinese cultures from the CFL textbooks to teach American students culture, and students always said these materials were silly and tedious. Under this circumstance, Ms. Zhao summarized two reasons for these difficulties. First is the lack of principles and theories to direct Chinese teachers' teaching culture in the CFL class. Second is the absence of assessing standards to evaluate teaching culture. With these two limitations, Ms. Zhao suffered many difficulties while integrating teaching culture in her CFL classes. Here are what Ms. Zhao said regarding this issue.

I can integrate whatever Chinese culture in my CFL curriculum abundantly, but what is the effectiveness of my course instruction of culture. Without guiding theories principles to guide the teaching process, my cultural teaching often ends up with conflicts and failures. Every time I teach students Chinese culture, they say these are silly materials and comment my teaching is dull. This is because I often failed to find standards to assess the effectiveness of my teaching culture in the CFL class.

Similarly, Ms. Liang experienced suffering from the absence of theory, principles, and standards while implementing a culture-integrated curriculum into CFL course instruction. “I attributed my difficulties and challenges in teaching culture in the CFL class to the absence of guiding principles, theories, and standards”.

Various ways of Thinking about Teaching

The Chinese teachers experienced many inconsistencies while teaching culture relating to various ways of thinking. This sentiment was reflected in the findings of this research. Ms. Chang thought CFL teachers should take a proactive role in teaching culture in their CFL classes. Teaching culture needs a differentiated method that is different from the traditional experts- teachers approach. “I think implementing a culture-integrated curriculum into CFL course instruction must veer the traditional top-down way to a method which is accessible for the ordinary teachers”. Miss Yang believed that ordinary teachers’ cultural teaching needs to be guided by scholars and experts in the related area. “The ordinary teachers can’t develop innovative approaches of teaching culture, and it needs a collaborative work of the CFL scholars, researchers, and veteran teachers to fulfill its mission”.

Ms. Zhao believed that influential teaching culture in CFL classes depended on innovative teaching approaches. Therefore, she appealed to borrowing the successful methods from other foreign language courses like Spanish. “I appeal for using the innovative teaching approaches to teach culture and put them into effective instructional activities”. While Ms. Dong argued that the single effective method of teaching culture in CFL class did not exist, it is a negotiation of the texts, the students, the teachers, and the technology. “I think it depends on many factors to make an effective teaching approach,

including the content, the students, the teachers, and the technologies used in your CFL classes”. Like Ms. Dong, Ms. Liang did not believe that there was a once-for-all pedagogy that could apply a culture-language integrated curriculum into successful class instruction. “This is a process of building up, not a once-for-all approach”. Oppositely, Miss Fang belied there was an effective method to implement the culture-language integrated curriculum into effective CFL class instruction. Miss Fang turned her attention to the project-based method and had high hope for this method based on her using experiences. “Based on my teaching experiences, I found that project-based activities are the most helpful method of teaching culture. Because this method satisfied requirements for both cultural understanding and language learning”.

Shortages of Pedagogy and Technology

Another obstacle that hindered the Chinese teachers' success in transitioning culture-language integrated curriculum into effective course instruction was the shortage of pedagogy and technology. Most participating CFL teachers suffered from this process and eagerly appealed for assistance and enhancement in this regard.

For Ms. Chang, the gap in implementing the culture-language integrated curriculum into effective course instruction in the CFL class was the difficulty of obtaining innovative pedagogy and technology. Ms. Chang stated that she could put many cultural texts into the CFL curriculum and use them in her class instruction. Nevertheless, she constantly experienced many problems and difficulties during the instruction process. Sometimes, her ways of teaching culture were mainly featured as lectures or cultural displays, but these teaching methods did not engage students in the cultural learning process. She recognized this issue, but she found very few pedagogies of

teaching culture in the CFL discipline. Ms. Chang also attributed these difficulties to the shortage of technical support for teaching culture in the CFL discipline.

The critical issue in teaching culture in my CFL instruction is that I do not have innovative pedagogy and technology. I thought creatively and searched diligently to make teaching culture exciting and engaging, but I was not successful, especially in teaching culture for the younger students. As an old teacher, I do not have many interests in learning the fancy technology and using it to help teach culture in my CFL class.

The lack of pedagogy to assist in implementing cultural teaching into effective CFL course instruction also troubled Miss Yang's CFL class. Miss Yang tried her best efforts to search for successful pedagogies of cultural teaching in CFL but found very few. Therefore, her way of teaching culture was often not welcomed by her American students. In this situation, Miss Yang turned to other veteran teachers for advice. However, she was told that they were "facing a similar issue of the shortage of pedagogy and technology to teach culture" in their CFL classes".

Ms. Zhao shared her experiences with the shortage of pedagogy and technology as well. For example, when she encountered problems with teaching culture in her CFL class, Ms. Zhao wished she could have been well equipped with as many as knowledge of teaching culture. "Although I was well trained many years as a CFL teacher, I felt like I remain lack necessary pedagogies, skills, and technologies to do this work".

Ms. Dong considered her primary difficulties teaching culture in her CFL class as her limitation in mastering modern technology. However, Ms. Dong thought that once she learned modern technology in education, she would develop effective teaching methods to teach culture in her CFL class. From this perspective, Ms. Dong appealed for more professional development opportunities regarding using modern technology to teach culture. Here are what Ms. Dong said.

Technology is the primary limitation hindering my teaching culture in the CFL class. I urgently need to enhance my technological skills using computers and other educational apps. Once I had mastered all these skills, I would make my cultural teaching much more intriguing for learning Chinese culture. But you know that the computer and internet technology are indefinite tools for teaching and learning nowadays. As an old Chinese teacher, I don't know how to use these fancy techniques, which really limits my ability to teach culture in the CFL class. So, I appealed to be equipped with more modern technology regarding teaching culture in future PD programs.

Ms. Liang also encountered difficulties acquiring effective pedagogy and technology to teach culture in her CFL class. Ms. Liang thought she was equipped with many knowledge of culture but needed platforms to put them into effective instruction. Ms. Liang used one metaphor to describe her dilemma in teaching culture in the CFL class; she collected enough building materials but lacked a blueprint. Ms. Liang thought technology was another shortage she lacked to teach culture. She realized technology had been an integral part of today's students, but she has not fully been equipped with modern technology to teach culture. Here is what Ms. Liang said,

The difficulties with teaching culture are that there are very few successful pedagogies in CFL discipline to help my course instruction. It is like I had a lot of bricks, but I did not have a blueprint to help my construction process. In this case, how can I build a house of teaching culture? Another difficulty I had during the process of teaching culture was technological support. You know that technology is an integral part of students today, and they are easy to embrace your teaching of culture. But unfortunately, I do not have enough technical knowledge and skills to help me cater to students' learning styles when I teach them Chinese culture in the CFL class.

Like other Chinese teachers who had experienced teaching culture in America, Miss Fang encountered difficulties transitioning the culture-integrated curriculum into CFL instruction in her CFL class. Miss Fang attributed this problem to the lack of successful pedagogies. Under this circumstance, Miss Fang suffered from many issues when teaching culture in her CFL class, including poor class engagement, less motivation

and interest, abrupt questioning, biased debates, and arguments. Miss Fang tried to solve these problems while teaching culture in her CFL class, but she found no successful pedagogies in the CFL discipline so far. Here were what Miss Fang said,

The difficulty of teaching culture in my CFL class is the lack of successful pedagogies to guide my instruction. Without successful pedagogies to guide teaching Chinese culture, my CFL class has serious consequences. I observed poor class engagement, less motivation, and interest in class participation when teaching culture. The outcomes are not what I expected from teaching culture in this CFL class. Therefore, I eagerly need help in this regard.

The issues reflected from Miss Fang's case not only revealed the lack of successful instructional methods in cultural teaching, it also manifested the significance of pedagogical development for advancing teaching culture in CFL discipline.

In this section, the researcher reviewed three findings from the first theme of data analysis. These findings, working together, revealed a gap in the participants' recognition of the significance of integrating culture into CFL teaching and learning and their implementations of this integration into CFL curricula and instruction in American high schools. The participating Chinese teachers struggled with their desires to integrate culture into CFL curriculum and instruction and their training beliefs of CFL education toward this concept. The Chinese teachers also encountered the teacher-student disequilibrium in cross-culture fluency while integrating culture into the CFL curriculum and instruction. Finally, the CFL teachers also experienced obstacles in transitioning the culture-integrated curriculum into CFL course instruction. From the participants' responses, this theme outlined the essence and overall landscape of the difficulties in incorporating culture into the CFL class in American schools.

Theme Two: Explorations of Pedagogies and Techniques to Culture-Language Integration

Although Chinese teachers encountered numerous difficulties and challenges in incorporating culture into CFL curricula and instruction, these teachers never stopped exploring solutions to solve these difficulties of culture-language integration in CFL teaching and learning. This tendency evolved into the second theme of the study, which is participants dedicated to exploring pedagogies and techniques to address the obstacles of integrating culture in CFL class.

Driving by a clear purpose of promoting students' cross-culture-language proficiency and a vision to advance CFL teaching and learning in American schools, the CFL teachers dedicated their knowledge and efforts to explore solutions for integrating culture into CFL curricula and instruction in American high schools. The participating Chinese teachers envisioned that their initiatives, hardworking, and dedication would make a difference to advance teaching culture in the CFL class in America. With these clear goals and a strong sense of mission, they determined to develop effective mechanisms for cultural teaching and learning in American high schools. The participants agreed that establishing related criteria were crucial for selecting quality texts for the culturally integrated curriculum and implementing this curriculum into CFL class instruction in American high schools. Some key features of the criteria were revealed from the participants, including engaging, motivating, and long-lasting effects. They also proposed other principles for this criterion, such as the progressive principle, student-centered, and worldview perspective. The participants also found some effective pedagogies and techniques like cultural comparison, contextualization, and project-based

teaching to integrate culture into the CFL curriculum and course instruction, which will be discussed in the following section.

Cultural Comparison

Cultural comparison, also called cross-cultural comparison, is widely applied in anthropology, sociology, psychology, etc. to examine the scope of human behavior and test hypotheses about human behavior and culture (Annamoradnejad et al., 2019). Cross-cultural comparison has been mainly used in foreign language education studies to show distinctions and similarities between different cultures to facilitate cross-culture fluency. Many scholars applied the concept of cultural comparison to foreign language education. Menard-Warwick (2009) argued that students acquired a deeper understanding of their language and culture and gained more capability of cross-culture competency through cultural comparison. Therefore, he appealed for the utilization of cultural comparison in the foreign language curriculum development and course instruction. Brown (2006) appealed for enhancing the language-culture connection in foreign language teaching through cultural comparison. To address the hardship among Chinese teachers in searching for suitable cultural materials for facilitating CFL teaching, Hammond (1992) suggested using an equivalent cultural comparison approach to compare the Chinese way of behaving and thinking with the Western counterparts. Most of the participants in the study used the cultural comparison to close the shortage of pedagogies in culture teaching in their CFL courses, as noted below.

Ms. Chang thought the critical matter of transferring the culturally integrated curriculum into effective class instruction depended on innovative pedagogies and committed herself on a path of exploring those teaching methods. Ms. Chang dedicated

much time, effort, and knowledge to looking for these effective pedagogies to accomplish her goal. Through years of exploration and trying, Ms. Chang found that cultural comparison was a practical approach to teaching culture in her CFL class. The success of using the cultural comparison method changed Ms. Chang's hardship of teaching culture in the CFL class and students' attitudes toward Chinese culture. Ms. Chang was glad to see this change and would love to continue her exploration of innovative pedagogies in culture teaching in the CFL discipline. Ms. Chang utilized cultural comparison from two aspects. First, the contents should be drawn from the commonly used cultural materials between particular ethnic groups, such as calendars, food, housing, clothes. Ms. Chang said,

I teach the traditional Chinese calendar by comparing it with the American calendar. I ask students many curious questions about the topic. For example, why does the first day on the Chinese calendar begin on Monday rather than Sunday? What does the blue or red color mean in the Chinese calendar? Why do the traditional Chinese holidays fall on different days from American Calendar? How do these Chinese holidays form? I engaged students in the myth of exploring the Chinese calendar through these intriguing questions. Then I answer these questions and how to read and understand the Chinese lunar calendar. While I completed this class, some students came up to me said: Oh, I finally know why Chinese people think like this, and American people think like that. I felt so much relieved hearing these words.

In addition to using commonly used cultural materials like the calendar to make a cultural comparison, Ms. Chang utilized famous people to conduct cultural comparisons in her CFL class. Ms. Chang compared renowned people in China and America from a similar socioeconomic contexts. For example, Ms. Chang used Jake Ma, Chinese name Ma Yun, the boss of the E-commerce giant Alibaba in China, and Jeff Bezos, the founder of Amazon in America, to teach culture comparatively. She noted, "The critical point of conducting the activities into a culture-language integrated CFL curriculum is that the

activities must be up-to-date and connect students' daily lives". Those famous business persons highly inspired students and readily engaged them in this cultural comparison activity. The method provided very positive feedback to Ms. Chang. As a result, it gave Ms. Chang more confidence to explore other innovative instructional methods to teach culture in her CFL class in America.

Other Chinese teachers also found the effectiveness of cultural comparison in teaching culture in their CFL classes. Miss Yang conducted cultural comparisons by comparing the specific cultural concepts. To help students better understand marriage in China, Miss Yang used a popular video of boyfriend and girlfriend on Youtube to introduce the topic. After that, Miss Yang led students to discuss their perceptions of boyfriend, girlfriend, and marriage. Many interesting issues popped up from the discussion, such as family background, siblings, jobs, education, salary, finance, pre-marriage cohabitation, and sex. Miss Yang answered all of these questions from the Chinese perspective and asked students to compare these issues with the American culture. When Miss Yang ended this lesson, students knew both the dating and marriage culture in China. Some students jokingly said, "I would better stay in America than go to China and marry a Chinese girl because Chinese culture is so much complex and delicate". Miss Yang read this message as students build up cross-culture fluency.

Ms. Zhao also found the effectiveness of using cultural comparison to teach Chinese culture, but she used it in a different way. Ms. Zhao used cultural comparison in a win-win approach. "If students enjoyed learning and I enjoyed teaching culture, this is a win-win culture teaching in my Chinese class." Starting from this method, Ms. Zhao created learnable moments to engage students in cultural learning and language

proficiency. “I always create an enjoyable and jabis environment for students to learn the culture. I told students that the Chinese language is a high cultural featured language; once you understand its culture, it is easier to master the language”.

Ms. Dong dedicated much time, knowledge, and effort to exploring an innovative method to teach culture and considered cultural comparison a solution. Ms. Dong described her cultural comparison approach as integrated-featured. The integrated approach had three components: connection, comparison, and expansion. First off, Ms. Dong conducted cultural comparisons in students’ familiar cultural contexts, such as daily occasions, customs, clothing, and events. “I introduced cultural topics which students had a common ground to understand Chinese culture, such as traditions, festivals, foods, etc.” This way, it narrowed down the gap between Chinese culture and American culture. After establishing these connecting platforms, Ms. Dong compared these two cultures in specific cultural spectrums. “I taught Chinese clothing and connected it to famous brands like LINING in China and NIKE in America. Then I compared the differences and similarities between these two brands. I asked students many questions about this topic: why do they like NIKE shoes rather than other brands? What are cultural factors influence your choice of shoes? What are the cultural symbols of NIKE?” Third, Ms. Dong expanded students’ cultural learning to cognitive development. “I also see the cultural connection, comparison, and expansion as gauges to measure students’ cognition both in knowledge and culture”.

Ms. Liang saw cultural comparison as a motivation to lead students to more cultural learning. She explained, “teaching and learning culture is a process of building up, not a destination. I introduced students to a wide variety of cultural themes like

music, arts, history, opera, paper cutting, traditions, so and so. I am not installing a cultural product; I just won't use these things to motivate students' culture learning". Miss Yang dedicated herself to much time, knowledge, and effort to sharpen the tool of cultural comparison for cultural teaching. Miss Fang used it in a combined method. First off, Miss Fang used a direct way to compare the similarities and differences between Chinese and American cultures in the specific cultural circumstance. She explained, "I intentionally selected essential holidays, customs, and traditions to teach culture which students are easy to compare them in two different cultures". Miss Fang also compared the popular and classical Chinese culture to teach culture in her CFL class. She said, "For the Chinese-two level students, I used a cultural comparison of classical and modern culture to teach them culture". Miss Fang also used an indirect method to implement cultural comparison saying, "I assigned many cultural discussions and criticized works in my Chinese class. I do not care about the truth or false. I just use these cultural cases to convey to students that we have a lot of cultural differences and we need to respect these differences".

Contextualization

The participants found that contextualization was an innovative approach to teaching culture in their CFL course instruction. A contextualization is a pedagogical approach that places the meaningfulness and effectiveness of the learning process in specific contexts (Mursell, 1954). Contextualization has been widely accepted and used by many foreign language educators. Walz (1989) thought contextualization was a systematic method to promote foreign language teaching because it included many components of learning such as constructivism, inquiry, questioning, learning

community, modeling, and reflection. Mazzeo et al. (2003) considered contextualization as a pedagogy to link teaching the cultural background, academic content, and learner's learning interests in one platform of foreign language education. Goodson and Crick (2009) stated that contextualization made teaching a foreign language more manageable and successful as it placed language learning in engaging contexts. Most Chinese teachers taught culture in very cultural contexts. For example, Ms. Chang used calendars, Miss Yang used social events and festivals, Ms. Zhao used examples from the school setting, Ms. Dong used famous people and celebrities, and Ms. Liang used historical books. Miss Fang used modern and classical Chinese cultures. Though differences, these Chinese teachers all agreed that to make culture teaching engaging, Chinese teachers had to place culture teaching in specific contexts.

The Chinese teachers utilized contextualization from their unique perspectives. Miss Yang found contextualization was an excellent method to teach culture in her CFL class. Miss Yang contextualized the cultural topics in specific cultural situations like events or festivals. "I found that teaching Chinese culture in specific contexts such as events and festivals helped my teaching of Chinese culture". Miss Yang also used contextualization as a way of cultural experiencing. "When I taught traditional Chinese architecture, I did not just lecture the facts. Instead, I let students experience the three-D show of the event of 2010 Shanghai Expo, and then I taught them the culture of Chinese architecture".

Ms. Zhao combined the scaffolding technique with contextualization to teach culture. Ms. Zhao reflected that this combined method eased the tension between different cultures, ideologies, and understandings. As a result, Ms. Zhao received positive

feedback from students about using the method to teach culture. She explained,

I developed a combined method that includes scaffolding and contextualization to help teach culture in my CFL class. Teaching culture is different from teaching language; students can't use memorization to achieve cross-culture proficiency. The teacher must do something creative to engage them in a setting of cultural exploration, and then they would be willing to learn about another culture. I make teaching alive, meaningful, and connect to students from this thought. I teach culture in specific cultural contexts such as documentaries, the plot of classic literature books, and the story of historical texts. I combined contextualization and scaffolding with teaching culture because I found a gap between students' cognitive ability and my teaching cultural content. Using scaffolding to help contextualize cultural teaching is the beautiful part of the combined method. I am so grateful that I came up with this method to teach culture. For example, I combined the Chinese word "Niu" with English words and made a lot of instances in which students could have associations with both English and Chinese. I always connect cultures to students' knowledge base and common sense and create an enjoyable and jabisus environment for students to learn Chinese culture. Using this method helped me a lot. It solved the conflict of ideology and cross-culture understanding, but it also built a connection between understanding both American and Chinese culture. I called this method a win-win approach because students enjoyed learning, and I enjoyed teaching the culture.

Ms. Dong applied the method of contextualization to a spectrum of cultural associations. She said, "I always put concepts in the specific cultural context for students' better association and understanding of other cultures like Ying and Yang and Taoism".

Ms. Liang realized the gap between a culture-integrated curriculum and course instruction, and then she dedicated her knowledge and efforts to exploring an effective method to close this gap. Starting from this basis, Ms. Liang placed contextualization in a student-centered learning environment to teach culture. She explained, "I have a philosophy of teaching culture in CFL class was that whatever you teach, motivating students' interests was a critical point. I call this a foundation to teach culture. Therefore, I always consider generating students' learning interests as the priority in choosing an effective instructional approach. Miss Fang also used the contextualized method to teach culture, but she used it for installing cultural facts. She articulated, " Each day, we talked

about one Chinese festival in the Chinese lunar calendar and installed the facts of these cultural events. In this way, I would like students to build a solid foundation to understand the authentic Chinese culture”.

Project-based Method

The participants dedicated themselves to exploring the innovative methods of teaching culture in CFL courses and came to the project-based method as a solution. The project-based method was one approach to experiential learning based on the pedagogical principle of “learning by doing” (a concept of pragmatism initiated by John Dewey). Sauro (2008) stated that the project-based method had numerous advantages compared to other teaching approaches for students, including developing critical thinking skills, facilitating time and resources management, preparing students for collaboration skills, and emphasizing global themes. Fragoulis and Tsiplakides (2009) argued that the project-based method provides foreign language teachers a focus on the essentials to install students’ 21st Century skills along with the five C’s from ACTFL. The findings from the study noted that the main strength of the project-based method was that it endowed Chinese teachers with an instrument to promote students’ cross-cultural fluency while offering opportunities for greater engagement. The results from the study also demonstrated the unique feature of the project-based method to teach culture in CFL courses, including increased self-esteem, independence, and positive attitudes toward learning about others’ cultures.

Ms. Chang used a revised version of project-based methods to install students’ cultural fluency in her CFL class. Ms. Chang introduced the cultural topics both in China and America then assigned students a project of cultural exploration. Students were not

limited to the resources which Ms. Chang offered, and they were free to explore any aspects of knowledge around this topic online. However, students must justify their reasonings with solid references. Students were free to present their final cultural project in any format like a presentation, a performance, a debate, or an essay. She said,

I used the project-based method to teach culture to the higher language level students. First, I introduced one cultural topic in China, and then I assigned them a project to explore this topic. Students can do cultural analysis, cultural comparison, cultural critique, or any other forms with which students are familiarized. However, they have to provide references to the reason for their arguments. Most students did an excellent job of learning and exploring another culture in this way. Students expressed many different ideas or commentaries on their cultural topics. From this, I know they are on the path to understanding other cultures.

Miss Yang noted the effectiveness of using the project-based method to teach culture in her CFL class in interesting, engaging, and interactive features. She explained,

When teaching a foreign language using the traditional method, you follow routine activities like vocabulary, grammar, sentences, translation, intensive/extensive readings, and writing practices. You know that this process is really boring for most students. But if you use the project-based method, you are able to involve students in an engaging, interesting, and interactive manner. In this way, students are more engaged in cultural learning and a deeper understanding of the culture.

Ms. Zhao utilized a project-based method to create a learnable moment for cultural teaching and learning. Ms. Zhao chose the topics of projects from popular novels books, movies, shows, and even video games. In this way, Ms. Zhao intended to make cultural learning an enjoyable process. She said, “I always create an enjoyable and jabis environment for students to learn Chinese culture. I feel that students have to enjoy the learning process; otherwise, if they are miserable, they have no interest in knowing your culture”. In addition, Ms. Dong emphasized connecting the project-based method to students’ cognitive development. To achieve this goal, Ms. Dong asked many questions

as rubrics of these projects. She explained,

I connect project-based learning to students' cognitive development of Chinese culture and philosophy. Therefore, I asked a lot of questions as rubrics of their projects. For example: what is your philosophical view of this concept? What is your connection of this cultural concept to your life? whom are the philosophers influencing your formation of the cultural view?

Ms. Liang considered the project-based method as a starting point to build up students' cross-cultural proficiency rather than a product to view their cultural knowledge. She said,

I used a wide variety of cultural themes like music, arts, history, opera, paper cutting, traditions, something like this to let students do cultural exploration projects. I just used these topics to broaden their views to further learning others' culture rather than checking out their cultural knowledge and views to other cultures.

Miss Fang used a differentiated approach of the project-based method to teach culture. Miss Fang assigned different projects to the different language levels of students. For the level one language students, she asked them to do the cultural performance. Miss Fang asked everyone to do a cultural project and perform them. For the medium language level students, Miss Fang asked them to do a cultural comparison or a cultural analysis of the cultural facts they collected. For the third language level students, Miss Fang assigned them the project of cultural criticisms and discussion. All levels of students benefit from these cultural exploration projects. Miss Fang explained,

Based on my teaching experiences, project-based activities are the most helpful tools for cultural teaching and learning. This project-based activity is not the traditional way to simply arrange a task and complete it in a PowerPoint presentation. Instead, I give specific language level students the very cultural project to explore. For the level one language students, I asked them to do the cultural performance. I assigned everyone a cultural project and asked them to perform their final products. For the medium language level students, I asked them to do a cultural comparison or a cultural analysis of the cultural facts they collected. For the third language level students, I assigned them the project of cultural criticisms and discussion. Throughout one academic year, I usually have

8 to 10 projects to be done for students. I made most of these project-based activities as summative projects to help enhance students' language and cultural understanding and to evaluate their unit learning results. In addition, I sometimes give formative project-based activities to monitor student learning about the culture and the language and provide ongoing feedback to students. The result of using these project-based activities is fabulous.

Miss Fang advanced the traditional project-based method to a higher level when using the cultural approach in CFL class. This development might provide other CFL teachers outlet to use this method for a deeper level.

This section presents one of the effective pedagogy the Chinese teachers explored to teach culture in CFL courses in American high schools. The researcher linked theory with practice and discussed Chinese teachers' application of the project-based method as a tool for teaching culture in their CFL classes.

Theme two included participants' responses to the gap in transitioning the culture-integrated curriculum into effective course instruction from three aspects. First, the participants dedicated themselves and committed to exploring pedagogies and techniques to close the gap. Many insightful ideas emerged from this theme, including cultural connection, motivation, engagement, and contextualization. These key features would help CFL teachers and scholars to develop mature pedagogies in CFL classes when teaching culture.

Theme Three: The Need for Structural and Cultural Support

The third theme identified from data analysis was that structure and culture impacted Chinese teachers' fulfilling culture integration into CFL curricula and instruction in American schools, but this seems to be less available to them. This theme was generated from participants' responses to what experiences, relationships, structures, and resources shape CFL teachers' practices of integrating culture into CFL curriculum

and instruction. Many structural and cultural factors that impacted Chinese teachers' exercising of cultural teaching in the CFL class were revealed. The structural factors like social networks from both China's and America's sides determined the resources that CFL teachers could access to teach culture. Policies and regulations from the federal, state, and school administrators also impacted Chinese teachers' teaching culture in the CFL class in American schools. These factors formed a social network for these Chinese teachers to negotiate with and impacted their choices and exercise of integrating culture into CFL curricula and instruction. The study also found that many CFL teachers are troubled with the shortage of cultural support for teaching culture in America. Lack of cultural support constrained Chinese teachers to teach culture in America and resulted in many confusions, frustrations, and struggles in the CFL class. The Chinese teachers attributed this prevalent issue among American students to a lack of cultural norms and ethnocentrism. The participants utilized culturally responsive teaching to address this issue.

Structural Support

Stanton-Salazar (2011) argued that “resources and key forms of social support embedded in one’s network association, and these resources and social support are accessible through direct and indirect ties with institutional agents” (p. 1067). The findings from this study revealed a complex structural context that the CFL teachers encountered when integrating culture into their CFL curricula and instruction. On the one hand, the social factors, including the federal and state educational departments, the community, school administrators, colleagues, and students, formed the texture of CFL education in American schools. On the other hand, these structural factors established a

social network for Chinese teachers to play with and impacted their choices and exercise of teaching culture in America. On the one hand, the participants harnessed their available social networks from China's side, including Confucius Institutes and those with whom the CFL teachers have social contact in the CFL community, to obtain resources to assist their teaching culture in America schools. Meanwhile, they reflected a lack of structural support from America's side, such as the administrators and foreign language teachers to assist their teaching culture in American schools.

Empowerment Social Capital

Maton and Salem (1995) argued that it is important to address issues of empowerment social capital and the role of the empowerment institutional agent. Bourdieu and Wacquant (1992) defined social capital as the network of relationships among people who lived and worked in a particular community. These networks impacted people's professional advancement effectively in society. McNamee and Miller (2004) argued that social capital functioned within interpersonal relationships through shared identities, missions, values, trusts, understandings, norms, cooperations, and reciprocities to influence one's social mobility. Empowerment was defined by Maton and Salem (1995) as "The active participatory process of gaining resources and competencies needed to increase control over one's life and accomplish important life goals" (p. 1075). Many researchers found that social capital impacted foreign language teachers' exercising of curriculum development and instruction, particularly in their choices of teaching culture in a foreign country (Dema & Moeller, 2012; DiMaggio, 1982; Dolby, 2000).

The social capital theory has received increasing attention from foreign language

educators in transferring successful teaching practices. American teachers received considerable prestigious social capital from many aspects such as racial identity, professional affiliations, language, and cultural connection, which offered them a privilege in their teaching careers in schools. However, most CFL teachers in America neither had these networks nor had socialization opportunities to help them acquire the same degree of social capital as their Americans. Therefore, the Chinese teachers needed more opportunities to promote their teaching careers in America to enhance their social capital. Understanding the social capital that Chinese required teachers in American schools not only revealed Chinese teachers' working environments and career circumstances, it also helped to uncover how social capital influenced the Chinese teachers' exercises of teaching CFL in America, particularly in their implementations of integration culture into CFL curricula and instruction in a foreign country. Finally, social capital theory helped explore how Chinese teachers leverage these factors to advance their CFL profession in the United States.

The findings of the study revealed two forms of social capital impacting Chinese teachers' culture teaching in American high schools: (1) social networks with the Confucius Institute and those with whom the CFL teachers have social contact who are in the CFL community; (2) the administrators and foreign language teachers, but this seems to be less available to them. The following section will discuss how these two forms of social capital affected Chinese teachers' decisions and actions in teaching culture in America.

Social Networks with the Confucius Institute and Those with Whom the CFL Teachers Have Social Contact Who Are in the CFL Community

Collins (1998) explained the meso levels of hierarchical power relations as, “intergroup attitudes and behaviors; stereotypes; social networks; space where culture & identity are constructed and are shaped by others’ construction & experience of structural conditions” (p. 97). The study's findings manifested this theory in terms of many responses from the participants.

Social networks impacted Ms. Chang's choice of teaching culture, and they also helped advance her teaching culture in American high schools. Ms. Chang admitted the positive influence of her social networks on her decision and action to teach culture in her CFL class. Ms. Chang listed multiple sources of social networks where she could access teaching culture in America, including the Confucius Institute, the Chinese embassy, governmental organizations from Taiwan, her relatives, colleagues, and local Chinese communities. With the help of these networks, Ms. Chang had collected many teaching materials that helped her teach the Chinese language and culture in America. Ms. Chang said,

The Confucius Institute offered me generous help in teaching both the Chinese language and culture in my class. The Confucius Institute at Cleveland State University provided me with hundreds of DVDs and Chinese books about Chinese culture and language. They are all valuable resources for learning a foreign language and culture. I have also received support from the Chinese Embassy in the United States; they provided many free materials to support teaching CFL in the United States. For example, they gave my class traditional Chinese artifacts and playing toys like Yo-Yo, which were enough for every student to play with in my Chinese class. Because I am from Taiwan, I can also acquire teaching materials from the organizations established by Taiwan Government in the United States. For example, they sponsored some traditional Chinese silk costumes under my request. These organizations helped my CFL teaching on both the Chinese language and culture teaching and learning. I also received teaching materials donated from the local Chinese communities, such as

the Chinese churches, Chinese restaurants, and Chinese families. They all love to contribute to spreading Chinese culture and language. I remembered once they sponsored my class with a lot of Chinese tea, which was enough to use for all my courses for an academic year. One Chinese restaurant donated Chinese foods like Jiaozi and Springrolls to introduce the Chinese Spring Festival. The restaurant promised to give 20 or 30 servings directly each day, just a phone call. With the help of these social capitals, I collected many teaching materials about CFL teaching and learning. Wherever I can acquire teaching materials about the Chinese language and culture, I never hesitate to use them.

Other participants also acknowledged the positive impact of social capital on promoting their cultural teaching in America. Miss Yang was thankful for providing many free teaching materials. “they gave me many free resources, like books, VCD/DVD, artifacts, and other teaching materials”. In addition to free teaching materials, Ms. Zhao was very appreciative of receiving sponsorships from these social networks to attend PD workshops. “Another support I received from Confucius Institute was attending CFL teaching and learning workshops and learning from other Chinese teachers. By the platform of Confucius Institute, I also went to other foreign language workshops like Spanish, German, French, Latin, Japanese, and Korean, and I benefited a lot from attending them”. Ms. Dong appraised the sponsorship from Confucius Institute for her attending professional development workshops. From this platform, Ms. Dong expanded her social and professional network from these opportunities and learned updated technologies and techniques used in her cultural teaching. “I was sponsored to attend professional development workshops, seminars, and conferences in America. I met many great Chinese teachers there and learned many updated technologies to help teach culture in my CFL class”. Ms. Liang received a lot of free teaching kinds of stuff and many opportunities to attend professional conferences. “Confucius Institute not only donated me a lot of free teaching stuff, but they also sponsored me to attend many

academic conferences in the area of foreign language teaching and learning. At these meetings, I met many renowned teachers and scholars and benefited greatly from them". Miss Fang was pleased with networking with Confucius Institute in America. Under this social network, Miss Fang received a lot of free teaching materials and opportunities for professional development. Miss Fang explained,

I maintained good relationships with Confucius Institute and obtained many valuable materials and PD opportunities in the past ten years. I received so many teaching materials that I built a mini-library in my classroom to hold these materials. I also received many professional development opportunities such as conferences and workshops from Confucius Institute. I went to China twice to attend to Confucius Institute Annual Conference and visited many places like the Great Wall, Forbidden City, the Terracotta Army, Panda Zoo, Suzhou Garden, and so on. These are fantastic experiences.

By reviewing these cases, it was obvious that social capital played a pivotal role in advancing Chinese teachers' teaching culture in American schools.

The Administrators and Foreign Language Teachers

In addition to benefiting from social networks from China's side like Confucius Institutes in America, the Chinese embassy, China town, and local Chinese communities, and those with whom the CFL teachers have social contact in the CFL community, the CFL teachers benefited from social networks like the educational administrators in their schools and other foreign language teachers from the America side. Many Chinese teachers had the privilege of utilizing social networks from both China's side and the American side like school administrators and their coworkers in the foreign language department to assist their cultural teaching.

Ms. Dong used social capital from her school administrators to help her teaching culture in America. Ms. Dong built a close relationship with school administrators and acquired financial and academic support when teaching culture in the CFL class. With

this help, Ms. Dong can buy necessary teaching materials and attend many professional development programs. Ms. Dong explained,

I established good relationships with my school administrators. I received a lot of support from them. For example, my school sponsored me to join in CFL teaching and learning professional affiliations. I was provided financial support to attend much professional development training both on-site and online. By entering these professional affiliations in Chinese language teaching, I can catch up with the latest CFL teaching and learning trend.

Another social capital Ms. Dong used to help teach culture in her CFL class was foreign language experts and other successful foreign language teachers. Through connections with these professional elites, Ms. Dong learned the latest methods, techniques, and materials in the foreign language subject. As a result, she felt more confident to teach culture in her CFL class. Ms. Dong said,

I also maintained close connections with the experts and successful teachers in CFL and FL areas. In this way, I don't feel short of ideas, materials, and methods to teach culture and language in my CFL class. I felt other foreign language teachers and scholars worked together with me to advance its exploration. The more I applied this knowledge to my CFL teaching process, the more confident I felt in my teaching culture.

Many other Chinese teachers reflected the benefits of networking with school administrators and colleagues. Ms. Liang stated the support of social capital from her school administrators and colleagues. The school administration proactively supported Ms. Liang with many professional opportunities. Moreover, their colleagues from ELA, ELS, and other foreign language departments offered great suggestions for Ms. Liang's endeavors to teach culture in her CFL class. Ms. Liang explained,

I also maintained good relationships with my school administrations and colleagues. This relationship benefited my CFL teaching in the school. My school administrators always proactively provided me with many PD training opportunities, and they encouraged me to use these chances to advance my career. I also received great suggestions, ideas, and resources from my colleagues from ELA, ELS, and other foreign language departments. With these bits of help, I am

able to apply new ideas of teaching culture to my CFL curriculum and instruction, and I feel better and better at exploring this method. I contributed this success to the good relationships I had with them.

Compared with the social networks these Chinese teachers received in promoting teaching culture in America, many Chinese teachers reported a lack of support for social networks from the American government and educational departments. The support from the educational administrators and foreign language teachers in American schools played another pivotal role in CFL teachers' professional success, but this seems less available to them. Ms. Chang stated, "I hope I can be provided support from the American government, educational departments, schools, and professional organizations to help my teaching culture in the Chinese class. So far, they did not do well as I benefited from the Chinese side". Miss Yang felt a lack of social networks from the American government and educational departments and appealed for support from these structural forces to expand her cultural teaching in America. She explained, "One lack I felt was I did not have any resources from the American government and education department to sponsor teaching Chinese culture in American schools. I need these resources to help my teaching culture in my CFL class". Miss Fang pointed out that she hopes to get support from the American side to advance her exploration of integrating teaching culture into CFL class. "I hope social networks can enhance me from the American side to help my advance of teaching culture here".

Reviewing these participants' responses to how the forms of social capital like social networks influenced their choices and implementations of teaching culture in the CFL class responded to the hierarchical power relations theory (Collins, 1998). Social networks are constructed and shaped by others' construction and experience of structural

conditions. These study findings revealed a landscape of how relationships, structures, and resources shape CFL teachers' practices of integrating and teaching culture into CFL curriculum and course instruction. These experiences portrayed the Chinese teachers' social context when teaching CFL in America. The participants acknowledged the influence of social capital regarding their choices and implementation of teaching culture in their CFL classes in America. These responses also underscore how Chinese teachers leverage these factors to advance their CFL teaching culture in American schools. In addition to acknowledging the effectiveness of utilizing a variety of social networks to assist teaching culture in CFL classes, the participants expressed their concerns about the lack of social networks from the American educational departments and certain school administrators. At the same time, they dedicated themselves to teaching culture in America. This finding responded to Stanton-Salazer's (2011) argument that empowerment of social capital is impacted by forms of institutional agents who are part of the educational process.

Cultural Support

Besides the lack of structural support, the findings revealed that the absence of cultural support was another spectrum that impacted CFL teachers' culture teaching in American schools. The Chinese teachers experienced many types of confusion, frustration, and struggles in the process of teaching culture in American schools, which were closely related to the lack of cultural support. Compared with the structural factors that indirectly impacted Chinese teachers' culture teaching in American schools, these cultural factors directly affected the Chinese teachers' choices and decision to integrate culture into CFL curriculum and instruction. Chinese teachers and American students

disagreed on many cultural issues within different contexts or countries where they absorbed the culture and evolved into different outlooks and modes of behavior. In this section, first off, the researcher discussed cultural factors related to the formation of ethnocentrism in American students. The researcher then presented the mechanisms to help the Chinese teachers to address these conflicts in American schools when teaching culture.

Ethnocentrism or A Lack of Cultural Norms?

The study revealed the significant need for CFL teachers to get rid of ethnocentrism from American students to help their cultural teaching. Cadd (1994) defined ethnocentrism as “ethnocentric people distinguish between ingroups and outgroups, exclude outgroups, and judge outgroups inferior through comparison to their ingroups” (p. 145). Liu (1998) found that solid ethnocentrism existed in foreign language education in Western English-speaking countries. Cadd (1994) stated that foreign language learners brought ethnocentrism into the classroom, which affected or interfered with foreign language teachers’ attainment of cross-cultural proficiency for these students. Differing from their native-speaker peers, CFL teachers, burdened by ethnocentrism in American schools, had, by large, interfered with their cultural teaching.

Most Chinese teachers from the study had suffered a lot from students’ ethnocentrism. One typical case was annoying questions with biased cultural norms and polarized ideologies. Ms. Chang was annoyed with many questions about ethnocentrism from her CFL students. She explained,

I heard Chinese people eat dogs. Do you eat dogs? Do you have freedom speaking in China? I watched the news that said Chinese people could not have houses, and they all lived in apartments. Do you have a house in China? Why did your government not allow your own houses?

Ms. Chang said she felt uncomfortable answering these questions because she thought that these American students not only had a biased cultural understanding of Chinese people and culture, but they possessed wrong cultural values and norms. Encountering these questions gave Ms. Chang a sense of humility and a loss of indignity. Ms. Chang attributed these questions to ethnocentrism, leading to American students' superiority over other races. She urgently wanted these students to be equipped with correct cultural values and norms and tried her best efforts to help these students. Ms. Chang said,

I want to highlight the cultural factors that impacted my teaching culture in the CFL class. I want to lead students on a cross-culture and language understanding path and help them develop a worldview citizen. In this way, students will know how big the world is, and there are many other splendid cultures which are needed to be appreciated and respected. Students in America will never think they are always superior to others, and they will learn how to respect themselves and appreciate others' cultures. I mean, cultures are from all over the world. I want students to be equipped with correct cultural norms.

Like Ms. Chang, Miss Yang had similar experiences of ethnocentrism issues when teaching culture in her CFL class. This sentiment generated many conflicts between Miss Yang and her CFL students, including cultural values, beliefs, ideology, cross-cultural understanding, and ways of life. Miss Yang was eager to share her knowledge of the Chinese language and culture knowledge with the American students while introducing them to the core values of Chinese culture. However, her American students did not value her kindness at all. Miss Yang was frequently questioned with disrespectful questions while teaching Chinese culture in her CFL class. Miss Yang summarized five categories of these cultural conflicts: preconceptions, pre-judgments, biased ideologies, stereotypes, and misunderstandings. Miss Yang did not really understand the reasons for these issues, which were closely related to ethnocentrism. Miss Yang simply hoped these

American students to be polite and respectful to others' cultures when she was teaching culture in the CFL class. Miss Yang described this need as cultural capital education for American students. The following is what Miss Yang said,

The most frustrating issue regarding my integrating culture in the CFL class was the lack of cultural norms. Some kids did not know how to understand others' cultures and their own. These students always asked me offensive and biased questions, such as, "Why do you Chinese always eat dogs?" Why did the Chinese government take over ordinary people's property? Why does the Chinese government kill unborn babies? To these questions, I have no idea how to answer them. I made much effort to explain to them what authentic China is politely and Chinese people, but they continued to pour down all these negative things to me in the Chinese class. I always feel like that culture connects to different people worldwide. I always feel like cultural teaching is always important and exciting. That is why I would like to integrate culture into my Chinese curriculum. Nevertheless, these biased questions made me upset with these American students and were disappointed with American education. Why don't schools give students cultural norms education as we did in China? I am just confused.

Ms. Zhao was miserable with similar experiences of ethnocentrism in her CFL class while teaching Chinese culture. Ms. Zhao attributed these issues to the lack of respectful cultural norms. Therefore, these students had very biased ideologies and imposed various stereotypes and superiority toward other cultures. To this circumstance, Ms. Zhao felt an urgency to help these students install good cultural norms as Chinese students did. However, Ms. Zhao failed to achieve her goal by doing so because it was tough to implement cultural teaching in American schools. Therefore, she felt hopeless about culture teaching in CFL class. Ms. Zhao explained,

Many students here had very biased ideologies beliefs, and they imposed superiorities and stereotypes on Chinese people and culture. I used to think teaching them the best Chinese culture could help them better understand their culture and others because this is the way Chinese students learned good cultural norms. What confused me the most was that it was tough to teach American students any cultural norms. I felt like I needed to be equipped with more cultural capital about America in this situation.

Ms. Dong explained her perspective of ethnocentrism from American students to

the sense of racial privileges and superiorities. She said, “these students showed an attitude of I am better than you and constantly criticized others’ cultures”. Ms. Dong recognized this issue, but she did not know how to address it. She just reflected that she wanted to know more about American culture and hoped she could set up a good example for these students. Ms. Dong explained, “I just had no idea where went wrong for teaching these kids cultures in America”.

Based on the failed experiences of installing correct cultural norms for American students, Ms. Liang was really disappointed and said,

Encountering so many of these kinds of cultural issues, I thought these American students needed to be installed with correct cultural norms. Therefore, I introduced knowledge of cultural norms from China like “the Story of Kongrong Rangli.” However, I was wrong, and I received numerous criticisms from these students. So, I quit teaching them correct cultural norms but simply wait for solutions.

Regarding the lack of cultural norms in the CFL class, Miss Fang shared more stories than all the other Chinese teachers in the study. Miss Fang described her experiences with these issues as a painful and miserable path. Miss Fang attributed this prevalent problem in these American students to the lack of cultural normals. Miss Fang said that students from her CFL class showed zero respect for her and constantly interrupted her class instruction. In addition, some students publically criticized Chinese food, the Chinese government, Chinese people, so and so. Miss Fang felt really disappointed with these students’ behaviors. She eagerly hoped the school, family, or society could help these kids with correct cultural norms. Ms. Fang said,

I tried many ways that worked very well in China to help American students install good cultural norms, but all failed. Some students publically criticized Chinese food, the Chinese government, and Chinese people, so and so while I was teaching. I just felt really disappointed with these students and eagerly hoped the school, family, or society could do something to help these kids with correct cultural norms.

Reflecting on these words from these Chinese teachers revealed a need to discuss the concept of culture and differences in racial discourse. Wilson (2009) defined culture as the “sharing of outlooks and modes of behavior among individuals who face similar place-based circumstances” (p. 4). These challenging experiences of the Chinese teachers in America reflected a lack of cultural knowledge about these teachers, especially on the core value of culture. These Chinese teachers did not share “the norms, values, practices, patterns of communication, language, laws, customs, and meanings” with their CFL students located in a given time and place, which is the CFL class in American high schools. These Chinese teachers did not develop “inclinations from exposure to particular traditions, practices, and beliefs among those who live and interact in the same physical and social environment” which Wilson (2009) defined as culture. The absence of cultural understanding might be contributing to Chinese teachers’ misunderstanding of students’ racial discourse. What do these differences mean? The researcher answered it as the lack of cultural understanding by these Chinese teachers and American students.

Reflecting on these differences in racial discourse between Chinese teachers and American students also led to a discussion of race. However, the Chinese teachers did not recognize the role race played in students’ discourses in the class but attributed it to the lack of cultural norms. These reflections led to a discussion of the construction of race from different perspectives. Hall (1993) explained race as “a system of intelligibility for human understanding, knowledge and everyday practice” (p. 47). By this definition, Hall (1993) considered race a “sliding signifier” that produces a fixing of differences. The different reflections of cultures between the Chinese teachers and these CFL students manifested the meaningful aspect of race by Hall (1993) that “they are referenced within

the play of similarity and difference and construct human action as meaningful conduct” (p. 47). Though these CFL teachers did not understand the discursive nature of race, in understanding the relations of difference that are established with other concepts and ideas in the signifying field of CFL teaching and learning, the essence of race and culture were unconsciously revealed.

Cultural Capital

The issues of ethnocentrism and cultural norms in the CFL class revealed a need to strengthen cultural capital for the CFL teachers and students. However, before we dig into the topic, it is necessary to review the concept of culture as it is the root of cultural capital. Wilson (2009) explained that culture is “inclinations developed from exposure to particular traditions, practices, and beliefs among those who live and interact in the same physical and social environment” (p. 4). Sensoy and Di-Angelo (2017) defined culture as “the norms, values, practices, patterns of communication, language, laws, customs, and meanings shared by a group of people located in a given time and place” (p. 36).

McNamee and Miller (2004) explained cultural capital as “knowledge of the norms, values, beliefs, and ways of life of the groups to which people belong” (p. 77). Although the process is not easy, cultural capital can be transferred from one group of people to others. Therefore, using cultural capital theory to investigate the impact on foreign language teaching and learning has its significance. Cultural capital has received increasing attention in foreign language education by several scholars (Bourdieu, 1986; Bourdieu & Wacquant, 1999; Dema & Moeller, 2012; DiMaggio, 1982; Dolby, 2000). These scholars called for using cultural capital to fulfill a diverse and equal educational setting in schools.

The findings from the study found that cultural capital, including norms, values, beliefs, patterns, and ways of life surrounding American schools, impacted cultural teaching and learning for both the Chinese teachers and students in the CFL class. American teachers benefited from cultural capital from their born language, culture, norms, beliefs, ways of life, etc., which offered them a privilege in their professions and careers. Most CFL teachers in America neither had this cultural capital nor lacked enough opportunities to acquire this cultural capital like their American colleagues had. Under this context, many Chinese teachers encountered numerous difficulties and problems while teaching culture in their CFL classes. When Chinese teachers taught Chinese cultures such as traditions, beliefs, philosophies, behaviors, norms, and world views, they received consistent resistance from American students. Sometimes, this resistance came up with criticisms, prejudgements, stereotypes, and biases. The offensive questions like “Why do Chinese eat dogs?”, “Do you have freedom speaking in China?”, “Do you have a house in China?”, “Why does your government not allow Chinese people to own houses?” were everyday occurrences for most Chinese teachers in their CFL classes. Public criticisms, stereotypes, misunderstanding, biased judgments also frequently happened in these Chinese teachers’ classes, like “Chinese foods are nasty,” “Communist government kill ordinary people and put them into prison,” “Chinese products are poor quality and counterfeited,” “Why did the Chinese government take over ordinary people’s property?”, “Why does the Chinese government kill unborn babies?”

Hearing these terrible statements demonstrated an urgent need to enhance these students’ cultural capital. This is not an issue to simply equip these Chinese teachers with knowledge of cultural capital to examine American students’ discourses, norms, and

behaviors to resolve cultural conflict in their CFL classes. These extreme words uttered by American students appeal for immediate mechanisms to curb its occurrence and existence. To achieve cultural fluency, students must be provided related cultural capital, as cultural capital is the milestone to building up cultural fluency. However, both have seemed unavailable to these students at present. Most Chinese teachers were annoyed with these questions but responded to them with helplessness. Miss Yang did not really understand the reasons behind these annoying questions. “To these questions, I have no idea where they are from and how to deal with them. These biased questions from these American students made me upset, and I was disappointed with American education. Why don’t schools do something to stop this?” To this circumstance, Ms. Zhao felt an urgency to help these students install good cultural norms as Chinese students did. However, Ms. Zhao failed to achieve her goal by doing so because it was impossible to install a well-accepted culture in American schools. Therefore, she felt hopeless about culture teaching in CFL class. “I quit to teach them correct cultural norms but simply wait for solutions from themselves”. Miss Fang also was short of knowledge of cultural capital to help her solve these issues when teaching culture. “I tried many ways that worked very well in China to help American students install good cultural norms, but all failed. I just felt really disappointed with these students and eagerly hoped the school, family, or society could do something to help these kids with correct cultural norms”.

When Chinese teachers had foundational knowledge of cultural capital, they were better equipped to understand cultural differences between them and the American students and teach culture better in American schools. For example, the Chinese teachers learned the similarities and differences between Chinese culture and its American

counterpart and established mature mechanisms to view and react to these differences without prioritizing either part. This study found that many Chinese teachers in America desired to make up this gap, but they are unavailable to them at present. Wlodkowski and Ginsberg (1995) argued that culturally responsive teaching (CRT) theory provided theoretical guidance for foreign language teachers to develop a culture-language integrated curriculum and conduct it effectively in course instruction. Culturally responsive teaching might bring a solution to this issue and will be discussed in the next section.

Culturally Responsive Teaching

In the earlier sections, it was clear that teaching CFL can be painful to teachers because there are not many resources or assistance in learning how to teach cultural ideas. Under this circumstance, the teachers are stuck in a place where they have not learned to navigate the cultural context of U.S. schools to be responsive to their students. Instead, the teachers blamed the students for things they needed to learn to understand and navigate the culture. Culturally responsive teaching requires viewing students' experiences more contextually. In some ways, students may have these views because they have not economically had the means to travel and be exposed to different cultures.

The increasing number of students from diverse ethnic, cultural, and linguistic backgrounds in the United States requires schools and teachers to meet this change. Teachers must prepare for a thorough understanding of the students' possessed culture; they also must develop complementary strategies to cater to the needs in their class instruction. To ensure the academic achievement of diverse learners in urban, rural, and suburban communities across the United States, Aceves and Orosco (2014) appealed that

“school districts must provide a rigorous continuum of ongoing support in teachers’ understanding and implementation of culturally responsive teaching practices” (p. 22).

Gay (2002) points out that “the academic achievement of ethnically diverse students improved when they are taught through their own cultural and experiential filters” (p. 106). The epistemological premise of CRT is explained by Wlodkowski and Ginsberg (1995) that “to be effective in a multicultural classroom, teachers must relate teaching content to their students’ cultural backgrounds” (p. 17). To this end, teachers developed a comprehensive model of culturally responsive teaching. Gay (2002) also defined CRT as a practical approach to teaching a foreign language efficiently because it connects students with cultural experiences in terms of a diverse perspective.

Based on Ladson-Billings’ (1994) explanation, CRT was a pedagogy that not only recognizes the importance of including cultural references from all aspects in the foreign language teaching and learning process, but also makes meaningful connections between student’s born culture, language, and living experiences and what they will learn about another culture and language. CRT formed a bond of foreign language motivation and cultural exploration. It provided a holistic approach for foreign language teachers to create, plan, and refine their teaching activities, lessons, and assessment practices (Wlodkowski & Ginsberg, 1995). Based on these discussions, CRT promotes CFL teachers’ socio-political consciousness in the United States, which would help them with culturally responsive curriculum design and seek effective instructional strategies.

Most Chinese teachers adjusted themselves in curriculum and instruction to respond to the challenge of teaching culture in the CFL class and realized many problems. Ms. Zhao pointed out this problem and expressed her insight that the CFL

teachers need to update themselves timely in mindsets, values, beliefs, pedagogy, and reactions to do culturally responsive teaching. Ms. Zhao explained,

I feel that most Chinese teachers lack the knowledge to know students' cultural backgrounds. This is important to make a compliant lesson plan for their CFL learning. Also, some Chinese teachers here are really bad at the adaptation to professional development. These teachers are so proud of the so-called five thousand years of Chinese culture that they never realized how to adapt themselves to cultural concepts and transfer their teaching culture into acceptable ways for American students. They don't put themselves into students' shoes, and they are just not open-minded world people in terms of cultural proficiency.

Ms. Dong also recognized the poor equipment of cultural knowledge for CFL teachers in America and appealed for enhancing cultural knowledge to promote their use of culturally responsive teaching. Ms. Dong said,

The most challenging issues about culture teaching in CFL classes are from the Chinese teachers themselves. I know a lot of Chinese teachers do not recognize the importance of culture in foreign language teaching. They are remaining their old view and doing the traditional pedagogy. These Chinese teachers need to break through their old mindsets and views and learn new cultural things, including themselves and the students, and the world.

We all knew that a person's cultural perspectives such as values, beliefs, worldview, ways of thinking, acting, and communicating could influence their relationship with other people and society. All the six Chinese teachers suffered from specific negative impacts of the cultural factors while integrating culture into the CFL curriculum and instruction. These Chinese teachers tried many ways to help these kids with correct norms, values, and behaviors toward other cultures. However, they rarely received positive feedback as lack of a mutual cultural understanding. Many Chinese teachers suffered from conflicts and negative responses from American students about cultural teaching. However, both sides have no direct right or wrong answer as culture is very complex and rooted within a particular territory. It is understandable that these

challenging consequences of culture teaching not only influenced Chinese teachers' motivations and inspiration to teach culture in the CFL class it also impacted their understanding of American culture. As a result, cultural teaching remains challenging, and these Chinese teachers eagerly appealed to enhance cultural capital for themselves and the students. Meanwhile, research regarding how well foreign language educators succeed in cultural teaching is scarce (Cadd, 1994). More studies and discussions should be conducted to determine accurately and comprehensively what theories and methodologies foreign language teachers demand from foreign education to successfully teach culture in the foreign language class, particularly in foreign countries.

The CFL teachers acknowledged that structural and cultural forces mattered during their exerting of cultural teaching in CFL class. The participants appealed for a collaboration of social and cultural capitals to create a collaborative community to advance culture-language integration in CFL classes in America. The participants believed professional development was an outlet to achieve this goal and focused on the continuous improvement of social networks and cultural capital.

Summary

This section interpreted three analytic themes generated from the final data analysis phase regarding integrating culture into the CFL curriculum and instruction. These three themes represented three agreements of the participants based on their experiences of integrating teaching culture into CFL classes in the United States. A summary of these analytic themes from data analysis revealed the essence of culture-language integration in American high schools' CFL teaching and learning. For these CFL teachers, the reason they integrated culture into CFL curricula and instruction was

all about promoting the students' cross-culture-language proficiency. The participants embraced a restorative approach to cross-culture fluency and acknowledged the role of structural and cultural agencies in the formation process. The participants dedicated their knowledge and efforts to create engaging curricula and building welcoming learning environments for American students to learn other's cultures and languages. The research also revealed that the Chinese teachers adopted a compromising approach to adjust themselves in cultural understanding and pedagogies to close the gap of culture-language integration in CFL teaching and learning in American high schools. The participants adopted a student-centered approach to ensure the effectiveness of culture teaching in CFL class. The participants acknowledged the differences in ideology, culture, mindsets, and educational philosophy between them and the students and focused on continuous improvement for themselves and their students. The study found that taking the shape of this culture language integration into mature CFL teaching and learning models in America needed systematic support from structural and cultural levels to fulfill this mission. These findings shed light on figuring out the reasons behind the Chinese teachers' dilemma regarding integrating teaching culture CFL classes in the United States.

CHAPTER VI

DISCUSSION AND CONCLUSION

This chapter links the research findings to the theoretical frameworks of the study and discusses their significance in the research context. First, the researcher summarizes the research findings with three interpretive themes presented in the Chapter five. Next, the researcher presents a dialogue of the research findings within the research questions and discussed them in the theoretical frameworks of the study. And then, the researcher talks about the significance, implications, and limitations of the study and presents recommendations for further research. At last, the chapter ends with a conclusion.

A Summary of the Research Findings

This research generated three analytical themes from the data analysis procedures. These themes portrayed the overall picture of integrating culture into the CFL curricula and instruction in American high schools. In addition, however, they revealed the essence of the difficulties in integrating culture into the CFL curricula and instruction. First, numerous academic, structural, and cultural factors impacted the Chinese teachers' exercising cultural integration in CFL teaching and learning in American high schools. Second, the participants encountered various challenges and difficulties while teaching culture in America, but they committed to integrating culture in the CFL teaching in

American schools. Third, the participants dedicated their knowledge, time, and efforts to closing these gaps, which appeared in their fulfillment of the culture-language integration in the CFL class in American high schools. In the following section, the researcher will summarize some key points of these analytic themes and discussed their overarching meanings to the research topic.

Theme One: A Gap Between Recognizing and Implementing Culture-language Integration in CFL Teaching and Learning

The first theme was a gap between the participants' recognition of the significance of integrating culture into CFL teaching and learning and their implementation of this cultural integration into the CFL curricula and instruction in American high Schools. Revealing this theme helped the researcher understand the essence of the CFL teachers' perceptions and experiences toward the difficulties of culture-language integration in CFL curricula and instruction in American high schools. The researcher revealed three reasons that led to the gap and explained them to them as follows.

First, the participating Chinese teachers struggled with their visions of integrating culture into the CFL curricula and instruction and their trained beliefs of CFL education. The researcher found three factors that contributed to the formation of this gap, including a gap between Chinese teachers' desires to integrate culture and their training beliefs, the disequilibrium of ideologies and views of culture between the Chinese teachers and American students, the obstacles of pedagogical absence that blocked Chinese teachers' exerting the culturally integrated curriculum into effective class instruction. The Chinese teachers disagreed over the key values of cultural integration in CFL teaching and

learning. These disputes were summarized into three questions: (1) What essential content should be included in the CFL curricula regarding teaching culture in the 21st century? (2) What criteria are needed to select quality cultural materials that could be used in the CFL curriculum and instruction? (3) What roles should the Chinese teachers play in integrating culture into the CFL curriculum and instruction in American schools?

In addition to the teacher/self-conflict regarding integrating culture into CFL curricula and instruction, there was a teacher/student gap in the process of incorporating culture into CFL curriculum and instruction in terms of cross-cultural fluency. The Chinese teachers encountered the teacher-student disequilibrium in ideologies and cultural understanding while integrating culture into the CFL curricula and instruction. The research discussed two issues to respond to the nature of this gap: (1) how teaching about cultural practices can reveal great differences in how individuals and groups live their daily lives and have particular shared meanings within a culture? (2) The teachers' hard work and sophisticated decision-making in shaping cultural fluency within their students.

The study's findings revealed that the absence of principles, theories, and standards to guide Chinese teachers' teaching culture attributed to the failure of Chinese teachers' transiting the culture-language integrated curriculum into effective course instruction. The study also found that the Chinese teachers' various ways of thinking about teaching and the shortage of effective pedagogy and use of technology in teaching culture also attributed to the Chinese teachers' success in transitioning cultural curriculum into course instruction. These three factors worked together and contributed to what deterred CFL teachers' commitments to integrate culture into the CFL curricula and

class instruction.

Theme Two: Explorations of Pedagogies and Techniques to Culture-Language Integration

Although these Chinese teachers encountered numerous difficulties and challenges in incorporating culture into CFL curricula and instruction, these teachers never stopped exploring solutions to solve these difficulties of culture-language integration in CFL teaching and learning. This dedication evolved into the second theme of the research. Driven by a clear purpose of promoting CFL students' cross-culture-language proficiency and a vision to advance CFL teaching and learning in American schools, the CFL teachers dedicated their knowledge and efforts to explore solutions for integrating culture into CFL curricula and instruction in American high schools. The participating Chinese teachers envisioned that their initiatives, hardworking, and dedication would make a difference in advancing teaching culture in America's CFL class. With these clear goals and a strong sense of mission, they determined to develop effective cultural teaching and learning mechanisms in American high schools. The participants agreed that establishing related criteria were crucial for selecting quality texts for the culturally integrated curriculum and implementing this curriculum into CFL class instruction in American high schools. Some key features of the criteria were revealed from the participants, including engaging, motivating, and long-lasting effects. They also proposed other criteria principles, such as the progressive principle, student-centered, and world view. The participants also found effective pedagogies and techniques to integrate culture into CFL curriculum and course instruction, including cultural comparison, contextualization, and project-based methods.

Theme Three: The Need for Structural and Cultural Support

The third theme identified from data analysis was that structure and culture impacted Chinese teachers' fulfilling cultural integration into CFL curricula and instruction in American schools. This theme was generated from participants' responses to what experiences, relationships, structures, and resources shape CFL teachers' practices of integrating culture into CFL curriculum and instruction. Many structural and cultural factors impacting Chinese teachers' exercising of cultural teaching in the CFL class were revealed. The structural factors like social networks from both China's and America's sides determined the resources CFL teachers could access to teach culture. On one side, social networks from China's side like the Confucius Institute and those with whom the CFL teachers have social contact in the CFL community positively impacted Chinese teachers' culture teaching in American high schools. On the other side, the administrators and other foreign language teachers from America's side seem to be less accessible to these Chinese teachers. The Chinese teachers eagerly need to negotiate with these two sides to help their teaching culture in America. Compared with the structural factor that indirectly impacted Chinese teachers' culture teaching in American schools, these cultural factors directly affected the Chinese teachers' choices and decision to integrate culture into CFL curriculum and instruction.

The study also found another form of cultural shortage that constrained Chinese teachers to teach culture in America and resulted in much confusion, frustrations, and struggles in their CFL classes. Chinese teachers and American students disagreed on many cultural issues within different contexts or countries where they absorbed the culture and evolved into different outlooks and modes of behavior. The Chinese teachers

attributed this prevalent issue among American students to the lack of cultural norms and ethnocentrism. Under this context, the CFL teachers acknowledged that structural and cultural forces mattered during their exerting of cultural teaching in CFL class and utilized culturally responsive teaching to address this issue. The participants appealed for a collaboration of social and cultural capitals to create a collaborative community to advance culture-language integration in CFL classes in America. The participants believed professional development might be an outlet to achieve the goal of acquiring continuous needs of social networks and cultural capital.

Connecting Research Findings with Theoretical Frameworks:

A Dialogue with the Literature

In this section, the researcher will delve into analytical themes into research questions and discussed their significance in the context of the theoretical frameworks of the study. Connecting research findings to the fundamental concepts of a literature review creates an ongoing dialogue with the study's theoretical framework. Moreover, it helps the researcher draws out more insights related to the research questions. In this way, the researcher was able to compare the findings to that of other studies, see how the study differed from other related research, whether these results were surprising or expected, and explore the reasons beneath.

Research Question One: What Cultural Content Do the Chinese Teachers Include in A Culture-Language Integrated Curriculum and Why Do They Choose This Content?

Chapter two outlined the landscape of culture-language integration in present CFL education in America and pointed out the CFL discipline's challenges. One factor that

constrained Chinese teachers' fulfillment of culture-language integration was the lack of agreement on the essential contents of the cultural curriculum. Many scholars in the FL and SL areas studied this issue and presented numerous insightful ideas. Moore et al. (1992) articulated that referring to teaching culture, a lack of consensus among teachers on what the ideal curriculum should be. Crozet and Liddicoat (1999) found that one reason that hindered culture-language integration in foreign language education was the lack of quality cultural materials to be engaged in the foreign language curriculum. Wang (2006) reported culture and language integration issues in CFL discipline and said the confusion in current textbooks contributed to the primary constraint. Lavrenteva and Orland-Barak (2015) also report some constraining factors that the foreign language teachers encountered as they attempted to integrate culture and language in their foreign language class, including curriculum, textbooks limits, and limited access to innovative pedagogy. All these voices lead to a discussion about where are foreign language teachers' agreements on what essential content should be included in the foreign language curricula and instruction regarding teaching culture in the 21st century? The participating Chinese teachers from the study responded to this question, yet they remain lack consensus with it. Though remaining debatable, these Chinese teachers provided great insights from different perspectives towards constructing this curriculum.

What Essential Content Should Be Included in the Foreign Language Curricula and Instruction Regarding Teaching Culture in the 21st Century?

The study found that one of the essential contents should be included in the foreign language curricula and instruction about teaching culture was social issues. Ms. Chang responded that she preferred to use the current social issues to teach culture rather

than the materials from the old Chinese works of literature. Ms. Chang justified her choice that the current societal topics connected with American students' daily lives are readily accessible to students' acceptance and understanding. Therefore, she endorsed these topics in her CFL curriculum to teach the Chinese culture. Ms. Chang also used these social topics to help cultivate students' critical thinking about their own culture and other cultures and then foster their mindsets of mutual respect. Ms. Chang believed that the cultural materials should have a common ground to help integrate culture into her CFL curriculum and instruction. Ms. Chang used societal issues to teach cultural topics in her CFL class to ensure all students were included within all aspects of the culture and encouraged to express their unique cultural differences. For example, Ms. Chang's use of the immigration topic to teach culture provided a unique means to convey the message of inclusion in her CFL class.

Another idea for deciding the essential content included in the foreign language curriculum and instruction was materials from the students' perspective. Ms. Zhao thought the important content included in the CFL curriculum when teaching culture should be from students' perspectives rather than from a scholar's perspective. As well, Ms. Zhao thought that good texts to teach culture should have a scaffolding connected to students' lives and stages of mentalities. Therefore, Ms. Zhao believed that the materials that can connect to students' lives and stages of mentalities are the best ones to be used in the CFL curriculum to teach culture.

The third aspect of essential content in foreign language curriculum about teaching culture was a full-dimension perspective. When teaching culture, Ms. Dong believed that various cultural materials should be included in the 21st century CFL

curriculum. Therefore, she considered all the types of knowledge from human history, customs, traditions, geography, architecture, agriculture, etc., essential content to teach culture.

The fourth perspective of essential content in the CFL curriculum when teaching culture was that the materials possess key cultural concepts. Ms. Liang thought the essential content for teaching culture into the CFL curriculum were the materials that conveyed key cultural concepts. Ms. Liang also thought that these key cultural concepts represented the essential cultural values of a culture, and they are highlights of the cultural essence.

The fifth aspect of the essential content should be included in CFL class about teaching culture was the notion of inclusion. Miss Fang thought the essential content to teach culture in the CFL course should have a common ground between different cultures. Miss Fang chose the cultural materials to teach culture from this common ground. For example, Miss Fang chose many cultural materials in the school setting and dismissed the debatable topics for teaching culture.

Though the Chinese teachers lack consensus on the essential content to teach culture in the foreign language class, these teachers coincidentally pointed out a direction of the foreign language curriculum development, a multicultural society appeal for culturally responsive curriculum and teaching materials. The participating Chinese teachers understood the importance of catering to this tendency even though they disagreed on the specific form of the essential content in the CFL curricula regarding teaching culture in the 21st century. One reason that led to these differences might be personal beliefs about culture. There was never a consistent understanding of culture

among different individuals. Each participant defined the essential cultural content in the CFL course from a unique perspective in terms of their variant cultural understandings. This research finding highlighted the need for empowerment of cultural capital for these Chinese teachers to find out the core value of culture. Under this circumstance, the essential content of the culturally responsive curriculum manifested an immense personal understanding among the participants. This finding contributed to the first theme of the study that there was a gap among the participating Chinese teachers regarding the visioning of culture teaching into CFL curricula and fulfilling it into CFL course instruction.

What Criteria Are Needed to Select Quality Cultural Materials that Could Be Used in the CFL Curriculum and Instruction?

Chapter two presented the second challenge blocking Chinese teachers' embracing cultural teaching into CFL classes: the lack of criteria to assess their culturally integrated curricula. Poole (2015) pointed out that in addition to facing the difficulties of selecting the appropriate material in the CFL curriculum, Chinese teachers lack the evaluating systems to assess the effectiveness of culture-language integration in their cultural curricula. Under this circumstance, integrating culture into the CFL curriculum remains personal experimentation rather than a scientific application based on solid theoretical foundations (Moloney & Xu, 2015). The study participants had different views on the essential content of cultural materials in the CFL curriculum. Still, they also debated what criteria can be used to select these quality cultural materials for the CFL curriculum and instruction. Each Chinese teacher presented her choice of the criteria and justified it from a personal perspective.

The first standard was used to choose quality materials to teach culture was the updated criterion. Ms. Chang only used cultural topics nowadays rather than topics from ancient times. Ms. Chang justified her choice as these materials nowadays connected with students' daily lives more than ancient cultural topics like great inventions. The second standard Ms. Chang used to select quality cultural materials was differentiation. Ms. Chang used the differentiated standards to decide on the appropriate cultural materials for different levels of language proficiency students. This approach resembled one of the fundamental educational philosophies from Confucius in Chinese education: to teach students following their aptitude. To choose the quality cultural materials, Ms. Zhao placed the primary concerns on considering students' cognitive development, knowledge understanding, and learning interests. This view reflected traditional Chinese educational philosophy from Confucius: to teach by following students' natural aptitudes. Ms. Dong set up two standards to select quality cultural materials in the CFL curriculum. The first criterion was student-centered. Ms. Dong believed that the text must be connected with students' daily lives and personal experiences. Ms. Dong's second criterion for selecting quality cultural texts in the CFL curriculum was cultural comparisons. Ms. Dong thought the excellent materials and texts that can be used to teach culture must be those which can make the cultural comparison. Ms. Liang also set up student-centered as one of the standards for selecting quality cultural texts. However, she made this standard more specific, like engaging, motivating, connecting, and lasting features. The second standard of selecting suitable cultural materials to teach culture in CFL class was a long-lasting effect. Ms. Liang set up this standard was out of the thought that students would develop long-term learning interests from those materials.

Revealing participants' criteria for selecting quality cultural texts in the CFL curriculum and instruction illustrated these Chinese teachers' teaching philosophy. Most of these Chinese teachers were trained in China and upheld a deep sense of authoritarian teaching philosophy. These Chinese teachers started transitioning from the traditional teacher-centered view to a student-centered perspective while teaching CFL in America. Almost all the participants agreed that the criteria for selecting quality content for the culturally integrated curriculum in the CFL course must be based on students' mental and cognitive development. These Chinese teachers also developed a specific rubric to enrich this standard, including engaging, motivating, and long-lasting effects.

The second focus of these criteria to select quality cultural materials was the progressive principle impacted by Deweyan Progressivism to guide the selection process. Many CFL teachers embraced the educational principle of progressivism and considered education as a social mechanism to prepare students for modern life's social, political, and economic realities rather than using education as a by-product to maintain existing social orders and to extend fixed social beliefs and norms. From this aspect, the participant appealed for a separation of the traditional cultural texts, which acclaimed following traditions but blocked cultivating critical thinking among students. Based on these concerns, the Chinese teachers were criticized in the published CFL textbooks because the prevailing view and philosophy of CFL education in China remained to embrace the linguistic perspective and were reluctant to incorporate learners' culture into the CFL curriculum and instruction. Under this circumstance, whatever they proclaimed student-centered teaching, their compiled texts remained teacher-centered and academic-oriented.

To solve these problems in the CFL classrooms, the Chinese teachers should be sensitive to the cultural issue and develop mature mechanisms to meet these challenges. Today's multicultural schools called for a culturally responsive curriculum, but a culturally responsive curriculum was not enough to cater to all the needs in today's schools. Maintaining an inclusive curriculum integrating culture and language in the CFL sheds light on remaining respectful of differences among students and teachers. Traditionally, a culturally responsive curriculum was characterized as inclusive because it ensured all students were included within all aspects of the school and acknowledged their unique differences in culture and social status. An inclusive cultural curriculum recognizes both the teacher's and students' roles and values in the curriculum. It provided a means for them to incorporate each other's values into the curriculum, thus promoting teaching and learning. The finding also revealed further support for Chinese teachers and professional development regarding teaching culture in American schools.

Research Question Two: What Are the Present Difficulties and Challenges Toward Developing A Culture-Language Integrated Curriculum and Implementing It in the CFL Class Instruction?

The literature review in chapter two outlined the landscape of culture teaching in CFL discipline in America, including the difficulties and challenges. The researcher founded many studies in this regard, but they were largely concentrated on the academic perspective. The research findings revealed a challenge of cultural perspective, which was in the way of the Chinese teachers' fulfillment of culture-language integration in the CFL discipline. The study found a conflict of cross-cultural fluency among the CFL teachers and between the CFL teachers and American students when teaching culture in

American high schools. As a result, these CFL teachers experienced many frustrations, confusion, stereotypes, even humiliation while teaching culture to American students. This phenomenon led us to review the concept of cross-cultural fluency in the context of CFL teaching in America.

Cross-Cultural Fluency

Livermore et al. (2015) defined *cultural fluency* as the ability to understand people's basic norms and perspectives from other cultures and recognize the context and cues of how they communicate, adapt, and respond in ways that help achieve a shared meaning. From this definition, it is clear that cultural fluency is not about revealing insight about another through the lens of linguistic fluency. It is more about the familiarity with others' cultures via cultural spectrums like how they work and mechanisms they intertwine with human relationships in times of conflict and harmony. Carter and Carter (2021) argued that cultural fluency involves awareness of several dimensions of different cultures and uses of these elements for cross-culture communication. From this vein, cultural fluency "enables the communicator to convey meaning across cultures, and the receiver to understand messages as they are intended" (p. 255). Time and time again, stories of problems popped out that traced back to cross-cultural fluency from the CFL teachers, including language, behavior, respect, and others. These setbacks can result in a lack of trust or transparency between the CFL teachers and American students, ultimately limiting access or opportunities for future collaborative efforts. From the perspectives of these Chinese teachers, they sought to integrate culture into CFL teaching and learning based on their beliefs that this integration would best benefit students' foreign language learning and cross-culture fluency or proficiency.

However, some American students thought it differently. These students considered culture an indicator of identity; therefore, they were very vigilant about learning about another culture and tried to maintain their own culture. This difference led to the teacher/student gap in cross-cultural fluency. All the six participating Chinese teachers recognized this gap but failed to find effective mechanisms and solutions to address it.

In addition to acknowledging the issue of cross-cultural fluency between the Chinese teachers and their American students, these Chinese teachers took proactive action to look for strategies to allow for student learning and growth in their cultural fluency. Ms. Chang adopted a student-teacher approach to deal with the tension. First, Ms. Chang developed an open attitude to accept these annoying questions generated by cultural differences. Second, Ms. Chang started to create methods to deal with them. Ms. Chang used surveying to select the suitable cultural texts in which students did not have ideological debates. Miss Yang adopted a teacher-student collective approach to cross-cultural fluency in her CFL class. Ms. Zhao chose to give in. Ms. Zhao followed other Chinese teachers and created cultural curricula from students' perspectives. Ms. Zhao was unwilling to compromise initially, but she did not have other choices. Ms. Dong chose to give in and only selected the curricula from students' perspectives. This compromise ended up with an effective method to solve these conflicts cultural differences with her students. Ms. Dong used these compromising strategies in cultural comparison and criticism. Ms. Dong gave students a cultural exploration project and compared and criticized both American and Chinese cultures. Miss Fang realized that it was hard for Chinese teachers to teach a foreign culture with a common ground to play with. So, she began to acknowledge the differences between these two cultures, beliefs,

mindsets, and values and was very cautious about these differences and used the cultural topics and texts with a common ground of American and Chinese culture. The above issues led to our discussion of cross-cultural awareness in the following section.

Cross-cultural Awareness

The participants' recognition of the significance of integrating culture and their embracement of cultural integration into the CFL teaching and learning led to the discussion of cultural awareness in foreign language education. In the light of the findings from the study, the CFL teachers are expected to develop knowledge of cultural awareness to advance culture-language integration in CFL education in America. Suppose the CFL teachers were able to develop enough capability of cross-cultural awareness, which would have a crucial impact on determining why, how, and to what extent culture could be integrated into the CFL curricula and instruction. Under this context, it is essential to discuss how Chinese teachers from different cultural backgrounds develop and implement cross-culture awareness in their CFL teaching practices in America.

Cross-culture awareness has been an ongoing topic in determining the role of culture in foreign language teaching and learning. Gonen and Saglam (2012) pointed out that foreign language teachers experienced many problems while teaching culture, which resulted in them not dealing extensively with culture or ignoring it entirely in their foreign language teaching classes. Lavrenteva and Orland-Barak (2015) analyzed foreign language teachers' failures of teaching culture in their classrooms. They argued that culture remained the hidden curriculum of foreign language teaching, and the foreign language teachers encountered many unsolved problems. Under this circumstance, many

foreign language teachers attributed their struggles in teaching culture to the lack of cross-cultural awareness in their foreign language teaching classrooms. These teachers raised many related questions in this regard. For example, how and to what extent does cross-culture awareness impact teaching culture in the foreign language class? How do we develop the knowledge of cross-cultural awareness to assist in teaching culture in the foreign language classroom? The researcher compared these concerns and the results of this study and then discussed them with the previously reviewed works of literature in the following section.

Applying cross-cultural awareness into CFL curricula and instruction requires a shift of educational philosophy in foreign language teaching and learning. The traditional philosophy and approach of CFL teaching and learning concern language itself, teaching and learning CFL from the perspective of linguistics. Therefore, the conventional CFL teaching and learning method focused on vocabulary building, grammar learning, memorization, and high-scale drills of speaking and writing. However, since the 1960s, foreign language education has experienced a significant shift in considering the role of culture in foreign language curriculum and instruction in promoting students' cross-language proficiency. This change turned from seeing literary studies as the governing principle in foreign language education to focusing on culture-language studies as the essential foreign language teaching and learning concept. As a result, the integrative view of teaching language and culture was appealed to in many foreign language programs and made learning of culture a requirement for foreign language classes (Green, 1995). Based on this reconceptualized view of foreign language education, culture was considered an essential variable in foreign language education, and the role of foreign language teachers

was also concerned accordingly. The logic behind this movement was that the more cultural integration imposed by the foreign language teachers in their classes, the more cross-culture-language proficiency students would receive. The promoting shift from teaching linguistic knowledge to teaching culture rendered the change in curriculum development and class instruction in foreign language education. Byram and Kramsch (2008) argued that curriculum development and class instruction in foreign language education need to embrace cross-culture awareness.

Based on the findings from this study, two dimensions of knowledge about cross-cultural awareness were revealed by the CFL teachers: ideological differences and cultural conflicts. The issue of ideological differences in foreign language education had been studied, but they remained a debating topic in most foreign language textbooks nowadays. Byram and Morgan (1994) observed that certain political groups intentionally brought their biased ideologies into today's textbooks, forcing educators to combat them to install the correct ones in their classes. This might be a rooted hindrance for CFL teachers to provide students a different perspective on the Chinese culture, make a cultural comparison, and seek mutual views of learning the CFL language and culture. It was also hard to identify a common ground to include diverse cultures in the CFL classes. In terms of findings from this research, Chinese teachers have struggled with the ideological issue while integrating culture into their CFL curricula and instruction. The Chinese teachers badly need effective mechanisms to help them deal with these issues that emerged from integrating culture in their CFL class, including approaches to deal with difference, the method to coherence, ways of developing cultural awareness, and spirits of professionalism.

The cultural conflict was another aspect of cross-cultural awareness for the participating Chinese teachers. Kramsch (1993) argued that culture is composed of differences and similarities in human mindsets and behaviors, resulting in confrontations among foreign language teachers and learners. As the researcher has discussed previously in chapter five, there was a cultural gap between CFL teachers and American students when integrating culture into CFL curricula and instruction. Though the Chinese teachers tried their best to teach culture in the CFL class to promote students' cross culture-language proficiency, the findings from the study highlighted the importance of discussing cultural differences among them. All the six Chinese teachers referred to the conflicts with their CFL students on many cultural topics. Some issues were about cultural taboos to the target culture groups; some matters were about religion, convention and beliefs; some problems were from personal likes and dislikes. Together these dimensions of cultural differences evolved into misunderstandings, preconceptions, prejudices, and stereotypes among American students toward the Chinese teachers about their intentions to integrate culture into CFL curricula and instruction. One interesting point was that the Chinese teachers chose to compromise with these students when cultural conflicts occurred in their CFL classes. These CFL teachers tried their best to understand students' needs proactively, goals, learning styles, cultural backgrounds, etc., and adjusted their cultural curricula into student-driven ones. The Chinese teachers hoped to avoid any cultural conflicts with the American students in their CFL classes by making this adjustment. From the researcher's perspective, he disagreed with these Chinese teachers as believed that culture was the core of human values and languages was the shells of the product. To achieve the goal of culture-language integration in CFL

education, acknowledging cross-cultural awareness and making compromises among Chinese teachers was not enough. The CFL teachers need a common ground to look for commonalities of cultural differences to integrate culture into the CFL curricula and instruction successfully.

In summary, the CFL teachers uphold different perspectives on culture's role in CFL curricula and instruction culture in American schools. This difference might be their diverse educational backgrounds and cultural views toward culture in CFL teaching and learning. Most CFL teachers from the study were trained in China from the traditional educational system. They required knowledge of critical thinking and cultural awareness compared with the teachers trained in the United States. Therefore, enhancing cultural awareness for these CFL teachers is vital for them to fulfill cultural integration into CFL curricula and instruction. Almost all the participating Chinese teachers agreed to develop much more cultural awareness knowledge to advance culture-language integration in CFL teaching and learning. This finding conformed with the views from the literature review.

Research Question Three: What Processes Do Chinese Teachers Use to Respond to the Difficulties and Challenges Toward Integrating Culture in CFL Curriculum and Instruction?

Although Chinese teachers encountered numerous difficulties and challenges in incorporating culture into CFL curricula and instruction, these teachers never stopped exploring solutions to solve these difficulties of culture-language integration in CFL teaching and learning. This tendency evolved into the second theme of the study, which is participants dedicated to exploring pedagogies and techniques to address the obstacles of

integrating culture in CFL class. Driven by a clear purpose of promoting students' cross-culture-language proficiency and a vision to advance CFL teaching and learning in American schools, the CFL teachers dedicated their knowledge and efforts to explore solutions for integrating culture into CFL curricula and instruction in American high schools. The participating Chinese teachers envisioned that their initiatives, hardworking, and dedication would make a difference in advancing teaching culture in America's CFL class. With these clear goals and a strong sense of mission, they determined to develop effective cultural teaching and learning mechanisms in American high schools. The participants agreed that establishing related criteria were crucial for selecting quality texts for the culturally integrated curriculum and implementing this curriculum into CFL class instruction in American high schools. The participants also strove to develop effective pedagogies and techniques like cultural comparison, contextualization, and project-based teaching to integrate culture into the CFL curriculum and course instruction. These efforts led us to discuss what role Chinese teachers should play regarding teaching culture in American schools.

What Roles Should the Chinese Teachers Play Regarding Integrating Culture into CFL Curriculum and Instruction in American Schools?

A myriad of factors might impact Chinese teachers' integrating culture into their CFL curricula and instruction. However, what role should Chinese teachers play to maximize teaching culture in American schools? This is a fundamental question to be answered. The participants responded to this question variously, but they all agreed that CFL teachers should play a proactive role in this process.

Ms. Chang replied that the Chinese teachers ought to play the role of leadership to

exemplify and promote integrating culture into the CFL curriculum and instruction. Ms. Chang justified her reasoning for this claim from the perspective of cultivating American students to be qualified global leaders on the world stage. From Ms. Chang's perspective, integrating teaching culture into CFL class provided American students an opportunity to know other cultures and then fulfill the mission of cultivating Americans to be world leaders. Meanwhile, learning about others' cultures helped Americans to reflect on their own culture and know the differences and similarities of different cultures. All these efforts contributed to cultivating American students to be qualified world leaders. Miss Yang saw her role in cultural integration in CFL curriculum and instruction as necessary and proactive to promote students' cross-language-culture proficiency. Ms. Zhao chose to be an academic leader in promoting students' cross-culture-language proficiency. Ms. Dong defined her role in integrating culture into the CFL curriculum and instruction as a scholastic promotor rather than a social promotor. Ms. Dong was optimistic about her role as a Chinese teacher in promoting students' language proficiency. She was enthusiastically dedicating her knowledge and efforts to creating an effective learning environment for students learning the Chinese culture and language. Ms. Dong tried many ways to use integrating culture to lead students in cross-language-culture learning. Though Ms. Dong mentioned that her long-term goal was to use culture to foster worldview citizens, she presently saw her role as a CFL teacher to teach culture as a cross-language-culture promotor. Miss Liang thought Chinese teachers should take a proactive role in integrating culture into the CFL curriculum and instruction. Miss Liang also believed that it was essential for Chinese teachers to adjust their old attitudes to teaching culture to promote cross-language proficiency. Chinese teachers needed to form

unique characteristics to achieve this goal, including being brave to explore new knowledge, being resilient, hardworking, and setting high career expectations. Ms. Liang had a deep understanding of Chinese teachers' roles while promoting students' cross-culture-language proficiency. Ms. Liang pointed out the key characteristics of being an excellent CFL teacher rather than explaining how to fulfill the role from the academic perspective. This aspect enriched the exploration of CFL teachers' role in integrating culture into CFL curriculum and instruction. Miss Fang believed that to integrate culture into the CFL curriculum and instruction successfully, Chinese teachers first know students well. Therefore, Chinese teachers had to know students' background information, including demographic information, like family background, parents' expectations, learning styles, career goals, etc. Based on this collected information, the CFL teachers could conduct cultural teaching effectively.

These responses to Chinese teachers' role in cultural teaching revealed the longtime debate in American schools. Traditional educators have always embraced the teacher's central role in students' learning process. These conventional CFL teachers believed that their role was to help students successfully transmit the basic skills of speaking, reading, and writing into academic achievement. To achieve these goals, these traditional-viewed teachers stressed the ability of memorization, drill, and continual practice as necessary capabilities to acquire knowledge and mastery of these skills. Many CFL teachers held this view in this study even though they integrated teaching culture into their CFL curriculum and instruction. These teachers considered cultural teaching was a facilitating activity for cross-language proficiency.

On the other hand, the findings suggest some progressivism among several

Chinese teachers in rejecting the traditional academic, subject-centered educational view and embracing a student-centered approach, and indirectly conducting their course teaching. In the case of the teachers reflecting a progressive philosophical approach, these teachers believed all learning should actively engage students through exciting and engaging activities that the students chose. The teacher's role was to cooperate with students to achieve this transition. Some teachers in the study held this view and implemented it in their integration into the CFL curriculum and instruction. These teachers de-emphasized cultivating basic learning skills and a mastery of basic facts and procedures and were more concerned with the cultural and conceptual aspects of the learning content. In addition, the progressive-viewed CFL teacher conducted their course instruction using different instructional strategies with the traditional-viewed teachers, such as debating, comparison, projects, artifacts. Also evident in the narratives of the CFL teachers was the goal of teaching culture and language to cultivate qualified worldview citizenship. However, the tendency to utilize education to cultivate future worldview citizens lacked criteria to evaluate its effectiveness. Under this circumstance, many CFL teachers retreated to the traditional view of teaching culture and language in their CFL classes. These two views that emerged from the study manifested their significance in revealing the gap between Chinese teachers' desires to integrate culture into CFL curriculum and instruction and their various training beliefs toward this concept.

Chapter two included culturally responsive teaching (CRT) as one of the theoretical frameworks of the study. The researcher talked about the originality of CRT in the context of multiculturalism and multilingualism and presented some studies about the

implication of CRT in foreign language teaching. Revealing the processes Chinese teachers used to respond to the difficulties and challenges toward integrating culture in CFL curriculum and instruction highlighted the significance of CRT and led us to a further discussion of culturally responsive teaching when teaching culture in CFL classes in America.

Culturally Responsive Teaching

The increasing number of students from diverse ethnic, cultural, and linguistic backgrounds in the United States requires schools and teachers to meet this change and develop complementary strategies to cater to the needs in their class instruction. To ensure the academic achievement of diverse learners in urban, rural, and suburban communities across the United States, Aceves and Orosco (2014) appealed that school districts must provide a rigorous continuum of ongoing support in teachers' understanding and implementation of culturally responsive teaching practices. Gay (2002) pointed out "the academic achievement of ethnically diverse students improved when they are taught through their own cultural and experiential filters" (p. 106). The epistemological premise of CRT is explained by Wlodkowski and Ginsberg (1995) that "to be effective in a multicultural classroom, teachers must relate teaching content to their students' cultural backgrounds" (p. 17). To this end, teachers developed a comprehensive model of culturally responsive teaching. Gay (2002) also defined CRT as a practical approach to teaching a foreign language efficiently because it connects students with cultural experiences in terms of a diverse perspective. Based on Ladson-Billings' (1994) explanation, CRT was a pedagogy that not only recognizes the importance of including cultural references from all aspects in the foreign language teaching and learning process,

but also makes meaningful connections between student's born culture, language, and living experiences and what they will learn about another culture and language. CRT formed a bond of foreign language motivation and cultural exploration. It provided a holistic approach for foreign language teachers to create, plan, and refine their teaching activities, lessons, and assessment practices (Wlodkowski & Ginsberg, 1995). CRT endows foreign language teachers a tool to conduct culturally responsive curriculum design and seek effective instructional strategies. Nieto (2012) commented that CRP was a means to include human experiences, cultures, and histories in multiple language and culture classes.

In terms of the significance of CRT in multilinguistic and multicultural settings, many CFL teachers applied this theory to their foreign language classes. From perspective of acknowledging the significance of culture for advancing the CFL teaching and learning, the CFL teachers of this study applied culturally responsive teaching approaches to their CFL teaching practices. However, their application of the approach remained in a superficial level. It was unclear that whether their teaching of culture is relevant to Chinese culture, the students' culture, or both. It was also unknown that how these Chinese teachers used CRT to address the differences of cultural understanding among these Chinese teachers and students. All the participants reflected this self-motivated method and shaped their formation of beliefs and practices of culture-language integration in CLF curricula and instruction. A closer examination of these responses about culturally responsive teaching in CFL class revealed various insights in this regard.

The first issue of culturally responsive teaching from these Chinese teachers was from the spectrum of curriculum development when integrating culture into CFL class.

The participants reflected a lack of quality cultural materials in the culture-language integrated curriculum. The participants claimed that if they could find quality materials that had a common ground in both the Chinese and American cultures, they would reduce misunderstandings with their CFL students while teaching culture in the CFL class. Under the circumstance of lacking quality teaching texts to teach culture, the study found that the participants experienced many difficulties and challenges while developing the culturally integrated CFL curriculum. The participants did their best to acquire quality cultural materials to address these difficulties, including self-exploration, obtaining teaching resources from veteran foreign language teachers, receiving valuable teaching materials from Confucius Institutes, and professional development workshops. Though the Chinese teachers tried their best to search for quality cultural materials in the CFL curriculum, many said they did not have enough quality resources and textbooks to use in their CFL classes so far. The current educational philosophy and guidelines in CFL education were lagging behind the needs of the time. Under this situation, the participants chose a compromising method to design cultural curricula to continue teaching culture in their CFL classes and avoid any conflicts with students when teaching culture in CFL classes. Most CFL teachers in the research adjusted their curriculum development approach from teacher-centered to student-centered. The CFL teachers took the initiative to engage students in curriculum selection and considered students' likes, values, and tastes as the guidance to choose suitable cultural materials and texts in the CFL class. However, the CFL teachers did not know how these curricula might help the CFL students achieve cross-culture proficiency because they lacked related assessment criteria. The only reason was to avoid conflicts with students based on different

ideologies, mindsets, cultural values, and beliefs.

The second issue related to integrating teaching culture in the CFL class was pedagogical. Several works of literature were available on teaching methods and techniques for integrating language and culture in ESL/EFL and other European languages. Still, they were rarely applicable to the discipline of CFL teaching and learning. The reality was that without mature theories and principles to guide CFL teachers' culture-language integration in their CFL classes, the Chinese teachers were bewildered by their perceptions of culture-language integration. The Chinese teachers badly needed testified theories to test their usefulness and relevance of integrating culture into their CFL education classes in American schools. This study revealed many unsolved questions: how can Chinese teachers effectively integrate culture into CFL instruction given their theoretical and practical dearth? What role do Chinese teachers play in conducting culture-language integrated teaching in CFL classes? What strategies could be used to measure the effects of Chinese teachers' experimentation with culture-language integration in their CFL classes? These questions remain in need of further research.

Traditionally, foreign language teachers brought language teaching and cultural learning separately and valued language teaching more than cultural learning. However, today's multilingual and multicultural schools asked CFL teachers to update their teaching philosophy and approaches and integrate a focus on teaching culture while teaching the foreign language. Under this context, Thanasoulas (2001) presented some guidelines for foreign language teachers to teach culture in their foreign language classes. Cultural teaching should be commensurate with the dynamic aspects of culture and

conducted systematically and structured. Students should be engaged in the foreign language curriculum development and teaching; the foreign language teachers should expand cultural teaching to broader contexts such as political and economic issues. Danison (2013) proposed four approaches to integrating culture in foreign language education: the aesthetic approach, the sociological approach, the pragmatic approach, and the semantic approach. These approaches provided CFL teachers with tools to integrate teaching culture into their CFL classes. However, these approaches were never proved and tested in CFL education. Therefore, many CFL teachers only conceived them as theoretical guidance to guide integrating culture and language in their CFL classes rather than mature mechanisms to follow up. The study found that CFL teachers lacked access to mature theories, practical models, and techniques to navigate their implementations of culture-language integration in their CFL curricula and instruction. The participating Chinese teachers also reported a need for technological resources such as computer and internet techniques to assist their integration of culture into CFL curriculum and instruction. However, satisfying these needs resources and professional development opportunities from the educational administrations in foreign language education in America. These research findings concurred with literature reviews regarding the current situation of integrating culture in foreign language education in America.

The participants experienced numerous difficulties and challenges in integrating culture into the CFL curricula and instruction. However, they committed to their dedication, knowledge, time to address these problems. The researcher also interpreted participants' voices from many perspectives and connected these responses to related theoretical frameworks from the literature reviews. Through this discussion, the

researcher argued that teaching culture should not be considered a facilitator to assist students' achievement of cross-language proficiency. Instead, it should be the central part of CFL teaching and learning in American schools. The researcher also appealed for developing effective pedagogy to advance culture-language integration in CFL education in America. However, the researcher also understood that creating innovative mechanisms of curricula and pedagogy is a complex and time-demanding process.

Research Question Four: What Experiences, Relationships, Structures, and Resources Shape CFL Teachers' Practices of Integrating Culture into CFL Curriculum and Instruction?

In the first chapter, the researcher used Collins' (1998) hierarchical power relations theory to locate the research context and defined the research context in three levels, including macro (structural conditions), meso (intergroup attitudes, behaviors, and social networks), and micro (individual's attitudes, values, expectations, identities, and motivations). The research findings from this study revealed a complex structural and cultural context that the CFL teachers encountered when integrating culture into their CFL curricula and instruction. On the one hand, many social factors, including the federal and state educational departments, the community, school administrators, colleagues, students, formed the texture of CFL education in American schools. These structural factors formed a social network for Chinese teachers to play with and impacted their choices and exercise of teaching culture. On the other hand, the study found that cultural forces constrained Chinese teachers to teach culture in America and resulted in much confusion, frustrations, and struggles in the CFL class. This finding led us to discuss two concepts in structure and culture construction.

Social Capital

Bourdieu and Wacquant (1992) defined social capital as the network of relationships among people who lived and worked in a particular community. These networks impacted people's professional advancement effectively in society. McNamee and Miller (2004) argued that social capital functioned within interpersonal relationships through shared identities, missions, values, trusts, understandings, norms, co-operations, and reciprocities to influence one's social mobility. Stanton-Salazar (2011) argued that "resources and key forms of social support embedded in one's network association" and "these resources and social support are accessible through direct and indirect ties with institutional agents" (p. 1067). The findings of the study revealed two forms of social capital impacting Chinese teachers' culture teaching in American high schools: (1) social networks with the Confucius Institute and those with whom the CFL teachers have social contact who are in the CFL community; (2) the administrators and foreign language teachers, but this seems to be less available to them.

The participants shared good experiences of the positive influence of their social networks on their culture teaching in the CFL class, including the Confucius Institute, the Chinese embassy, governmental organizations from Taiwan, their relatives, colleagues, and local Chinese communities. With the help of these social networks, the Chinese teachers received much support for teaching materials and professional development opportunities that helped their culture teaching in America. In addition, some CFL teachers benefited from social networks from the educational administrators in their schools and other foreign language teachers. However, most of the CFL teachers did not have this source of social capital from both of China and the America.

The research finding revealed a lack of institutional support to build Chinese teachers' social capital. American teachers received considerable prestigious social capital from many aspects such as racial identity, professional affiliations, language, and cultural connection, which offered them a privilege in their teaching careers in schools. However, most CFL teachers in America neither had these networks nor had socialization opportunities to help them acquire the same degree of social capital as their Americans. Therefore, the Chinese teachers needed more opportunities to promote their teaching careers in America to enhance their social capital. Furthermore, understanding the social capital that Chinese required teachers in American schools not only revealed Chinese teachers' working environments and career circumstances, it also helped to uncover how social capital influenced the Chinese teachers' exercises of teaching CFL in America, particularly in their implementations of integrating culture into CFL curricula and instruction in a foreign country. Finally, social capital theory helped explore how Chinese teachers leverage these factors to advance their CFL profession in the United States.

Compared with the social networks these Chinese teachers received in promoting teaching culture in America, many Chinese teachers reported a lack of support for social networks from the American government and educational departments. The support from the educational administrators and foreign language teachers in American schools played another pivotal role in CFL teachers' professional success, but this seems less available. Ms. Chang stated, "I hope I can be provided social capital from the American side, such as the government, educational departments, schools, and professional organizations to help my teaching culture in the Chinese class. So far, they did not do well as I benefited from the Chinese side". Miss Yang felt a lack of social networks from the American

government and educational departments and appealed for support from these structural forces to expand her cultural teaching in America. She explained, “One gap I felt was I did not have any resources from the American government and education department to sponsor teaching Chinese culture in American schools. Maybe they had some, but I did not know. But I need these resources to help my teaching culture in my CFL class”. Miss Fang pointed out that she hopes to get support from the American side to advance her exploration of integrating teaching culture into CFL class. She said, “I hope social networks can enhance me from the American side to help me to advance teaching culture here.”

Reviewing these participants’ responses to how the forms of social capital like social networks influenced their choices and implementations of teaching culture in the CFL class responded to the hierarchical power relations theory (Collins, 1998). Social networks are constructed and shaped by others’ construction and experience of structural conditions. The study findings revealed a landscape of how relationships, structures, and resources shape CFL teachers’ practices of integrating and teaching culture into CFL curriculum and course instruction. In addition to acknowledging the effectiveness of utilizing a variety of social networks to assist in teaching culture in CFL classes, the participants expressed their concerns about the lack of social networks from the American educational departments and certain school administrators while they dedicated themselves to teaching culture in America. These responses also responded to Lin’s (2001) findings that two basic sets of structural properties: configurational properties (strength of relationship), integrative properties (mutual investment in the relationship, trust, norm of reciprocity).

Cultural Capital

Besides the lack of structural support, the findings revealed that cultural support was another spectrum that impacted CFL teachers' culture teaching in American schools. The Chinese teachers experienced many types of confusion, frustration, and struggles in the process of teaching culture in American schools, which were closely related to the lack of cultural support. Compared with the structural factors that indirectly impacted Chinese teachers' culture teaching in American schools, these cultural factors directly affected the Chinese teachers' choices and decision to integrate culture into CFL curriculum and instruction. Chinese teachers and American students disagreed on many cultural issues within different contexts or countries where they absorbed the culture and evolved into different outlooks and modes of behavior. This phenomenon led us to a discussion of cultural capital. Before we dig into the topic, it is necessary to review the concept of culture as it is the root of cultural capital. Wilson (2009) explained that culture is "inclinations developed from exposure to particular traditions, practices, and beliefs among those who live and interact in the same physical and social environment" (p. 4). The cultural values built in these Chinese teachers' mindsets were formed from a social environment where they experienced the same traditions, beliefs, and social interactions with Chinese people. Despite the fact that these Chinese teachers have been living in the United States for many years, they remained upheld in their born culture without fully embracing American cultural values. These facts were also proved by Sensoy and DiAngelo's (2017) definition of culture that "the norms, values, practices, patterns of communication, language, laws, customs, and meanings shared by a group of people located in a given time and place" (p. 36). The Chinese teachers formed their cultural

values not just in a given place but also in a given time. These Chinese teachers were raised in China and had education in China, they immigrated to the United States when they were adults. Once their notion of culture was established at that period time in their lives, it was not easy to change for the rest of their lives. Under this context, how does cultural capital help to reshape these Chinese teachers' cultural values in America?

McNamee and Miller (2004) explained cultural capital as “knowledge of the norms, values, beliefs, and ways of life of the groups to which people belong” (p.77). For example, in U.S. society, attending an opera has more cultural capital than attending a rap concert. It should not be that way, but it is due to power dynamics that shape how institutions value cultural capital. If the schools provided Chinese teachers with a rich context of cultural capital, these teachers would be installed with new knowledge of norms, values, beliefs, and ways of life which ultimately brought them to a sense of belongingness to American culture and society. Although the process is not easy, cultural capital can be transferred from one group of people to others. Therefore, using cultural capital theory to investigate the impact on foreign language teaching and learning has its significance.

The findings from the study found that cultural capital, including norms, values, beliefs, patterns, and ways of life surrounding American schools, impacted cultural teaching and learning for both the Chinese teachers and students in the CFL class. American teachers benefited from cultural capital from their born language, culture, norms, beliefs, ways of life, etc., which offered them a privilege in their professions and careers. Most CFL teachers in America neither had this cultural capital nor lacked enough opportunities to acquire this cultural capital that their American colleagues had. Under

this context, many Chinese teachers encountered numerous difficulties and problems while teaching culture in their CFL classes. When Chinese teachers taught Chinese cultures such as traditions, beliefs, philosophies, behaviors, norms, and worldviews, they received consistent resistance from American students. Sometimes, this resistance came up with criticisms, prejudgements, stereotypes, and biases. These over occurring cases manifested the significance of enhancing cultural fluency for both the Chinese teachers and American students in the school setting.

Reflecting on these words from these Chinese teachers revealed a need to discuss the concept of culture and differences in racial discourse. Wilson (2009) defined culture as the “sharing of outlooks and modes of behavior among individuals who face similar place-based circumstances” (p. 4). These challenging experiences from the Chinese teachers in America reflected a lack of cultural knowledge among these teachers, especially on the core value of culture. These Chinese teachers did not share “the norms, values, practices, patterns of communication, language, laws, customs, and meanings” with their CFL students in a given time and place, which is the CFL class in American high schools. These Chinese teachers did not develop “inclinations from exposure to particular traditions, practices, and beliefs among those who live and interact in the same physical and social environment,” which Wilson (2009) defined as culture. The absence of cultural understanding might be contributing to Chinese teachers’ misunderstanding of students’ racial discourse. What do these differences mean? The researcher answered it as the lack of cultural understanding by these Chinese teachers and American students.

Reflecting on these differences in racial discourse between Chinese teachers and American students also led to a discussion of race. However, the Chinese teachers did not

recognize the role race played in students' discourses in the class but attributed it to the lack of cultural norms. These reflections led to a discussion of the construction of race from different perspectives. Hall (1993) explained race as "a system of intelligibility for human understanding, knowledge and everyday practice" (p. 47). By this definition, Hall (1993) considered race a "sliding signifier" that produces a fixing of differences. The different reflections of cultures between the Chinese teachers and these CFL students manifested the meaningful aspect of race by Hall (1993) that "they are referenced within the play of similarity and difference and construct human action as meaningful conduct" (p. 47). Though these CFL teachers did not understand the discursive nature of race, in understanding the relations of difference that are established with other concepts and ideas in the signifying field of CFL teaching and learning, the essence of race and culture were unconsciously revealed.

Limitations of Study

This study was not without limitations. The first limitation was that all the six who participated in Chinese were native Chinese language speakers and were females. Though most of these participants have been living and working in the United States for many years, they were not representing the mainstream population in America. The participants' lack of diversity could limit the research to collect different voices and perspectives on the research topic. Because of the ethical limitation, I would consider adding more CFL teachers who are not native Chinese speakers and were from different racial groups. I imagine adding the diversity of participants would impact the validity of the research. As gender also plays a vital role in phenomenological research regarding cultural studies, I would consider adding male CFL teachers for future research. Without

including male Chinese teachers in this research is, another potential issue needs to be addressed.

The second limitation of this study was the type of school from which the participants came. The participants of the study were from public schools in a Midwestern state. This design had the advantage that I could make an analogical comparison among the participants; however, this sampling method also missed an opportunity to seek diverse voices from other Chinese teachers working at other school systems like private and boarding schools. Furthermore, because of the differences in socioeconomic sources and missions between these two school systems, there might be a different cultural understanding of the culture-language integration in the foreign language discipline. Thus, the research would benefit from expanding the sampling scale and could collect more valuable data for future research. Lastly, given the limited time and scope of the study sample, there are other research areas regarding culture-language integration that deserve further exploration.

Future Research for the Study

This study generated many interesting but overarching insights for future research. For example, the researcher could explore one study to understand the differences among Chinese teachers who worked in public schools and private schools regarding integrating culture in CFL teaching and learning. Because of the gap between these two educational systems, exploring this topic could generate different perspectives toward revealing the essence of culture-language integration in American schools. In this way, we can know how cultural and social capital impact the education process and products. Furthermore, we can compare the similarities and differences between these

two perspectives to explore correction mechanisms. Doing so would provide foreign language educators with more solid proof to make effective educational policies.

Another study I am looking for is how the students' cultural fluency impacts their learning process and its consequences on CFL acquisition. As this research found that many American students had different ideological and cultural views towards integrating culture into the CFL curricula and instruction, they came to the CFL class with different motivations and expectations regarding learning the language and its culture. Therefore, the researcher wants to explore how the learners' racial identities and cultural beliefs impact their learning of CFL culture and language for future studies. The researcher hopes the CFL teachers will develop accurate curricula for students from distinctive ethnic groups.

Implications of the Research

This research generated some findings that made up the gap in culture-language integration in the present literature on CFL education in America. Moreover, it sheds light on some potential implications.

Implications for Curricular and Pedagogical Development

Regardless of different ideological views and cultural beliefs, culture is crucial in American schools today. As a result, culture and language integration has taken an important place in foreign language teaching and learning studies. Foreign language educators should respond to this revolution by creating more up-to-date curricula and pedagogy. The curriculum has the power to be a transformative medium for the knowledge of tomorrow. Educators need to use every resource to make the best cultural curricula and develop creative teaching methods to engage students in the best learning

experiences. As for CFL teachers, this research generated many great insights for them to rethink curriculum development regarding teaching culture. What are the qualified cultural curricula to promote cross-culture-language proficiency for CFL students? How do develop the most effective teaching methods to engage students to be benefited from the culture-language integration in CFL courses? The Chinese teachers from this study presented many precious ideas and insights to respond to these questions. The study's findings provided many practical pedagogies for the aspirational Chinese teachers committed to integrating culture in the CFL class. The participating Chinese teachers agreed on some effective pedagogies in CFL class regarding teaching culture, including cultural comparison, cultural scaffolding, contextualization, and analogical methods. These positive reflections might encourage other Chinese teachers who were struggling with teaching culture in their CFL class to examine their dominant teaching approaches and steer their directions of cultural instruction to these advanced approaches. In summary, these responses, enhancing cultural awareness and adopting culturally responsive teaching shed light on the significance of the study.

Pre-service Teachers and In-service Teacher Training

The study's findings also offered insights on pre-service and in-service teachers' training in the discipline of CFL education in the U.S. This study revealed an urgent need to transfer the traditional way of teaching culture to the innovative method of culture-language integration. Many in-service Chinese teachers from this study reflected the vulnerabilities and unpreparedness for teaching culture in their CFL classes. Therefore, they eagerly appealed for the support of resources, knowledge, skills, and training to update them to cater to the needs of foreign language education nowadays. This study

found that many factors played an influential role in helping these CFL teachers toward a successful path in the CFL profession. These factors included social capital, cultural capital, cross-cultural communications, and professional development. These findings would assist the in-service Chinese teachers' career development and provide an excellent training portfolio for the pre-service Chinese teachers. This finding would ultimately benefit both the in-service and pre-service Chinese teachers.

The CFL teachers acknowledged that structural and cultural forces mattered during their exerting of cultural integration into CFL curricula and instruction. The participants appealed for the support of social capital from educational administrators, foreign language teachers, and educators to create a collaborative community to advance culture-language integration in CFL teaching and learning. The participants believed professional development was an ongoing and collaborative process and demanded to advance the development of integrating culture into CFL teaching and learning. The participants focused on continuous improvement for themselves and the discipline through self-studying and attending to professional developments. The participants revealed the continuous need for systematic support for their professional development, including conferences, seminars, foreign language teachers' meetings, teacher leadership cohorts, and collaborative work with colleagues and school staff.

Conclusion

The phenomenological study answered the research question of CFL teachers' perceptions and experiences toward integrating culture into CFL curricula and instruction from a socio-constructivism paradigm. The study concluded that though many educators have widely acknowledged the importance of integrating culture teaching in foreign

language courses, integrating cultural teaching in CFL discipline in American schools remained to experience many academic, structural, and cultural constraints. The finding portrayed the big sociocultural picture of culture-language integration in CFL classes in America. However, it also revealed many factors that contributed to the dilemma of integrating culture into CFL class. Besides the impacts of academic aspects of the lack of theoretical guidance to direct culture teaching in CFL curriculum and pedagogy, this study found that social and cultural factors played the foundational role in determining the Chinese teacher's willingness, choice, and exercising of integrating culture into their CFL curriculum and instruction.

This phenomenological study achieved its research goals. First, it found out the reasons behind the dilemma of recognizing the significance of teaching culture and the superficial quality of CFL teaching in American schools. Second, it depicted a whole picture of how academic, social, and cultural factors influence Chinese teachers' focus on integrating culture into CFL curriculum and instruction. Third, as no similar research was conducted on the subject, this research could be a pioneer study to inform the cultural education in CFL discipline in American schools.

This phenomenological research offered the researcher a good practice to sharpen his craftsmanship as a qualitative researcher. In addition, the researcher benefited from enhancing academic knowledge and hands-on exercises in qualitative research. Starting from this research, the researcher plans to continue this research topic using the grounded qualitative research approach and wishes to generate much more valuable findings, which eventually contribute to CFL education. Lastly, the researcher hoped that this study might provide the policymaker with usable information regarding cultural teaching in America.

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APPENDIX A

A Questionnaire about Teachers' Experiences and Perceptions on Integrating Culture in CFL Curricula and Instruction

Introductory Questionnaire

This questionnaire aims to solicitate potential participants for a dissertation research project, which studies culture and language integration in the subject of Chinese as a foreign language education. Thank you in advance for your candid feedback.

Name:

Age:

Gender:

Race:

Where are you trained as a teacher?

Where are you born?

China, U.S. or other (check your answer)

Where do you work?

A public or private school? (check your answer)

What is your school name and the zip code?

What level do you teach?

Elementary, Middle School or High School? (check your answer)

How many years you have been teaching?

1-5 years, 5-10 years or above 10 years? (check your answer)

The Questionnaire

The purpose of this questionnaire is to help us to gain a general understanding of your existing experiences, ideas and concerns on integrating teaching culture in CFL education. Please answer each of the following questions by writing your answers in the blanks. Keep in mind that there are no right or wrong answers, just reflect your experiences and perspectives on these questions.

1. How much familiar are you with integrating teaching culture in your CFL class?
 - a. Very familiar
 - b. Somewhat familiar
 - c. Not at all familiar

2. The National Standards in Foreign Language Education Project (1996) calls for the integration of culture within foreign language teaching classes. How much prepared are you to meet this respect?
 - a. Very well prepared
 - b. Adequately prepared
 - c. Inadequately prepared

3. Does your state have cultural standards for foreign language teaching and learning?
 - a. Yes
 - b. No
 - c. I Don't know

4. Is studying culture required in your school district's foreign language curricula?
 - a. Yes
 - b. No

5. In your opinion, what is the primary goal(s) of integrating teaching culture in the foreign language courses? (check all of your answers)

- a. Facilitating the foreign language teaching and learning
- b. Cultivating across awareness
- c. Promoting intercultural communication proficiency
- d. Motivating students' learning interests
- e. Others (please write your answers)

6. If you do not integrate teaching culture in your CFL classes, what are your reasons for not integrating teaching culture? Check all that apply.

- a. Lack of time in the curriculum
- b. Not a priority for me
- c. Not a priority in my district or state curriculum
- d. Insufficient knowledge of culture
- e. Insufficient knowledge of appropriate method
- f. Others (please write your answers)

7. Below are several skills and attitudes for integrating teaching culture in CFL class. Please check these things you think are important.

- a. Reflect on own culture through study of the target culture
- b. Recognize the role their own cultural values play in shaping attitudes towards other cultures
- c. Appreciate similarities and differences between their own culture and the target culture
- d. Recognize and can analyze how language reflects culture
- e. Adopt alternative ways of seeing and operating in the world

- f. Apply a conceptual framework for understanding culture generally
 - g. Develop and use the skills needed to solve cross-cultural dilemmas/problem
8. Below are several topics that teachers address in integrating teaching culture. Please check these things you think are important.
- a. Geography
 - b. History
 - c. Tangible products of the culture (e.g., foods, dress, types of dwellings, toys)
 - d. Expressive products of the culture (e.g., literature, art, music, dance)
 - e. Cultural practices or patterns of social interaction (e.g., manners, use of space, rituals)
 - f. Cultural perspectives the philosophies, attitudes, and values of the target culture (e.g., respect for older people, belief in a social hierarchy, religion)
 - g. Relationships among cultural perspectives, practices, and products
9. The following strategies can be used to integrate teaching culture. Please check these things you think are important.
- a. Role plays/simulations
 - b. Dialogues
 - c. Cross-cultural scenarios/cultural problem-solving
 - d. Field trips to culture-focused exhibits, institutions, etc.
 - e. Participation in festivals
 - f. Guest presenters from other cultures
 - g. Interviews with people from other cultures
 - h. Using expertise of students who are from other cultures
 - i. Internet/e-mail exchanges

j. Sister schools/pen pal exchanges

k. Study tours to other cultures

l. Other (Please specify: _____)

10. The following materials can be used to integrate teaching culture. Please check all the items you used to in your CFL class.

a. Textbooks and accompanying ancillaries

b. Supplementary instructional materials

c. Units you have developed

d. Realia-artifacts

e. Posters

f. Slides, videos, films, laser discs

g. Computer programs, CD-Roms

h. Classical or traditional recorded music

i. Examples of recorded music popular today

j. Classic literary works

k. Popular contemporary literature

l. Comics

m. Children's literature

n. Newspapers, magazines

o. Maps, atlases

p. Encyclopedias, other reference books

q. Other (Please specify _____)

11. In what level of classes do you devote time to integrate teaching culture?

- a. Introductory courses
- b. Advanced courses
- c. I give equal treatment to culture in all my classes.

12. Do you have experiences integrating teaching culture in your CFL curricula and instruction?

- a. Yes
- b. No

13. The next phase of this research involves interviewing CFL teachers throughout Ohio about their experiences of integrating teaching culture in the CFL class. Interviews will last about forty-five minutes to one hour. Are you interested in participating in this interview?

- a. Yes
- b. No
- c. Maybe

If you indicated “yes” or “maybe” for question 12, please leave your contact information below:

Name: _____

Phone: _____

Email: _____

APPENDIX B

A Hermeneutic Phenomenological Investigation of Teachers' Perspectives Towards Integrating Culture into Chinese-As-A-Foreign-Language (CFL) Curricula and Instruction in American High Schools

The Interview Protocol

Methods:

Online interview through Zoom. I will conduct these interviews to collect data for the project of doctoral dissertation.

Language:

The interview language will be English or Chinese, depends on the participant's preferences and comfortability.

Materials:

- A computer with internet for conducting zoom interview, cell phone for contact in case of any internet issue happens.
- Notebook and pen for the interviewer to take note while interviewing, printed interview questions for conducting interviews, interview protocol is also printed and pulled out from computer as back up materials to answer the participant's potential questions.

Introduction:

Friendly greet the participants to create a helpful setting for them to express them freely, and to formally notify interviewees the research purpose, procedure, methodology, confidentiality and the other related issues involved in IRB. And tell participants that they

can have their camera on or off, and that they can speak the language(s) of their choice.

Research Questions:

Central research question:

What are Chinese teachers' perceptions and experiences of integrating a focus on culture into CFL curricula and instruction?

Sub-research questions:

1. What cultural content do the Chinese teachers include in a culture-language integrated curriculum and why do they choose this content?
2. What are the present difficulties and challenges toward developing a culture-language integrated curriculum and implementing it in the CFL class instruction?
3. What processes do Chinese teachers use to respond to the difficulties and challenges toward integrating culture in CFL curriculum and instruction?
4. What experiences, relationships, structures, and/or resources shape how CFL teachers integrate culture into CFL curriculum and instruction?

Interview Questions

Background Questions:

1. What class(es) and grade(s) level do you currently teach?
2. How long have you been teaching?
3. Can you tell me about your school? (population, demographics, social/geographical context)
4. Why did you become a CFL teacher?
5. How did you start teaching CFL at the high school level?
6. What do you enjoy about teaching CFL?

Questions for Teachers: Participant Perspectives on Teaching Culture in CFL

1. What do you think is the role or importance of teaching culture in CFL courses? (RQ1)
2. What are your goals when teaching culture in your CFL class? (RQ1)
3. In what level of classes do you devote time to teaching culture? (RQ1)

Questions about Curricular Planning and Decision Making:

1. Who determines that you teach culture in your CFL curriculum? The state? The school district? Yourself? (RQ1)
2. What are the factors drive your curriculum selection to teach culture in CFL? (RQ2)
 - a. Probe: What are some personal factors that contribute to your decision to integrate culture into CFL curriculum and instruction? (RQ3)
 - b. Probe: How much do these personal factors drive this decision?
 - c. Probe: What are other factors (like administrators or colleagues) affect your perceptions or ways of integrating culture and language in one curriculum? (RQ3)
3. How would you describe your process of selecting curriculum or curricular materials to teach culture in your CFL course? (RQ2)
4. What are the limitations that you face when selecting curriculum for teaching culture in your CFL course? (RQ2)

Questions about Curricular Materials:

1. What kinds of cultural materials you find are most helpful for teaching and

- learning in CFL classes? (RQ2)
2. How do you obtain materials and supports for teaching culture in your CFL course? (RQ2)
 3. What are the present difficulties and challenges toward developing a culture-language integrated curriculum? (RQ3)
 4. How do you respond to the challenges and problems in developing a culture-language integrated curriculum in TCFL? (RQ3)

Questions about Participants' Instructional Experiences:

1. How does your instruction of teaching culture differ from the instruction of traditional texts? (RQ2)
2. What kind(s) of cultural activities do you include in your CFL class to help the foreign language teaching and learning? (RQ2)
3. Can you please share a positive or a meaningful experience you have had when teaching culture? (Central RQ)
4. Can you please share a challenging experience you have had when teaching culture? (Central RQ)

Questions about Participants' Perspectives on Student Experiences in CFL Courses:

1. What is your perception of how students benefit from the culture-language integrated curriculum? (RQ2)
2. Which level of students do you think the culture-language integrated curriculum is appropriate to use or benefit the most? (RQ2)

Questions of Interview Wrap-Up:

1. To conclude, when you reflect on your experiences of teaching culture in

your CFL classes, what are the words you would associate with? (Central RQ)

2. Do you have anything else you would like to share regarding culture-language integration in your CFL courses? (RQ3)

Interview Time Limits:

Individual Interviews: 45-60 minutes long.

Post Interview Activities:

- Write post-interview memos.
- Write reflectional memos and analytic memos.
- Write thank you letters.
- The recorded interview data will be transcribed into word documents and send back to interviewees for checking its accuracy of transcription.

APPENDIX C

Ongoing Status of Certain Codes in the First Round Coding Analysis

Code name	Meaning	Exemplar	Relationship to other codes
Significance	The meaning of integrating culture in CFL education.	<p>Ms. Chang: “I hold a view that integrating culture in the CFL curriculum and instruction has significant meaning for CFL education.”</p> <p>Miss Yang: “I value the significance of culture-language integration in CFL education high from perspectives of language learning and culture cultivation.”</p> <p>Ms. Zhao: “the significance of integrating culture into CFL education due to how to connect a different culture to students’ mindsets while learning and understanding another language.”</p> <p>Ms. Dong: “integrating culture into CFL curriculum and instruction plays significant meaning in CFL education.”</p> <p>Ms. Liang: “integrating culture into CFL education means a lot to me.”</p> <p>Miss Fang: “I think integrating teaching culture in the CFL education is very needed and crucial.”</p>	Views, thoughts, beliefs
Views	the Chinese teacher’s views of culture-language integration in CFL education.	<p>Ms. Chang: culture and language are two inseparable components in a foreign language education, and the language is like the skin and the culture is the soul. Integrating culture into CFL education also helps students’ developing a world view and become world citizens.</p> <p>Miss Yang: “Teaching language is teaching culture; culture embeds in the language.” “Teaching culture in a foreign language class helps breaking up misunderstanding of another culture. This is a great way to address the misunderstanding to Chinese culture. Meanwhile, you build up more and more understanding to Chinese culture, and establish better means for language and culture learning.”</p>	Significance, reflections, experiences, visions

	<p>Ms. Zhao: “I use a good analogy of fish and water to describe the undividable relationship between culture and language in foreign language education. If the fish wants to survive, it has to be put in the water. I also think language and culture are two sides of one coin. You can not just teach the language without getting into the culture.”</p> <p>Ms. Dong: “I see the significance of integrating culture into CFL education from two aspects. First, the language is like a vehicle of carrying culture. If you don’t teach culture, it is meaningless for teaching a language. Second, integrating culture into CFL class helps engaging students into the foreign language learning. Teaching culture endorses a foreign language class interesting and engaging, and it motivates students to the language learning.”</p> <p>Ms. Liang: “Culture is an undivided part of a foreign language. You can not learn the foreign language without learning its culture. From my point of view, I see culture is an innate part of a language learning. Teaching culture helps the foreign language teaching and learning. One key point is that culture helps connecting students’ curiosity and learning interests to the foreign language learning.</p> <p>Miss Fang: “learning culture is more engaging students than learning the foreign language. This integration helps students’ foreign language learning in an intriguing way, and this way of education also builds up students’ learning interests. From this process, they are more enjoying learning the culture and the language. Secondly, embedding culture in the foreign language learning process helps students’ language use in the appropriate cultural context. The third aspect integrating teaching culture in a CFL class is to get</p>	
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		rid of the misunderstanding for another culture and to build up the mutual ground for cross-culture communication.”	
Goals	the planned aims need to be accomplished about integrating culture into CFL education.	<p>Ms. Chang: The first goal is to help students’ language use more authentically. The second goal is to promote their academic growth and career readiness by inspirational examples. Thirdly, the culture-language integration aims to break up arrogance and superiorism and to respect other cultures and become stronger.</p> <p>Miss Yang: To recruit more students in the CFL class, to engage students in the CFL learning. Motivating student’s learning interests of a foreign language learning. To enhance and promote the language learning such as vocabulary building and usage.</p> <p>Ms. Zhao: Promoting the mutual understanding in each other’s culture.</p> <p>Ms. Dong: Cultivating world view students in a multicultural society; Enjoying the multi-perspective culture and the world; Creating a harmonious world through cultures.</p> <p>Ms. Liang: to help teaching Chinese as a foreign language</p> <p>Miss Fang: To meet with the requirement for a foreign language education from both the federal to state level; Promoting students’ foreign language learning.</p>	Expectations, visions, benefits
Factors	the surrounding factors which impact integrating culture into CFL education.	<p>Ms. Chang: I think its kind of a path from the national guidance all the along to the state standards, the regulations from the school district, my foreign language colleagues, and to the level of myself.</p> <p>Miss Yang: I combine all these factors into my consideration of using culture-language integration in CFL curriculum and instruction including the policies from federal, state, the school district, the colleagues, and myself.</p>	Administrations, policies, identity, colleagues

		<p>Ms. Zhao: The State foreign language standards, and personal desire.</p> <p>Ms. Dong: I think the number one is my perception of culture in the foreign language education, then it is because the impacts from administrators or colleagues affect my perceptions or ways of integrating culture and language in one curriculum.</p> <p>Ms. Liang: I take these federal, state standards as references, I also follow up the regulations from the school district, but it is myself determine teaching culture in my CFL class.</p> <p>Miss Fang: You know the Five C standards, that is we appealed to involved into the OED standards. So, I used these standards to guide me in my curriculum making and instruction. I also consider the school district's regulations about cultural teaching while I am making curriculum. But you know it is the teach yourself to decide what are the best materials to use and how to set up the cultural goals and how to achieve these goals of teaching culture in your classes.</p>	
Role	the Chinese teachers' role during the process of culture-language integration in CFL education.	<p>Ms. Chang: Chinese teachers should play a leading role in the process of promoting this culture-language integration in CFL education.</p> <p>Miss Yang: I think that the Chinese teachers have to realize the meanings of this integration and be a part of its development.</p> <p>Ms. Zhao: It is critical for Chinese teachers to engage in this integration and use this approach in your class.</p> <p>Ms. Dong: I encourage Chinese teachers involving in using culture-language integration proactively.</p> <p>Ms. Liang: I see my role as a promoter and explore in the development of culture-language integration.</p> <p>Miss Fang: I never doubt my role in promoting culture and language</p>	Identity, views

		integration and want to do more for its development.	
Effects	the effects of implementing culture-language integration in CFL education.	<p>Ms. Chang: When I used these culture-language integrated curriculum into my CFL class, the outcome is always beyond my imagination.</p> <p>Miss Yang: Through my efforts of teaching culture in the CFL class, more and more students are interested to learning Chinese.</p> <p>Ms. Zhao: My observation of using this method is that it makes classes much more intriguing and making the language learning much easier. “students don’t make the language learning just memorization, make the language in meaningful context; don’t just concentrate on the correct sound, make the words alive with meanings to students. That is why I am so much grateful for this method of integration.</p> <p>Ms. Dong: the integrated method is active, positive, happy, interesting, and engaging. Which gives students a good experience of the Chinese culture and the language. Therefore, they are willing to learn more of the language and explore another culture.</p> <p>Ms. Liang: I just want to say that unless you tried using it, you will know how wonderful it is.</p> <p>Miss Fang: using culture-language integration really helped my CFL class a lot, it enriched curriculum, class instruction and student’s engagement.</p>	Benefits, criteria,
Personal factors	the Chinese teacher’s personal factors impact integrating culture into CFL curriculum making and	<p>Ms. Chang: It is all out of personal teaching experiences and insight to decide using this method.</p> <p>Miss Yang: The most influencing factor towards integrating culture and language in my CFL class is my personal experiences. I personally am very interested learning culture while learning a foreign language.</p> <p>Ms. Zhao: Based on my personal</p>	Identity, policy, culture

	instruction.	<p>experiences living and teaching overseas, I realize that I need do more about connecting culture to language learning/teaching.</p> <p>Ms. Dong: I would say that it was because my perception, understanding, and background toward culture lead me to choose culture-language integration in CFL class.</p> <p>Ms. Liang: Through my knowledge to these national, state and local standards and requirements for a foreign language education, I determined integrating teaching culture in the my CFL curriculum and class instruction.</p> <p>Miss. Fang: The personal factors start from looking for effective methods to solve the struggles of classroom management when I firstly taught Chinese here.</p>	
Policies	the impacts from policies for integrating culture into CFL education including the national standards of a foreign language education from ACTFL and the state standards for a foreign language education.	<p>Ms. Chang: teaching culture is a requirement from the national foreign language standards, it is also a compulsory part of the Ohio foreign language standards. My school district also required teachers to incorporate teaching culture into their academic classes.</p> <p>Miss Yang: First off, I need to meet the requirements, standards and expectations from the national, state and school district level for a curriculum.</p> <p>Ms. Zhao: I read through the foreign language standards in my State and use these standards as a guidance to lead my CFL curriculum making and instruction.</p> <p>Ms. Dong: All the factors like the federal, the state, the school determine my using of integrating culture into my CFL curriculum and class.</p> <p>Ms. Liang: I don't have pressure from the administration to affect my using of integrating culture and language in one curriculum.</p> <p>Miss. Fang: You know the Five C standards for the foreign language</p>	Administration, ideology

		education from the ACTFL, that is the blueprint I appealed to involved into the OFLA standards. I also consider the school district's regulations about cultural teaching while I am making curriculum. So, I used these standards to guide me in my curriculum making and instruction.	
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APPENDIX D

The Evolvement of Generating Analytic Themes in the Study

Research questions	Interview questions	Finding Statement	Outcome/ Consequence (Research Problem)	Analytic Themes
1. What cultural content do the Chinese teachers include in a culture-language integrated curriculum and why do they choose this content?	1. What kinds of cultural materials do you find are most helpful for teaching and learning in CFL classes? 2. How do you obtain materials and support for teaching culture in your CFL course? 3. What kind(s) of cultural activities do you include in your CFL class to help teach and learn a foreign language?	Participants recognized a lack of quality cultural materials to be used in CFL curricula and instruction.	The Chinese teachers have to take longer time and much more efforts to search for quality teaching materials in CFL curriculum and instruction.	Theme 1: The participants recognized a gap between recognizing the significance of integrating a focus on culture in CFL teaching and learning and implementing this concept into CFL curricula and instruction.
2. What are the present difficulties and challenges toward developing a culture-language integrated curriculum and implementing it in the CFL class instruction?	1. What are the present difficulties and challenges toward developing a culture-language integrated curriculum? 2. How would you describe your process of selecting A curriculum or curricular materials to teach culture in your CFL course? 3. What are the limitations you face when selecting a curriculum for teaching culture in your CFL course?	The participants encountered numerous difficulties and challenges while teaching culture in their CFL classes.	Participants been discouraged and disappointed with themselves culture teaching and students' cultural learning.	Theme One: Participants recognized a gap between recognizing the significance of integrating a focus on culture in CFL teaching and learning and implementing this concept into CFL curricula and instruction.

<p>3. What processes do Chinese teachers use to respond to the difficulties and challenges toward integrating culture in CFL curriculum and instruction?</p>	<p>1. What is your perception of how students benefit from the culture-language integrated curriculum? 2. Which level of students do you think the culture-language integrated curriculum is appropriate to use or benefit the most? 3. How do you respond to the challenges and problems in developing a culture-language integrated curriculum in CFL class? 4. Can you please share a positive or a meaningful experience you have had when teaching culture in your CFL class? 5. Can you please share a challenging experience you have had when teaching culture in your CFL class? 6. How does your instruction of teaching culture differ from the instruction of traditional texts?</p>	<p>Participants acknowledged the difficulties and problems of teaching culture in American schools and strived to seek solution to address these issues.</p>	<p>Participants used self-exploration and culturally responsive teaching approaches to respond the difficulties of integrating culture into CFL curriculum and instruction.</p>	<p>Theme two: participants dedicated to explore pedagogies and techniques to address the obstacles of integrating culture in CFL class.</p>
<p>4. What experiences, relationships, structures, and/or</p>	<p>1. What do you think is the role or importance of teaching culture in CFL courses?</p>	<p>Participants resulted in many confusions, frustrations, and struggles in their</p>	<p>Participants indicated multiple structural and cultural factors</p>	<p>Theme 3: Theme Three: the participants need structural and cultural</p>

resources shape CFL teachers' practices of integrating culture into CFL curriculum and instruction?	<p>2. What are your goals when teaching culture in your CFL class?</p> <p>3. What level of learning classes do you devote time to teaching culture?</p> <p>4. What factors drive your curriculum selection to teach culture in CFL?</p> <p>5. Who determines that you teach culture in your CFL curriculum? The state? The school district? Yourself?</p>	CFL classes.	that shaped their choice and use of culture teaching into CFL class in America.	support to help integrate culture into the CFL curriculum and instruction.
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Note. This chart was created under the guidance of Bloomberg and Volpe (2019) to describe the process of generating analytic themes in the study.