# ETHNIC MINORITY UNIVERSITY STUDENTS' EFL LEARNING EXPERIENCES IN THE TRILINGUAL CONTEXT OF YUNNAN, CHINA

Dongyuan Deng

A Thesis Submitted in Partial Fulfillment of the Requirements for

the Degree of Doctor of Philosophy in English Language Studies

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ประสบการณ์การเรียนรู้ภาษาอังกฤษในฐานะภาษาต่างประเทศของนักศึกษา
ระดับมหาวิทยาลัยที่เป็นชนกลุ่มน้อยทางชาติพันธุ์ในบริบท
สามภาษาของมณฑลยูนนาน ประเทศจีน

นางตงหยวน   เติ้ง

ETHNIC MINORITY UNIVERSITY STUDENTS' EFL LEARNING EXPERIENCES IN THE TRILINGUAL CONTEXT OF YUNNAN, CHINA

Suranaree University of Technology has approved this thesis submitted in partial fulfillment of the requirements for the Degree of Doctor of Philosophy.

Thesis Examining Committee

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(Assoc. Prof. Dr. Punyathon Sangarun)

Chairperson

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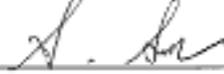
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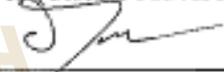
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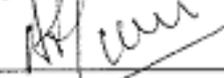
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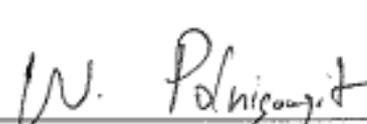
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ตงหยวน เติ้ง : ประสบการณ์การเรียนรู้ภาษาอังกฤษในฐานะภาษาต่างประเทศของ
นักศึกษาระดับมหาวิทยาลัยที่เป็นชนกลุ่มน้อยทางชาติพันธุ์ในบริบทสามภาษาของมณฑล
ยูนนาน ประเทศจีน (ETHNIC MINORITY UNIVERSITY STUDENTS' EFL LEARNING
EXPERIENCES IN THE TRILINGUAL CONTEXT OF YUNNAN, CHINA) อาจารย์ที่
ปรึกษา : อาจารย์ ดร.สิรินทร ศรีโพธิ์, 459 หน้า

ผลของการพัฒนาประเทศเพื่อให้เกิดความทันสมัยและโลกาภิวัฒน์ ทำให้ภาษาอังกฤษ
กลายเป็นภาษาที่สำคัญของโลกและเป็นภาษาที่ได้รับสถานะระดับสูงในประเทศจีน เนื่องจากการ
พัฒนาทางด้านเศรษฐกิจและสังคมอย่างรวดเร็ว ทำให้รัฐบาลจีนพยายามขยายโอกาสในการเข้า
เรียนระดับอุดมศึกษาให้แก่ชนกลุ่มน้อยทางชาติพันธุ์ด้วยนโยบายการเรียนสามภาษา (Trilingual
Education Policy-TEP) และนโยบายการสอบเข้าแบบพิเศษ (Preferential Admission Policies-
PAPs) กับนักศึกษากลุ่มดังกล่าว แต่การดำเนินนโยบายทั้งสองถือเป็นความท้าทายในขณะเดียวกัน
เนื่องจากพบว่าหลังจากที่มีโอกาสได้เข้าศึกษาในระดับอุดมศึกษาแล้ว นักศึกษาชนกลุ่มน้อยทาง
ชาติพันธุ์จำนวนมากประสบปัญหาด้านการเรียน โดยเฉพาะการเรียนภาษาอังกฤษในฐานะภาษาที่
สาม

การศึกษาครั้งนี้จึงมีวัตถุประสงค์เพื่อศึกษาผลของนโยบายการสอบเข้าแบบพิเศษและการ
เรียนสามภาษา จากมุมมองด้านสังคมและประเมินผลกระทบของนโยบายดังกล่าว ด้วยการ
สัมภาษณ์ผู้ร่วมวิจัยซึ่งเน้นผู้มีส่วนได้ส่วนเสียโดยตรง พร้อมทั้งศึกษาปัญหาและสาเหตุของการ
เรียนภาษาอังกฤษในฐานะภาษาที่สามของนักศึกษาชนกลุ่มน้อยทางชาติพันธุ์ วัตถุประสงค์สุดท้าย
คือการศึกษาความสัมพันธ์ระหว่างสมิทธิภาพทางด้านภาษาอังกฤษและความเป็นตัวตนทางชาติ
พันธุ์ของชนกลุ่มน้อยในกระแสโลกาภิวัฒน์

งานวิจัยครั้งนี้ ใช้ระเบียบวิธีวิจัยแบบผสมผสานผ่านการศึกษาแบบระยะยาวติดตาม
นักศึกษาชนกลุ่มน้อยทางชาติพันธุ์ที่ได้รับโอกาสเข้าเรียนในระดับอุดมศึกษา ในขณะเดียวกันมีการ
วิเคราะห์เชิงเปรียบเทียบแนวราบระหว่างกลุ่มชาติพันธุ์ขนาดใหญ่และกลุ่มผู้มีส่วนได้ส่วนเสียใน
มณฑลยูนนาน

ผลการศึกษาพบว่า นโยบายการเรียนสามภาษาและการสอบเข้าด้วยวิธีพิเศษนั้น
ช่วยส่งเสริมให้ชนกลุ่มน้อยมีโอกาสเข้าถึงการศึกษาในระดับอุดมศึกษา และแหล่งข้อมูลได้อย่าง
เท่าเทียมกัน แต่อย่างไรก็ตามนโยบายดังกล่าวมิใช่ทางออกในการแก้ปัญหาที่ซับซ้อนด้านการศึกษา
ของชนกลุ่มน้อยได้ทั้งหมด ผลการศึกษายังแสดงให้เห็นว่า นโยบายการเรียนสามภาษา ทำให้
นักศึกษาชนกลุ่มน้อยสามารถยกระดับทางสังคมและโอกาสทางการศึกษาได้ ถึงแม้ว่าใน

สถานการณ์จริงจะยังไม่เป็นที่น่าพอใจ นอกจากนั้น ผลการเรียนภาษาอังกฤษที่ต่ำยังชี้ถึงการเรียน
การสอนภาษาอังกฤษในระดับพื้นฐานที่ไม่มีประสิทธิภาพเพียงพอ ส่วนผลการศึกษาด้าน
ความสัมพันธ์ระหว่างสมิทธิภาพทางภาษาอังกฤษและความเป็นตัวตนทางชาติพันธุ์ของชนกลุ่ม
น้อยทั้งหมด 8 กลุ่ม พบว่ามีความเกี่ยวพันธ์กันในบางกลุ่มชาติพันธุ์เท่านั้น ยังไม่สามารถนำไปสู่
ข้อสรุปในเรื่องดังกล่าวได้

      บทสุดท้ายของการวิจัยได้เสนอการนำผลการศึกษาไปใช้ประโยชน์และความเป็นไปได้ใน
การทำการวิจัยที่เกี่ยวข้องกับเรื่องนี้ การศึกษาครั้งนี้ถึงแม้จะมีบทบาทเพียงเล็กน้อยในการเพิ่มความ
ตระหนักของรัฐบาลและนักการศึกษาในการที่จะเติมเต็มโอกาสทางสังคมและการศึกษาให้แก่ชน
กลุ่มน้อยทางชาติพันธุ์ในสภาวการณ์ที่ต้องตอบสนองต่อความเจริญของประเทศ และความ
หลากหลายทางชาติพันธุ์ในขณะเดียวกัน

สาขาวิชาภาษาต่างประเทศ   ลายมือชื่อนักศึกษา_____

ปีการศึกษา 2561   ลายมือชื่ออาจารย์ที่ปรึกษา_____

DONGYUAN DENG : ETHNIC MINORITY UNIVERSITY STUDENTS'
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459 PP.

EFL LEARNING EXPERIENCES/ TRILINGUAL CONTEXT/
ETHNIC MINORITY

As a result of modernization and globalization, English has become a global language and it has a high status in China for EFL learners. The rapid socioeconomic development in contemporary China provides opportunities as well as challenges for ethnic trilingual learners to obtain access to higher education with assistance of PAPs (preferential admission policies) after the national college entrance examination (NCEE). Meanwhile, at tertiary level, ethnic minority university students (EMUS) are still confronted with considerable difficulties in English language learning (L3).

In the present study, RQ1 and RQ2 are to justify PAPs and TEP policies from a social perspective and provide an evaluation of their impact through interviews with different subjects. RQ3 is mainly designed to examine the difficulties encountered by EMUS in English language learning (L3) at university and the main factors causing them. RQ4 initiates a test to verify whether English language proficiency affects ethnic identities in this increasingly globalized situation or not.

The research project adopted a mixed-methods research approach through a longitudinal view which switched from PAPs at the basic education level to higher education to explore EMUS' English language learning (L3) difficulties and challenges in the trilingual context of Yunnan province. Simultaneously, horizontal multiple

comparisons and analysis were conducted among different ethnicities and with different stakeholders in Yunnan.

Based on the data analysis, PAPs are currently justified in Yunnan's multiethnic social context to ensure equal access to higher education including education rights, opportunities, and resources though PAPs are not the fundamental solution to the ethnic education problem. Besides, the study reveals that TEP (trilingual education policy) helps ethnic minority students to fulfill their dreams and fight for equal opportunities for upward mobility, though the implementation in reality is still far from satisfactory. In addition, the present predicament of Yunnan EMUS' weak foundation in English (L3) at tertiary level can actually be traced back to their basic education. Finally, the data from eight ethnic groups verifies the fact that English language proficiency is related to ethnic identity at least for certain ethnic groups, if not for all.

At the end of this study, relevant implications and suggestions for future research in this area have been proposed. This type of study may play a small referential role in increasing both the government and educators' awareness of how to bridge the relevant gaps and how to treat EFL education for ethnic minority students in current modernized and multi-ethnic Yunnan, China.

School of Foreign Languages   Student's Signature _____

Academic Year 2018   Advisor's Signature _____

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Last but not least, I would like to thank my husband Mr. Bei Shao, and my daughter Chuyun, for their consistent support, understanding and encouragement throughout the years of my Ph.D study.

Dongyuan Deng

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LIST OF ABBREVIATIONS

ALA   Audio-lingual approach

ASEAN   Association of Southeast Asian Nations

CALL   Computer assisted language learning

CCP   Chinese Communist Party

CE   College English

CECR   The College English Curriculum Requirements

CECTR   College English Course Teaching Requirements

CES   College English Syllabus

CET   College English Test

CET-4   College English Test, Band 4

CET-6   College English Test, Band 6

CETS   College English Teaching Syllabus

CLT   Communicative language teaching

CNU   Chuxiong Normal University

CPC   Communist Party of China

DU   Dali University

EFL   English as a Foreign Language

EGP   English for General Purpose

EIL   English as an international language

ELF	English as a lingua franca
ELT	English language teaching
EMUS	Ethnic minority university students
ESP	English for Specific Purposes
GTA	Grammar-translation approach
HEDME	The Higher Education Department of the Ministry of Education
ICT	Information and communications technology
KEB	Kunming Education Bureau
KUST	Kunming University of Science and Technology
L1	Language One (First Language)
L2	Language Two (Second Language)
L3	Language Three (Third Language)
MOE	The Ministry of Education in China
NHEEC	National Higher Education Evaluation Center
MTI	Master of Translation and Interpreting
NCEE	National College Entrance Examination
NECS	National English Curriculum Standards
NERDO	The National Educational Reform and Development Outline
PAPs	Preferential Admission Policies
PPs	preferential policies
PRC	People's Republic of China
SLA	Second language acquisition
TEM-4	Test of English Major, Band 4

TEM-8	Test of English Major, Band 8
TEMs	The Test of English Majors
TEP	The Trilingual Educational Policy
TESOL	Teaching English to the speakers of other languages
UNESCO	United Nations Educational, Scientific, and Cultural Organization
USSR	Union of Soviet Socialist Republic
WE	World Englishes
YMU	Yunnan Minzu University (previously named Yunnan University of Nationalities)
YNU	Yunnan Normal University
YPDE	Yunnan Provincial Department of Education
YU	Yunnan University
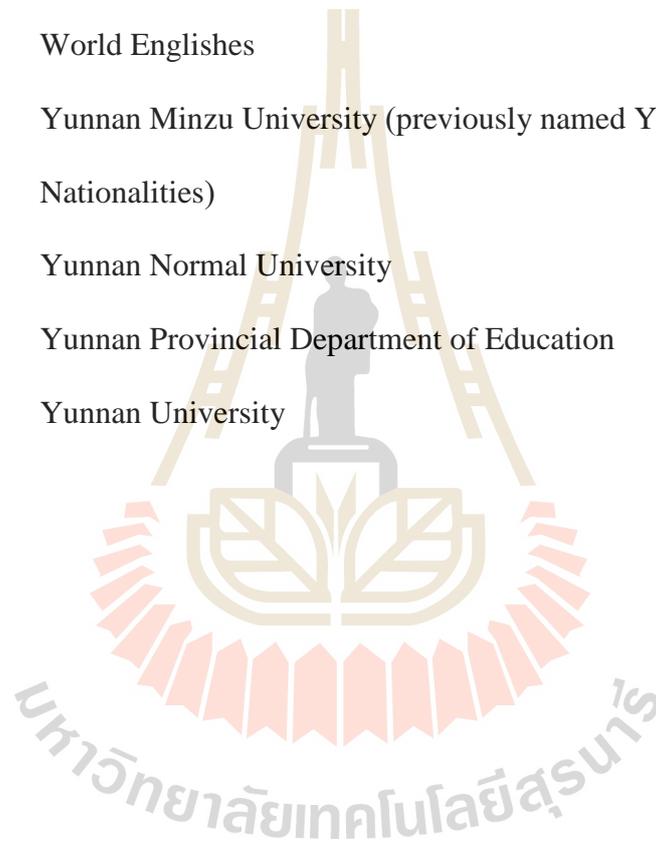
CHAPTER 1

INTRODUCTION

This chapter first explains globalization and the use of English as a global language, which has led to EFL and trilingual education being given a high status in China even for ethnic minority university students. The background to Chinese ethnic minorities or ethnicities in Yunnan Province are described. Under the circumstances, the necessity for bilingual and trilingual education in China is accounted for. In addition, important theoretical concepts like languages, ethnic identity and preferential admission policies (PAPs) etc. are explained respectively. The following sections include the problem statement, research purposes and the research questions. Studies on minority-group students' EFL learning at tertiary level with respect to their perceptions on trilingual education from a linguistic and language perspective in the context of Yunnan ethnicity context are rare and significant contributions in related studies are limited.

1.1 Research Background

1.1.1 English as a Global Language

The phenomenon of English as a global language has impacted on countries all around the world. With internationalization and the universal language of commerce, globalization means an increase in the permeability of traditional boundaries, not just in business organizations but also countries, economies, industries, and people (Thomas & Inkson, 2009). These developments have paved the way for the internet and high

technology nowadays, which offer people the opportunity to be informed of international events and communication between different countries, cultures, and nationalities. The view of "English as a global language" was a vague notion even before the 1970s, but from the 1980s onwards it became omnipresent. In 1997, David Crystal first stated that "English is the global language" (Crystal, 1997, p. 1). Later, Jenkins stated that the world of large scale commerce, technology, industry, and banking, like certain professions and human sciences, is an international world and it is linguistically dominated by English almost everywhere, regardless of how well established and well-protected local cultures, languages, and identities may otherwise be (Jenkins, 2003).

There are two main ways that a language can become a global language. First, a language can be made the official language of a country, to be applied as a medium of communication in such domains as government, the media, the law courts, and the educational system. To be successful in these societies, it is essential for children to master the official language as early in life as possible. Such a language is often described as a "second language", because it is seen as a complement to a person's mother tongue (or "first language"). The role of an official language is best illustrated by English, which now has some kind of special status in over 70 countries, such as India, Ghana, Nigeria and Singapore. Second, even though a language has no official status, this language can be made a priority in a country's foreign-language teaching. It is the language which students are most likely to be taught when they go to school. For example, Mandarin Chinese has an important role in Southeast Asia, and Russian held privileged status for many years among the countries of the former Soviet Union. English is now the language most widely taught as a foreign language (EFL) in over

100 countries, such as China, Germany, Russia, Spain, Egypt and Brazil, etc. And English is emerging as the chief foreign language to be learned in schools as an EFL education (Crystal, 2012). In Asia, it is having profound and significant effects on the region's language policies, educational systems and patterns of language use (Nunan, 2003; Bolton, 2008; Kirkpatrick, 2008). As a matter of fact, English has come to be recognized by many, if not most, as a global language (Bolton, 2006, 2012; Graddol, 1997, 2006). In China, English has experienced several drastic changes in its status and role reflecting long-standing concerns about the cultural impact of learning English on the one hand and a desire to learn English to gain access to the knowledge and opportunities it provides on the other. Currently the phenomenon of English as a global language has impacted on China and Chinese ethnic groups as well. Political stability, economic development and internationalization appear to be balanced despite some resistance and resentment to the unusually high status given to English and EFL education.

1.1.2 Ethnic Minorities in China

China is a multi-cultural, multi-ethnic, and unified country with a written history of more than 4,000 years, and it is home to 56 ethnicities. The Han majority makes up about 91.59% of the total population in the mainland, whereas the other 55 minority groups constitute 8.41%, with a combined population of 106.43 million. The total minority population has increased to over 113 million, and most of these ethnic groups spread in frontier and rural areas with their own special cultures and customs (China National Statistics Yearbook, 2016). Among the 55 groups, the ethnic minority groups with a population of over one million people include the Zhuang, Manchu, Hui,

Miao, Uygur, Yi, Tujia, Mongolian, Tibetan, Bouyei, Dong, Yao, Korean, Bai, Hani, Li, Kazak, and Dai, numbering 18 in all.

In terms of areas in China, there are 5 ethnic minority autonomous provinces consisting of 30 autonomous prefectures and 120 autonomous counties,[1] which occupy about 64% of China's total territory, covering almost 6.4 million square kilometers. 90% of minority populations are located in the border or mountainous provinces of China, especially in the western part of China (Gamer, 2003). Geographically, different minority groups are located in different parts of China. They have different natural conditions, transport facilities, economic backgrounds and even medical and health care services, and so on. Generally speaking, a large proportion of minority populations reside in rural areas; only a few groups, such as Mongolian, Hui, Uygur, and Manchu, have higher proportions of their populations living in urban areas.

In relation to language, based on Mackerras's statement (1994), Chinese ethnic minorities speak over 80 languages from five language families, 30 of which have written forms. These languages are literally "separate languages with distinct phonological and grammatical differences from Mandarin Chinese" (Hao, 2012, p.272). With the exception of the Manchu and Hui, most ethnic minorities have their own native languages. Even within the same ethnic groups, substantial differences still exist in all domains. In fact, the central government of China has entitled every province to have the right to conduct language education with its own regional characteristics. This independence of language education policy and plan include the right to determine

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[1] There are five levels of basic administrative divisions in China: provincial level (1st), prefectural level (2nd), county level (3rd), township level (4th), and village level (5th).

the medium of instruction and the curriculum content in accordance with principles regulated by the Chinese Ministry of Education (Wang & Phillion, 2009).

The Chinese government promoted Putonghua (Mandarin) to be standard Chinese as a lingua franca of the PRC in 1955 (Zhou & Sun, 2006), which draws on Beijing pronunciation, syntax from modern literary classical works written in colloquial Chinese, and vocabulary from the Mandarin dialects of northern China (Crystal, 2011). School curricula throughout the PRC now require all pupils, including ethnic minorities, to learn standard Chinese not just because it is the national language, but also because it is a prerequisite for university study and it also plays a role in contributing to social economic development through commercial interaction with the rest of the PRC.

As for EFL in China, there have been tremendous changes since 1978, with the implementation of the Open-door Policy and the drive for modernization and internationalization (Hu, 2005; Lam, 2005; Li et al., 1988). The emphasis on learning English has continued unabated in recent years. At present, China presents the largest English learning population in the world. Over 200 million students in China (or about 20% of the total in the world) are learning English in schools, as are about 13 million young people at university (Taylor, 2002).

Under such circumstances, ethnic minority people nationwide in China are facing a greater challenge which is brought about by advances in international communication technology and English as a global language as well (Crystal, 2012). However, English language teaching (ELT) among ethnic minority communities, in comparison with the widespread teaching and use of English in China's urban regions

and eastern part of China, is developing slowly. This may result in more difficulties for ethnic minorities to adjust themselves to socio-cultural and socio-economic integration and well-being due to the trend of making English a global language since China is in the fast lane towards globalization today.

1.1.3 Ethnicity in Yunnan Province

Yunnan, the most southwest province of China, is a frontier province in the southwestern part of China with the largest diversity of ethnicity along with multi-ethnic languages and cultures, covering an area exceeding 394,000 square kilometers. Externally, it borders Vietnam, Laos and Burma; internally, it is a neighbor to Guizhou, Guangxi, Chongqing, Sichuan and Tibet. There are twenty-five ethnic minority groups in Yunnan: Yi, Bai, Hani, Dai, Zhuang, Miao, Lisu, Hui, Lahu, Wa, Naxi, Yao, Jingpo, Tibetan, Blang, Bouyei, Pumi, Achang, Nu, Jino, De'ang, Mongol, Shui, Manchu and Drung nationalities. Now, Yunnan has 29 autonomous counties and 8 autonomous prefectures, which cover 70.2 % of the provincial territory, inhabited by 48.08% of the provincial population (National Bureau of Statistics of China, 2011).

It was reported by the government authorities of the Sixth National Population Census in China on May 9, 2017 that currently the total population of Yunnan province is 45,966,000, among whom 30,629,000 are of Han nationality, which make up 66.63% of the provincial population. The 25 ethnic minorities number 15,337,000, which comprise 33.37 % of the population in Yunnan (Hongqi & Chen, 2012). Compared with an 8% ethnic minority population for China as a whole, this proportion is quite high (Tapp, 2010). In fact, Yunnan's minority population is considerably larger than the entire population of many small countries, such as Senegal, Cambodia, Cuba and

Portugal, to name just a few. The largest populous ethnicities in Yunnan are the Yi, Hani, Bai, Dai, Zhuang, Miao, whose populations are over one million (China Statistical Yearbook, 2016). Through long historical development, they have formed different folk customs which is an interesting social phenomenon. These ethnic minorities live together over vast areas in the region while some live in individual concentrated communities in small areas. The residences of the ethnic minorities are various and with different characteristics; their languages are distinctive. With increasing population mobility in China today, some minority ethnic groups and the Han majority no longer remain in one geographic region of the country. Below is a map showing the location of the main ethnicities in Yunnan province, China.
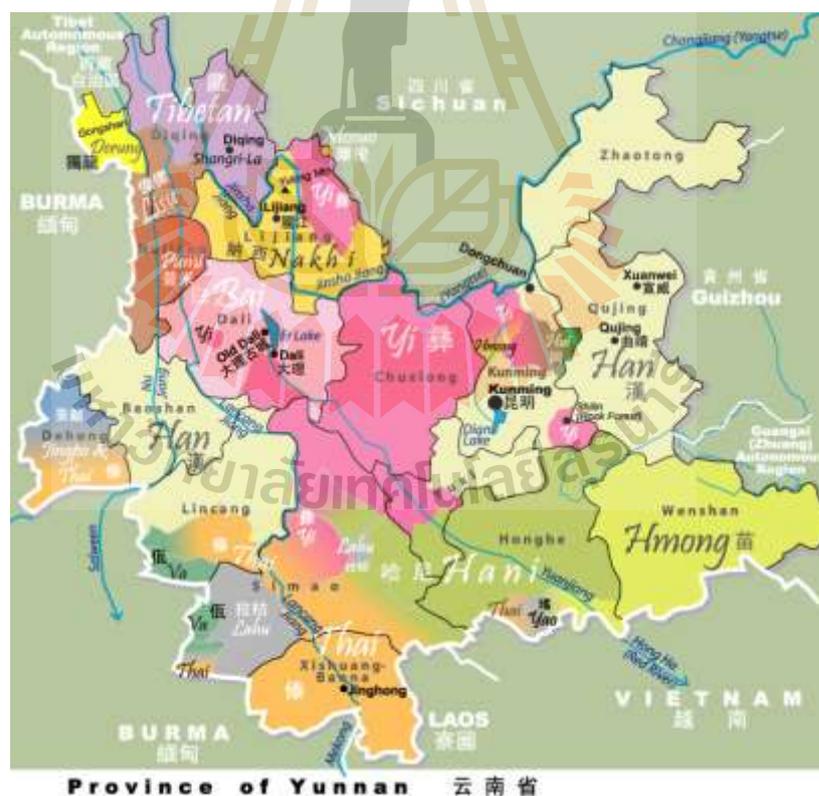
Figure 1.1 Map of Yunnan

(source: http://www.johomaps.com/as/china/yunnan/yunnan1_ch.html)

Yunnan is a land of various ethnic groups, landscapes, natural scenery, animals, etc., which makes it an ideal place to examine ethnicity for international scholars from a variety of fields due to the fact that more ethnic groups live there than in any other province in China. For example, ethnographies focus on origin and transformation of minority people; historians have taken a great interest in the history and development of specific groups; linguists pay special attention to the education and languages of these minorities. As Hansen stated, "there is a great tendency to regard all of them as one relatively homogenous group of people in need of more or less uniform special considerations within education" (Hansen, 2011, p.167).

Triggered by deep affection for the people living in this region and also my professional EFL educational background, I wish to conduct a study to explore ethnic minority students EFL learning experiences in a trilingual context. This is undertaken not just for the sake of novelty, but from a deep belief that it might make a small contribution to EFL education of Yunnan ethnic minority students in a sustainable way.

1.2 Theoretical Concepts

1.2.1 NCEE and PAPs

Ethnic minorities are hugely diverse in terms of language, history and culture and there are vast differences in state policies for various ethnic minority groups due to geographical, demographical, historical, political and socio-cultural factors. As a result of these factors, there appears to be a consensus in the literature that indigenous ethnic minority students are often disadvantaged in education. According to statistics,

nearly one third of the poverty-stricken counties located in Yunnan and some other western parts of China are mainly inhabited by ethnic minority groups (Yang, 2005). Many ethnic minority schools in these regions lack basic schooling resources. These ethnic minority students are usually found to be poorer performers than most of their Han counterparts and without access to good facilities and qualified teachers (Jiang et al. 2007; Hu 2007; Tsung, 2009) resulting in a high dropout rate. Under such circumstances, the central or local government has started to pay more attention to ethnic affaire than before more (Schluessel, 2007).

In China a high-stakes National College Entrance Examination (NCEE) functions not only as an effective way to select talent but as a significant means of reallocating educational resources. Apart from the NCEE admission system, some subsidiary policies are often implemented to balance the interests of various stakeholders, for example, a quota system is usually introduced to balance cross-regional disparities. For decades some ethnic minority students have had to resort to "Preferential Admission Policies (PAPs)", a part of preferential policies (PPs), which are a set of key preferential policies to allow ethnic minority students to enter into university with lower scores than those required by NCEE. The NCEE is administered in Mandarin Chinese and six ethnic minority languages, namely Uyghur, Tibetan, Korean, Mongolian, Kazakh, and Kirghiz (Mackerras, 1994). It is regarded as imperative because these six languages are spoken by compact ethnic groups with long-established linguistic and cultural traditions, and above all with large populations residing in strategically important areas bordering foreign countries. However, with regard to the 25 ethnic minority groups in Yunnan province, these groups have to take the NCEE in mandarin Chinese. Besides geographical and socio-economic factors etc.,

some scholars believe that the educational failure of ethnic minority students often arises from the use of inappropriate languages in education (Feng & Adamson, 2014). After entering into higher education with the help of PAPs, these ethnic minority students often fail to prosper in their academic studies, some of them even failing to graduate (Adamson & Xia, 2011), which therefore affects their prospects in the job market and future career development.

1.2.2 Bilingual and Trilingual Education in Yunnan, China

Besides preferential admission policies (PAPs) of "bonus points" or "lowering admission scores", some other important measures carried out by the PRC are bilingual education and trilingual education which involve preserving ethnic minority languages (L1), developing Mandarin Chinese (L2), and acquiring English as an L3 later. These preferential policy programs are "intended to narrow the economic and social gap between the Han and other ethnic minority people (Sautman, 1999).

While Chinese ethnic minorities represent a relatively low proportion of the total population, they occupy a critical place in the socio-political economy of China. Since the People's Republic of China (PRC) was founded in 1949, education for ethnicities has been an important component of China's educational development and has drawn considerable attention (Sofield & Li, 1998). The Chinese government has made efforts to prepare ethnic minority students to participate in social, political, and economic activities by blending with the Han through strong propagation of Mandarin, the standard form of Chinese, which is referred to as the second language (L2) in this study. Traditional bilingualism refers to the use of a native minority language or mother tongue and standard Chinese by minority students, by using Chinese as a medium of

instruction in teaching school subjects. The Chinese government has engaged ethnic minority students in bilingual education with the official aim of producing bilingual speakers with a strong language competence in Mandarin (standard Chinese) so that they can communicate with and assimilate into the Han mainstream society and culture while maintaining their indigenous languages and cultures at the same time (Feng, 2005).

Most of the ethnic groups in China have English as their third language (L3). The learning of English has been made compulsory for students since primary school and it is viewed as a significant instrument to enable China to play a prominent role in international affairs with increasing globalization (Yang, 2005). In addition, official documents at the state level, including the Constitution, provide minority groups with the freedom to use and develop their own languages as well asto learn Chinese and English (Hu, 2005).

Due to the strong encouragement of bilingual education since 1991, the use of ethnic minority languages (L1) within autonomous areas is very common, and Mandarin Chinese (L2) has been added to their daily learning and use as well. Mandarin Chinese has becomes the determinant of students' prospects in life, and many ethnic minority students in rural areas struggle to compete for scarce academic opportunities with others in the cities of whom most are the majority Han with mandarin Chinese as their mother tongue. Later, English has become increasingly popular as it has become a global language and bilingual education is blossoming with the fast economic development of China ever since its participation in the WTO and the success of the 2008 Olympic Games. In such circumstances, ethnic minorities can no longer live an

entirely primitive life, instead, they need to enter mainstream society to deepen their understanding of China and the world outside. Moreover, mutual understanding within the nation between ethnic minorities and the majority of society, as well as the impact from the globalized world have fostered bilingualism and changed it into the trilingualism phenomenon. In this study, the ethnic mother tongue is considered as the L1. Mandarin (L2) is an official language which coexists with significant groups of minority languages, which is of great importance to all Chinese people. The spread of English actually has a huge impact on ethnic minority students and the language provision for these groups has become a complex problem and is a complicated task in the making of policy for L3.

Trilingual education offers a starting point for combining the reality of minority ethnic groups with the problem of language proficiency, especially as regards theoretical or practical research of the problems. Yunnan province is diverse in natural resources, but it is somewhat backward in ethnic minority education. Minority students from different ethnic groups need to make great efforts to function effectively in different cultures using Mandarin (L2) and English (L3) in addition to their mother tongue (L1) (Adamson & Feng, 2009). It is clear that such students have to overcome numerous obstacles in order to achieve their educational and academic goals.

Although Chinese scholars have produced a handful of publications on certain studies in this area, there are also some arguments and preliminary studies for trilingual education (Krashen, 1996; Li S.Q., 2002; Gai, 2003; Wu, 2005; Ajiarehamo, 2006; Liu, 2006; Hou, 2006; Bai, 2007). At present there is still a large space in which to conduct relevant research into trilingual education for minority students under the

new conditions of internationalization and the multi-cultural reality of today's Yunnan in China. Similarly very little literature and few statistics can be found either within China or abroad in relation to ethnic minority education. Some previous research studies have just focused on one or two minority groups or only specific areas of trilingual studies, whereas the previous research has laid a foundation for further work in this field.

1.2.3 Language and Identity

Identity has derived its complex meaning from Erik Erikson's (1968) ego model of the 1960s. For Erikson, identity is a subjective feeling of sameness and continuity that offers individuals a stable sense of self. By the 1970s the expression used in this sense had acquired a highly successful recognition of its own in ordinary language and many social science disciplines.[2] Under the influence of postmodernism and rising debates over multiculturalism, the late 1980s and 1990s found anthropologists, historians, and particularly humanities scholars depending ever more heavily on "identity" as they explored the cultural politics of ethnicity, gender, race, class, citizenship, sexuality, and other social categories.

From a sociolinguistic perspective, in order to explain how social identities are created and constructed through language, Bucholtz and Hall (2004) provided an anthropological understanding of language and identity by proposing four semiotic processes, i.e. practice, ideology, indexicality, and performance (p. 377). They also noted that identity is formed through habitual action (i.e., practice), and language is a

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[2] See Mackenzie (1978), Gleason (1983), and, for political science examples from this period, Glazer and Moynihan (1975).

practice which contributes to forming identity. This point of view is similar to that of Bourdieu (1977) who stated that language is a practice, which is not distinct from other forms of everyday social activity. Therefore, identity is also regarded as a social phenomenon.

It has also been pointed out that ethnic identity is a key aspect in conducting research project on ethnicities and feelings of belonging, such as attitudes towards one's group (Phinney, 1990). Bachman and Palmer (2010) consider language not to be distinct from other forms of everyday social activity, but a practice. Meanwhile, language is also a key element contributing to research in ethnic identity. It has also been proposed that language is an ethnic identity marker and the sense of ethnic identity changes over time (Fishman & García, 2010). Thus, many researchers became interested in examining the development of the identity of ethnic minority students because they "must balance the demands of competing worlds as they progress from home to school and beyond" (Chik, 2010, p. 15). In addition to the visible differences, diversity among ethnic minority groups is also derived from different individuals and from the various backgrounds of their ethnic groups.

1.3 Problem Statement

China is a nation with an enormous territory and diverse ethnic minorities with their own cultures and languages. Ethnic minorities are considered as a very significant part of Chinese multicultural and multilingual society for three reasons: minority people occupy a large proportion (62%) of the land area of China; they occupy about 90% of its border regions; most natural resources like forestry, and tropical crops

and mining etc., are located in minority regions (Hayhoe, 1992, p.308). Therefore, in order to maintain the stability of the border regions, to make good use of natural resources, and above all, to help remove ethnic people from poverty, the Chinese government has been promoting a "unified multi-ethnic country", and encouraging ethnic minorities to preserve their own cultures, languages and religions to achieve a "integrated nation" (Hansen, 2011).

Despite the rapid development of English Language Teaching (ELT) in China, it has to be admitted that there is an unequal access to good quality education because of the vast differences between China's rich coastal provinces in the east and its poor inland provinces especially in the west, as well as the differences between urban and rural areas (Sunuodula & Feng, 2011). These differences determine both the opportunities to learn English and the quality of the learning experience (Cortazzi & Jin, 1996; Nunan, 2003). However, in NCEE, after mass college expansion to higher education started in 1998 in China, it was found that the gap in college access between rural youth from poor counties and urban youth was 7 to 11 times less likely to provide access to any college or the elite Project 211[3] and 985[4] universities. Much larger gaps exist for disadvantaged subgroups (female or ethnic minorities) of rural youth from

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[3] **Project 211**: is a project of national key universities and colleges initiated in 1995 by the Ministry of Education (MOU) of the People's Republic of China with an endeavor aimed at strengthening about 100 institutions of higher education and key disciplinary areas as a national priority for the 21st century. There are 112 universities in the project 211.

[4] **Project 985**: is a constructive project for founding world-class universities in the 21st century conducted by the government of the PRC. Project 985 was launched in 1998 in order to have a number of first-rate universities of international advanced level in China. In the initial phase, 9 universities were included in the project. The second phase, launched in 2004, expanded the program until it has now reached 39 universities.

poor counties according to the data on all students who took the college entrance exam in 2003 in China (Li, et al. 2015). In fact, the percentage of Chinese ethnic minority students who gained college admittance is not comparable to that of the Han majority (Jacob, 2006).

Hence, our primary study is focused, firstly, on an understanding of PAPs and TEP, and putting the emphasis on providing justifications for how the policies are understood in the domain in which they are operational, and how they can attain the educational fairness as originally proposed by the PRC government. This approach to policy is not from the viewpoint of the policy makers, but rather from the viewpoint of those affected by the policies, which is different from some previous studies of the policy-making, specifics of the policies themselves or on summarizing the lessons to be learned.

As a result of the Opening-up policy originally initiated by Deng Xiaoping and accelerated by China's global trade dominance and accession into the WTO in the 5th phase (see 2.3.4), the introduction of English as L3 into the school system reinforces a new challenge for minority language education and *at the same time the related* policies of Han bilingualism versus minority trilingualism *has become the subject of controversy and debate.* However, little is known of the impact that this newly-formed language education having on minority language and culture, as well as their overall ethnic identity. Therefore, in-depth analysis of these policies from the perspective of ethnic university students, teachers, administrators and even government officers remains rare. What kind of experiences have ethnic minority students undergone through these policies? How can these polices be evaluated? What are the L3 learning

problems which currently exist for ethnic minority university students (EMUS) after they have been enrolled into university? The present study is an attempt to find some answers to these questions from the different perspectives of various informants by means of using a mixed methodology.

1.4 Research Purposes

A major purpose of the study is to achieve a deep understanding of present trilingual conditions and to investigate its impact on ethnic minority university students from various cultural and linguistic backgrounds. In addition, it aims to build on work in the field of minority education especially with regard to its PAPs and TEP, and its possible relationship with ethnic identity from both a macro and a micro perspective. At macro level, how PAPs are perceived in education at tertiary level especially concerning ethnic minority students' NCEE (National College Entrance Examination: *Gaokao*). At micro level, EMUS' difficulties and challenges in L3 are traced through their experiences as a result of their ethnic identities under the influence of global English as their third language through both a retrospective and an introspective narrative. The study is more concerned about the facts: what has happened, why it happened and how it happened, with an expectation of increasing the depth of understanding on trilingual education with regard to the following four aspects:

(1) To explore the stakeholders, especially ethnic minority university students' (EMUS) perceptions of Preferential Admission Policies (PAPs).

(2) To probe into the stakeholders, especially ethnic minority university students' (EMUS) perceptions of Trilingual Education Policy (TEP).

(3) To find out the main difficulties and challenges that EMUS encounter at university in English (L3) learning and the related factors that may influence them.

(4) To explore whether English language proficiency affects Yunnan university students' (including the Han) ethnic identity or not.

In summary, these issues will be addressed to explore EMUS' experiences of trilingual education, EFL learning, and the possible link between ethnic identity and English language competence in a trilingual context. Furthermore, some contributing factors affecting trilingualism, including PAPs and TEP, will be discussed.

1.5 Research Questions

Based on the above research objectives, four interrelated research questions were designed as follows:

RQ1: What are the stakeholders' perceptions of preferential admission policies (PAPs), especially EMUS in Yunnan?

RQ2: What are the stakeholders' perceptions of trilingual education policy (TEP), especially EMUS in Yunnan?

RQ3: What are the difficulties encountered by EMUS in English (L3) learning at university? What are the main factors causing them?

RQ4: Is English language proficiency related to EFL university students' ethnic identity? If yes, in what way?

1.6 Significance of the Study

Although the government of the People's Republic of China has made giant strides in the education of ethnic minorities during the past 50 years, very little research has been conducted on exploring ethnic minority university students' (EMUS) English (L3) learning experiences in the context of Chinese EFL trilingual educational background. Some previous studies have largely been conducted by educational ethnographers and cultural anthropologists on ethnicity and education as mentioned above (Cheng, 1996; Davidson 1996; Reed-Danahay, 1996; Dilworth-Anderson & Gibson, 2002; Hu, 2003; Jiang, 2003; Feng, & Adamson, 2014). In fact, studies on ethnic minority students' EFL learning at tertiary level with respect to their perceptions on PAPs and TEP from a narrative life story in the multi-ethnic context of Yunnan are rare. Five dimensions of the present study are expected to be of some significance in the research field:

Firstly, the study will not only enhance the theoretical foundations of trilingual education (including bilingual education) but also advocate that the stakeholders, such as the government, universities, administrators, teachers and EMUS themselves, should consider more deeply the relevant policies for their establishment, implementation and completion.

Secondly, the study will conduct empirical research not only for innovative mixed methods but also for interdisciplinary and transdisciplinary learning. There is much to be expected from applying linguistic and sociological perspectives to this type of research work, especially from the trilingual context in China.

Thirdly, this study will present a clear picture of the trilingual education system in Yunnan province as well as its significant benefits and deficiencies in terms of L1, L2 and L3 in an eco-linguistics framework.

Fourthly, this study will investigate how English (L3) planning and teaching can be applied as a reference in designing language courses (L1, L2, L3) and curriculum in a trilingual context from the basic education to the higher education levels in Yunnan. It is expected that the new knowledge generated by this study will inform educational policy and practice, and it may even inspire a change in some educational policy making.

Fifthly, the design of the study will stimulate reflection on how language proficiency, taking the study of the English language as a specific research variable in the study, will affect ethnic minority students' ethnic identity in current "globalized" situations where teaching resources are limited and where learning is constrained by other factors.

1.7 Definition of Terms

EMUS: abbreviated form of Ethnic Minority University Students in Yunnan, China. In contrast to the Han majority group, EMUS may include various nationalities of the 25 minorities in Yunnan province.

PAPs : abbreviated form of Preferential Admission Policies, one of the key Preferential Policies (PPs) for ethnic minorities' education which mainly refers to "lowering the admission line or scores" for ethnic minority students in the NCEE

(National College Entrance Examination), which were initiated in the summer of 1950 after the establishment of the PRC when the Ministry of Education (MOE) issued the "Regulations on Admission into Colleges and Universities".

TEP: abbreviated form of Trilingual Education Policy. In the context of this study, it involves preserving ethnic minority languages (L1), developing competence in mandarin Chinese (L2), and acquiring English as an L3 (Adamson & Feng, 2009).

EFL Students*:* Individuals enrolled as participants in foreign language courses. In this research, it refers to the Chinese students who study English as a foreign language.

Ethnic minority*:* It is defined as "an ethnic group as a community of people within a larger society that is socially distinguished or set apart, by others and/or by itself, primarily on the basis of racial and/or cultural characteristics, such as religion, language, and tradition" (Bennett & Salonen, 2007, p.55).

The Han: The Han ethnic majority is the dominant societal group in China, constituting 91.6% of China's 1.36 billion people (Central Intelligence Agency, 2015).

Mandarin Chinese: the main official language of PRC government and education of China (including Taiwan) used in all schools known as Standard Mandarin (Dong, 2010).

Ethnic Identity: A component of a person's self-concept and social identity which describes the extent to which a person identifies with an ethnic group and the "value and emotional significance attached to that group membership" (Phinney, 1992, p.156).

1.8 Limitations and Delimitations

First, in a broad sense, this study is concerned with how trilingual education for minority students is experienced in Yunnan, China. This is not a holistic study which covers different stages of education, such as elementary and secondary, although some of this information will be elicited from the participants' retrospective descriptions.

Second, "ethnic minority" is a sensitive topic at home and abroad. The Chinese research literature concerning ethnic language and trilingual education is limited. At the same time, there is limited literature on relevant empirical studies in this field by western scholars in the multi-ethnic context of Yunnan, and the data for the study, especially the documents, have been taken primarily from Chinese sources and translated by the researcher herself.

Third, given that the special emphasis of this study is ethnic minority students, the researcher's Han Chinese outsider status may cause difficulty in capturing and accurately interpreting certain subtle, but important information associated with policies and the situation of ethnic minorities. Some aspects of the context were not familiar to the researcher that could not be adequately compensated for by the literature review. On the other hand, outsider status allows a fresh view to be taken and fresh data to be obtained.

1.9 Summary

In this study, an investigation on the perceptions and views of PAPs and TEP from the perspective of stakeholders, taking EMUS as the main group is designed to

explore the younger ethnic minority generation's experiences of PAPs and trilingual education. A deeper understanding of the difficulties and challenges in English (L3) learning in higher education will be explored. Moreover, an initial study aims to find out if there is any relationship between ethnic identity and English language proficiency for Yunnan university students. The study adopts a mixed-methods approach to gain a broad understanding regarding the four interrelated research questions. A relevant literature review and the theoretical framework will be illustrated in chapter two
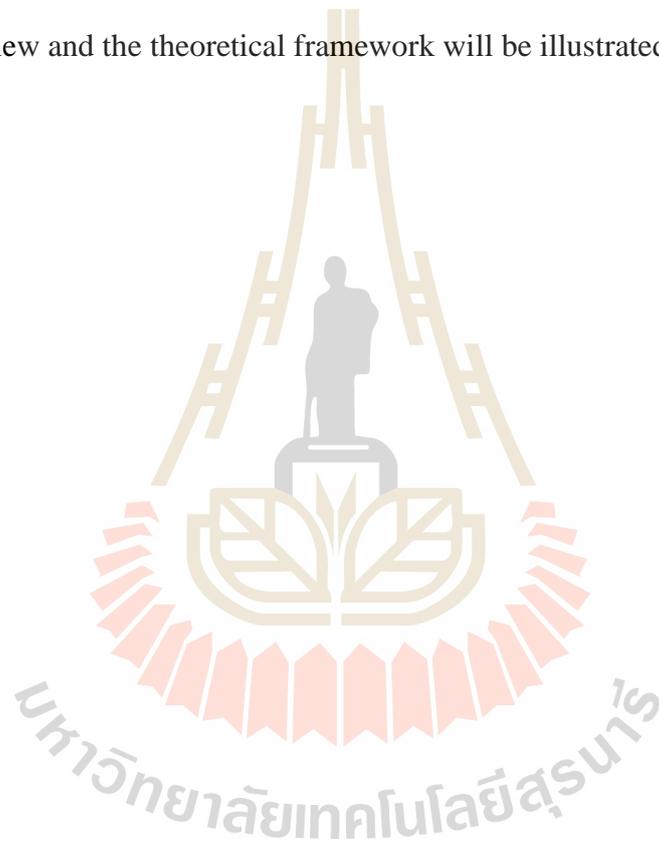
CHAPTER 2

LITERATURE REVIEW

In this chapter, it provides an overall theoretical outline of education background on ethnic minorities in China and Yunnan, covering a wide range of holistic perspective of ethnic minorities' education socially and historically including PAPs in China, basic introduction on ethnic minorities in Yunnan and related previous studies and literature, China's EFL development and CE, and then follows the bilingual and trilingual education both in Yunnan and China EFL context. Furthermore, a systematic theory frame on ethnic identity and it as an instrument of the study is illustrated, and some theoretical foundations are laid out as well language transfer etc.

2.1 Ethnic minority in China

2.1.1 The Definition of Ethnic Minority

Premier Wen Jiabao[5] stated in the 2008 People's Congress that:

China is a multiethnic and unified country. Chinese government always promotes unity among all ethnic groups. We must make a great effort to achieve prosperity and development for all people. We will improve the system of regional ethnic autonomy, promote social and economic development of ethnic minorities, and the development

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[5] Wen Jiabao: was the sixth Premier of the State Council of the PRC, serving as China's head of government between 2003 and 2013.

and consolidation of socialist ethnic relations of equality, unity, mutual assistance and harmony are of great significance in China.(http://news.xinhuanet.com/english/2008-03/18/content_7812091.htm)

As was mentioned in Chapter 1, the People's Republic of China (PRC) is a country constituting 56 officially identified ethnic groups. The term "ethnic minority" refers to those ethnicities of China's officially recognized ethnic groups, i.e. the 55 non-Han Chinese population in the PRC. By definition, these ethnic minority groups, together with the Han majority, make up the greater Chinese nationality known as Zhonghua Minzu. Chinese minorities alone are referred to as "Shaoshu Minzu".The majority population is the Han Chinese with over 1.3 billion people in the year 2000. The Han people are China's, and even the world's largest ethnic group. In Chinese, ethnic minorities are named as "minority nationalities" *(Shaoshu Minzu),* which has been defined as "a historically constituted, stable community of people, formed on the basis of a common language, territory, economic life, and psychological make-up manifested in a common culture" (Mackerras, 2003, p.2).

In early PRC documents, such as the 1982 constitution,[6] the word "minzu" was translated as "nationality". Following the dissolution of the Soviet Union, governmental and scholarly publications have retranslated "minzu" in the ethnic minority sense into English as "ethnic groups". *Shaoshu Minzu* people have traditionally been considered as those who have cultures, particularly languages and

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[6] Constitution of the People's Republic of China Archived 23 May 2006 at the Wayback Machine, 4 December 1982. Retrieved 27 February 2007.

religions, which are different from the Han Chinese majority. Most areas inhabited by ethnic minorities are located in the remote mountainous or frontier regions, and are in pastoral areas in western China. Compared with other developed east and coastal provinces, the ethnic minority inhabited areas are less developed areas and labeled as "the most economically deprived regions" (Feng & Cheung, 2010, p. 258) in China due to "historical factors and geographic remoteness" (Wan & Yang, 2008, p.140).

As for the Han ethnic, it can be traced back to the Han Dynasty (206 B.C. - 220 A.D.) that they adopted the name "Han"; their language belongs to the Han group of the Chinese-Tibetan language family (Heberer, 1989; Ma, 1994). However, the ancestors of today's minority nationalities were seminomadic tribal peoples, pushed into marginal border lands by the expansion of the majority Han state over the past 2,000 years (Dreyer, 1976). The development and formation of minority ethnic groups was a continuous process of assimilation and integration of the earlier tribal groups over the centuries.

Like many ethnic minorities in Western countries, cultural differences rather than racial differences distinguish national ethnic minorities in China. In Chinese, the term "minority" (Minzu) embraces a group of people who differ according to a number of distinctive specific characteristics which include race, religion, language, social organization, traditions, customs, clothing, and etc. Ethnic minority is defined as a population group who shares "a language, an area, an economic life, a culture" and "an awareness of belonging to the same group" (Gladney, 1991, p. 66; Attane & Courbage, 2000, p. 258).

In China the minority nationalities (Shaoshu Minzu) are not usually considered as races. Most minority group members are not distinguishable from one another entirely on the basis of phenotypic characteristics. However, their identification mostly depends on cultural and linguistic differences that have been relatively persistent over time (Dreyer, 1976; Eberhard, 1982; Fei, 1981; Poston & Shu 1987; Poston, 1993; Gladney, 1994).

2.1.2 Identification of Ethnic Minorities in China

Chinese ethnic groups were based on Stalin's definition of ethnic minority as "a historically constituted, stable community of people, formed on the basis of a common language, territory, economic life, and psychological make-up manifested in a common culture" (Mackerras, 2003, p.2). Practically, the identification process of ethnic minority (Shaoshu Minzu) is a complex issue. We will understand it in a time sequence:

• Before 1949 (the founding of the PRC), "it had never been made clear how many ethnic minorities there were in China" (National Minorities Policy and its Practice in China, 2004, p. 5). During that period in China, actually no one knew exactly how many different nationalities lived in China.

• After 1949, the government took an initial call for registration for ethnic minority nationalities. At that time, over 400 ethnic groups responded to it (Heberer 1989; Fei, 1992).

• Since 1953, the Chinese governmental has organized several large-scale investigations to identify ethnic groups within the country.

• By 1954, 39 ethnic groups had been identified.

• By 1964, another 15 ethnic groups had been identified.

• By 1979, a total of 55 ethnic minority groups had been formally recognized and made known to the public.

Under this process, 39 ethnic minority groups were recognized by the first national census in 1954. Then it further increased to 54 by the second national census in 1964, with the Lhoba group added in 1965 (Hasmath, 2007). The last change was the addition of the Jino ethnic people in 1979, bringing the number of recognized ethnic groups to the current 56.

Therefore, social scientists have adopted three major standards to identify China's minority nationalities (Bean & Tienda 1987: 210; Poston et al. 2003), which are listed below:

(1) Each group comprises a small proportion of the country's total population;

(2) Each minority group presents self-awareness that a common culture or subculture is shared by the members of their group;

(3) Each ethnic minority has experienced discrimination from the majority.

Based on these characteristic relevant for the analysis of ethnic minorities in China, the Chinese government recognizes them as specific ethnic minorities (Shaoshu Minzu) and therefore specific benefits and priorities are distributed to them (Harrell, 1990).

Official recognition of ethnicity is the outcome of a complex process that mainly took place during the 1950s and involved representatives of the minority state being proposed. Also, when the ethnic categories were institutionalised, they lumped together groups of people, of whom some did not necessarily feel they belonged to the same minority, while other groups were split. Officially designated ethnicity plays a critical role in the PRC as each citizen is assigned to be one of the 56 official ethnicities. Thus,

ethnic status is stated on every citizen's official identity card (户口 · *Hukou*) and used

for school, legal and official records. Ethnic minorities can benefit from preferential

policies (PPs), e.g., entrance into college with lower scores after NCEE and exemption

from the "Only one child" family policy from the late 1970s.

2.1.3 Multilingual Diversity in China

As it was mentioned in Chapter One, there are 56 different ethnic groups

officially recognised in China, of which the Han form the majority by far. The 55

Shaoshu Minzu (ethnic minorities) makes up over 8% of the total population. Found

predominantly in the western borderlands of China, these minority communities differ

considerably in history, culture and language. It is commonly assumed in the west that

China is a linguistically homogeneous nation. *But* it is hard to answer the question of

exact number of languages used by the 56 nationalities because "some nationalities

have not yet been made completely clear." (Stites, 1999, p.99). As Stites (1999) points

out, "the extent and nature of language and dialectical diversity in minority areas of

China has still not yet fully been explored, and there is not one-to-one correspondence

between language and national identity in China" (p.96).

The languages of the ethnic minorities in China mainly belong to two language

families. Languages of 29 national minority groups belong to Sino-Tibetan and 17

belong to the Altaic family. Among the rest, 4 of them belong to *Austric*, 2 Indo-

European, and 1 has not been categorized, which is Korean. Others use Mandarin

Chinese.

Table 2.1 Chinese Language Groups (Herber, 1989)

Language Group	Minorities
Han	Hui, Manchu
Sino-Tibetan	
Sino-Thai	Zhuang, Bouyai, Dai, Li, Mulam, Shui, Dong, Maonan, Gelo
Tibeto-Burmese	Tibetan, Jingpo, Drung, Qiang, Yi, Hani, Lisu, Nu, Bai, Naxi, Jinuo, Lahu, Tujia, Achang, Moinba, Lhoba, Pumi
Miao- Yao	Miao, Yao
Altaic	
Turkish	Uyghur, Kazak, Kirgiz, Uzbek, Tatar, Salar, Yugur Mongolian
Mongolian	Daur, Dongxiang, Tu, Bonan, Yugur Manchu, Xibe
Tungusic	Hezhen, Oroqen, Ewenki
Korean	Korean
Austric	
Austro-Asiatic	Va, Bulang, Deang
Austronesian	Gaoshan (Taiwan)
Indo-European	
Iranian	Tajic
Slavic	Russian

However, according to an official government report, "all the 55 national minorities, except the Hui and Manchu, who use the Chinese language, have their own languages. Among them, 21 use 27 languages, and more than 10 ethnic groups, including the Miao, Naxi, Zhuang, Bouyei, Lisu, Hani, Jingpo, Wa, Dong, and Tu, use 13 languages which have been created or improved with the help of the government." (National Minorities Policy and Its Practice in China, 2004, p.99). Normally, the language patterns used for the Chinese minority ethnicities can be classified into three main groups:

• 3 groups use Chinese Mandarin as their mother tongue, i.e. Han, Hui, and Manchu[7];

• 11 groups use their own spoken language and writing scripts, i.e. Mongols, Tibetans, Uyghur, Kazak, Kirghiz, Korean, Yi, Lahu, Jingpo, Xibo, and Russian;

• The remaining groups have a spoken language yet not a written script that is in common use.

For these groups, the Chinese writing system is commonly adopted though they may have a phonetic script of their own based on their native language. The minority scripts were developed by the PRC government, and in some cases are used in the early years of bilingual schooling. These groups were either with a very small population or have been assimilated by the Han to a certain extent, while kept their spoken language but use Chinese in writing (Encyclopedia of China, 2009).[8]

In order to maintain the diversity culturally and linguistically, some institutions have been set up by the Chinese government to do research in this field, which is aimed to:

• help minority people create, reform or improve their written languages;

• train specialists in doing researches on these languages;

• promote the use of spoken and written languages of ethnic minority people;

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[7] Manchu used to have its own language, but the Manchu language has been headed for extinction since the end of the Qing dynasty (1644-1911) (Heberer, 1989), when the Qing Manchu Empire was overthrown before the 1911 Revolution (*Xinhai Geming*, 辛亥革命).

[8] There are also other classifications of these languages, e.g., being classified into four groups: (1) writing systems in widespread use (2) writing systems used primarily for religious matters (3) writing systems used only in limited geographic areas (4) writing systems created this century and currently in limited use (Stites, 1999: 101).

• promote the use of spoken and written languages of ethnic minorities in every field.

Language diversity reflects cultural diversity. However, the large number and diversity of languages used by the minority ethnic groups of China is a formidable barrier to the popularization of higher education in China's rural and remote frontier regions where most ethnicities are located in (Stites, 1999).

Students are exposed through the education system to what is variously referred to as Putonghua (Mandarin Chinese), such an assumption is a gross oversimplification. Mandarin Chinese is indeed the most common variety, spoken by an estimated billion people (Lewis et al., 2015).

However, besides Mandarin Chinese, a number of other regional language varieties including Wu, Cantonese, Hunan, Hakka, Gan, Southern Min and Northern Min coexist together. Moreover, different areas in China have different dialects as well. This confusion has led some writers, such as Lewis et al. (2015) to classify Chinese as a whole as a 'macrolanguage'. In addition to these language varieties, over 80 languages, associated with the 55 ethnic minorities (Shaoshu Minzu) have been recognised.

Accordingly, bilingual education and trilingual education have emerged in China in response to this linguistic diversity (Feng, 2005, 2007). The current interest in English as a third language (L3) has been a catalyst for scholarly interest in *Sanyu Jiantong* (三语兼通trilingualism or mastery of three languages: ethnic minority native language, Mandarin Chinese and English) (Feng, 2012, p. 6).

2.1.4 Ethnic Minority Education

In China's context today, one of the purposes of ethnic minority education is to develop ethnic minority talents who can serve sustainable cultural and socioeconomic development in the ethnic minority centered areas as this is vital to help keep the nation's stabilization and achieve equality and the promotion of cultural retention, cultural adaptation, intercultural understanding, and mutual respect among different ethnicities. Therefore, to be multilingual, rather than bilingual or monolingual is required. In China, bilingual or trilingual education has been partly determined by the Constitution of PRC through the country's Regional Autonomy Law for Ethnic Minorities.

For education in China, the Ministry of Education (MOE) of the government of PRC is the authority agency of the State Council, which is empower of administrating and regulating almost all aspects of the education system in China. The National State Council (NSC) has also focused on the importance to enhance China's national, scientific, minority development, social progress, cultural quality for minorities, and strengthening national unity, safeguard minority areas, and maintaining social stability.

As we mentioned before, minority education in China has undergone constant change in accordance with the perspectives of politics, educational ideology, historical changes and so on, so the education of ethnic minority actually started from 1949. From1949 to the present, the language policies towards minority languages can be divided into five phases:

• Egalitarian respect (1949-1956)

• Unstable policy (1957-1965)

• Suppression (1966-1976)

• Restoration (1966-1976)

• Bilingualism (1977-1990)

(Lam, 2005. p 124)

Lee (2000) concluded the general educational policies as following four aspects:

(1) the creation of special schools and classes for minority students;

(2) an emphasis on training teachers of minority youth;

(3) an increase in financial support for minority education;

(4) additional points awarded to minority candidates on national examinations.

2.2 Higher Education for Ethnic minority

2.2.1 Role of Higher Education

Yang, Ling and Su (1987) specially emphasized the significant role of higher education. They stressed that the main task of higher education is not simply to raise the general knowledge level or train the ordinary labourers to the society, but it is required to develop much more professional personnel for the development of one's country and the society. There are two fundamental roles of higher education:

(1) Higher education responds to the demands of the social political and economic system.

Whatever the social system, feudalism, socialism or capitalism, it is normally the higher education graduates mostly serve the ruling class, and become rulers, agents or officers of the government. That is why the ruling class always pays more attention

to cultivate talents from higher education and tries to make it adapt to the demands of the political and economic system.

(2) Higher education reflects the development level of science and technology of a society.

Since the Industrial Revolution, new technologies have been used extensively in manufacturing industry. It was a catalyst that made higher professional training leap forward across the whole of Europe. Especially since the Second World War, modem science and technology have developed quickly. Until now, universities provide various courses to students such as science, literature, arts, agriculture, engineering, medical and management studies etc. Meanwhile many new academic institutes and technical colleges have been established. Part-time courses and adult education grow fast as well. All these achievements in higher education are a partial result of new developments in science and technology.

(3) Higher education and research.

It is well known that a university is not only regarded as a teaching centre but also, perhaps more importantly, as an organization for academic research. The area of research is no longer limited within one country but internationally. Worldwide educational exchanges have become an essential part of higher education and development.

2.2.2 Characteristics of Chinese Higher Education for Ethnic Minority

The reason for choosing higher education as a specific area in this research project is because it contains some main features different from other educational

institutions. For instance, higher education responds sensitively to the demands of the social political and economic system; it directly reflects the development of science and technology within a society; and it plays a very important role in research in modern society.

The National Minorities Policy and Its Practices in China issued in 2004 (p. 19) claimed that by the end of 1998, Chinese government had independently founded 12 ethnic universities and institutes, 158 ethnic secondary vocational schools, 59 ethnic teachers' training schools, 20,906 ethnic primary schools, 3,536 ethnic middle schools. By 1998, there were more than 80 institutions of higher learning in China holding preparatory classes (namely in Chinese Yuke Class) especially for minority students to equip them with basic knowledge to continue their studies at higher specialized schools before they formally take the national entrance examination to enter into universities (p.5).

Huang (2000) has identified three characteristics of Chinese higher education for ethnic minorities:

(1) Objective and purpose:

•To cultivate high quality talents of minorities to serve for the government needs and unity;

•To achieve equal development for all Chinese minorities;

•To improve the backward situation of Chinese minority regions;

•To accelerate the social and economic development of these regions.

(2) Particular policy features:

In the ethnic autonomous regions, departments of education have the right to set their own entrance examinations for college enrollment within their own regions. Ethnic minority students can take the national university entrance examination in their native language (L1) for some subjects, and the passing marks for admission are normally lower than those for the Han-Chinese. After those ethnic minority students enter into universities or colleges, not only some special financial aid and scholarships are set aside for them, but more possibilities than the Han within some policies allow wholly free study or a partial reduction in tuition fees for some ethnic minority students coming from poor families.

(3) Specialized courses and programs:

Many courses specialized on ethnicity such as ethnology, ethnical linguistics, ethnical history, ethnical arts, etc. are provided to ethnic minority students as supplementary courses at campus. Though some ethnic minority groups do take advantages of these preferential policies and have benefited a lot, Huang (2000) points out that the "university for nationalities" was a special outcome during the period of China's planned economy, and its "functioning is redolent of central planning; they seem to be more suited to the social mechanism of a planned economy but not to that of a market economy." Moreover, "the University for Nationalities impresses people with its backwardness, its conservativeness, its low efficiency and its inability to attract talent" (Huang, 2000, p. 1).

2.2.3 Preferential Policies *(PPs)* for Ethnic Minorities

The PRC government had instated preferential policies (PPs) (<u>affirmative action</u> policies) called Youhui Zhengce (优惠政策; <u>pinyin</u>: *Yōuhuì zhèngcè*). It began in 1949[9] and became an explicit policy in the middle of 1980s.

Since 1949, education for ethnic minorities was paid considerable attention by the Chinese government:

> "The development of education for ethnic minorities is of paramount importance to the improvement of the quality of the minority population and the promotion of economic and cultural development in ethnic minority areas". (National Minorities Policy and its Practice in China, 2004, p. 18)

From 1978 China has undertaken a series of economic reforms designed to improve its socialist economy.[10] Later, in the 1980s preferential policies (PPs) were introduced to China as a means of closing the ethnic gaps in living standards and education. The policies giving preferential treatment to <u>ethnic minorities in China</u> were modeled after those by the <u>Soviet Union</u> (Sautman, 1998). While the dissolution of the USSR (Union of Soviet Socialist Republics) was studied by China, economic

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[9] In 1949, the People's Republic of China (PRC) was founded, also expressed as the liberation of the PRC.

[10] The program of the Chinese economic reform or reform and opening-up (*Gaige Kaifang,*改革开放), which refers to economic reforms termed "Socialism with Chinese characteristics" in the PRC was started in Dec., 1978 by reformists within Communist Party of China (CPC), led by Deng Xiaoping.

inequalities and power imbalances were found to be the cause of the collapse, and the findings led to a new policy, Law on Autonomy for Minority Regions (Zhou, 2003). It was expected that these policies would reduce tensions between various ethnic minority groups and the majority Han Chinese. Ever since, China's official state policy has put emphasis on the overall continued stability and improvement of economic conditions in the entire nation, taking the improvement of minority conditions as a fundamental premise (Wang & Phillion, 2009).

Currently, China's economy is one of the world's fastest growing, with an annual average GDP (Gross Domestic Product) of 9.8 between 1978 and 1994 (Devarajan, Swaroop & Zou, 1996). This figure does not reflect the large regional disparities in the country, however. There is still a large gap between the poor and the rich. It is estimated by UNESCO, the economic disparity in China between the poorest and most prosperous regions is greater than that between the world's richest and poorest countries. As noted before, the majority of China's minority population lives in the poorer areas.

With time passing by and preferential policies (PPs) gradually cover several aspects, for example, minorities receive proportional representation in local government; no taxes in minority regions are required to be sent to the central government; all of it can be spent locally (Singer, 1997); higher-level jurisdictions ask lower-level minority areas to put forth "extensive efforts to support the country's construction by providing more natural resources" and in exchange gives them infrastructural subsidies such as personnel training, budgetary subventions, and disproportionate public works investments (Sautman, 1998). The Chinese government

encourages business to hire minorities and offers no-interest loans to businesses operated by minorities.

Briefly speaking, three principles are the basis for the policy: equality for ethnic minorities, territorial autonomy, and equality for all languages and cultures. Preferential Policies (PPs) are supposed to safeguard its territorial integrity and great unity of all ethnic groups, serve its ideological goals, and accommodate the minority communities' linguistic and cultural diversities in order to achieve "the great unity of all ethnic groups" and "social solidarity and stability". PPs for Ethnic minority development are the top priority on its agenda at a given time in the last five decades of the history of the PRC (Dreyer, 1997; Zhou, 2001a).

The major preferential policies for ethnic minorities are as follows:

> Preferential policies for family planning (exemption from minimum marriage age and a limit of one-child), education (preferential admissions, lowered school fees, boarding schools remedial programs) employment (extra consideration in hiring and promotion of cadres), business development (special loans and grants, exemptions from some taxes), and political representation.

(Sautman, 1999, p. 174)

As far as education is concerned, the policies mainly include:

(1) The creation of special schools and classes for minority students;

(2) An emphasis on training teachers of minority youth;

(3) An increase in financial support for minority education;

(4) Additional scores awarded to minority candidates on national examinations like NCEE (Lee, 2000).

At the regional and sub-regional levels, areas with high concentrations of ethnic minorities or ethnic compact communities have been given special political and administrative status due to the PPs. At the province level there are five Autonomous Regions given special status (Tibet, Inner Mongolia, Guangxi, Xinjiang and Ningxia), 76 autonomous areas at the prefect level and 699 autonomous administrative units at the county level. (China's Yearbook of Ethnic Works, 2003).[11] This administrative structure makes it possible for different levels of the government to support ethnic minorities by PPs such as lowering taxes and increasing public expenditures. Furthermore, in minority areas, having minority status makes it easier to become a cadre in ethnic local regions.

2.2.4 Participation of Ethnic Minority in Higher Education

A brief discussion of minority participation in higher education is essential for an understanding of preferential policies and trilingual education of China. At the societal level, traditional culture especially Confucianism advocates "showing respect to teachers and attach great importance to education" (*Zunshizhongjiao*, 尊师重教),

[12]thus education has traditionally played an important role and learning "has always

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[11] China's Yearbooks of Ethnic Works, 2003. Beijing: State Ethnic Affairs Commission (Previous issues were named "China Ethnic Statistical Yearbook") (《中国民族工作年鉴》2003).

[12] **Confucianism** is described as a tradition, a philosophy, a religion, a way of governing, a humanistic or rationalistic religion, or simply a way of life from the teachings of the Chinese philosopher Confucius (551–479 BCE), who considered himself a transmitter of the values of the Zhou dynasty golden age of several centuries before.

been highly valued and respected" (Yu, Stith, Liu, & Chen, 2012, p. 7). At the individual level, the pursuit of knowledge is regarded fundamental to social and economic mobility (Liu, 1998). For example, in some developed regions and areas like Shanghai, over half of the parents hope that their children will be able to enroll in degree or diploma programs (Hu, Fu, & Zhang, 2003). However, the rates of enrolment of ethnic minority students, compare unfavorably with those of the Han majority, whereas various factors can explain this phenomenon, not least the socio-economic situation in minority-dominated regions struggling to maintain "a meager subsistence" (Teng, Yang, & Yang, 2014).

China's reform since the Opening Policy and the development of Market Economy has changed the country more prosperous and competitive in the world. Simultaneously, due to China's diverse populations, the reform in health care and education "has exacerbated the negative impact of economic reforms, widening the gap between China's eastern, coastal region and the less-developed western region, between the urban and rural population, and between the Han majority and those living in China's minority areas" (Zhou & Hill, 2009, p.3).

Since the late of the 20th century, government-guaranteed employment of university undergraduates got ceased and free higher education abolished, which resulted in a more competitive labor market for university graduates. At university, ethnic minority students are expected to master not only their majors, but also language proficiency in L2 and L3. At the same time, socioeconomic gaps between minority ethnic groups and the majority Han place some of those ethnic minorities at a great disadvantage.

However, since 1998, mass education at tertiary level was introduced into China and that makes higher education for ethnic minority groups develop at a "Leap-forward" speed and scale. Now the number of ethnic minority students in ethnic minority universities amounts to more than 200,000 (Lei, 2010) ranging from undergraduate to postgraduate programs.

Table 2.2 1998-2005 The population of ethnic minorities at higher education institutions of the PRC (Tan & Xie, 2009)

Year	No. of ethnic Tertiary students (10,000)	No. of Tertiary students (10,000)	Ratio of ethnic students	Ethnic increase	National increase rate
1998	22.63	340.9	6.6%	NA	NA
1999	24.77	413.4	6.0%	9.5%	21.3%
2000	31.99	556.1	5.8%	29.1%	34.5%
2001	40.97	719.1	5.7%	28.1%	29.3%
2002	52.39	903.4	5.8%	27.9%	25.6%
2003	65.52	1108.6	5.9%	25.1%	22.7%
2004	75.59	1333.5	5.7%	15.4%	20.3%
2005	95.32	1561.8	6.1%	26.1%	17.1%

(NA means the data is not available)

Table 2.2 shows that on the one hand higher education has developed dramatically along with ethnic higher education since 1998. To 2005, the ratio rate of ethnic students increased to 26.1%, much higher than the national rate (17.1%). That means the Chinese government preferential policies to promote the development of minority nationalities have taken hold. On the other hand, the ratio of ethnic students in schools fell from 6.6% to 6.1% in the same period, which indicates that the opportunities of ethnic minority students getting higher education decreased.

Accordingly, in an attempt to create a more fair competitive high level of playing field, many universities in China award extra points to minority students in

CEE (college entrance examinations) and set recruitment targets (Wang, G., 2015). This also leads to the following discussion of preferential admission policies (PAPs) in China.

2.2.5 Preferential Admission Policies (PAPs) in Education

With the implication of the preferential policies (PPs), Preferential Admission Policies (PAPs) for ethnic minorities also came into being. Compared with the preferential policies (PPs) which are available only to minorities who remain in autonomous areas, preferential admission policies (PAPs) are extended with regard to residence in the minority areas. PAPs stated that "students of minority nationalities, industrial workers, soldiers and cadres who have three years of work experience, students whose parents are overseas Chinese, may enter colleges and universities with comparatively lower admission scores" (MOE, 2002).

In addition, MOE of the PRC had issued a variety of preferential policies to lower the "threshold" for higher education for certain groups of ethnic learners even including Han students who live in minority inhabited areas to ensure they have fair access to higher education, such as *Graduate Student Admission Ordainment*, which is one of those preferential policies issued to lower minimum requirements for the National College Entrance Examination (NCEE) for ethnic minorities to enter university (Tsang, 1991). In 2002, the Ministry of Education clearly stated for the first time that "university/college admission scores for ethnic minority students from ethnic minority compact communities in mountainous highlands, border areas, and nomadic pastoral areas shall be lowered by no more than 20 points" (MOE, 2002).

Meanwhile, some universities set quotas for ethnic minority (non-Han) student intake (Hasmath, 2014). Furthermore, minority students enrolled in ethnic minority-oriented specialties (e.g. ethnic language and literature programs) are provided with scholarships, and some of them pay no tuition, and are granted a monthly stipend.

In the white paper on Ethnic Minorities Policy in China (1999), the PRC Government stated "Promoting the Common Development of All Ethnic Groups" as one of the five major aims in country's ethnic minority policy. Therefore, in the practice of ethnic minority policy, socioeconomic development is of great importance in the state's agenda. As Yang Faren (2000) has pointed out:

Assisting ethnic minorities with their social and economic development, and hence promoting the common prosperity of all ethnic groups is the core idea of Deng Xiaoping's theory on ethnic minority policy. *(p.*79*)*

As for bonus points on the National Higher Education Entrance Examination (NCEE, *gaokao*), Article 8 of Higher Education Law of the People's Republic of China stipulates that:

In light of the characteristics and needs of the ethnic groups, the state assists and supports the development of higher education in regions inhabited by ethnic peoples for the purpose of cultivating ethnic talents and training senior specialists among them (National People's Congress 2005).

The PAPs of NCEE in Yunnan regulate that 19 ethnicities in buffer and inland zones can get 10 bonus points including the Hani, Dai, Miao, Lisu, La, Wa, Jingpo, Yao, Bulang, Nu, Achang, Pumi, Deang, Dulong, Zang, Mongol, Jinuo, Shui, Buyi. But if ethnic candidates are from compact ethnic minority communities in mountainous

highlands, nomadic pastoral areas, and border areas, they may apply for 20 bonus points.

A theoretical introduction on preferential admission policies (PAPs) based on a review of the history and current circumstances has been formulated in education, which is with a purpose of lowering the "threshold" (minimum requirements for the NCEE) for certain ethnic learners even including Han students who live in minority inhabited areas to enter university (Tsang, 1991). This policy therefore can be adopted by wide range of the minority population (like one-fourth of the total minority population) that lives in areas that are mostly integrated with the Han (Sautman, 1999, p. 175).

If taking a historical retrospection, the PAPs existed in *the 1980 Regulations*, and it was actually part of a general attempt move to restore the ethnic policies formerly in place but destroyed by the Cultural Revolution of 1966 – 1976.[13] It also reflected the low standards of ethnic minorities' education at average in that period, which increasingly raised difficulties for them to compete with Han Chinese counterparts. In 1977, the very first year after the national university entrance examination was restored, responding to the call of developing science and education of China by Deng Xiaoping,[14] the enrolment rate of ethnic minority students in universities witnessed a

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[13] **1966-1976**: The Cultural Revolution was a sociopolitical movement that took place in China from 1966 until 1976, which paralyzed China politically and negatively affected the country's economy and society to a significant degree.

[14] **Deng Xiaoping** was the paramount leader of the PRC from 1978 to 1989, famous as a Chinese revolutionary and statesman. After Chairman Mao Zedong's death, Deng led China through far-reaching market-economy reforms. While Deng never held office as the head of government, head of state, or General Secretary (i.e. the leader of the Communist Party), he nonetheless was responsible for economic reforms and an opening to the global economy (Jeffries, 2010). His theoretical justification for allowing market forces was given as: "Planning and market forces are not the essential difference between socialism and capitalism. A planned economy is not the

decrease: few ethnic minority students could pass the national college entrance exam (NCEE) because of poor educational conditions. For example, in 1975, ethnic minority students accounted for about 6.1% of overall college and university students on campus. Later, the enrolment rate dropped to 4.2% in 1978 and even 3.7% in 1979 and 3.8% in 1980 (Wan, ed., 2008). It was disproportionate figures such as these that made relevant government agencies enforce preferential policies for ethnic minorities.

Afterwards, in order to know more clearly on the preferential admission policies (PAPs), relevant documents and files were looked up. Relevant policies were further standardized and legitimated through the "Provisional Regulations on College/University Admission", which the MOE endorsed in 1987. The 1987 Regulations stipulated that :

Minimum admission scores can be lowered for ethnic minority students from compact ethnic minority communities[15] in mountainous highlands, nomadic pastoral localities, and in border areas. Special ethnic minority classes shall lower admission requirements to take in excellent candidates from compact ethnic minority communities in mountainous highlands, nomadic pastoral areas, and border areas. Minority students from non-compact ethnic minority communities[16] can benefit preferential admission over their Han Chinese counterparts in the case of the same examinations

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definition of socialism, because there is planning under capitalism; the market economy happens under socialism, too. Planning and market forces are both ways of controlling economic activity." (John, 2005)

[15] **Compact ethnic minority communities:** those ethnic community areas with few or no people from an ethnic minority other than the dominant one.

[16] **Non-compact ethnic minority communities:** those ethnic community areas with many people from ethnic groups other than the most populous one.

results. An admission range shall be established and requirements shall be lowered for ethnic minority students (Wu, 1998, p.203).

With authorization first from the CCP Southwestern Bureau and later from the Central Committee, in 1950 the Yunnan Provincial CCP committee and government divided minority communities into two zones, i.e. a border zone and an inland zone. Some important events are listed below in chronological order:

- In 1952 a buffer zone was added between the two for the purpose of policy implementation (Yunnan, 1994). Afterwards, the first ethnic minority primary school was established in Mojiang and students were provided free accommodation and stationary.

- Since 1979, the enrollment policy for national matriculation examination was adjusted to select the best applicants. However, overall consideration was given to ethnic minority applicants.

- Since 1984, the ethnic applicants could be enrolled with 10-30 bonus points in the entrance examination.

In addition, some local government such as Honghe Hani and Yi Autonomous County made special quotas for the ethnic groups from the frontier or poor mountain areas. Eight ethnic groups such as the Hani, the Yi, the Miao, the Yao, the Dai, the Zhuang, the Buyi and the Lahu, according to residential areas would enjoy 10-30 bonus points in the secondary technical school and normal school enrollment examinations.

- In 1988, the first ethnic class in Mojiang No.1 Middle School started to enroll ethnic students.

•In 2006, the first junior ethnic experimental school was established in Mojiang which signified the complete education system for ethnic students was formed from preschool to high school stage. The school mainly enrolls students of ethnic minority background in the remote and mountainous areas.

In the allocation of the experimental status, consequently, minority communities located in the border zone were given priority over those located in the buffer and inland zones. For example, the Hani and Naxi communities are within the border zones, while the Bai and Yi are located in the buffer and inland zones.

One of the important measures in promoting education for the Hani is the preferential admission polices for the ethnic minority learners in China. These policies are made by both central and local level governments to ensure the easy access to educational institutions at various levels. Ever since, a great number of ethnic minority students became beneficiaries of the preferential policies (PAPs).

2.2.6 Preparatory Courses *(Yuke)* as a Supplement

Yuke (预科班), means Preparatory Courses, and it refers to pre-university education program organized by minority nationality high education institutions in China especially for ethnic minority students, who are required to complete one-year preparatory courses. And on the premise of passing all, they can directly further enter into university or college to be university students. Generally speaking, *Yuke* (Preparatory Courses) has been playing an important role in enhancing ethnic minority education.

In China, educational disparities being highlighted in sociological and education research start at the level of basic education in rural mountainous areas (Hannum 1999, Zhao 2007) and in autonomous minority areas, particularly in Western regions of China. The Preparatory Courses (or Yuke) is often explained with reference linguistic barriers that non-native Mandarin speakers encounter, and to limited opportunity in rural areas. A notification from the Ministry of Education (MOE) promoting the publication of"Methods for Managing Preparatory Classes and Nationality [specific] Classes for Minority Nationalities in Ordinary Higher Education Institutions (Provisional)" (2005) explained Yuke Class in the following way:

> Preparatory Courses and ethnic minority classes held in ordinary higher educational institutions are a special policy measure by which the Communist party and country aim to speed up the training of special talents from minority regions. This is the utmost responsibility and duty of higher educational institutions. Diligently carrying out the work of fostering ethnic minority talents carries tremendous significance for promoting sustainable development and stability in the minority areas, and strengthening ethnic solidarity and safeguarding the country's unity.[17]

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[17] Chinese Version:普通高等学校举办少数民族预科班、民族班是党和国家加快培养少数民族地区人才的特殊政策措施，是高等学校应尽的责任和义务。认真 做好少数民族人才的培养工作，对促进民族地区稳定和可持续发展、增强民族团结、维护国家统一具有重要意义。

2.3 Ethnic Minorities in Yunnan

2.3.1 Ethnic Groups and Their Languages in Yunnan

There are 25 ethnic minority groups in Yunnan. Here we may have a look at the first 15 ethnic groups whose population is comparatively on the top of all the minority groups in Yunnan province.

Table 2.3 Fifteen distinctive ethnic minority groups in Yunnan and their language use (Tsang, 2005).

No	Ethnic group	Mono-lingual population	%	Bilingual population (L2)	%	Trilingual population (L3)	%
1	Achang	10,060	49.23	7,516	36.78	2,857	13.98
2	Bai	414,891	36.64	615,333	54.35	102,000	9.01
3	Bulang	36,106	61.75	17,215	29.44	5,152	8.81
4	Dai	483,168	57.55	316,628	37.72	39,700	4.73
5	De'ang	7,132	58.00	4,591	37.33	574	4.67
6	Dulong	3,984	85.99	649	14.01	0	0
7	Hani	649,024	61.29	408,782	38.61	1000	0.001
8	Jingpo	60,979	65.59	31,997	34.41	0	0
9	Ji'nuo	5,836	48.79	6,126	51.21	0	0
10	Lahu	202,277	66.48	89,981	29.57	11,998	3.94
11	Lisu	384,058	79.70	96,826	20.09	1,000	0.21
12	Naxi	110,465	43.91	131,127	52.12	10,000	3.07
13	Nu	6,971	30.45	4,525	19.76	11,400	49.79
14	Pumi	6,749	27.85	10,289	42.45	7,200	29.70
15	Wa	198,466	66.46	83,489	27.96	16,656	5.58

As we may see in Table 2.3, the language environment in these 15 ethnic communities is very complicated and diversified given the differences in population size, living environment, socioeconomic development, and community distribution. Generally, there are four types of language users in Yunnan:

Monolinguals: Those who speak the native language (L1) with their community and non-community members (such as: the Tibetan, Lisu, Jingpo, Dai, etc.).

Bilinguals: Those who cohabit with other ethnic communities or live in the flatlands (such as the Naxi, Bai, Zhuang, etc.).

Trilinguals: Those who have frequent contact with neighboring communities (such as the Pumi, De'ang, Blang, etc.). But in this context, the L3 in trilingual population is not necessarily English, but maybe as some other languages.

Transitional language users: Those who have given up their native languages and adopted new languages (such as the Man, Hui, Shui, etc.).

In fact, despite the language diversity, a large number of people (about 6.5 million people) in Yunnan cannot speak in Putonghua. Therefore, most ethnic minority groups are at disadvantage in seeking better education and working opportunities. Thus, bilingual education (L1+L2) in the school curriculum is essential as it "contributes to enhanced mutual understanding, respect as well as political and economic equality" (Teng & Wen, 2005, p. 268). From the Table, we can see that most of ethnic population have access to bilingual education, but for trilingual education, it is still far from satisfaction.

2.3.2 The Six Largest Ethnic Minority Groups in Yunnan

As it was mentioned in Chapter One, the largest populous ethnicities in Yunnan are Yi, Hani, Bai, Dai, Zhuang, Miao ethnicity, whose population is over one million (China Statistical Yearbook, 2016). Table below provides data for the top six minorities, each with a population of more than a million people.

Table 2.4 The 6 Ethnic Minority Groups and the Han (China Statistical Yearbook, 2016)

Ethnicity	Yi	Hani	Bai	Dai	Zhuang	Miao	Han
Total Population in YN(million)	5.02	1.63	1.56	1.22	1.21	1.2	31.45
Percent of provincial total	11%	3.55%	3.4%	2.66%	2.64%	2.62%	66.4%

Profiles of the 6 Targeted Ethnic Minorities

(Source: Yunnan statistical Yearbook 2015)

This study targeted six of the ethnic minority university students in Yunnan, namely Yi, Hani, Bai, Dai, Zhuang, Miao who make up the majority of the investigated population. The Han, as a reference group, is also taken in account. Beside, a small number of participants from other ethnicities are also included such as Naxi. Elaborated below is a brief description of the six major groups.

(1) The Yi

The 5.02 million Yi group is the largest ethnic minority population in Yunnan as they are in China. Most of them are farmers or herdsmen, scattered in mountains all over the province. They have their own language which belongs to the Tibetan-Burmese sector of the Chinese-Tibetan family. They speak six Yi dialects consisting of 25 local dialects. They are well known for their rich culture and religious activities, e.g. the Yi Solar Calendar. The Chuxiong Prefecture is the on Yi autonomous prefecture in Yunnan.

(2) The Hani

The Hani people are one of the unique groups in Yunnan, with a population of 1.63 million, representing 10% of the ethnic minority population. They mainly live in the Honghe Hani and Yi Autonomous Prefectures in the south. They speak three dialects which have a script. After 1949, the government helped them create the Hani written language. The Hani people are experts of terraced rice paddy construction and rice-planting. The Hani people are associated with many colorful traditional festivals and events.

(3) The Bai

The Bai people belong to those the most special ethnic groups in Yunnan with a comparatively long history and deep and sound ethnic cultures, with a population of 1.56 million. The main distribution of the Bai people is in the Dali Bai Autonomous County. Their language derives from the Zang-Mian Austronesian family of Sino-Tibetan Phylum but with the character set of the Han people as their written form of language.

(4) The Dai

The Dai ethnic minority, with a population of 1.22 million, is distributed throughout the Dai Autonomous Region and the Dehong Dai-Jingpo Autonomous Prefecture in Xishuangbanna in the southern part of Yunnan Province. Their language belongs to the Zhuang-Dai branch of the Zhuang-Dong group of Sino-Tibetan languages. The written language was derived from Devanagari and differs from region to region.

(5) The Zhuang

With a population of 1.21 million, the Zhuang is the fifth most populous ethnic minority community, representing over 2.64% of the total population in Yunnan. Most of them live in the Wenshan Zhuang and Miao Autonomous Prefecture in the southeast part. Like the Hani, only in recent have history they developed a written language. In 1955, the government worked with them and invented a script. Their spoken language is the Zhuang-Dai branch of the Zhuang-Dong group of the Chinese- Tibetan family. Many people can communicate in Mandarin Chinese. The Zhuang are noted for their brass drum culture.

(6) The Miao

There are close to 1.2 million Miao people in Yunnan, rating 7% of the total ethnic minority population of the province. The largest Miao community is situated in the Wenshan Zhang and Miao Autonomous Prefecture. They also did not have a written script prior to 1949. Their language falls into the Miao-Yao group of the Chinese- Tibetan family. They have diversified local dialects and customs. The Flower Mountain Festival is their most important traditional celebration and they are famous for their embroidery and costumes.

2.3.3 Development and Education of Ethnic Minorities in Yunnan

In the past 30 years, although Yunnan has achieved rapid socioeconomic development, it still falls behind some other provinces in the eastern and southern parts of China in perspective of economic development as shown by Table 2.5.

Table 2.5 Major national and provincial economic indicators in 2010

Province	GDP RMB (10,000)	Consumption Per capita		Disposable income Per capita	
		urban	**rural**	**urban**	**rural**
Beijing	13,777	19,934	10,109	29,073	13,262
Shanghai	16,872	23,200	10,225	31,838	13,746
Guangdong	45,473	18,490	NA	23,898	7,890
Jiangsu	40,903	14,357	6,543	22,944	9,118
Zhejiang	27,227	17,858	8,390	27,359	11,303
Yunnan	7,220	11,074	3,398	16,065	3,952
National	397,983	8,162	4,382	19,109	5,919

Note: National Bureau of Statistics of the PRC and provincial Bureau of Statistics of Shanghai, Guangdong, Jiangsu, Zhejiang and Yunnan

The economic index shows that Yunnan is still behind at the national level, let alone compared with the developed provinces like Shanghai or Guangdong. However, due to various reasons, the level of socio-economic development of many ethnic minority communities in Yunnan province is still considerably low, and many of them are still reeling under extreme poverty-line with no access to even adequate food and clothes. The main reasons are as follows:

(1) Some ethnic minority regions are exposed to severely adverse natural and geological environments, like mountainous areas, highland, border areas, where transportation condition really difficult.

(2) These areas have been mainly characterized in farming and lack adequate infrastructural facilities and function under a weak economic system. For instance, Hani people's economy is featured by terraced fields fanning in the Ailao Mountains of Yunnan, which is a typical cultural outlook of Hani people's daily life.

(3) Although the socio-economic conditions of these ethnic areas have vastly improved over the years, some of their original primitive social systems are still prevalent to a certain degree, thereby hampering the overall development and also lagging behind that of the other areas.

(4) Comparatively, the population of some ethnic minorities is small and uneven population distribution makes it difficult for the government to administer effectively.[18] Further, many of them live in poverty-stricken areas, lacking both good resources and the inclination to foster their own growth because of a long and closed life style. All these make the development of the ethnic minority areas an uphill task for the Yunnan government administration.

2.4 Trilingual Education for Ethnic Minorities

2.4.1 Language Policies for Ethnic Minorities

In order to understand trilingual education in China, two background issues need to be introduced in order to provide a context for the current study: one is the multilinguistic diversity in China (See 2.1.3); the other relates to the policies and laws on minority language in China.

Language policies affecting ethnic minorities reflect the social status of such groups and their position in respect of majority groups. To some extent, policies are able to serve to strengthen ethnic minority group's ethnic identity and also provide

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[18] There are 55 ethnic minorities in Yunnan Province, and 25 of them have a population larger than 5000.

access to mainstream of the society; meanwhile, they can result in social disadvantage and marginalization (Edwards, 2004). For more than two decades, different parts of China (PRC) have embarked upon language policies in education which are aimed at fostering ethnic minority groups' trilingualism, i.e. to improve the competence in the ethnic minority (*Shaoshu Minzu*) native language and Mandarin Chinese (*Putonghua*), together with proficiency in a foreign language, normally English.

Based on the government's regulations, some provinces and autonomous areas have considerable independence in education policy. They have the right or obligation to set rules or policies to attend to the needs of ethnic minority groups, including the independent right to determine the medium of instruction, the curriculum contents complying with principles formulated by the state (Chinese Government, 2005).

2.4.2 Laws on Minority Language Rights in the PRC

The PRC's language laws consist of two major components--legislation and executive regulations. The legislation component consists of the PRC Constitution, different national, provincial, prefectural, county, and local legislation. The executive component ranges from directives and regulations issued by the State Council and by various ministries and also those of the organs of the Chinese Communist Party (CCP) Central Committee, at the national level, to those issued by local governments and CCP branches (Zhu & Blachford, 2006). Once in a while in the history, some policies were ever been voted down if not constitutionally adhere to the PRC Constitution. For instance, the Chinese monopolistic language policy adopted in 1958 was criticized and finally abandoned in 1979 because that policy was unconstitutional.

Ethnic minority language rights were enshrined in the PRC's provisional Constitution, which was approved in September 1949 before the PRC was officially established on October 1, 1949, and they have been practically enforced via specific laws/statues on education and minority autonomy since the early 1980s (China, 1998; Sun & Gao, 1996). The Constitution of the PRC and relevant laws clearly state the legal right of minority groups to "use and develop" their own ethnic languages. Autonomous areas were established for priorities to different ethnic minorities, and local minority languages or dialects are official working languages in elections, administration, courts, publication, broadcasting, and schools (Ma, 1994). Thus, school education can be conducted in ethnic minority languages in allowance of the legislation, which is a program having been in practice since the 1950s and is still considered in effect today.

Some articles implicitly state in document on preserving and protecting minority languages and autonomy. Based on document research, some relevant articles are translated by the researcher as follows:

Article 50 declares that all ethnic groups in the PRC are equal.

Article 51 provides minority groups with the right to autonomy in their communities.

Article 53 states that every minority group has the freedom and right to use and develop its language and writing system(s) and to maintain or reform its customs and religion (China, 1997 , p. 12)

In 1952, in order to implement Articles 50, 51, and 53 of the 1949 Common Program, the State Council passed "The Decision on the Organization and Structure of Local Minority United Governments" and "The Guidelines for Regional Autonomy for

Minority Nationalities in the PRC" (China, 1997, pp. 79–88). Moreover, there are specific articles spelling out minority language rights in administrative, judicial, and educational processes. After over 40 years of practice, those two administrative regulations were revised and incorporated in 1984, in accordance with the 1982 constitution, by the National People's Congress as the PRC Regional Autonomy Law for Ethnic Minorities.

By 1991, the PRC government stated clearly the situation of bilingualism among the minorities. In 1998, the term for ethnic minority was changed to Minzu instead of nationalities. This is why "Yunnan Minzu University" (YMU), which is a key university for ethnic minorities in Yunnan province and also a sample university in this study, was formerly named as "Yunnan University of Minority Nationalities". YMU enrolls the largest number of poverty stricken students in Yunnan, and perhaps even in China, which makes it under tough pressures and challenges in helping poor ethnic minority students to complete their higher education. The education of ethnic minorities lags far behind of the Han. Also, within the ethnic minority groups, the developmental level is dramatically different as well. In order to protect the rights and interests of them, "The Law on Regional Autonomy for Minority Nationalities in the People's Republic of China" was passed in 1984 and revised in 2001 (Ministry of Education, 2001a ; National People's Congress, 2001). There are six articles on minority language rights and use in this law (China, 1998; translated by the author), which are illustrated in the following parts of this chapter.

Article 37: Schools (or classes) enrolled mainly minority students should use textbooks in minority languages and scripts if available and use

minority languages as the media of instruction if conditions allow for that; according to actual circumstances, in upper grades in primary schools or in secondary schools Chinese courses should be offered and Mandarin Chinese (Putonghua, L2) should be used.

Article 47: Courts of law and offices of public prosecutors in autonomous regions should adopt the locally common language in their official business, guarantee citizens of all ethnic minorities the right to use their mother tongues (L1) in law suits and trials, provide interpreters when the parties involved do not understand, and adopt one or more locally common languages in legal documents according to realistic needs.

Article 49: Autonomous prefecture governments should educate and encourage their officials from different ethnicities to learn each other's languages and scripts. Officials of minority origin should learn their native language(s) and script(s) (L1) as well as Mandarin and Chinese script (L2). Officials of Han origin should learn the community's minority language(s) and script(s); Officials of autonomous prefecture governments who can proficiently use two or more locally common languages and scripts should be rewarded and promoted.

Along with the PRC constitution and other state laws/statutes, the new autonomous law has implicitly specified the domains where ethnic minority languages (L1) and Putonghua (L2) should be used by citizens as well as officials in autonomous regions.

Therefore, ethnic minority students are expected to acquire three languages: their native language (L1), Mandarin Chinese (L2) and a foreign language (L3). These goals are presented as a collaborative policy (Cummins, 2000) in the development of trilingualism. Taking English as a foreign language (EFL), it would be better to have a historical bird-view at EFL in China first. (See 2.5 in this Chapter)

2.4.3 Five Phases for Ethnic Minority Language Education

As for language education, which is the research theme of this study, it has experienced some changes over the past six decades in accordance with the shifts between primarily political and primarily economic orientations of the central government's priorities.

There are five distinct phases (Lam, 2005) specifically for Chinese ethnic minorities from the establishment of the PRC in 1949:

The 1st Phase (1949–1956): This phase was characterized by a collaborative policy of egalitarian respect for minority languages.[19] During this period, ethnic minority learners were not required to learn Chinese, though some schools did offer Chinese (*Putonghua*) class as a subject. Instead, ethnic minority languages were codified and, a written script, where it necessary, was developed for those that existed in oral form only.

The 2nd Phase (1957–1965): This phase saw an instable period in policies towards minority languages. The Chinese government emphasized standardisation even

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[19]**A collaborative policy** advocates promoting the ethnic language. It may help to preserve the group's cultural integrity and, to some extent, their political autonomy, for instance, but at the same time may deny opportunities to access economic development and political capital if the national language (in China is Mandarin Chinese) is neglected.

in languages. Putonghua was actively promoted, and the romanised form of the language (*Hànyǔ Pīnyīn* [20]) was completed for enhancement at this time. Some language policies were under coercive erosion and even the egalitarian respect they had previously been accorded. As a result, the value of ethnic minority languages was questioned as well.[21]

The 3ʳᵈ Phase (1966–1976): The situation became worse during the Great Proletarian Cultural Revolution, the third phase. This was a time of intensive violent political "Cultural Revolution Movement" in Chinese history. Minority education organizations were disestablished, with ethnic minority languages being suppressed.

The 4ᵗʰ Phase (1977–1990): After the Cultural Revolution, national education policies generally appeared to be more supportive of the development and maintenance of the minority language and culture, representing a return to the activities undertaken in the first phase. The rights of minority languages became reaffirmed and codification work resumed.

The 5ᵗʰ Phase (1991 to the present): The 1990s is a start of Chinese Open Policy. The development of ethnicity and ethnicity unity were emphasized. The Chinese government pointed out: "In China, the spoken and written languages of ethnic

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[20]**Hànyǔ Pīnyīn or Pinyin:** is the official <u>romanization</u> system for <u>Standard Chinese</u> in <u>China</u> including <u>Taiwan</u>. It is often used to teach standard Mandarin Chinese, which is normally written by <u>Chinese characters</u> (汉字). The system includes four <u>diacritics</u> denoting <u>tones</u>. The pinyin system was developed in the 1950s by many linguists including Scholar <u>Zhou Youguang</u>. It was published by the <u>Chinese government</u> in 1958 and revised several times.

[21] A coercive orientation advocates imposing the national language at the expense of the minority language, which may reflect that adheres the minority group (for better or for worse) to the majority identity and culture.

minorities are widely used in the fields of law and justice, administration, education, political and social life, and other areas" (Lam, 2007). Bilingual education in the ethnic language and Putonghua (Mandarin Chinese) was kept in a balance and it was officially instituted as an educational principle for minority areas and as a state policy goal for administrators. And also in the 5th phase, with the increasingly development of China's globalization, the rise of English as an international language, just as in the rest of Asia, adds complexity to language policies.

2.4.4 From Bilingualism to Trilingualism

2.4.4.1 Understanding Bilingualism

In Chinese ethnic cultural context, as was mentioned above, we named ethnic mother tongue as L1, Mandarin Chinese as L2, and English as L3 in this study since some further studies are to be conducted around trilingual education for ethnic minority university students (EMUS) in Yunnan province. Some scholars claim that successful additive trilingual education should produce people whose linguistic intelligence and cognitive ability are complementarily well-developed in a monolingual society (Blachford, Zhu & Regina, 2003). Mackerras (1994) made an early and highly detailed classification of bilingual education. Baker (2007) has divided bilingual education into two major branches:

Table 2.6 Two Branches of Bilingual Education (Baker, 2007)

Bilingual Education	
Transitional Bilingual Education	**Maintenance Bilingual Education**
Aim**:** to shift the child from the use of the minority language **(**L1**)**, to use the dominant majority language **(**L2**)** with social and cultural assimilation into L2 and the relevant culture**.**	Aim: to foster the minority language (L1) in the child, strengthening the child's sense of cultural/ethnic identity, confirming the rights of an ethnic minority group in a nation (Baker, 2007).

The table below (Table 2.7) is based on discussion with Ofelia who extends this to certain types in Garcia (2011, p.410).

Table 2.7 Strong forms of bilingual education for bilingualism and biliteracy

Type of Program	Typical Type of Child	Language of the Classroom	Societal and Educational Aim	Language Outcome
Immersion	Language Minority	Bilingual with initial emphasis on L2	Pluralism and Enrichment, Additive	Bilingualism & Biliteracy
Maintenance/ Heritage Language	Language Minority	Bilingual with emphasis on L1	Maintenance, Pluralism and Enrichment, Additive	Bilingualism & Biliteracy
Two way/ Dual Language	Mixed Language Minority & Majority	Minority and Majority	Maintenance, Pluralism and Enrichment, Additive	Bilingualism & Biliteracy
Mainstream Bilingual	Language Majority	Two majority Languages Pluralism	Maintenance & Biliteracy, and Enrichment, Additive	Bilingualism

Note: L1=First Language, L2=Second Language

Thus, for bilingual education, it actually bears the mission of intergration and assimilation because maintaining heritage of L1 and mixing the two languages and cultures of minority and majority to achieve linguistic pluralism are duties and values contained.

In recent decades, the PRC government has released some regulations to enhance bilingual education in China. Some are listed below: the *"State Council Deepening the Reform Decision to Accelerate the Development of National Education"* in 2002; an article issued by the MOU in 2005 to further strengthen the national work of ethnic minorities in minority areas, which did speed up economic and social development within these areas (Clothey, 2005); the Minority Issues *"Eleventh Five-year Plan"* in February 2007 passed by the State Council, in which the State Council clearly addressed the preparing and training of high quality bilingual teachers for ethnic local education as their focal point; the *"Full- time Minority National Schools Chinese Curriculum Standards (Trial)"* by MOU again in October 2006. In the following 2006-2007, there had been a series of development in bilingual education in minority areas, which contributed to promoting multi-cultural diversity and finally building a harmonious society (Feng, ed, 2007). Based on the document, these regulations were applicable to the group who used a minority language as the main medium of instruction, and took Putonghua later as a partial medium of instruction.

2.4.4.2 Understanding Trilingual Education

To define trilingual education is not easy because it is involved with different possibilities and hypothesis in language teaching and many aspects need to be taken into account like time allocation，age，medium of instruction, and subject content teaching, etc．Lin (1990) stated that trilingual education is the education through the medium of three languages. Trilingual education is affected by many factors of individual and contextual，which makes it present complexity and diversity with different characteristics at the linguistic and sociolinguistic levels. With the

globalization, the Ministry of Education (MOE) in China managed to set up proper language education curriculum for ethnic minority groups to study Chinese as L2, English as L3 or other foreign language like Russian, Kerean in the northern parts of China for the 21st Century.

Adamson and Feng (2013) identified 4 models (Table 2.8 below) that are implemented in ethnic minority areas in China. The four models are namely the accretive model, balanced model, transitional model, and depreciative model. Through these models they have discovered that ecological impact factors, such as linguistic, geographical, historical, pedagogical, economic, and political factors, can all influence trilingual education models in ethnic minority areas. They have also identified the common and diverse features of language policies promoting additive trilingualism in policy-making and implementation stages in different regions of the PRC. In addition, they find out that stable economic growth, political commitment, demographic diversity, and ethnic minority language teacher resources are common factors that affect what kind of model is implemented in a certain area. Also factors such as politically sensitive issues in some minority areas can impact the type of model which can be implemented in the area.

Table 2.8 The 4 Models in Trilingual Education in ethnic minority areas, China (Reframed

based on Adamson & Feng, 2013)

Model	Characteristics
Type I Accretive Model	(1)Strong presence of ethnic language (L1) in curriculum. (2)Mandarin Chinese (L2) introduced at an early stage, and English (L3) introduced at a later stage. (3)Found in areas where ethnic minority language (L1) is confirmedly supported.
Type II Balanced Model	(1)Two streams of ethnic language (L1) and mandarin Chinese (L2). Equal time in the curriculum. (2)English (L3) introduced later. (3)Found in areas of balanced demographics; serves to encourage social harmony.
Type III Transitional Model	(1)Strong presence of mandarin Chinese (L2) in curriculum and as medium of Instruction. (2)Ethnic language (L1) plays a lesser role. (3)English (L3) introduced at a later stage. (4)Found in areas where ethnic minority language is less robust.
Type IV Depreciative Model	(1)School promotes trilingual but only offers Chinese (L2 as medium of Instruction) and English (L3). (2)No ethnic language (L3) even outside the classroom. (3)Found in regions of linguistic and cultural assimilation.

Type I: Accretive Model is strongly focused on nurturing ethnic minority

students' mother tongue (L1) in the ethnic area and the school is usually well preserved

and the ethnic compact community has strong ethnolinguistic vitality in minority

language. Ethnic language (L1) is used as the major instruction languages besides the

language itself and the other learning subjects for the students.

Type II: Balanced Model is a balance between mandarin Chinese (L2) and

the ethnic minority language (L1). The balance is revealed through not only the

distribution of curriculum subjects, but also the structure of teaching and students'

resources in the school.

Type III: Transitional Model is either found in the place where the linguistic

assimilation is common or the place that lacks of minority teachers to carry on further

education in L1. So after grade 3-4 in primary school, the minority students will switch

to learning all the subjects by L2 as the medium of instruction. In this case, the minority language (L2) is slowing completely giving way to Chinese (L2).

Type IV: Depreciative Model is found in areas where L1's ethnolinguistic vitality is almost replaced by L2. Those schools are claimed to be minority schools but do not use the minority language (L1) as a learning subject nor as the medium of instruction.

Trilingual education is normally conceptualized as the learning of three languages. Feng and Sunuodula proposed an analytical framework to compare the recent literature review on bilingual with additive trilingual implementation (Feng & Sunuodula, 2009). Their findings can be used as feedback to the policy-making and implementation cycle, so as to help scholars in the field to evaluate how policy outcomes and policy-making is connected with each other. In Yunnan context, the first language (L1) is the ethnic minority learner's mother tongue (the language in which the learner should have developed the most proficiency, but it is often ignored); the second (L2) is Mandarin Chinese (or Putonghua, or standard Chinese, or the local Han dialect) which may be used as the medium of instruction for part or for the entire curriculum; and the third (L3) is English. Actually there is no clear-cut definition about trilingual education in China. In this study, we agree with some researchers to put forward the definition of trilingual education as referring to contexts of multilingual education involving the use of minority, majority and English as languages of instruction, i.e. performing the education of minority language (L1), Mandarin Chinese (L2), and English (L3), which is developed from the bilingual education and reacts to the minority education's particularity. The type of model in implementation and the way

how it is implemented is tired with some determinants such as the political, economical, geographical, interaction with other regions or nations.

2.4.4.3 Factors in Trilingualism

In order to better understand trilingual education and the related researches, Giles et al. (1977) suggested a three-category model: demographic factors, institutional support factors, and status factors.

Demographic factors constitute elements like geographical distribution of a language, the number of ethnic speakers of a certain language, and their saturation in a special region (Petitto, 2000).

Status factors include the symbolic status of a language and economic status of a minority language. The status factors with the popularization of majority languages, such as English and Chinese, alongside with globalization and internationalization, will develop and stimulate the minority groups to return to the roots of their own culture and language.

Institutional support factor is mainly concerned with government policies and of course is of crucial significance to influence a language, which is concluded by Blakeas follows:

"When a minority language is seen as giving higher social status and more political power, a shift towards the majority language may occur. When a minority language is seems to co-exist with unemployment, financial poverty, social deprivation and few amenities, the social status of the language may be negatively affected" (Patten, 2009, p. 109).

In addition, based on "factors underneath trilingual education" (Gil, & Adamson, 2011), factors identified in previous studies include: national policies, demographic diverse, local policy; factors identified in the latest studies consist of: political commitment, economy, school curriculum, school leadership and so on.

2.4.5 Significance of Trilingual Education

2.4.5.1 The Significance of ethnic language as L1 education

So far, the National Educational Reform and Development Outline *(*NERDO*)* states it will guarantee and respect the status of the native language (ethnic mother tongue) in using and receiving education. Yunnan province is in the lead to provide institutional and financial support for the minority education in China. This regulation is the first regional educational law in Yunnan at provincial level. It intends to help ethnic secondary and primary schools highlight their ethnic characteristics by introducing ethnic minority culture into the school curriculum. It is expected to play a role in further strengthening and ensuring the educational rights of the ethnic minorities. As a result, these policies are considered the guideline contributing to the development of western regions and pave the way to national and regional socioeconomic development for the purposes of nationwide prosperity and development.

Reviewing the PRC Regional Autonomy Law for Minority Nationalities, Article 10, 21 and 53 have legal provisions on ethnic minority native languages *(*L1*)* like below*:*

Article 10: Autonomous governments should guarantee the freedom for local ethnic minorities to use and develop their native languages (or mother tongue, L1) and scripts …

Article 21: According to regional autonomous laws, autonomous prefecture government should use one or more locally common languages and scripts as official language(s); they may choose the major ethnic minority's language and script as the main language in business when more than one is used.

Article 53: Every minority group has the freedom and right to use and develop its language and writing system(s) and to maintain or reform its customs and religion (China, 1997 , p. 12)

2.4.5.2 The significance of Mandarin Chinese as L2 Education

The consistent efforts of the PRC government to maintain political stability have produced collaborative policies, which have been talked about in Chapter 2 (2.3.4). The collaborative policies take the concerns and identity of ethnic minority groups into account, and strenuous efforts also are made to promote national cohesion through the promotion of standard Chinese as a lingua franca (Blachford, 2004). Mandarin Chinese was established as the official spoken language of the PRC in 1955. School curricula throughout the whole China now require all pupils, including ethnic minorities, to learn standard Chinese (Putonghua) not just because it is the national language, but also because it is a prerequisite for university study. Standard Mandarin Chinese (L2) is viewed by many sectors of society, including many leaders in ethnic minority regions, as a facilitator for enhancing economic and cultural development through commercial interaction with other parts of the PRC. Therefore the language practically carries a function as a high political, cultural and economic capital.

As was listed in Chapter 2 (2.4.2), the PRC government has issued a series of laws on protecting ethnic minority language rights. Article 36 and 49 relevant to L1 and L2 education are clarified below (also translated by the author):

Article 36: Schools (or classes) enrolled mainly minority students should use textbooks in minority languages and scripts if available and use minority languages as the media of instruction if conditions allow for that; according to actual circumstances, in upper grades in primary schools or in secondary schools Chinese courses should be offered and Mandarin Chinese (Putonghua, L2) should be used.

Article 49: Autonomous prefecture governments should educate and encourage their officials from different ethnicities to learn each other's languages and scripts. Officials of minority origin should learn their native language(s) and script(s) (L1) as well as Mandarin and Chinese script (L2). Officials of Han origin should learn the community's minority language(s) and script(s); Officials of autonomous prefecture governments who can proficiently use two or more locally common languages and scripts should be rewarded and promoted.

Education on ethnic minority language (L1) especially in those mainly minority students recruiting schools, adopting Mandarin Chinese (Putonghua) as a medium of instruction in classes and L2 teaching are clearly pointed out in Article 36. In Article 49, the requirement for both the Han and ethnic minority officials to be bilingual is stated clearly, which serves for the purpose of developing more efficient and effective

communication between the government and the local citizens especially in those ethnic regions.

Though the Constitution does not state Mandarin Chinese is the national language, it is a very important language for all Chinese citizens, shown from the reality that among 1.3 billion populations, 1.1 billion speak Chinese. On the other hand, there are five ethnic minority autonomous regions[22], 30 ethnic autonomous prefectures and 121 ethnic autonomous counties in China (SEAC, 2010). In this respect, it is essential to promote ethnic minorities' language in the relevant areas.

2.4.5.3 The significance of English as L3 Education

In recent years, the term 'English as a lingua franca' (ELF) refers to communication in English between speakers with different first languages (Seidlhofer, 2005). What is distinctive about ELF is that "it is 'a contact language' between people who share neither a common native language nor a common (national) culture, and in most cases, for whom English is the foreign language of communication" (Firth, 1996: 240). As roughly only one out of every four English speakers in the world is an English native speaker (Crystal, 2003), most ELF interactions take place among non-native speakers of English. Thus, ELF is part of the more general phenomenon of World Englishes (WE) (Brutt-Griffler, 2002) or English as an international language (EIL) (McArthur, 1998; Jenkins, 2006; Melchers & Shaw 2013.), English as a global language (Crystal, 2003; Gnutzmann, 1999), along with English as a world language

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[22] Five Minority Autonomous Regions: Inner Mongolia Autonomous Region, Tibet Autonomous Region, Xinjiang Uyghur Autonomous Region, Ningxia Hui Autonomous Region, Guangxi Zhuang Autonomous Region.

(Mair, 2003). The preferred term is "English as a lingua franca" (Seidlhofer, 2001). The traditional meaning of EIL for international as well as intranational communication, across linguacultural boundaries, are taken as the means of communication among people from different first language backgrounds. Despite of being accepted by some and deplored by others, it cannot be denied that English plays a role as a global lingua franca.

As Huntington describes: "English in the world's way to communicating cross-culturally just as the Christian calendar is the world's way of tracking time, Arabic numbers are the world's way of counting, and the metric system is, for the most part, the world's way of measuring" (Huntington, 1996). Graddol prophesied that "in the future English will be a language used mainly in multilingual contexts as a second (or even a third) language and for communication between non-native speakers" (Graddol,1999, p.57). The prediction is already a reality. English is used most often as a communicative language by speakers of other languages in different contexts of transnational communication. When the international communication, for exchanges of scientific and technological knowledge, diplomacy, trade etc., needs a common tool, one language will play this role.[23] As in most of the Asian countries, the rise of English as an international language in China, increases complexity to language policies. Language acquisition is based on purposive uses of the language, performance strategies, and interpersonal negotiations in fluid communicative contexts. Also there

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[23] Stalin ever talked about creating "a new international language, not German, not Russian or English, but a new language absorbing the essences of all national and regional languages" (Stalin, 1950: 557-558). In the 1930s some people considered creating a "world language" and there were campaigns to introduce "world language" in China. But it is a "Utopia" to "create a new language" without a "base" population and a history.

is evidence that it comes from language socialization and awareness developed in speakers' local communities. Trilingual education policy (TEP) was born soon after the founding of the PRC. Where resources permitted, ethnic minority students were encouraged to learn a foreign language in addition to their own ethnic language (L1) and Mandarin Chinese (L2). The main foreign language taught in schools has changed over time as it was mentioned in Chapter 2 (2.5.1).

Having a historical retrospect, ELT in China has experienced fluctuations and rolled ups and downs with the political movements and economic changes of the government's policies since the founding of the PRC in 1949. When the PRC was founded, foreign language courses were compulsive in schools. Russian was promoted in schools, because of the Sino-Soviet solidarity (Adamson & Morris, 1997; Adamson, 2004; Lam, 2005). This relationship disintegrated in the early 1960s, and English became established as the preferred foreign language (EFL), especially after the Cultural Revolution. English has attained prestigious status in the PRC due to the Open Door economic policy initiated by Deng Xiaoping in 1978. Since then, China stated to play a comparatively more prominent role in international affairs, such as by gaining admission to the World Trade Organization (WTO) and hosting the Olympic Games in 2008 (Adamson, 2004; Lam, 2005), which, as a result, accelerated the internationalization and modernization of the PRC. English is a high-stakes subject in schools ever since, and it is a prerequisite for university study in most parts of the country and for entry into many fields and professions.

2.4.6 Theory of Language Transfer

Lado (1957) stated that "individuals tend to transfer the forms and meanings and the distribution of forms and meanings of their native language and culture to the foreign language and culture" (p.2). And Osgood (1953) reported his research of two decades by defining the phenomenon of language transfer as "the effect of a preceding activity upon the learning of a given task" (p.520). It says clearly that the learning of one language will affect the learning of another.

Faerch and Kasper (1987) defined transfer "as the process by which L2 learners' active L1 knowledge in developing or using their interlingua (1inguistic system between L1 and L2), and pointed out that the process may either support (positive transfer) or detract (negative transfer) from learning." (O'Malley & Chamot, 1990, p.148). Osgood (1949) classified language transfer into positive transfer or facilitation and negative transfer or interference. Furthermore, Krashen, Dulay, and Burt (1982) pointed out:

…Behaviorist psychologists, who first defined "transfer" technically, used it to illustrate a process described as the uncontrolled, automatic and subconscious use of past learned behaviors in the attempt to produce new responses. In this sense, transfer can be of two types: negative and positive. (p.101)

Accordingly, based on the outcome of the learner's performance, "negative transfer" refers to the instances of transfer when the previous performance disrupts the later performance on a second language acquisition task; while "positive transfer" leads to correct performance because the former language performance is the

same pattern as the new one. Kellerman (1986) points out cross-linguistic transfers take place when first and second language acquisition (SLA) are clearly differentiated, which can be applied to the distinction between second (L2) and third language (L3) acquisition too. In Kellerman's theory, L2 learners have two systems that can potentially influence each other (L1- L2). SLA research has mainly focused on transfer phenomena from L1 to L2 without paying enough attention to the other possible relationship (Mackerras, 2003).

In practice, language transfer can be positive if the rules in L1 correspond to those in target language (L2 or L3) and negative if there is no close correspondence between L1 and L2 (or L3) models. Thus, similarities and differences in two languages can influence the comprehension and production in target language (L2 or L3). In other words, similarities in linguistic models can facilitate the other language learning, while differences can interfere with the acquisition.

However, language transfer has been manifested at different linguistic levels: phonetic / phonological (Eckman, 1981; Emil, 1987; Odlin, 1989; Thompson, 1991), semantic / lexical (Ard & Homburg, 1983; Palmberg, 1987; Odlin, 1989), morphological (Odlin, 1989), syntactic (Gass, 1980; White 1985; Odlin, 1989), pragmatic (Clyne, 1979; Takahashi, 1990, 2000; Clyne, Ball & Neil, 1991).

In trilingual even multilingual education, language transfer becomes more flexible and more fluid. L3 can build on these experiences created by the L2 and the L2 learning process. It is believed that shortening the time needed to learn the next language(s) as well as the effort invested into language learning. This is especially the case when L2 and L3 learners are trained to look for and notice similarities or

differences between languages and then to apply this knowledge to the learning of new foreign languages.

2.5 English as an EFL in China

2.5.1 Three Stages of EFL Tertiary Education since 1949

English language teaching (ELT) in China has experienced fluctuations and rolled ups and downs with the political movements and economic changes of the government's policies since the founding of the People's Republic of China (PRC) since 1949.[24] After 1949, the history of English language teaching (ELT) can be divided into three stages:

Table 2.9 Three Stages of EFL Tertiary Education since 1949

Time	Historical Events	Influence on EFL
Stage One: EFL Teaching from 1949 to 1977 **(The political movements from 1949 to 1977 had great impact on EFL development in Chinese tertiary institutions.)**		
The 1950s and the early 1960s	"The Cold War chilled Sino-American relations and the Soviet influence was at its height" (Ford, 1988, p. 25).	•The college EFL program suffered when China developed a close relationship with the Soviet Union. Instead, Russian became the primary foreign language for Chinese university students. (Dzau, 1990; Yan & Zhang, 1995).
The late 1950s	The breakup of Sino-Soviet solidarity	•EFL became recognized and a main foreign language in China. Many universities and colleges started to restore and rebuilt English programs for the students of different academia.
In 1964	Ibid.	•"The Ministry of Education (of China) established a 7-year program for the teaching of foreign languages, giving English top priority in recognition of its increasing popularity around the world" (Ford, 1988, p. 25).

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[24] In 1949, the PRC was founded, and foreign language courses were compulsive in schools since then.

Table 2.9 Three Stages of EFL Tertiary Education since 1949 (Cont.)

Time	Historical Events	Influence on EFL
1966 to 1976	The Cultural Revolution, a political and ideological movement in Chinese history (Ford, 1988; Sun, 1996; Yan & Zhang, 1995).	•During this period, Chinese higher education came to a halt: all colleges and universities even stopped enrolling new students for a few years. ELT lost its status again.
Stage Two: Resuming EFL Teaching from 1978 to 1985 **(Especially, the 1980s witnessed a series of epoch-making issues in China's EFL education)**		
In 1977	The end of Cultural Revolution	•The Chinese Government declared to shift the nation's development focus away from political struggles for ideological purification to social and economic development.
Since 1978	Reforms and the Open-door Policy of China; The year 1978 marked a turning point in the modern history of China.	•First and foremost, China was to pursue "Four-Modernizations", mainly covering the development in economy, industry, agriculture, national defense, and science and technology (Adamson, 1995; Cheng, 1988; Cowan et al., 1979; Ford, 1988; Sun, 1996; Wang, 1999; Yan & Zhang, 1995). •Chinese educational systems, which had been damaged during the Cultural Revolution, were restored, and ELT was reinvigorated (Yan & Zhang, 1995). • EFL was believed to be an important tool to assist modernized China (Adamson, 1995; Cowan et al., 1979; Ford, 1988; Wang, 1999; Yan & Zhang, 1995).
The 1980s	The Opening Policy (the 1980s and later)	•The establishment of the China Association of Teaching Foreign Languages(CATFL) to regulate EFL for non-English-major students; •The formulation draft of ELT of college curriculum in 1980; •The publication of the revised National College English Curriculum (NCEC) in 1986 based on the 1980's version, and its implementation in the same year (Yan & Zhang, 1995, pp. 36-37).

Table 2.9 Three Stages of EFL Tertiary Education since 1949 (Cont.)

Time	Historical Events	Influence on EFL
Stage Three: EFL Teaching after 1986 **(The Reform and Opening Policies advocated by Deng Xiao-ping at the end of the Cultural Revolution revived ELT.)**		
Since 1986	Implementation of the National College English Curriculum (NCEC) for non-English major students.	•The NCEC was the first unified English curriculum that "gives a general outline for college English teaching" with clear objectives, organization, requirements, and assessment (Yan & Zhang, 1993, p. 37) •The first time since 1949 "that listening, speaking and writing were listed as teaching objectives in a national syllabus" (Yang, 1990, p. 157).
	Ibid.	•The first time that students across China had to take the unified College English Test (CET) after completing English courses at the foundation stage.
	The expansion of Chinese tertiary education	•The number of new students enrolled in Chinese higher educational institutions increased from 1.02 million in 1979 to 1.88 million in 1986, most of whom took English as a foreign language (EFL). (Cheng, 1988).
By 1988	English became a compulsory course; Learning English had become an obsession for college and university students (Wang, 1999, p. 45).	•It was estimated that 50 million people in China were engaged in EFL study, among whom 40 million were students at various levels of educational institutions (Cheng, 1988). •English language proficiency was required for employment in academic education, government offices, research institutions, business enterprises, and other work areas (Cheng, 1988).

In sum, the 1980s and the 1990s saw an era that made China flourish both economically and culturally, including EFL development in tertiary education. With Deng Xiao-ping's new policies, came many changes.

There was a growing respect given to teachers who have overseas especially Western backgrounds and training. Foreign languages were considered to embody the "scientific, progressive, and creative" thinking that China's leaders advocated for modernization (Ross, 1992, p. 250). EFL became a core course in secondary schools and colleges, and many primary schools introduced it from the third grade in primary school. (Yang, 2000, p. 14)

It is considered that English language learning aided Chinese in securing job-hunting and some good study opportunities. Most Chinese viewed foreign-run ELT schools as superior environments for English learning. Therefore, since the 1990s, ELT and EFL started flourishing in the modernized China.

2.5.2 EFL in Higher Education of China Today

As China continues to change and develop rapidly, English is viewed as one of the essential qualifications in higher education in the modern China. The superior prestige EFL has continuously aroused English language teaching (ELT) a great deal of attention from the public due to the China's internationalization.

With the expansion of China's higher education, by 2002, China had "already educated more than one quarter of the world's university students" (Slethaug, 2007, p. 22), with most of them holding requirement to study EFL.

Actually, English language learners in China are more than anywhere else in the world, with a population around 200 million and the need still continuing to grow (Gao & Wang, 2008; Jin & Cortazzi, 2003; 2006; Simpson, 2008).

In higher education, EFL learners are classified into English major and non-English majors. College English (CE) is a very important area of EFL education in China, an English-language course offered to non-English majors in 1,983 universities. As of 2004, it was reported there were about 50,000 Chinese English teachers teaching CE to an estimated 19,000,000 students (Wu, 2004).

CE learning in Chinese universities normally contains a four-year length of English curriculum, which is divided into two stages: the EGP stage (English for

General Purpose, the first and second year**)** and ESP stage **(**English for Special Purpose,

the third and fourth year**) (**College English Syllabus Revision Team, 1986**).**

Table 2.10 Present Chinese University CE Teaching Syllabus

	Teaching Task	**English Curriculum**	**Requirement for Students**
EGP **(**Basic level**)**	•To impart fundamental knowledge of English •To cultivate the ability to practice the language •To teach essential study methods	•Comprehensive English (including Reading & Writing); • English Audiolingual-visual Class (English Speaking & Listening)	Bands 1-4 are compulsory for all students; To pass CET-4
ESP (Advanced level**)**	•To continue guiding the students in mastering the basic skills of the English language •To continue teaching related knowledge •To increase students' sensibility to different cultures •To enhance students' intercultural communicative competence (ICC) •To study students' major in English	Speaking, listening, reading, and writing are equally important but more focus may be used to extend students communicative skills in order to make them well-equipped for future professions. More selective courses like Academic Writing, Intercultural Communication, Business English, Chinese Traditions etc.	Bands 5-6 are optional for those who have completed learning at Band 4; To pass CET-6.

"The ultimate goal for English as a foreign language **(**EFL**)** students is to obtain the necessary information related to their major field of study by using English in both oral and in written form**" (**Cheng & Wang, 2004**).**

(*Source: College English Syllabus Revision Team, 1999*).

2.5.3 Important Time Nodes of EFL Education in China

There are several important time nodes representing the evolution of China's English education in recent decades, which are listed as below:

(1) In 1983, English examination became a must for the entrance from junior middle school into senior middle school;

(2) In 1984, English was included formally in the subjects of NCEE (National College Entrance Examinations);

(3) In September of 1987, China began to implement CET-4;

(4) In January of 1989, China began to implement CET-6. Ever since, most Chinese universities stipulated that students who could not pass CET-4 would not get university degree certificate;

(5) In 1992, English began to upgrade from a compulsory subject to one of the three main subjects for college entrance examinations (CEE), which undoubtedly raised the significance of English education in middle school in China;

(6) In 1998, the situation that students started to learn English from junior middle schools was changed into the one that students started to learn English from primary schools. Later on, some children even began to learn English from kindergarten;

(7) In 2001, the MOE issued the "English Curriculum Criteria for Full-time Compulsory Education" (the test draft), and the English course was advanced to the third grade in primary school;

(8) From 2002, many universities announced in succession that the
CET-4 certificate was not linked with the degree certificate any
longer.

2.5.4 Measurement of CE at University in China

To understand College English (CE) teaching in China, understanding its
context is a premise. CE teaching has always been influenced by official policy
documents issued by the MOE:

Firstly, it is related to implementation of the College English Syllabus (CES)
from the 1980s to 2004, and then to the College English Curriculum Requirements
(CECR) from 2004 to the present (Department of Higher Education of MOE of P.R.
China, 2004, 2007; College English Syllabus Revision Team, 1991, 1999).

In these documents, three levels of requirements are illustrated for students in
listening, speaking, reading, and writing. CET is a standardized, criterion-related norm-
referenced test administered by the National College English Testing Committee
(NCETC) on behalf of the National Education Examination Authority (NEEA), under
the leadership of the Higher Education Department (HED), Ministry of Education in
China (MOEC). It is a battery of tests, consisting of CET Band 4 (CET-4), CET Band
6 (CET-6) and CET Spoken English Test (CET-SET).

Although CET was still in controversy despite the CET-4 certificate was not
linked with the degree certificate, the survey showed that the CET-4 and CET-6
certificate-holding rate reached 95% in students-held certificates, which topped the list
(Hu, 2007). Nowadays there are millions of test takers participating in CET. Since the
CET certificate or score becomes widely recognized and used with its abundance of test

takers and influence on the students, Chinese tertiary education system and even the society, CET has gradually become a large-scale high-stakes test. And its impact on College English teaching and learning can wash back the course syllabus as well.

2.5.5 A Review of CE Reform

In view of the development of CE curriculum, developing students' reading skill has been emphasized for decades in China. In 1980, College English Teaching Syllabus (CETS) was the first officially issued syllabus to start a CE regulation. With the emphasis on reading, the requirements for other language skills were proposed as supplementary practice to facilitate reading. Subsequently, Syllabus 1985 (for natural sciences) and Syllabus 1986 (for liberal sciences) grouped the five skills (reading, writing, listening, speaking and translation) into three levels, reading, writing and translation, listening and speaking.

The reform began with a shift in emphasis in the official documents which guide College English Syllabus (CES) from focusing on reading as the primary goal to the new national curriculum--- the College English Curriculum Requirements (CECR) prioritizing listening and speaking as summarized in Table 2.11.

Table 2.11 Policy Shift in the Primary Goal of CE Education

CES (1999)	CECR (2007)
The objective of CE is to develop students at a relatively high level of competence in reading, and an intermediate level of competence in listening, speaking, writing and translating, so that they can exchange information in English. (College English Syllabus Revision Team, 1991:1)	CE aims to develop students' ability to use English in a well-rounded way, especially in listening and speaking, so that in their future studies and careers as well as social interactions they will be able to communicate effectively. (Department of Higher Education of Ministry of Education of P.R. China, 2007:18)

College English Teaching Syllabus (CETS) of 1980, 1985, until the CES in 1999 all focused on English reading ability in teaching. In Syllabus 1999, the CE teaching objective was to develop students' great capability to read and certain abilities to listen, speak, write and translate, so that they were able to exchange information in English. Therefore, all language skills were divided into two general tiers: reading in the first tier, and writing, listening, speaking and translation in the second tier. By contrast, in Syllabus 2007, university students'communicative competence in listening and speaking is specially focused. The new standard of College English Curriculum Requirements **(**《大学英语教学指南（2017）》 has adjusted the guidance of English

teaching from predominant reading and writing to emphasizing equally on communicative abilities of "listening" and "speaking" in order to make China integrate into the development globalization. The objective of Requirements 2017 is to "develop students' ability to use English in a well-round way, especially in listening and speaking, so that they will be able to communicate effectively in their future studies and careers as well as social interactions, and at the same time enhance their ability to

study independently and improve their general cultural awareness so as to meet the needs of China's social development and international exchanges"(2017, p. 5).

As in many other countries like Japan, Turkey, and Malaysia, China has taken the decision to introduce English listening and speaking class in tertiary education in correspondence to the global impact of English as the language of international communication, the language of technology, science, and business (Kirkgoz, 2008). Therefore, communicative competence is put in priority. This is a distinctive difference from previous overwhelming stress on reading skills. To effect the change, the MOE released a series of reform documents later. Ever since then, national-wide college English (CE) reform has been initiated.

2.6 Ethnic Identity

2.6.1 Identity

The following are some examples, culled mainly but not exclusively from the areas that the researcher read most in political science and international relations:

(1) Identity is people's concepts of what sort of people they are, of who they are, and how they relate to others (Hogg & Abrams, 1988, p.2).

(2) Identity refers to the ways in which people are distinguished in their social relations with other in perspective of individuals and collectivities (Jenkins, 2000, p.4).

(3) The term of identity, by convention, references mutually constructed and evolving images of self and other (Katzenstein, 1996, 59).

(4) Identity is relatively stable, role-specific understanding and expectation on oneself (Wendt, 1992, 397).

(5) Identity is "the active negotiation of an individual's relationship with larger social constructs" and as "an individual and collective-level process of semiosis" (Mendoza-Denton, 2002, p. 475). That is, identity can be defined both at the level of the individual and of the community.

(6) Identity appears as a kind of unsettled space, or an unresolved question in that space, between a number of intersecting discourses. Until recently, we have incorrectly thought that identity is a kind of fixed point of thought and being, a ground of action ... the logic of something like a "true self" ... But identity is not a fixed point but an ambivalent point, and it is actually a process, and it is split. Identity is also the relationship of the Other to oneself (Hall, 1989).

2.6.2 Identity and Linguistics

Sociolinguistic research has delineated the link between indexical language variation and social practice under various theoretical frameworks, for instance, acts of identity, accommodation theory, social networks, and communities of practice, etc. These studies provide the strongest and most productive link between variationist sociolinguistics with its emphasis on speech settings, linguistic variables, linguistic anthropology, and their social consequences. Recent studies in linguistic anthropology have thus begun taking individual subjectivity and social agency into consideration in the linguistic construction of selfhood *(*Bucholtz & Hall, 2004*)*.

Norma Mendoza-Denton (2002), in her chapter "Personal and Interpersonal Identity", characterizes identity as a concept having to do with the negotiation of a

speaker's relationships with the social groups to which they belong. It is pointed out that such relationships, because they are negotiated, changing, variable, and complex, and thus are highly suitable for consideration in quantitative variationist linguistic studies.

In addition, Norma Mendoza-Denton (2002) states there are three types of identities in the study of linguistic area:

Type I: Sociodemographic Category-based Identity

Studies of linguistic identity which are based on the stratification of a population according to demographic/sociological categories (such as ethnicity, region, sex, age, occupation, social class) were the first explorations of the systematicity of the relation of social and linguistic constructs (Mendoza-Denton, 2002, p.480)

Type II: Practice-based Identity

Practice-based identity is centrally concerned with the identities that speakers accrue not because they claim or are assigned category membership, but because identities are accomplished in the joint practice of particular activities (Certau 1984, Bourdieu 1977, 1991, Eckert and McConnell-Ginet 1992, Wenger 1998).

Type III: Practice-based Variation

Relevant studies seek to emphasis on variation as practices unfold, identifying the use of symbolic variants in the dynamics of interaction, and simultaneously track the shifting identities of speakers as interaction progresses, as well processes of performance, achievement, and construction of identity. In this sense, speakers'

identities are not an interaction determinate given, but open to transformation, contextually derived, and emergent.

2.6.3 Ethnic Identity

There have been many studies addressing some stated research questions like the relationship between ethnic identity (EI) and acculturation, the role of ethnic identity in self-esteem, its effect in the development of personal identity, and involvement in behaviors and traditions associated with their ethnicity (Phinney & Chavira, 1992; Phinney & Alipuria, 1996; Phelps, Taylor, & Gerard, 2001).

Through the previous studies, researchers have found there exists some links between psychological well-being and a strong, well-developed sense of ethnic identity (Phinney & Kohatsu, 1997; Helms & Cook, 1999); In addition, positive correlations exist between a strong ethnic identity and mastery, coping skills, and optimism (Roberts et al., 1999).

Though these relevant researches on ethnic identity have been expanded and altered over the intervening years, some conceptions that have been commonly accepted in conducting the research in social science remain:

• As a component of an individual's self-concept and social identity, ethnic identity describes one's awareness of her/his ethnic group, and to what extent she/he identifies with that particular group, and related perceptions, emotions and cognitions in the group (Phinney, 1992).

• The values, attitudes, beliefs, behavioral norms, and expectations individuals share with members of a specific group that make them different from other groups (Sodowsky, Kwan, & Pannu, 1995).

• As a process, ethnic identity is dynamic, and the meaning of ethnic group membership is influenced by time and various cultural contexts (Sodowsky et al., 1995; Helms & Cook, 1999; Phinney & Alipuria, 1996).

• It is the beliefs, attitudes, behavioral norms, values, and expectations individuals share with members of a specific group that make them distinguishable from other groups (Sodowsky, Kwan, & Pannu, 1995).

• The stronger ethnic identity facilitates, the better intercultural adaptability a person has (Grayson, 1998).

• As the ethnic component of social identity or a part of an individual's self-concept, Ethnic identity derives from his knowledge of membership of a social group (or groups) together with the value and emotional significance attached to that membership (Phinney, 2003).

• Well-developed theory of ethnic identity plays a role as a means to allow people to be more open and to accept people from other ethnic groups (Phinney, Jacoby, and Silva, 2007).

As the most well-known ethnic identity researcher, Phinney has expanded and made the definitions more sensible before and after:

•Ethnic identity includes a sense of belonging and commitment to the group, including one's feelings, perceptions, thought and behaviour which are

influence by his or her ethnic group membership. In another word, a positive evaluation of the group, interest in and knowledge about the group, and participation in social activities of the group are of significance to ethnic individuals (Phinney, 1990).

•It is indicated that the strength of the identification an individual has with their ethnic group, e.g. a person's group status, salience, power, and level of social acceptance etc. all affect a person's ethnic identity, and it varies from individual to individual across the minority group. Ethnic identity is regarded as a fundamental and constant aspect of the self that includes the sense of membership in an ethnic group as well as the feelings and attitudes that go with it (Phinney, 1996).

Different from Phinney's elaboration, Weber tried to understand ethnic identity and ethnicity from a social perspective. He defined ethnicity as "a subjective belief in their common descent because of similarities in physical type or of customs or both, or because of memories of colonization and migration....It does not matter whether or not an objective blood relationship exists" (1978, p. 389). Weber argues that ethnic group is a form of status group which features are socially recognized; while ethnic identity is determined by some other factors like persistent ties with a previous community, shared political memories, strong feelings of kinship, and other persistent relationships.

Both Phinney and Weber consider ethnicity a subjective construct and ethnic identity a dynamic construct because it can be altered by ethnic individuals and mobilized by ethnic groups collectively.

Of course, there are some other researchers in this field also offering some definitions of ethnic identity. For example, Tajfel (1981) defines ethnic identity as: To

certain extent one's comprehension of belonging to a particular social group(s) contributes to one's self-concept, as well as the emotional attachment assigned to that membership. While Friedlander et al. (2003) simply defined ethnic identification as seeing oneself as part of a national or regional group.

In this study, we prefer Pinney's definition in 1992:

•A component of a person's self-concept and social identity which describes the extent to which a person identifies with an ethnic group and the "value and emotional significance attached to that group membership" (Phinney, 1992, p.156).

2.6.4 Five Foci and Three Aspects of Ethnic Identity

Issajiw (1999) suggested that at least five foci of ethnic identity retention may be distinguished:

• " An identity focusing on the ethnic language;

• An identity focusing on the retention of symbolic objects, including ethnic artistic articles, and ethnic food etc.;

• An identity focusing on having friends of the same ethnicity and even marrying within the group;

• An identity focusing on community participation and on practicing some of the ethnic customs, such as holiday celebrations;

• An identity focusing on giving support to the group's causes and needs, and helping the group's members" (p. 192).

Phinney (1990) discovered three aspects of ethnic identity that can be widely adopted across ethnic groups, including

• Self-identification as a group member

• A sense of belonging within that group

• Attitudes toward the group

Based on this, subsequently, Phinney (1992) developed a measure of ethnic identity, revised in 2007 (Phinney & Ong) for use across cultures, namely MEIM, which will be illustrated in the later part of this Chapter.

2.6.5 Phinney's Three-Stage Model

In 1992, Phinney proposed a three-stage progression of ethnic identity, which presents a procession that individuals come to understand the implications of their ethnic identity and play a role in their lives regardless of the extent of their ethnic involvement:

The 1st Stage: Unexamined Ethnic Identity

At this stage, young people may have not thought through the issues of their ethnic identity or might simply not be interested in absorbing positive ethnic attitudes from parents or other adults (Phinney, 1989).

The 2nd stage: Ethnic Identity Search

This stage is characterized by an exploration of one's own EI by getting involved in intense process of immersion in one's own culture through activities such

as reading, talking to people, going to ethnic museums, and participating actively in cultural events.

The 3rd Stage: Ethnic Identity Achievement

At this stage, individuals come to a deeper understanding and appreciation of their EI. But two fundamental problems for ethnic minorities may be confronted:

(a) cultural differences between their own group and the dominant group

(b) the lower or disparaged status of their group in society

(Phinney, Lochner, & Murphy, 1990).

2.6.6 Components of Ethnic Identity

Phinney and Ong (2007) provide a summary of the various components of ethnic identity found in the literature (e.g., Ashmore, Deaux, & McLaughlin-Volpe, 2004; Romero & Roberts, 2003). The following is a list of these components:

(1) Self-Categorization and Labeling

It refers to identifying oneself as a member of a social group, which depends on the situation and how others perceive and use different self-labels to categorize them (Portes & Rumbaut, 2001).

(2) Commitment and Attachment

It is a sense of belonging, attachment, and investment in an ethnic group. Although commitment strength does not explain one's attitudes toward, knowledge or understanding of the culture (Cokley, 2005), researchers identify it as a key component of EI (e.g., Phinney & Ong, 2007; Ashmore et al., 2004).

(3) Exploration

It is the act of positively searching for information and exposure to experiences pertinent to one's ethnicity. More exploration often leads to more secure commitment to one's ethnic groups (Phinney & Ong, 2007).

(4) Ethnic Behaviors

Phinney and Ong (2007) suggested ethnic behaviors be measured separately from identity because "an ethnic identity is an internal structure that can exist without behavior" (p. 272). Also, behaviors have been studied as part of the acculturation process (Berry, Phinney, Sam, & Vedder, 2006).

(5) Evaluation and Ingroup Attitudes

Showing a strong belonging with cetain ethnic group infers positive feelings about that group (Tajfel & Turner, 1986), while discrimination toward some groups could lead to negative feelings by group members (Tajfel, 1978). However, Phinney (1989) found rejection of negative attitudes stemming from stereotypes usually results from learning about and committing to one's ethnic group.

(6) Values and Beliefs

Phinney and Ong (2007) believe values and commitment should be assessed separately for more clarity because they have different correlates than ethnic identity. On the other hand, values and beliefs differ greatly between ethnic groups, so the measures cannot be used across cultures though research demonstrates there is a strong correlation between a sense of commitment and belonging and these factors.

(7) Importance and Salience

Ethnic identity has been found to be more important to those belonging to an ethnic minority group than to those in the ethnic majority (Phinney & Alipuria, 1996).

Yip and Fuligni (2002) found those with stronger ethnic identity also had stronger ethnic identity salience, also a stronger sense of well-being, when compared to those with weaker ethnic identity.

(8) Ethnic Identity and National Identity

Berry et al. (2006) ever studied over 5,000 immigrants in 12 countries and found many individual differences, e.g. the strength of one's ethnic identity does not necessarily predict his or her national identity strength, and vice versa. Additionally, while some individuals see themselves as members of two different cultures (i.e., ethnic and national), others see these cultures as one and the same (Phinney & Devich Navarro, 1997).

2.6.7 Measurement of Ethnic Identity

In the previous section, the theoretical basis for understanding ethnic identity as a developmental process has been reviewed. Then in this section, research on the empirical measurement of ethnic identity based on the widely used Multigroup Ethnic Identity Measure is illustrated (MEIM, Phinney, 1992; Roberts et al., 1999), and later MEIM-R (Jean S. Phinney, 2007) is introduced.

(1)The Multigroup Ethnic Identity Measurement (MEIM, 1992)

The fist instrument which was designed to assess the ethnic identity development across various races/ethnicities by Phinney (1992) named as The

Multigroup Ethnic Identity Measure (MEIM). It indicates ethnic identity can be measured as a general phenomenon that is relevant across groups. MEIM scale was especially designed to assess adolescents and young adults and is not race specific (Ponterotto, Gretchen, Utsey, Stracuzzi, & Saya, 2003), and it has been used with participants from age 12 and up, including adults.

In order to answer some of the questions like whether the MEIM demonstrate sufficient measurement equivalence across various racial and ethnic groups or not, some scholars carried out studies on ethnic identity and the validity of MEIM (Avery, Tonidandel, Thomas, Johnson, & Mack, 2007), which turned out that the MEIM may be fairly invariant and the simple readability (alphas ranging from .71 to .92) showed its validity and reliability (Ponterotto et al., 2003).

Based on Phinney (1992), it may not be appropriate with younger children because of their level of cognitive understanding. It has subsequently been used in dozens of empirical research studies and has consistently shown good reliability on this instrument which were shown to be fairly internally consistent and valid (Ponterotto, Gretchen, Utsey, Stracuzzi, & Saya, 2003; Worrell, 2000).

The MEIM was originally published in the following article:

Phinney, J. (1992). The Multigroup Ethnic Identity Measure: A new scale for use with adolescents and young adults from diverse groups. *Journal of Adolescent Research, 7*, 156-176.

It has evolved and been clarified over time, in particular in Roberts et al. (1999) study:

Roberts, R., Phinney, J., Masse, L., Chen, Y., Roberts, C., & Romero, A. (1999). The structure of ethnic identity in young adolescents from diverse ethnocultural groups. *Journal of Early Adolescence, 19*, 301-322.

Using factor analysis with a large diverse sample of adolescents, Roberts et al. (1999) found that the measure can best be thought of as composing two factors, ethnic identity Exploration (a process-oriented developmental and cognitive component) and Commitment (an affective and attitudinal component). In the original instrument of 1992, there are 15 items, in which items 13, 14, 15 are as follows:

13- My ethnicity is _____

(1) Asian or Asian American, including Chinese, Japanese, and others

(2) Black or African American

(3) Hispanic or Latino, including Mexican American, Central American, and others

(4) White, Caucasian, Anglo, European American; not Hispanic

(5) American Indian/Native American

(6) Mixed; Parents are from two different groups

(7) Other (write in): _____

14- My father's ethnicity is (use numbers above) _____

15- My mother's ethnicity is (use numbers above) _____

(2) The Multigroup Ethnic Identity Measurement (Revised) (MEIM-R) (Jean S. Phinney, 2007)

After Roberts et al. (1999) study (including Phinney, J.S.), items 13, 14, 15 from the original 1992 scale were dropped, and a few minor modifications were made, to finally yield the current 12-item version of the scale. The two factors of MEIM-R (2007) in the current 12-item scale are as follows: ethnic identity search (or exploration), items 1, 2, 4, 8, and 10; and ethnic identity commitment, items 3, 5, 6, 7, 9, 11, 12. (None of the items are reversed.)

The preferred scoring is to use the mean of the item scores; that is, the mean of the 12 items for an over-all score. The two subscales can be used independently in research. The commitment subscale corresponds most closely with the common usage of the term "ethnic identity"; the mean of the 5 items of the exploration subscale can also be used alone to assess a sense of belonging to one's group, and so can the mean of the 7 items of the commitment subscale to assess this aspect of ethnic identity. The validity of the measurement model of MEIM-R was tested by using exploratory and then confirmatory factor analysis. Two independent samples of college students from a public university in southern California were used in the research. An examination of the reliability yielded Cronbach's alphas of .83 for exploration and .89 for commitment, indicating good internal consistency (Phinney & Ong, 2007). This measurement can be used by different ethnic groups (Herrington, Smith, Feinauer & Griner, 2016). The MERM-R instrument is the one that the researcher adopts in this research project and it is more suitable in Yunnan multiethnic context (Appendix B, Part II).

2.7 Summary

This chapter presents a whole introduction of ethnic minority education in Yunnan Province and China context from a holistic perspective. Linguistic diversity and language policies, especially preferential admission policies (PAPs) and challenges are included. In addition, historical background of bilingualism and trilingualism development in China, EFL education, CE, CET etc. are reviewed. Theories such as ethnicity, identity, ethnic identity, language transfer etc. are demonstrated as well. As for research methodology, it will be illustrated in details in the following Chapter Three
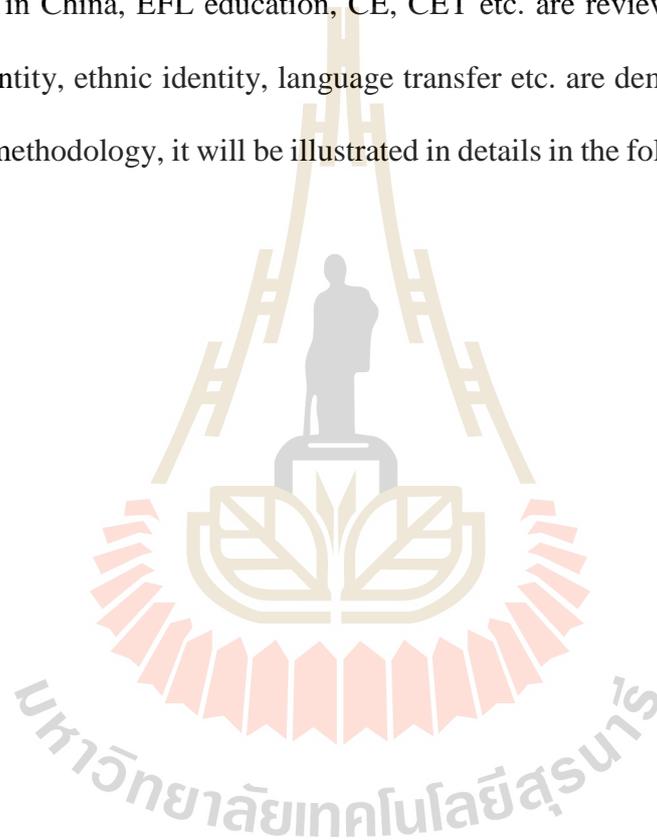
CHAPTER 3

RESEARCH METHODOLOGY

This chapter presents a research design to address the research questions. It provides a detailed illustration of the research methodology for the study which includes the rationale for the mixed-methods research approach, the research design based on the research purposes and four key research questions, research settings, research participants and sampling methods, research instruments, data collection method, and data analysis. Synchronous theoretical framework utilized in the research project is outlined, which is drawn mainly from the conceptual parts discussed in research method sections. Finally, ethical consideration, pilot study and summary are presented.

3.1 Rationale for a Mixed-methods Design

As a result of modernization and globalization, English has become a global language and it has a high status in China for EFL learners. The rapid socioeconomic development in contemporary China provides opportunities as well as challenges for ethnic trilingual learners to obtain access to higher education with assistance of PAPs (preferential admission policies) after the national college entrance examination (NCEE). TEP (trilingual education policy) helps ethnic minority students to fulfill their dreams and fight for equal opportunities for upward mobility, although there is still a wide gap between their expectations and reality.

As what has been mentioned in Chapter One (1.4), the general purpose of this study is to have a deep understanding on ethnic minority university students (EMUS) EFL learning experiences in trilingual education context in Yunnan. Therefore, the present study is to investigate four aspects of these problems which correspond to four research questions. The study starts from exploratory research questions of RQ1 and RQ2 like how the participants understand preferential admission policies (PAPs) and trilingual education policy (TEP) to justify PAPs and TEP policies from a social perspective and provide an evaluation of their impact through interviews with different subjects. However, after ethnic minority students enter into university with assitance of PAPs, at tertiary level, ethnic minority university students (EMUS) are still confronted with considerable difficulties in English language learning (L3). Therefore, RQ3 is mainly designed to examine the difficulties encountered by EMUS in English language learning (L3) at university and the main factors causing them. This research question is with a purpose to investigate what kinds of difficulties and challenges for EMUS in learning English as a third language at tertiary level. To this point, the researcher takes a longitudinal view to construct a whole framework of EMUS trilingual education. Simultaneously, a confirmatory research question of RQ4 on horizontal multiple comparisons and analysis on the possible relationship between Yunnan university students' (including the Han) ethnic identity and English language proficiency (L3) is designed to initiate a test to verify the relationship between English language proficiency and ethnic identities in this increasingly globalized situation of Yunnan, China as it has been proved by some previous research that there is certain interaction between language and identity (see Chapter 1, 1.2.3, & Chapter 2, 2.6.2), and language is the focus of the study.

As an exploratory study, the methodology applied in this study is a combination of quantitative and qualitative research **(**Hammersley, 1992**)**, which are guided and determined by the four research questions, which enables the researcher to confirm findings from various data sources and develop an understanding of the most suitable methods to deal with different data sources. In order to achieve these objectives and collect data to answer RQ1 and RQ2, a qualitative research approach is dominantly to be employed. And for RQ3, it is to necessitate the research design of mixed methods that can provide understandings and insights into the main concerns under investigation. For RQ4, as it is an initial confirmatory study to verify the relationship between English proficiency and ethnic identity under the circumstances of increasingly globalized Yunnan, a quantitative method of ANOVA is used. As a result, the present study adopts a mixed methodology combining both quantitative and qualitative methods to gain a broad understanding regarding the research questions (Ticehurst & Veal, 2000).

Airasian, Gay, and Mills (2005) state"the major difference between educational research and some other types of scientific research is the nature of the phenomena studied - human behaviors", so that educational research is "the formal, systematic application of the scientific method to the study of educational problems" and"it can be quite difficult to explain, predict, and control situations involving human beings, by far the most complex of all organisms"(p.5). Thus,"researchers should take them together to represent the full range of educational research methods" (p.10). Researchers are able to incorporate the strengths of both methods and effectively reduce the weaknesses associated with each of them by combining these methods into a single study (Greene

& Caracelli; 1997; Bazeley, 2003; Creswell, 2003; Tashakkori & Teddlie, 2003; John & Onwuegbuzie, 2004).

Specifically, Greene, Caracelli, and Graham (1989) highlighted five main purposes for the mixed-methods design:

• Triangulation*:* It focuses on testing the consistency of findings obtained through different methods;

• Complementarity*:* It seeks to clarify and illustrate results from one method with the use of another method;

• Development*:* It aims to use the results from one method to develop or inform subsequent methods;

• Initiation*:* It seeks to discover paradox and contradiction of the results yielded from different methods, and to stimulate new perspectives of frameworks and research questions;

• Expansion*:* It aims to expand the scope of inquiry by employing different methods.

In this research project, triangulation, complementarity, and expansion are embodied in the study. For example, in order to find answers to RQ3, both a SPSS analysis based on an instrument of survey and some interviewing questions were designed to construct a triangulation. Such a combination is often complementary to each other and thus allows the researcher to identify both tangible and intangible factors that affect EMUS'EFL learning in trilingual education background. The semi-structured interviews are open-ended, which may expand the scope of inquiry in

interviewing as well. Qualitative research is concerned with complete and detailed descriptions of events, whereas quantitative research creates statistical models to explain events. On the other side, the qualitative study attempts to probe certain issues more deeply and look for explanations which the quantitative data may fail to account for (Brannen, 1992). To sum up, combining the two methods can enhance the validity and overall quality of the study and enable researchers to achieve a more comprehensive and accurate understanding of research topics (Greene, Caracelli, & Graham, 1989; Creswell, 2003; Tashakkori & Teddlie, 2003).

3.1.1 Conceptual Framework of a Qualitative Method

A qualitative research approach normally makes the researcher not only be able to understand and explain the personal experience of individual subjects but also enable him/her to experience research issues from the participants' point of view. Qualitative research is to collect, analyze, and interpreter those comprehensive, narrative and visual data (non-numerical) in order to gain a deep understanding into a particular phenomenon of interest of the research. Usually it is conducted in a natural setting and involves a process of building a holistic and complex picture of the phenomenon of interest and qualitative research methods are based on different beliefs and purposes which are somewhat different from quantitative research methods. In practice, qualitative researchers are not content with the view of a coherent, stable, uniform world. It is argued that all meaning is situated in a particular perspective or context with a goal to understand a social or human problem from multiple perspectives.

Moreover, in qualitative research, it is believed that there are many different meanings in the world, none of which is necessarily more valid or true than another because different people and groups often have different perspectives and contexts (Gay, Mills, and Airasian, 2005). Advantages of qualitative research are as follows

• Goes beyond counting and ranking. But records and analyzes feelings, behaviors and attitudes;

• Enables the researcher to interact with the research subjects in their own language and terms, which enables the researcher to collect more accurate data because the answers are first hand and there is room for clarification;

• Explains why a particular response was given. Data collected are based on people's experiences;

• Provides insights on the reasons behind people's actions and their feelings towards various actions. It is also more informative and compelling, providing a more realistic feel of the world;

• Creates openness during research. By encouraging people to expound on their answers, responses can bring up new topics not initially considered, but equally as important. The objective of research can change with the emergence of new data. (Creswell, 2013):

3.1.2 Conceptual Framework of a Quantitative Method

According to Struwig and Stead (2001), a research with quantitative features in nature is a type of conclusive research which is involved with large

representative samples and data collection procedures that are comparatively structured. Quantitative method is an inquiry into an identified problem, based on testing a theory, and it is measured with numbers, analyzed by using statistical techniques. As Gay, Mills, and Airasian (2005) concluded, "quantitative research is the collection and analysis of numerical data in order to explain, predict, and / or control phenomena of interest" (p.9).

Guided by social identity theory, developed by Tajfel and Turner (1986), the quantitative method used in this study is to examine ethnic minority students' ethnic identity under the trilingual context. The characteristics of this approach for the study are listed as follows (Creswell, 2007):

• More reliable and objective;

• Can use statistics to generalise a finding;

• Often reduces and restructures a complex problem to a limited number of variables;

• Looks at relationships between variables and can establish cause and effect in highly controlled circumstances;

• Tests theories or hypotheses;

• Assumes sample is representative of the population;

• Subjectivity of researcher in methodology is recognized less;

• Less detailed than qualitative data and may miss a desired response from the participant.

3.2 Research Settings

This research focuses upon the populations of EMUS (ethnic minority university students), EFL teachers, administrators and officials in Yunnan Province, China. Four universities will be included as research sites: Yunnan Minzu University (YMU) Dali University (DU), ChuXiong Normal University (CNU), and Kunming University of Science and Technology (KUST). (For some detailed introductions to these universities, see Appendix E).

(1) **Yunnan Minzu University (YMU)**. The university has over 23,000 full-time students, among which 2,400 are graduate students, 21,000 are undergraduates. More than 50% of undergraduates are from ethnic groups. YMU is a comprehensive institution of higher education for all Chinese ethnic groups. It is also a provincial key university co-founded by the State Ethnic Affairs Commission and the People's Government of Yunnan Province. It is one of China's earliest universities intended for all ethnic groups, formerly known as Yunnan Institute for the Nationalities, was renamed as Yunnan Minzu University in April 2003.

(2) **Dali University (DU)**. DU is a provincial full-time comprehensive university approved by the Chinese Ministry of Education, located in the famous tourist city Dali, Bai Nationality Autonomous Prefecture, Yunnan. Dali University specializes in research and teaching, all together with a population of 18,000 students, out of them, 1,6000 are undergraduates, more than 400 are postgraduates, 900 international students for degree, and 20 postgraduates international students.

(3) **ChuXiong Normal University (CNU)**. CNU is a state funded college situated in Chuxiong City of Yi Nationality Autonomous Prefecture (CNU). CNU's

workforce and staff numbers are more than 600 and the quantity of students is more than 7,000, one third of which are from various ethnic minorities.

(4) **Kunming University of Science and Technology (KUST)**. KUST has an academic staff team of more than 3800 that conducts both teaching and research. There are more than 60.000 students of KUST coming from different places in China, 60% of which are from Yunnan Province and ethnic minority students are included in various schools and departments.

The reason for choosing these four universities to conduct this research project is based on their unique characteristics. YMU, DU, CNU are three government-funded universities in Yunnan Province, which are famous for enrollment of ethnic minority university students, and most of the students are from Yunnan Province. YMU is the teaching and research center of Yunnan ethnic minority education in China. DU and CNU locate in ethnic minority autonomous prefectures (Bai and Yi), and with dozens of years of developing ethnic minority education programs for students in trilingual context. Though KUST is not a typical university for ethnic minority education, it covers the largest number of university students in Yunnan province which is very helpful to find subjects of different ethnicities in this study.

3.3 Research Participants

3.3.1 Samples for Quantitative Research

In this study, the researcher conducted a quantitative research through questionnaires at first. 900 university students including both EMUS with different ethnic minority backgrounds and the Han participated in the investigation from YMU, DU, CNU, KUST.

The sampling methods in quantitative part are convenience and quota sampling. According to Struwig and Stead (2001), a convenience sample is chosen based on its availability from the four universities which was mentioned before to participate into the survey in order to answer RQ3 and RQ4. And with quota sampling the respondents in the interviews are selected according to certain characteristics fit for the research. Based on the different characteristics of the four universities, it is planned that the questionnaire will be delivered to YMU (400 students), DU (200 students), CNU (200 students), KUST (100 students) respectively at different time, mainly with the help of some English teachers of the universities.

3.3.2 Samples for Qualitative Research

Opinions obtained from the students describe their educational experiences and perceptions of PAPs; data of teachers concern the consequences and influence of PAPs towards the ethnic minorities; the statements made by the administrators and officials explain the contents of PAPs. The semi-structured interviews started with student interviewees. The contents covered their experiences from primary school to the university. Moreover, these students, teachers and administrators and officials (all

names in the thesis are pseudonym) were selected as a mixture of different nationalities, in different areas of study and with a longer or shorter term of learning and working experience. Thus, the sample subjects for this part consist of 4 facets of participants by both snowball and purposive sampling:

3.3.2.1 Student Participants

The student interviewees were selected based on following conditions:

(1) They were from different ethnicities, and the overwhelming majority of them were EMUS; (2) They were expected to represent top- and middle- and low-level in English language proficiency which have been classified based on their CET scores; (3) They were from science or non-science field, with different majors; (4) They should have been living and studying at universities in Yunnan Province at least for one year and more so that they might have taken CET-4 test. In most of the universities in Yunnan, students are only allowed to take CET-4 after they have finished one year of EGP (English for General Purpose) study.

For individual interviews, 20 student interviewees were respectively from YMU and KUST because YMU has the largest number of EMUS in Yunnan, and KUST has the biggest population of university students. Furthermore, both of these two universities locate in Kunming and it is convenient for the researcher to conduct interviews with those student subjects from time to time. While for DU and CNU, only 10 from each were interviewed because of two reasons: one is their student numbers are smaller than YMU and KUST; the second is due to the location. These two universities are not in Kunming. It usually takes 2 to 4 hours to go to Chuxiong city (in Yi Autonomous Prefecture of Chuxiong) and Dali city (in Dali Bai Autonomous

Prefecture) on one way. Thus, practically, comparative fewer number of interviewees were planned to be interviewed for these two universities.

For focus group interviews, as far as EMUS are concerned, the researcher conducted 5 times of focus group interviews respectively at YMU, CNU and DU as these three universities are famous for ethnic education programs to elicit some of the information on certain research questions.

In sum, 6 groups of volunteer subjects, at least 10 for each group on behalf of the Yi, Hani, Bai, Dai, Zhuang, Miao ethnic minorities in Yunnan，China were selected (see Chapter 2, Table 2.4), together with a few volunteers from other small ethnic groups and the Han participating into the interview based on the questionnaire survey. Altogether there were 72 student subjects participating into both the individual and focus group interviews (Table 3.9).

3.3.2.2 Teacher Participants

5 EFL teachers from sample universities with different years of working experiences from 6 to 25 years at YMU, CNU, DU, KUST were selected. These college English (CE) teachers were experienced in teaching EMUS due to their ethnic minority education programs or EFL/CE at university. They were separately responsible for Grade 1 and Grade 2 so that they were familiar with EFL (L3) teaching syllabus, requirement, and assessment for different levels of English teaching and ethnic minority students' English learning situations in trilingual context. In addition, 2 ESP teachers from KUST were also chosen to assist the investigation.

Table 3.1 Basic information of teacher interviewees

	Teacher1	Teacher2	Teacher3	Teacher4	Teacher5	Teacher6	Teacher7
Pseudonym	Ms. Du	Mrs. Gao	Mr. Li	Mr. Wang	Mrs. Mei	Mr. Chen Zheng	Dr. Lin
University	YMU	KUST	CNU	YMU	DU	KUST	KUST
Nationality	Zhuang	Han	Han	Miao	Han	Han	Han
Years of Teaching	6	20	8	10	25	15	11
Professional Title	EFL lecturer	EFL Asso.Prof.	EFL lecturer	EFL lecturer	EFL Prof.	ESP Asso.Prof.	ESP lecturer

3.2.2.3 Administrator Participants

For 3 administrators, each one of them is respectively from YMU, DU and CNU. The administrator from YMU was the vice dean of Division of College English with the Zhuang ethnic background himself. The administrator from DU was responsible for Office of Teaching Affairs of DU and he is a Bai with doctor degree. The administrator from CNU was the chair of Department of Foreign Languages and she is the Han nationality (See Table 3.3)

3.2.2.4 Official Participants

For the 2 officials, they are from Yunnan Provincial Department of Education (YPDE) and Kunming Education Bureau (KEB). One is a director with Naxi ethnic background working at Yunnan Provincial Higher Education Department (a sub-division unit of YPDE). He is the one being acquainted with the general education planning and policy making for Yunnan province including ethnic minority students' language education policies. The other is a Han a commissioner of Kunming Education Bureau (KEB) and the education for different levels of schooling, including minority students' education are within his work responsibilities and job duties.

All these participants were involved into the interviews to help the researcher elicit proper and real answers to the research questions (RQ1, 2, 3) in the present study.

Table 3.2 Basic information of administrative and official interviewees

	Adm-1	Adm-2	Adm-3	Official-1	Official-2
Pseudonym	Mrs. Haiye	Dr. Yangzi	Mr. Lin	Mr. He Zhi	Mr. Dong Ying
University	YMU	DU	CNU	YPDE	KEB
Nationality	Zhuang	Bai	Han	Naxi	Han
Years of working	16	12	21	22	18

3.4 Data Collection Instruments

Research questions not only guide and determine the choice of research methods but also specify the type of data. Given the fact that mixed methods were employed in the present study, two types of data collected corresponding through quantitative and qualitative techniques: quantitative data and qualitative data, and both required different instruments. Therefore there were types of data collection instruments: quantitative data collection instruments and qualitative data collection instruments. Instruments used to collect quantitative data include two questionnaires and CET scores.

However instruments for qualitative data cover semi-structured interview, and open-ended participant suggestion questionnaire on trilingual education and English curriculum courses. These instruments collected the relevant data for correspondingly answering the four different research questions (see Table 3.2). The following is a detailed presentation of each instrument.

Table 3.3 Instruments for the 4 Research Questions

RQs	Themes of Questions	Instruments
RQ1	The perceptions of PAPs	• Semi-structured interview • Document Review
RQ2	The perceptions of TEP	• Semi-structured interview • Document Review
RQ3	The main factors causing EMUS' English (L3) learning difficulties at tertiary level	• A questionnaire to test factors of English (L3) learning difficulties • Semi-structured interview • Document Review
RQ4	The possible relationship between ethnic identity and English proficiency	• A MEIM-R questionnaire • CET scores • Document Review

3.4.1 A Comprehensive Questionnaire

For quantitative part, data collection was conducted through a questionnaire, in which 5 parts were included (Appendix B). The questionnaire was prepared in both English and Chinese version for participants and delivered to the four universities planned as the above (3.3.1). In addition, a section at the end of the survey allowed students to provide contact information if they were willing to be interviewed. (See Appendix B)

Part I: Demographic and Background Information of Participants

Based on the research objectives and research questions of the study, the researcher has designed 9 items to gather demographic information of student subjects including: university, gender, major (English or non-English), study field (Liberal arts or Science and engineering), hometown (City, County, Village), ethnicity, educational level (BA, MA, PhD), Year in the university, English level (CET-4, CET-6, etc.). Parents' ethnicity and education information are just for reference for later data analysis. (Appendix B, Part I)

Part II: A Questionnaire for the Multigroup Ethnic Identity Measurement (Revised) (MEIM-R)

As it was mentioned in Chapter 2 (2.6.7), in 2006, Pinney and Ong revised the old measurement of ethnic identity, named as MEIM (Phnney, 1992) into a new one, which is briefly called as MEIM-R (Phinney & Ong, 2007). The phenomenon of ethnic identity is universal. This fits into our research context because the university is often a good environment to equip students with opportunities to adapt themselves to diverse cultural groups (Santos et al., 2007). In the 21st century, university students often come across other students or teachers from different ethnic groups, even from other countries. The assessment of ethnic identity is aimed to find out certain possible relationship between ethnic identity and English language proficiency for Yunnan university students as it was stated in RQ4. In the test, each item of MEIM-R was translated to be clear and understandable, and the researcher used both English and Chinese versions.

Part III: Basic Information on Bilingual and Trilingual Education

This part was aimed to get some information on EMUS' bilingual and trilingual education background, including the starting point of learning L1, L2, and L3, the basic language education condition when at basic education stage especially primary school, and their self-evaluation on 3 languages communicative competence. In addition, some general questions to elicit EMUS' English (L3) learning situation at tertiary level were included. The 11 items of either in single choice form or multiple choices form were to help the researcher compose of a comparatively whole picture of ethnic students' trilingual education in Yunnan.

Part IV: Factors may cause difficulties on L3 (English language) learning at university

This part was designed to test some possible influential factors which might cause difficulties in learning English as a L3 for ethnic minority university students *(*EMUS*)* in Yunnan, China from four basic English skills perspective**,** i.e. listening, speaking, reading, and writing. For each English skill, there are 11 items designed by the Likert scale from strongly disagree to strongly agree. Besides**, "**0**"** was included as a choice to participants to stand for **"**Not applicable**"** in case some of them might not get involved in that situation**.** Totally there are 44 sub-items to support this part. This part was self-designed by the researcher and a pilot study was conducted to ensure the validity.

Part V : **Ethnic Minority Students' Bilingual and Trilingual Education (Open-ended Questions)**

This section was designed as 2 open**-**ended questions to elicit data on participants**'** perceptions and suggestions on ethnic minority bilingual and trilingual education in Yunnan, China based on their own experiences; and also as university students, the EMUS**'** advice on English **(**or other foreign languages**)** curriculum provision**.** It would help the researcher understand EFL education better from EMUS**'** point of view, and hopefully their advice would be adopted by relevant police**-**makers to get EFL education improved in Yunnan trilingual context**.**

3.4.2 Semi-structured Interview

"The interview is the most widely used method of generating data in qualitative social research." (Nunkoosing, 2005:698)

Individual interview is widely recognized by many scholars as one of the most effective and powerful ways of understanding participants. For instance, through in-depth, face-to-face verbal interchanges, individual interview enables researchers to get valuable insights into participants'"perceptions, meanings, definitions of situations and constructions of reality"(Punch, 2014, p. 144). Borge also pointed out, one important advantage of individual interview is that it allows researchers to "build trust and rapport with respondents, thus making it possible to obtain information that the individual probably would not reveal by any other data-collection method" (Borge, 1993, p. 289).

According to Nunan (1992), interviews can be classified into three categories: (1) structured interviews, (2) semi-structured interviews, and (3) unstructured interviews. The interview protocol process is very beneficial to researchers who attempt to understand the participants' experiences from their own perspectives. In this study, a semi-structured interview is utilized to investigate ethnic minority students' experiences and opinions on trilingual education and their understanding on preferential language policies. In addition, some interviews are to be conducted to further understand the relationship between English language proficiency and ethnic identity based on the result of the questionnaires accomplished before. Of course interviewing is open for complementarity and expansion on related questions in the study.

The advantage of a semi-structured interview is that it gives interviewees a degree of power to control the course of the interview. In addition, the guided questions help ensure that each interview covers essentially the same topics (Remler & Van Ryzin, 2011). That is, the interviewer in a semi-structured interview generally knows what he/she wants to be explored beforehand.

In this study, the semi-structured interview was conducted either through individual in-depth interviews or through focus group interviews according to research questions and different subjects in the study. Individual interviews are very helpful to obtain the detailed and abundant information on research questions directly from those EMUS, while focus group interviews are efficient in collecting data from the Han majority and some ethnic groups of students on the same questions. Each individual in-depth individual interview might last approximately 20 minutes and focus group interview may last for half an hour to one hour. Based on the 4 distinct different subject groups, 4 sets of interviewing questions were predetermined by the researcher in order to guide or structure the interviews respectively to students, teachers, administrators and officials (Appendix C,D,E,F). This part of data collection work has been accomplished from May 2017 to May 2018.

3.4.3 Document Review

Document review is a way of collecting data by reviewing existing documents. Just as some other instruments in research, document review also constitutes some advantages and disadvantages (Bowen, 2009).

Table 3.4 Advantages and Disadvantages of Document Review

Advantages	Disadvantages
•Provides a behind-the-scenes look at a program that may not be directly observable	•Information may be inapplicable, disorganized, unavailable, or out of date
•May bring up issues not noted by other means	• Could be biased because of selective survival of information
• Good source of background information	
•Relatively inexpensive	• Information may be incomplete or inaccurate
• Unobtrusive	• Can be time consuming to collect, review, and analyze many documents

The main purpose of adopting document review is to review documents on ethnic minority language (L3) policies and development. Specifically say, the purposes of using this instrument are as follows:

• To gather background information. Reviewing existing documents may help the researcher understand the history or development of ethnic minority education in China and in Yunnan, and understand some relative language policies especially preferential policies for ethnic minorities.

• To determine is the implementation of preferential policies reflect what the government intended to plan before. That is to say, reviewing documents can help the researcher discover whether those related documents reveal certain gap between the statements of preferential language policies and the actual implementation. If such a difference exists, how to clarify or supplement may be taken into consideration in the later research programs before moving forward with the evaluation by the government.

Two phases for document review include:

Phase One: Document review was conducted partly in May of 2016 during the preparation of literature review in Chapter 2. Through reviewing documents on ethnic minorities' linguistic diversity and language (L3) policies (2.1.3), higher education in China (2.2.1 and 2.2.2), preferential policies (including PAPs and Yuke) (2.2.4, 2.2.5, 2.2.6), ethnic minority education development (2.3.3), and trilingual education either in China from a general sense and in Yunnan context (2.4.1 and 2.4.2) and so on, background information on ethnic education has been collected and cumulated.

Phase Two: Some more work on document review had been accomplished on policies about ethnic minority L1 education (2.4.5.1), bilingual education (2.4.5.2), and

theory on trilingual education (2.4.5.3) during the May and June of 2017 based on the result of questionnaire and interview to help the researcher analyze the present PAPs and TEP policies and the actual implementation.

3.4.4 CET Scores

As previously stated in Chapter 2 (2.5.4), CET-4 is used to check basic requirements, and CET-6 is used to check the second level (intermediate requirements) in China's higher education for university students. Generally speaking, intended test takers of CET-4 are second-year students who have finished an academic year (two terms) of EGP study (see Chapter 2, Table 2.9), and intended takers of CET-6 are the third year students who have finished two more terms of college English study (Gu & Liu, 2005). Students cannot take CET-6 if they do not pass CET-4. For those who pass the tests will be issued a certificate related to each test to prove their English proficiency at national level. These national CET Tests, perhaps the driving factor behind CE teaching, are used to check whether students have met the requirements of MOU or not. For most undergraduate students, CET-4 is compulsory while CET-6 is optional. The annual dates for the CET-4 and CET-6 examinations to assess whether students meet the levels stipulated in the CECR (the College English Curriculum Requirements, see 2.5.4). CETs are on the same day each year, i.e. the first Saturday in January and the third Saturday in June, with CET-4 in the morning and CET-6 in the afternoon. Across Chinese universities, EFL teachers and students pay the most attention to the tests at these two levels.

CET is to examine the overall English proficiency of college students in China and ensure that Chinese college students meet the required levels of English proficiency

specified in the College English Curriculum Requirements (Testing Syllabus for CET-4, 2006). In addition, it is to provide an objective evaluation of the students' overall English proficiency at the tertiary level, also it is intended to exert positive wash-back on College English teaching and learning in China.

Therefore, in this study, CET-4 and CET-6 scores were taken as a standard to represent EMUS and the Han university students' English proficiency level. The data were obtained through "Part I: Demographic and Background Information of Participants" (Appendix B, Part I) in anonymous form. Some participants might have taken TEM-4 or TEM-8 for English major students, and this kind of scores would be classified into "high level" of English proficiency in ANOVA analysis later.

3.5 Data Analysis

Data collected through quantitative and qualitative methods were analyzed in different ways (see Table 3.4). Data elicited by semi-structured interview, document review, and the open-ended questions were analyzed qualitatively, while data by questionnaire of MEIM-R, "Factors may cause difficulties on L3 (English language) learning at university" test, and CET scores were analyzed quantitatively.

Table 3.5 Data Analysis by Different Instruments

Instrument	Data	Analysis
MEIM-R test & CET	Scores	• One-way ANOVA • Post-hoc Turkey Test
English (L3) difficulty factors test	Scores	• Frequency Analysis • Descriptive Statistics
Semi-structured interview	Descriptive data	• Content analysis • Thematic analysis
Document review	Descriptive data	• Content analysis
Open-ended questions	Descriptive data	• Content analysis • Thematic analysis

3.5.1 Quantitative Data Analysis

The study was designed to use a mixed-methods approach, therefore involved with collecting and analyzing data both through qualitative and quantitative methods, which enables the researcher to confirm findings from various data sources since this kind of research method approach can expand an understanding from one method to another through findings from different data sources (Creswell, 2008). By employing one anonymous questionnaire, it is expected that quantitative data will be collected from a relatively large number of students effectively and efficiently (Creswell, 2007).

The data collection of questionnaire part in this research program was conducted through two types of procedures. One was through paper questionnaires, and the other was through e-form questionnaires.

A: Paper Questionnaires: The researcher delivered 600 paper questionnaires in assistance of some EFL colleagues to university students at the four sample universities, i.e. YMU, KUST, DU, and CNU. 600 questionnaires were returned, and the returning rate was 100%. But 19 turned out to be not available.

B: E-form Questionnaires:

300 questionnaires were collected through e-form on computers of university's language labs when students went to have autonomous learning (under a few EFL teachers' supervision), and got back 300, but 33 turned out to be not available.

EMUS' QQ Group: The researcher established an EMUS QQ group (No. 182084766) especially for the communication with Yunnan EMUS. 10 valid questionnaires were received from it.

Consequently, there are 858 questionnaires collected all together, 648 were from EMUS, and 210 were from the Han. But the final valid number to be taken into SPSS statistic analysis need to meet the minimum number of 30 (≥ 30)to represent validity and reliability. After the selection, only 617 pieces of questionnaire turned out to be available.

Data collected for RQ3:

For RQ3 (What are the difficulties encountered by ethnic minority university students in their English (L3) learning at university? What might be the main factors causing them?), only EMUS participants were included. 411 questionnaires were collected ($N\geq 30$), but there were still a few questionnaires turning out to be invalid because it was very obvious to see that some participants just casually marked all the selections with the same answer, or let the choices of answering part to be blank. Therefore, the researcher deducted 3 invalid questionnaires, and the final valid number of responses was 411-3=398, respectively for items of listening, speaking, reading, and writing, four basic English (L3) language skills (See Appendix B-Part IV). The actual participant number is listed as the table below:

Table 3.6 Participants of Main Groups of EMUS in Yunnan (Valid)

Ethnicity	No. of Participants
Yi	114
Hani	63
Zhuang	60
Bai	56
Dai	46
Miao	40
Naxi	32
Total**: 411-3=398 (**ethnic minority**)**	

Table 3.7 Participants of Small Groups of EMUS in Yunnan (N<30)

Ethnicity	No. of Participants	Ethnicity	No. of Participants
Wa	26	A-Chang	17
Hui	24	Jinuo	15
Lisu	22	Bulang	13
Lahu	22	Buyi	12
Zang	18	Jingpo	8
Total: 241			

(The data of Table 3.7 was excluded in data analysis as was explained above.)

All data elicited from 44 items were input into the SPSS 2.0 data analysis programme for the following two statistical analysis: (1) frequency analysis (to measure the percentage of the index for describing and summarizing the data); (2) descriptive statistics (to determine the mean values and standard deviations of the Likert-like five-point scale items for exploring the central tendency and dispersion of the data). The significance level was set at .05. In order to make the data clearer and more convincing, the researcher processed the data as below:

1 (Strongly disagree) +2 (Disagree) = Disagree

4 (Agree) + 5 (Strongly agree) = Agree

Simultaneously, keep 0=Not applicable, and 3=Neutral

Data collected for RQ4:

The data collection of RQ4 is in Part II of the questionnaire (Appendix B, Part II), and all the data were collected at the same time as RQ3 (Appendix B, Part IV). However, RQ3 is only focused on EMUS (411-3=398), while RQ4 included both EMUS and the Han. The valid data collected for RQ4 was **617** including 411 of EMUS and 206 of the Han**.**

For the data by MEIM-R test and CET, the usual response options are on a 5-point scale, from strongly disagree (1) to strongly agree (5), with 3 as a neutral position. The score was calculated as the mean of items in each subscale (Exploration and Commitment) or of the scale as a whole. Thus, two times of one-way ANOVA analysis has been conducted to examine whether there was a significant difference among the participants with low, moderate and high levels of English proficiency in ethnic identity. Moreover, Post-hoc Tukey Test was also adopted to have further multiple comparisons for various ethnic groups whose P-value showed the significance difference.

Table 3.8 Statistics of Quantitative Data Collected

RQs	Data Collected		Valid Data		Final Data
Category	Paper questionnaire (N)	E-form questionnaire(N)	EMUS (N)	the Han (N)	(N)
RQ3+RQ4	600	300	648	210	858
RQ3		411	398	0	398
RQ4		617	411	206	617

3.5.2 Qualitative Data Analysis

Among different approaches of data analysis in qualitative method, for example, content analysis, thematic analysis, narrative analysis and constant comparative analysis, there show core commonalities of description and interpretation of qualitative data. Thus, approaches to qualitative data analysis differentiate in placing emphasis on description or interpretation.

The present study aims to explore how EMUS EFL learners in Yunnan comprehend PAPs and TEP through their own experiences in trilingual education context, and what kind of factors may cause their difficulties in acquiring English as a third language at tertiary level. It places weights on the description of process of the participants' education growth and development. Based on the description, the theoretic insight into some of the problems or facts can be achieved, which consequently would contribute theoretically to the existing proposition about the ethnic minority education especially with a focus on trilingualism. In this study, content analysis and thematic analysis were adopted. Content analysis is usually employed in phenomenology which requires categorization and generalization from the data and relating categories to context, by which the researcher can gain the detailed description of the phenomenon under investigation of the research project (Downe-Wamboldt, 1992; Elo & Kyngäs, 2008). Meanwhile, thematic analysis attempts to discover patterns among categories then interpret themes, and therefore it helps the researcher gain deep insights into the interpretation and comprehension of the phenomenon (Buetow, 2010; Vaismoradi, Turunen, & Bondas, 2013)

In addition, the procedure of qualitative data analysis is composed of transcribing data, coding categories for the transcriptions, identifying chunks or units of meaning in the data, discovering themes, comparing and refining themes, and exploring and interpreting relationships among themes.

The data analysis of qualitative study is conducted based on the following six steps which are commonly used to analyze qualitative data (O'Conner & Gibson, 2003):

Step 1 : Organize the data: The researcher goes through each topic, identifies relevant concepts and themes emerged from the data in the interview transcripts, which are to be organized in a way that is easy to read.

Step 2: Find and organize ideas and concepts: The researcher then searches for specific words or similar ideas and group them into categories of similar answers after gathering various data. The different ideas will be noted and kept in a list.

Step 3: Develop detailed qualitative descriptions based on different categories.

Step 4: Build the overall themes in the data: The categories that have similar or related themes will be combined under one main theme. After that the most salient patterns of students' opinions will be identified.

Step 5: Find plausible and possible explanations for findings.

Step 6: Make a summary of the findings and themes. (see Figure 3.1)

(1) Transcribe qualitative data.

(2) Develop coding categories for the transcriptions.

(3) Develop detailed qualitative descriptions.

(4) Generate qualitative themes and describe those

(5) Develop a comprehensive qualitative interpretation from

(6) Check the accuracy of findings and the interpretation.
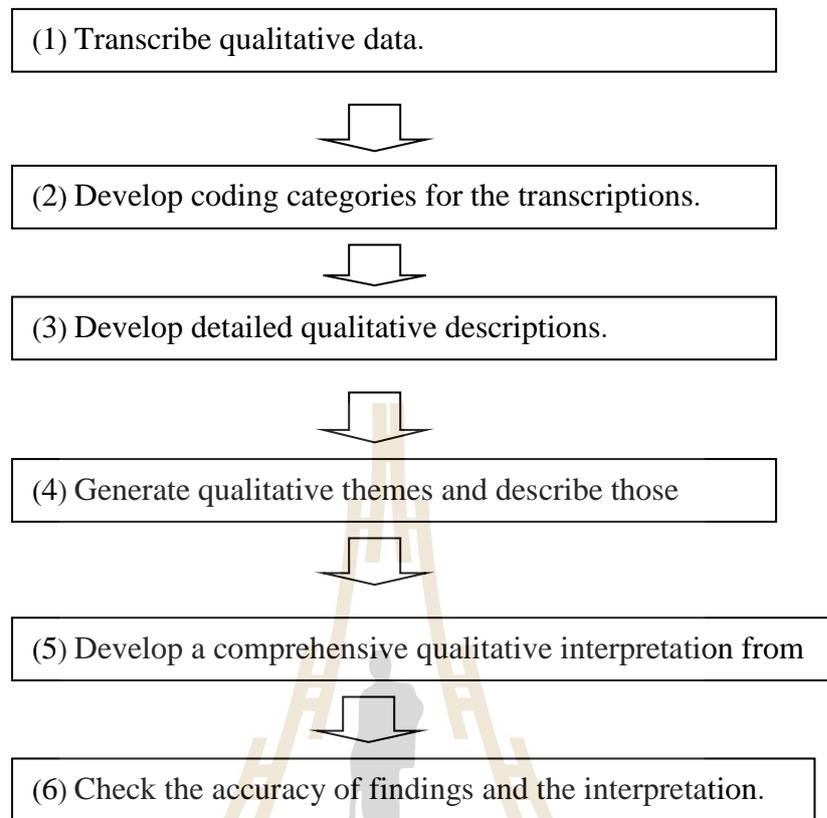
Figure 3.1 General procedures of qualitative data analysis

Due to the nature of qualitative research, this study is not aimed to seek to generate conclusions of certainty. Instead, it aims to establish validity and truthfulness by ensuring the research which emphasizes on conducting in a sound manner, supported by the data collected (Webster & Mertova, 2007), and it makes the linguistic reality of human experience as a focus. Moreover, the researcher is required to remain vigilant during the scheduled interviews, paying close attention to how the interview questions are delivered and asked and how the responses of the participants are recorded (Patton, 2015; Webster & Mertova, 2007). In present study, interviews conducted with a subset of participants, which belongs to the nature of qualitative research, and the interviewing intends to obtain a small portion of data on the EMUS' languages learning experiences

especially difficulties in trilingual context by taking English **(L3)** as an emphasis, and perceptions of and attitude towards PAPs and TEP**.**

The interview addressed respondents' concerns but weren't constrained by the questionnaires, which contained advantages in that some of the respondents revealed a large amount of information on personal experience to make the investigator understand their situations. The researcher intended to be "more like a conversation between partners than between a researcher and subject" (Schutt, 2011). The respondent in the interviews consisted of voluntary EMUS participants and some of them were random selected in the CE class from the sample universities.

In the present study, most of the interviews took place on the campus of the 4 sample universities, in classrooms, office, or on out-door benches. Chinese was the main language used for the interviews. In addition, English language was also employed when it became necessary. In order to understand participants' perceptions of PAPs and TEP, some more sub-questions were prepared for the interview protocol by conducting semi-structured interviews in order to answer the research questions (Kvale & Brinkmann, 2015). Meanwhile data collection occurred by means of implementing an interview protocol (Maxwell, 2013) consists of four sets of interviewing questions respectively to four groups of subjects, i.e., students, teachers, administrative staffs, and officials. (Appendices C, D, E, F) Above all, they were told before the interviews that they did not have to put their names on the statements and everything they said would be treated as confidential.

In the process of analyzing data, besides the statements, notes were taken during the interviewing process. The interviewing data was transcribed and analyzed in the

same categories and each of these was discussed in turn. Subject to the respondents'
consent, the interviews were digitally recorded and later transcribed verbatim. In
regards to EMUS' trilingual education experiences, the individual interviews of those
student participants would help gather information both about their successful
experiences and their frustrations in L3 learning.

In data analysis, three central steps, i.e. domains, core ideas, and a cross-analysis
were used to construct common themes across participants (Hill, et al. 2005). In order
to seek the trustworthiness, the researcher continually returned to the raw data to ensure
the accuracy of the core ideas and examined the categories to see whether they could
be revised or created new categories or domains. Also, the researcher collected some
feedback from four colleagues who were not involved in the study to help make sure
that the cross-analysis was clear. One final consideration was asking some of the
participants to help assess the accuracy of the data, i.e. "member checking" (Lincoln &
Guba, 1985). The transcripts of the interviews were shown to the interviewees for
verification. The key extracts of the interviews' transcripts were translated into English.

As it was mentioned before, students, teachers and administrators and officials
(all names in the thesis are pseudonym) were selected as a mixture of different
nationalities, in different areas of study and with a longer or shorter term of learning
and working experience. The results of data collecting through interview are as Table 3.9:

Table 3.9 Subjects participated into individual semi-structured interviews

RQ	Students (No.)		EFL Teachers (TI)				Administrators (TI)			Officials (TI)	
	BA	MA	YMU	DU	CNU	KUST	YMU	DU	CNU	YPED	KEB
RQ1(n=**21**)	9	2	2	1	1	1	1	1	1	1	1
RQ2(n=**35**)	24	2	1	1	1	1	1	1	1	1	1
RQ3(n=**56**)	39	6	2	1	1	1+2(ESP)	1	1	1	1	0
Total	72	10	5	3	3	5	3	3	3	3	2

TI= Times of Interview

3.6 Ethical Considerations

Before the research project, ethical permissions from the 4 sample universities and the relevant schools needed to be required. A written introduction of the study was submitted to the administration, which described the procedure and investigation of the research project and the practical implication was explained. Also, an informed consent letter to all participants were delivered both in English and Chinese (Appendix A) in which it was stated clearly the purpose of the study and the use of the collected data. Both in the process of conducting quantitative and qualitative research, all information collected during the investigation would be completely confidential and anonymous. Pseudo names would be used to ensure confidentiality and privacy. The participants were free to refuse to participate in this study or to withdraw from this study at any time. It was clarified by the researcher that their decision to withdraw would bring no negative consequences. All interviewees were selected voluntarily, and audio-record of interviewing was upon the participants' approval.

3.7 Pilot Study

A pilot, or feasibility study, is a small scale of experiment designed to test logistics and collect information prior to a larger scale study, in order to improve the latter's feasibility and efficiency (Lancaster & Williamson, 2004). A pilot study can reveal deficiencies in the researcher's design of a proposed experiment or some instrument used in different context, by which it can be addressed before time and resources are expended on large scale studies.

Before the investigation was formally conducted, a pilot study had been done in advance to ensure the rationality of the questionnaire except for Part II (MEIM-R), (Appendix B) for the respondents and to see whether there were any unclear statements as these parts were designed by the researcher. The pilot study was conducted with some EMUS from different ethnicities (N=30) at Yunnan Minzu University (YMU), Yunnan, China. The questionnaire was piloted and the resulting data were analyzed in the same procedure to assess its reliability and validity. Each item was examined carefully for its wordings according to the results. Suggestions from 3 professors and 5 EFL colleagues from YMU were consulted, and certain items were included in or excluded out, and at the same time reworded.

For Part II (MEIM-R), as this instrument was examined and the reliability yielded Cronbach's alphas of .83 for exploration and .89 for commitment, indicating good internal consistency (Phinney & Ong, 2007), this measurement can be used by different ethnic groups (Herrington, Smith, Feinauer & Griner, 2016) (see Chapter 2, 2.6.7).

3.8 Synthesis of Research Methodology

To summarize, Table 3.10 offers a summary on how the four research questions in the present study are answered through both quantitative and qualitative data collection and data analysis.

Table 3.10 A mixed methods research approach to the 4 RQs in Yunnan Context

RQs & Paradigm	Data Collection Instrument	Research Objectives	Data Analysis
RQ1: **What are the stakeholders' perceptions of preferential admission policies (PAPs), especially EMUS in Yunnan?** **(Qualitative, N=21)**	**1.Semi-structured interview** with EMUS, EFL teachers, university administrators, government officials (individuals+ focused group) on their experiences of PAPs	To elicit data on school conditions impinging on teachers' actions, teaching resources in basic education period, and perceptions of and attitude to PAPs from 4 facets of subjects	**Content Analysis** (historical, political, social, & socioeconomic factors)
	2.Document Review	To understand relevant policies and the implementation	
RQ2: **What are the stakeholders' attitudes to trilingual education policy (TEP), especially EMUS in Yunnan?** **(Qualitative, N=35)**	**1.Semi-structured interview** with EMUS, EFL teachers, university administrators, government officials (individuals+ focused group) on TEP	To elicit data on major factors that are shaping and impacting the trilingual education policy and perceptions of and attitude to trilingualism from 4 facets of subjects	**Content Analysis** (policy, syllabus, textbooks, and curriculum documents)
	2.Document Review	To understand relevant policies and the implementation	

Table 3.10 A mixed methods research approach to the 4 RQs in Yunnan Context (Cont.)

RQs & Paradigm	Data Collection Instrument	Research Objectives	Data Analysis
RQ3: What are the difficulties encountered by EMUS in English (L3) learning at university? What are the main factors causing them? **(Quantitative, N=398; Qualitative, N=56)**	**1.A questionnaire consisting of:** PartI:Demographic and background information of all student subjects	To elicit data of students' background on ethnicity, gender, home region, education background, English level etc.	SPSS 2.0: **(1) Frequency Analysis (**measure the percentage of the index;
	PartIII:Basic information on trilingual education of EMUS	To elicit data on EMUS' L1, L2, L3 education information such as starting point, fluency, basic L3 learning condition at university	**(2) Descriptive Statistics (**determine the mean values and standard deviations of the Likert scale items**).**
	PartIV:Factors may cause difficulties on L3 learning at university for EMUS	To elicit data on the main factors causing EMUS' English (L3) learning at tertiary level	
	PartV:EMUS' suggestions on trilingualism and English curriculum provision (Open-ended Questions)	To elicit data on trililngual education and English curriculum provision in the perspective of students.	
	2.Documents review	To elicit data on university curriculum polices and supports	**Content Analysis**
RQ4: Is English language proficiency related to EFL university students' ethnic identity? If yes, in what way? **(Quantitative, N=617)**	1.A **questionnaire** of PartII:MEIM-R for all student subjects	To elicit data to measure Yunnan university students' ethnic identity as a whole and respectively on Exploration and Commitment (including the Han)	SPSS 2.0: **One-way ANOVA;** Post-hoc Turkey Test
	2.Document Review	To elicit data through journals, archives, mass media, official document, etc. to deep understand some ethnic groups' identity	**Content Analysis**

3.9 Summary

This chapter first explained the rationales for applying a mixed methodology in the study. Then it reviewed the research questions accordingly stated in both qualitative and quantitative research methods design. Research setting, participants, instruments, data collection and data analysis have been depicted sequentially. Detailed introduction and illustration involved in conducting this research project were laid out by combining with related theory, and in the end a synthesis of research methodology was summed up.

CHAPTER 4

RESULTS AND DISCUSSIONS OF PAPs

Preferential Admission Policies (PAPs) for admission to higher educational institutions are of great importance for ethnic minority students in China. In the light of the diversity and imbalance among different regions and ethnic minority groups, specific regulations and practices have been formulated and implemented by various provincial authorities. Based on a review of the history and current circumstances of Preferential Admission Policies (PAPs), it can be seen that Yunnan Province is a unique area with the greatest number of minorities in China (See Chapter 2.3.1) whereas relevant studies on PAPs are comparatively rare. The aim of this chapter is to answer RQ1: "What are the stakeholders' perceptions of preferential admission policies (PAPs) especially EMUS in Yunnan?", and to justify the policies from a social perspective and also to gain an insight on the impact of PAPS through interviews with different stakeholders. The primary focus of this study is not on the details of the policies, but rather on how the policies are implemented in practice, and how PAPs can achieve the government's original purpose of promoting educational fairness. This approach to policy is not from the viewpoint of the policy makers, but rather from the viewpoint of the stakeholders to find out how they are affected by the policies.

4.1 Justifications of PAPs

4.1.1 Geographical Remoteness

Geographical environment to a large extent constrains the local economic development of ethnic regions. For historical reasons, most ethnic minorities live in mountainous highlands, nomadic pastoral localities, and in border areas, where economic development is severely restricted by geographical conditions. A Zhuang student, who was a junior at YMU, told me she was born in a "small remote village with dark green forest, golden paddy fields and lovely playmates". She recalled her experiences in her oral narrative:

> *My hometown is very beautiful in natural scenery but economically undeveloped. One reason is because of its geographic situation — it is remote and far from the county （县城）. As it is surrounded by mountains, there are only a few flat area to plant paddy and wheat. The main food we eat is potato, which is easy to plant, even on the slopes of hills and mountains. But in those areas, natural disasters frequently occur, like debris flows, which often wash away all the crops, including potatoes. (Zhuang S-1, YMU-Y3)*

A sophomore student from the Lisu[25] Autonomous Prefecture of Nu Chiang, who is now a sophomore student majoring in Mechanical Engineering at KUST shared his story:

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[25] The Lisu is a Tibeto-Burman ethnic group who inhabit mountainous regions of southwest China, Burma (Myanmar), Thailand, and the Indian state of Arunachal Pradesh. Lisu scholars indicate that they moved to northwestern Yunnan, and inhabited a region across Baoshan and the Tengchong for thousands of years. Lisu, Yi, Lahu, and Akha are Tibetan-

I'm very happy to be a student of KUST in Kunming. Maybe you

don't believe that this is the first time I have ever been to the capital

city of Yunnan. My family lives in a mountainous area of Nu Chiang

(怒江). We've been living there for generations. When I was a

child, my fellow students and I often walked for a long distance to

school because there was no school in our village. When I entered

secondary school, it was even further and I had to board there and

come back home once a week. (Lisu S-1, KUST-Y2)

Another Hani male student from Yuanyang (元阳), a compact ethnic minority

county of Hani people, made a comment on the preferential policy as well:

In recent years, more and more travelers go to my hometown to see

terrace ever since photographs have been posted on public social

media. We all know Yuanyang Hani Terrace now, and it has

become a cultural symbol of Hani people, representing the wisdom

and diligence of the Hani. But how and why did Hani people have

to to cultivate paddy on the slopes of mountains? It is because of

the poor geological conditions there. (Hani S-4, KUST-Y3)

Burman languages, distantly related to Burmese and Tibetan. They mainly inhabit remote
mountainous areas. (https://en.wikipedia.org/wiki/Lisu_people)

4.1.2 Educational Disparities between Rural and Urban

As most ethnic minority students are from rural or mountainous areas, the educational quality gap between the rural and urban schools is obvious. A student from compact border zone first recalled the education condition of her hometown:

> *I'm from a small village of JinPing (金平), bordered to Vietnam. I still remember when I was at primary school, there was only one classroom for two classes. The teacher gave lessons to one class, and the other did their homework. There were only three teachers in my school. Some students had to board in school in Grade 3 or Grade 4 since it was so far from their home to school. (Miao S-2, KUST-Y2).*

Having lower levels of social and economic development than urban city schools, rural regions have fewer resources to invest in education. Therefore, many rural schools suffer from shortages of good teachers, inadequate educational facilities. Though the PRC Government has been making efforts to promote economic development in the ethnic autonomous regions, which normally are in form of state-led industrialization projects, state subsidy to animal husbandry and agricultural activities etc., there is still a big gap between different regions. As a result, the whole education conditions are distinct especially from the city to the countryside, let alone rural and mountainous areas.

Xiao Pu grew up in a rural village in Xishuangbanna Dai Autonomous Prefecture in Yunnan Province. Although she left the village to live with her parents in a town after she attended high school, she said she was always "a village girl and grew

up in the rural earth." Xiao Pu was a top student at her high school. At that time her biggest wish was to attend Yunnan Minzu University (YMU), which was known to her as the "highest learning institution for minorities in Yunnan". She mentioned the teaching facilities of her schooling before:

> *We had no facilities to study English, let alone a computer lab.*
> *Sometimes our English teacher took a recorder with her, but*
> *sometimes no. I hadn't known how to type on computer keyboard*
> *until I came to university. (Dai S-3, YMU-Y2)*

As a matter of fact, remoteness often brings backwardness in economy and social culture, which reversely hinders the development of its regional education for ethnic minorities. During the interview, most ethnic interviewees confirmed that PAPs did help them in getting into university. For example, a Hani student majored in architecture expressed his gratefulness to PAPs:

> *If without the "bonus points", I could never have the opportunity*
> *to come…Now at the university, I had to drop the language because*
> *of other pressures… [er]…however, I feel that if ethnic students*
> *are put on equal footing with Han students or some others in the*
> *city, we can compete. (Hani S-2, KUST-Y3)*

When the gap between ethnic minority students and the Han majority was mentioned, one of the teacher interviewees, Ms Du emphasized that the factor of regional differences played a key role in leading to educational differences. Her standpoint is as follows:

I think it is mainly the location (region) that restraints the development of ethnicities, not ethnicities themselves. If you live in a big city or nearby, you may have access to better educational resources, good quality of teachers, and good language environment. In China, the gap between the east and the west is huge too. Yunnan is full of various mountains, good for traveling… It is something related to social and economic development. (Zhuang T-1, YMU)

4.2 Affirmations of PAPs

During the interviewing, almost 4/5 of the total 72 EMUS interviewees took a positive stand for PAPs. Several determinants that the stakeholders (EMUS students, teachers, administrators, and officials) mentioned are categorized as below, which positively support to PAPs.

4.2.1 Expanding Education Opportunity

(Data from students)

During the interviews, EMUS informants were aware of their lagging behind condition and that would take time to complement especially in a mixed ethnic environment of Yunnan. When the investigator asked some sub-questions of RQ1 about their opinions on PAPs like "Do you think PAPs supportive for ethnic minority students or not in Yunnan? Why?" (Appendix C), a Dai student responded:

...If those students are really from the remote and mountain areas I think it is reasonable to reward them some bonus points in NCEE. You know, there is still a big gap between the city and the country, let alone people from remote mountainous regions. Students there have to work harder to achieve the same scholastic attainment of those in the city. Students in the big city will undoubtedly benefit from a lot of good educational resources. They (students from remote place) need chances too, don't they? The government should give them more chances. Nobody is born to live in the mountain for a whole life. (Dai S-1, YMU-Y2)

A junior Hani student majored in Traffic Geographic Information from Kunming University of Science and Technology (KUST) also gave her strong backing up to PAPs:

We live in the rural and mountainous areas, with only a few flatlands. All the wisdom is from hard work, I think. In order to survive, people have to be creative. Behind the beautiful scenery seen by tourists, poor education conditions are invisible to them. Surely we need some support from the government, otherwise, how can we compete with others who live and get educated in big cities? We have totally different platforms. (Hani S-6, KUST-Y3)

The Jingpo ethnicity is another branch of ethnic minority living in compact and border zone in Dehong Autonomous Prefecture. A Jingpo（景颇）student, majored in

Chinese Ethnic History also gave some supportive voices even to the Han in border zone:

> *I think it is quite well to add "bonus points" to students from remote areas, not only ethnic minorities, but also some "special Hans". In my county, so many children from "educated urban youth" (Zhi Qing, 知青)[26] family were admitted to Peking and Tsinghua University. Their parents were normally better educated than the local and those students were often the tops in class. They can benefit from PAPs too. But the local ethnic minority students can hardly reach that high level. (Jingpo S-1, YMU-Y1)*

Family background, especially parents' educational level influence their younger generation. When being asked about her family, she said,

> *…My parents are peasants. They are almost illiterate, even not finished their primary school at their times. But they are very nice people, kind-hearted and hardworking. I had to study on my own and they couldn't help of course. While they insisted on supporting for my schooling and education just because they wished me be able to "walk out of the mountain" and get well-educated and have a bright future (Churentoudi, 出人头地) that their generation*

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[26] **Educated Urban Youth**: A movement of Chinese educated urban youth going and working in the countryside and mountain areas from the 1950s and to the 1970s, initiated by the Chinese government, aimed to diminish three differences: differences between workers and peasant, urban and rural differences, physical and mental labor differences.

could never reach. So now, I'm grateful to them, and I think we

should thank the preferential admission policies (PAPs) too.

(Jingpo S-1, YMU-Y1)

4.2.2 Providing a Platform for Higher Education

 (Data from teachers)

For preferential admission policies (PAPs) on ethnic minority students, the informants of teachers expressed their supportive attitudes straightly, and emphasized the significant role that the higher education played in students' growth.

Ms. Du, an EFL lecturer of YMU for six years, and Mrs. Gao, an EFL associate professor of KUST, and Mr. Li, a Han lecturer in Division of Foreign Language Education at CNU, spoke out their mind directly:

Ms. Du:

We think there is a strong link between national status and

professionalism. We are teachers from ethnic minority

backgrounds ourselves and we have had the experience of going

through a long journey from being poor countryside children to

university lecturers. We understand very well how eager these

students, together with their families, are in relation to getting

higher education, becoming professionals and changing their

social status. (Zhuang T-1, YMU)

Mrs. Gao:

Yes, we used to and now still believe that "education changes fate".

For the rural poor families, including minority ethnicities from

rural areas, maybe this is the only way out. I do think PAPs have played a more positive role than the negative in assisting ethnic minority students. Due to social and economic and geographical reasons, those ethnic minority students from mountainous and rural areas can never stand on the same competitive platform as the Han or some others who live in the city. At least, PAPs offer opportunities [to ethnic minorities]… After entering into university, if they keep working hard, it's highly possible that they will be well equipped with knowledge and capabilities. Everybody is fair at university, here, only your scholastic attainment counts, no matter you are a Han or other ethnicities. (Han T-2, KUST)

Mr. Li:

Chinese people always emphasis on education. Ethnic minorities are with no exception. As university teachers at CNU, every year when we offer consultation services to applicants, what they mostly concern is how much they can actually benefit from the university. They care about curriculum, university facilities, management systems etc.. They wish this university education can help fulfill students' as well as their parents' dreams of becoming professional. They think that is the real guarantee for the future. (Han T-3, CNU)

Mr. Li put so much emphasis on the importance of receiving higher education as well:

You must have heard of the story of that pork peddler, who graduated from Peking University and went back to his hometown

to sell pork. At very beginning, he was misunderstood and laughed

at, because people hold a stereotype that selling pork is sort of work

with no need of being well educated, let alone a graduate from

Peking University. But you know what, this man turned out to be

actually different. He started from the basement-- selling pork on

the street, to the white house-- selling his own unique brand of pork

with good quality. After ten years of struggling in his business, he

has paved his way to be a big boss in China's pork enterprises now.

The story tells us whether you've had higher (good) education or

not makes a big difference. (Han T-3, CNU)

4.2.3 Promoting the Development of Minority Areas

(Data from administrators)

Two interviews with the administrators (Dr. Yangzi and Mr. Lin) took place in their offices and the other one was held in Mrs. Haiye's residence. Notes were taken while the interviews were going on. The key issue to discuss was PAPs and trilingual education. They were from different nationalities and right now in charge of relevant regulations from YMU, DU, and CNU, and they have at least 10 years working experiences in the field of ethnic minorities' education (see Table 3.3).. Interviews were conducted individually.

There was a common concern from three of them that the aim of higher education for ethnic minorities was to produce more professional personnel for the ethnic minority areas. One administrator, Mrs. Haiye, from YMU said,

As an institution of higher education, university burdens the responsibility of cultivating talents to serve for the society…Yunnan minority areas are in urgent need for a large number of talents. In order to achieve this goal, YMU together with other colleges or universities have to take priority to send batches of qualified ethnic graduates back to their home regions. (Zhuang Adm-1, YMU)

Another administrator, Dr Yangzi, who was a typical cadre with ethnic minority background, expressed his devoted ambition toward ethnic minority education:

I know how difficult it is to go out from the mountainous and rural areas. Personally I strongly support the bonus-points preferential policies because I myself am a beneficiary of it. I still remember in the year I went to university, the cut-off line (the NCEE enrollment points) was 420 for science and 410 for humanities. My scores were 387. Together with the adding points, I finally was able to go to university. After that, I kept working hard, and now I'm the only one university teacher with doctor degree in my hometown. The whole village is proud of me, and many relatives and villagers take me as a model for their children, and I'm very thankful. After all, NCEE is still a fair and key opportunity in education which can change a person's fate. (Bai Adm-2, DU)

4.2.4 Complexity of PAPs Implementation

(Data from officials)

In order to get to know more about PAPs implementation situation of Yunnan province, relevant interviews were conducted either through a face-to-face talk or via email and Wechat with two officials working at Yunnan Provincial Department of Education (YPDE) and Kunming Education Bereau (KEB).

When Mr. He Zhi, a Naxi official working at Yunnan Ethnic Affairs Committee (YEAC) of YPDE (see Table 3.3) , being interviewed, he stated that adding 5-20 bonus points to the total score in the NCEE for the students from compact and border zone areas or with some other qualifications[27] was something that actually complex in implementing in reality. It still depended upon the balance struck between competing views and interests from various social stratums. He gave me some illustration on the preferential admission policies (PAPs):

Actually the Yunnan government has been doing a comparatively good job in promoting ethnic minority education. But this is a comprehensive and complex project. For example, there are 19 ethnic minority groups being able to benefit bonus points of 10 in 2016 based on PAPs. Those who live in border zones may get at most 20 points. If the Han's children are born and grow up there, they get the same bonus points; while if students spend their senior

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[27] For example, the special groups can benefit bonus 20 points like martyr's and meritorious retired soldiers' children, Han candidates with their parents living in mountainous highlands, nomadic pastoral localities, and in border a reas, school for more than a decade, and so on.

high school in inland zones, 10 points are deducted. Some

ethnicities, like the Zhuang and Yi, if they live and study in inland

zone, but in the countryside, they only get 10. Anyway, things vary

from different ethnicities, areas, and also their parents' conditions.

If parents are overseas Chinese or martyrs, the younger generation

benefit from the PAPs too. (Naxi Official-1, YPDE)

Mr. He also explained that after many years of implementation of PAPs, the government has made some justification to ensure the fairness of the policies. Now PAPs are extended to the Han students if their family has lived a long time in ethnic minority areas to guarantee equal access to education opportunities, rights and resources. That means ethnicities are not the sole preconditions to be taken into consideration in PAPs. For example, if students come from poverty-stricken ethnic minority autonomous places, no matter whether they are Han Chinese or other nationalities, they can be granted 10 or more points than other ethnic minority students.

Furthermore, another official coming from KEB, named Mr. Dong Ying (pseudonym) told me that in recent years PAPs have been extended from compact ethnic minority regions to non-compact ethnic minority regions. The policy of "lowering admission scores for ethnic minorities" not only benefit the higher education system but also start to cover adult education, secondary education, and even graduate education as well. And also the PAPs should be granted to ethnic minority students from non-compact communities over their Han Chinese counterparts under identical terms and conditions.

4.3 Limitations of PAPs

During the interviewing, there was still about 1/5 of the total 72 EMUS interviewees took a negative stand for PAPs. Several determinants that the four groups of stakeholders mentioned are categorized as below, which reveals the limitations of PAPs.

4.3.1 A Double-edged Sword in Education

(Data from students)

However, with PAPs bringing ethnic minority student benefits to get access to higher education in Yunnan China with lower "threshold", there has also been some embarrassment.

When the researcher conducted an investigation in Chongxiong Normal University (CNU) in a focus group interview, several students of Yi told me that they would not talk about the PAPs because it would make them feel a little embarrassed, a sort of feeling like they were inferior to others:

> Student A: *There are not many ethnic minority students in my class.*
> *Most of them are Han. Once in a while I was asked about this*
> *question, maybe I was a little oversensitive, I felt I got "a different*
> *look" from my classmates…really awkard. [em…] I don't want to*
> *be different from others [getting bonus-points]. It seemed that I*
> *gained extra advantage by unfair means. (Yi S-3, CNU-Y1)*

In addition to low self-esteem, some EMUS worried that PAPs would make them enjoy the policies instead of working hard to strengthen themselves.

Student B: *I had sort of similar feeling on this problem though it seemed very common in my university [CNU] since most of us are beneficiaries [of preferential policies]. I remember in my senior high school, some students didn't study hard enough but they still entered university due to the policy. I'm afraid that this [PAPs] will unconsciously make ethnic students addicted.. (Yi S-5, CNU-MA2)*

Besides, PAPs' fairness was still challenged by some people with Guanxi.

Student C: *I know that some ethnic minority students around ever attended Preparatory Courses (Yuke, 预科班) before college/university. Some of them behaved poorly in academic attainment at school. But I heard that some of their parents had Guanxi,*[28] *which enabled them to enter to university as well. (Yi S-9, CNU-Y2)*

Therefore, from students' perspective, not all students, including some beneficiaries, raised their hands on the PAPs. A Bai student from Dali University (DU) expressed his antipathy like this:

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[28] ***Guanxi*** (Chinese: 关系) describes the basic dynamic in personalized networks of influence (which can be best described as the relationships individuals cultivate with other individuals) and is a central idea in Chinese society. *Guanxi* largely originates from the Chinese social philosophy of Confucianism, which stresses the importance of associating oneself with others in a hierarchical manner, in order to maintain social and economic order. Particularly, there is an emphasis on implicit mutual obligations, reciprocity, and trust, which are the foundations of *guanxi* and *guanxi* networks (Luo, Huang & Wang, 2012).

I don't think PAPs can help a lot. If you want to be admitted by some key universities, all you can do is to rely on the strength of your own. After all, the God helps those who help themselves. For me, the policies didn't help because my scores are far higher than the admission enrollment scores. (Bai S-1, DU-Y1)

The Bai ethnicity lies in Dali Bai Autonomous Prefecture, where the location belongs to buffer and inland zone, but is confined to compact ethnic minority community. Bai students from Xiaguan (下关) and Xizhou (喜洲) etc. regions may get 10 bonus points.

On the other hand, financial burden is still a problem of ethnic minority students even after they enter into university. When being asked on RQ1(3) (see Appendix C): "Do you have any suggestions on PAPs for ethnic minority students?", A Yi MA student emphasized his wish on tuition support:

I hope PAPs can go further, not just "lowering the threshold". Now the yearly tuition of our university for graduate students is RMB 12,000. We can get stipend for RMB 600 per month, totally RMB 6000 for an academic year. That means I still need to pay RMB 6000 this year. Em…[It's] still a financial burden for my family. (Yi S-4, KUST-MA1)

4.3.2 A Gap in Higher Education

(Data from teachers)

At tertiary level, ethnic minority students are expected to have the same requirement as Han students. However, as we mentioned above, the culture, language, and socioeconomic gaps between the minority ethnic groups and majority Han usually place ethnic minority university students at a great disadvantage. The data collected from teacher interviewees also revealed the phenomenon. During the interviewing, Mr. Wang, a lecturer from YMU, mainly mentioned the comparative poor academic performance of EMUS:

I say this not from stereotype, but a fact. Totally speaking, EMUS academic performance is not as good as the Han. I don't refer to any individual. We know there are many reasons for that. (Miao T-4, YMU)

Professor. Mei from DU confirmed the positive support of PAPs to enlarge the proportion of ethnic minorities to entering universities. But she also pointed out besides PAPs, some other preferential policies should be offered in the perspective of education.

Our curriculum specifically to minority students is quite limited. Most courses at our university are the same as other universities with no ethnic education program. A unified teaching in Yunnan is obvious. Characteristics of minority higher education are beyond satisfaction. (Han T-5, DU)

Meanwhile, some EMUS turned out to study no harder than before at university.

> *Some EMUS especially from small ethnic groups feel very difficult*
> *to compete with others when they enter into university. Poor*
> *academic foundation plus lacking hard work fail them one time*
> *after another. These students normally have simple and*
> *unsophisticated characters but don't like talking on their studies.*
> *(Han T-3, CNU)*

4.3.3 Education Quality on an Economic Basis

(Data from administrators)

When it came to the effect of the PAPs, data collected from administrators were more focused on funding problem. Mr. Zhang, a chair from CNU expressed his worries:

> *I think the most important thing is that the teaching quality has to*
> *be guaranteed. And the provincial government had better offer*
> *more sponsorship to support ethnic minority areas' education*
> *construction, for example, increase teachers' salary, improve*
> *facilities, etc. That is the basis. The bonus points do help, but only*
> *temporarily. After entering into university, if those ethnic minority*
> *students don't work hard, they will fall far behind after one year or*
> *two. (Han, Adm-3, CNU)*

Dr. Yangzi of DU pointed out that PAPs lacking successive assistance to EMUS at higher education and further development.

I think a big impact of higher education reforms in China is funding

problem, which has negative influence on EMUS absolutely. Prior

to 1997, universities/colleges were almost supported by the

government appropriation. Students were not only required to pay

tuition costs, but also they were supported with meal stipends and

free housing. After graduation students were allocated a position

by the government. But now the raising tuition (ranged from RMB

2000 to RMB 5000 a year) shades a heavy burden to those students'

families. Some excellent EMUS even have to give up their further

education opportunities to MA of PhD, but choose to work to

support and reward their parents. (Bai Adm-2, DU)

4.3.4 Heavy Responsibilities of Government

(Data from officials)

Although PAPs undoubtedly help ethnic minority students a lot to gain better chances in good education at different stages, simultaneously, they the policies actually cause some problems in equality as well.

Mr. Dong Ying told me that in electing and appointing cadres by the government, the one with ethnic minority background normally has more advantages than the Han if they are neck and neck in other qualifications. But the problem lies in the implementation:

As PAPs are subtle and sensitive, the CCP government has tried

the utmost to ensure a fair implementation. But of course, we have

ever found a few applicants resort to deceit in order get the bonus

points. But that is very risky. Once it is ferreted out, not only the

students will be struck off the school roll, but they will be on

academic dismissal list of Ministry of Education (MOE). Of course,

we've received some reports to call for canceling the preferential

admission policies (PAPs) to achieve a so-called "fair"

competitive environment. Most of these voices are from the Han

majority, while I don't think they really understand the conditions

of those ethnic beneficiaries and the history. (Han Official-2, KEB)

Moreover, the formulation and implementation of policies should be specific and in details. For example, some unfair situation shows up in Preparatory Courses (*Yuke*) (see 2.2.6). Though there are greater provisions given to ethnic minority students with particular residential registration designations, some minority students of *Yuke* program turned out to be mandarin-first-language speakers from urban centers (who grow up in the city) just because their nationality identity in household register is minority. At the same time, Han students, even those from rural areas, are ineligible.

4.4 Discussions and Findings

Historically speaking, PAPs for ethnic minorities have figured most prominently in Yunnan's implementation of central laws and policies. This is a practice firmly supported by Deng Xiaoping, then first secretary of the CCP Southwestern Bureau (China, 1994b). Taking Yunnan as an example, there are some important events in the process of PAPs' implementation. Because ethnic minority areas have traditionally suffered from low economic and educational levels, as well as a shortage

of human resources, the PRC government has implemented a series of special preferential policies to promote their population development, develop culture and education, and to offer human resources training to encourage economic development and to alleviate poverty. Ever since the 1950s, the PRC government has placed an emphasis on the development of some special groups in education through preferential policies in order to create equal opportunities for education, and above all, to maintain the stability of the state. However, the investigation of the present study reveals that gaps still exist between PAPs' implementation and expectations which are reflected in four aspects.

4.4.1 Geographical and Historical Constraints

The data show that ethnic students' locations or origins have gradually become a key element in PAPs' implementation. Minority student applicants from compact border zones, due to the poor economic conditions, can normally benefit from PAPs bonus points of a maximum of 20, but minority student applicants from non-compact ethnic minority areas, especially buffer and inland zones are not entitled to the privilege of a lower admission score. The implementation of PAPs is a complicated procedure, which not only needs to include different ethnicities, but various regions including those which are small and widely scattered. For example, the Bai community is located in buffer and inland zones, and the Yi covers the largest area in Yunnan, while the Hani and Naxi communities are within the border zone. Ethnic minority groups are often disadvantaged due to certain "historical factors as well as geographic remoteness" (Wan & Jun, 2008, p.140). Yunnan is a typical province in this case. According to statistics, nearly one third of the counties in Yunnan are officially defined as poverty-stricken,

being located in the west which is mainly inhabited by minority groups (Yang, 2005). These ethnic minority areas are considered as less developed areas and "the most economically deprived regions" (Feng & Cheung, 2008, p. 258) in China.

Although there are many supportive policies to enhance Yunnan's socioeconomic reform, backward living and educational conditions still largely exist. In Yunnan Province, minority students from mountainous highlands, border areas, nomadic pastoral areas and other compact ethnic minority communities can obtain bonus points added onto their NCEE scores. This allows them priority in university admissions over most Han Chinese students under identical terms and conditions. At the same time, the fact of the imbalance of high-quality education resources being allocated between city and rural areas also enlarges the gap between the Han and the ethnic minorities. The data shows that the educational gap is mainly derived from regional differences. Conversely, regional education disparities tend to increase with rapid economic growth.

On the other hand, historical foundation and experience are of great importance to education and they are normally developed over many generations. Enrolment in a key high school is now a crucial determinant in being able to enter colleges and universities in China today, mainly because those key schools in big cities not only have long histories (for example, Yunnan University is a key university with more than 90 years of history, also belongs to project 211) but also highly qualified teachers, which result in subsiding a very good school spirit and style of teaching and study. Whereas ethnic minority education does not have a long history, most of the related school system was developed up after the PRC's establishment in 1949. For some ethnicities

such as the Lisu, Bulang, Wa, Lahu and Hani in Yunnan Province, the NCEE rates are very low and only a small number of students can finally reach a bachelor's degree or college diploma with the support of PAPs, and the number of master's degrees is even less (State Statistical Bureau and SEAC, 2001). Though significant progress has been achieved since 1949, there still remains a considerable lag behind the national average in education due to the intense competition of the whole country.

4.4.2 Socioeconomic Determinants

In recent years, the rapid socioeconomic development of China in the past decades has provided ethnic minorities with unprecedented historical opportunities in overall development. For example, since 1999, the central Chinese government as well as the local governments have made a series of policies to promote the socioeconomic development of China's western regions, such as the policy on "China's western development" (2000, 2001, 2004, 2010); the plan for building Yunnan into a "great ethnic cultural province" (2000), "building Yunnan into a 'gateway to the southwest" (2011), Regulations for Ethnic Minority Education in Yunnan (2011) etc., to name just a few (Wang, 2011). But for historical reasons, the socioeconomic conditions of compact minority regions usually fall behind those of non-compact ethnic regions.

However, a lack of economic development results in a lower educational investment in ethnic minority areas, which has also put enormous economic pressure on the local universities for ethnic minorities, for example, Yunnan Minzu University (YMU), where the majority students are from the frontier ethnic minority areas. The effect of the huge gap in socioeconomic development has caused lower investment at all levels of educational sectors in Yunnan. This results in the poverty-stricken

conditions of some ethnic groups and lower literacy includes poor levels of proficiency in other languages. Wan and Jun's study (2008) observed that "poverty and illiteracy always come together and feed each other, and this circle needs to be broken" (p.148).

As a matter of fact, social determinants, particularly economic development and cultural differences among different regions and various ethnicities, play a critical role in the educational development of ethnic minorities. Economically speaking, educational quality is inseparable from economic growth because education requires a good deal of financial input to provide sufficient resources including qualified teachers and teaching facilities etc. Thus, the economic development of territories in the remote mountainous areas, border areas, and pasturing areas in Yunnan lags far behind the national average. A poor economy often results in a lack of sufficient local government funding. A large gap between the city and the country still exists not only in the economy, but also in education because inadequate educational investment which is bound to affect the conditions in schools and therefore affects the quality of education, which conversely affects the educational performance of ethnic minority students.

Furthermore, in most ethnic minority areas in China, including Yunnan, agriculture and livestock are the main sources of economic development. Compact minority regions, in particular, depend on agriculture. As a result, a small employment market and some underdeveloped industries impose a relatively small demand for a high quality of labour and technology. As described by the interviewees, most villages in the rural areas of Yunnan still continue very traditional farming methods by using cattle and horses. To some degree this creates a negative influence on the development of ethnic minority education. However, living standards of the ethnic minorities have

been steadily improving, especially in recent decades, because the central government of China has decentralized power to provincial authorities which allows provinces the right to establish their own criteria of implementing PPs including PAPs. In the light of the imbalance and diversity of the ethnic minorities in different regions, Yunnan province has carried out concrete and specific regulations and practices.

Consequently, it can be seen that the preferential policies for the ethnic minority areas adopted by both the central Chinese government and the local Yunnan government have significantly promoted the socioeconomic development of the ethnic minority areas at large. Meanwhile, the social effect of implementing PAPs has created a positive impact on ethnic minorities for which, by and large, ethnic minorities are most grateful for.

4.4.3 PAPs in Controversy

PAPs are complex and the basic changes rely on the whole social system of China. Many factors influence the implementation of PAPs, such as ethnic minority students'home regions (compact ethnic communities or non-compact ethnic communities), their geographic locations (cross-border ethnicities or non-cross border ethnicities), their ethnic mother tongues (whether they have a written language or just an oral language passed on from older generations), or their population (large ethnic groups or small ethnic groups). For example, the impact of PAPs on the university entrance rates differs from one region to another. Whether or not these favorable policies could be successfully implemented to benefit ethnic minorities is largely dependent on the ratio of ethnic minority populations within national totals.

Furthermore, there are also a number of geographical, economic, political and linguistic factors which have an effect.

On the other hand, although PAPs bring more opportunities to ethnic minority students to gain access to higher education, some people think that PAPs violate individual equality in college/university admissions as was revealed by the interview data shown in the section on limitations. Ethnic minorities in China and Yunnan Province have a complex of various languages and ethnicities. It is not reasonable to apply a standard NCEE admission policy to different regions and to different ethnic minorities. A multivariate policy is carried out based on the multicultural and multilingual conditions in different regions. Application of the same admission line to the Han and ethnic minorities despite their differences caused by socio-economic and historical development would unfairly deprive many ethnic minority students of their rights to obtain equal education, especially at tertiary level. If only one admission line were used throughout the whole of China, far fewer ethnic minority students from rural remote mountainous ethnic minority areas would ever be able to access higher education.

In addition, based on the data analysis, most EMUS are in favor of PAPs in while they insist that these policies should be implemented in a controlled way. Also, PAPs arouse some anxiety in students and teachers as they can only help temporarily, and it is the improvement of fundamental education conditions and ethnic minority students'self-confidence that will improve the education level of compact border zones of minority ethnic communities. In addition, PAPs bring some bias and negative attitudes towards ethnic minority beneficiaries as well. Yet not all ethnic minority

students can actually benefit from PAPs, in the sense that the added points are of little importance either to those with very low scores or to those with outstanding academic performance. It is effectively applicable only to those whose scores are within a critical range below the standard admission line. Meanwhile, the policy is opposed by some better educated EMUS as was revealed in the interviews because they believe that bonus-points cause low self-esteem as well. In addition, it is unfortunately true that some socially dishonest Han have created fraudulent identities in order to have more points added to their NCEE results, although the government has tried to make public the names of those eligible for PAPs by posting public notices. Thus PAPs have actually turned out to be double-edged swords (Feng & Sunuodula, 2009).

Last, but not least, ethnic minority students are required to take Preparatory Courses to prepare them for entry into higher education. But relevant administrative work should be strictly supervised in case some people take advantage of it with Guanxi to create fraudulent identity files in order to obtain bonus points. If this occurs, the fairness of Preparatory Courses (Yuke) will be affected. For example, the Hui (Chinese Muslims) who live in some relatively prosperous places in China have benefited a lot from PAPs because the Hui's educational level is never lower and can even be higher than that of the Han. The Hui have a traditional background in commerce and most of them are more prosperous than the Han, which has led to them being described as "Chinese Jews". Thus, some specific regulations of PAPs, which were originally intended to reduce the gap between the developed Han majority and other underdeveloped minority ethnic groups, still need to be improved in their implementation.

4.4.4 PAPs and Education Equality

From the participants' life stories, despite all the controversy under the present circumstances, in the practical conditions of Yunnan, PAPs have resulted in a great step towards ethnic equality.in higher education. In practice, admission policy for universities should not be uniform and based on only one view. The special conditions of some ethnic minority students from poor and remote ethnic minority areas in the west of China, such as Yunnan, should be taken into consideration to help these groups of students gain access to higher education, because there is still a wide educational gap between different ethnicities such as the majority Han and those of the ethnic minorities, and also regional disparities exist.

In China, the NCEE functions not only as an effective way to select talent but as a significant means of reallocating educational resources (see Chapter 1, 1.2.1). Apart from the NCEE admission system, some subsidiary policies are often implemented to balance the interests of various stakeholders, for example, a quota system is usually introduced to balance cross-regional disparities. However, if we evaluate these policies on an individual basis, for instance, comparing the beneficiary of an ethnic minority with a Han student "victim", it is difficult to justify such a policy.

As is well-known, China is a highly competitive country in education. The most important examination for students is the NCEE, which to a large extent will determine their students' future academic and professional development. In recent years, competition in examinations in China has shifted from university entrance down to junior/senior high schools, and even to primary schools. Enrolment in a key high school is now construed almost as a solid guarantee to enter colleges and universities. This

manifests the importance of school conditions in children's education. Schools which are well equipped with qualified teachers and good teaching facilities can achieve an NCEE rate as high as 90% (Wang, 2011). But, on the other hand in the remote ethnic minority areas, the NCEE rate is extremely low. Thus, parents normally believe that good schools play a hugely important role in children's education. Particularly at senior high school level, some key senior high schools in Yunnan Province, like the Senior High School Affiliated to Yunnan Normal University (Shida Fuzhong, 师大附中) and the Senior High School Affiliated to Yunnan University (Yunda Fuzhong, 云大附中), are the dreams of students and parents, because in these schools the NUEE rate reach go as high as 95%, and acceptance rates at key universities can also reach 65%-75%, far higher than ordinary senior high schools with only 50% (Wang, 2011).

However, the key schools mentioned above are far beyond the reach of ethnic minority students, especially those who reside in remote border areas, mountainous highlands, and pastoral areas. Students from poverty-stricken ethnic minorities who gain autonomous places find they are short of good school buildings, textbooks and teaching facilities, and above all qualified teachers. They are confronted with more difficulties than the Han or those students who live in big cities. It is far more challenging for them to meet the same requirements or standards and their dropout rate is usually high (Hu 2007; Tsung 2009). Therefore, the expected results of the affirmative program of PAPs will be achieved, i.e. to help more ethnic minority students, if all the obstacles in achieving high levels of academic achievement are overcome, and if large numbers of minority students are allowed to have access to

higher education opportunities and be more successful in their academic performance from the middle schools through the tertiary levels.

In fact, improvement in providing qualified teachers, improving teaching facilities etc. can undoubtedly help improve the academic attainment of ethnic minority students. As an example, Ninglang County High School (in Yunnan Province)[29] which used to rank at second to bottom within Lijiang Region,[30] has now risen to be the first for nine successive years. Government support holds a key role in improving education. Now the central MOE asks Yunnan to provide "Poverty Alleviation Engineering of Education"[31] to those ethnic compact areas. It is emphasized that ethnic minority groups are not born to be poor achievers in educational performance, but rather, their situation can be improved by offering good educational resources and opportunities. Thus, the PAPs have started to extend the number of beneficiaries to a larger area. It is also worth

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[29] **Ninglang County High School**: The first junior high school ever since 1957 in Ninglang Yi Autonomous County, Lijiang City, Yunnan Province. After the big earthquake in 1998, it was listed as a key project by the PRC government and got financial support for more than 10 million RMB on reconstruction. It was transformed into a local key senior high school in 2005. In 2007, the school loaned the same sum of money from the government again for its development. Ever since, the education quality has been greatly improved. So far, its NCEE rate can reach 75-85%.

[30]**Lijiang** (Chinese: 丽江) is a prefecture-level city in the northwest of Yunnan province and borders Sichuan, China. It has an area of 21,219 square kilometres (8,193 sq mi) and governs the ancient city, Yulong Naxi Autonomous County, Yongsheng County, Huaping County and Ninglang Yi Autonomous County. Lijiang is famous for its UNESCO Heritage Site. It is in a region where the Qinghai-Tibet Plateau and Yunnan-Guizhou Plateau converge.

[31] **Poverty Alleviation Engineering of Education**: A white paper which reveals China's progress in poverty eradication as well as governmental measures taken to improve prosperity. According to this document, the main priority of poverty relief measures was improvement and expansion of quality education in China between 2011 and 2015. Over the past three decades, China has lifted more than 700 million citizens from poverty, accounting for 70% of the world's total across that time. Through this experience, China has gained a wealth of knowledge in crafting and implementing development-oriented poverty relief policies. The white paper confirms that from 2011-2015 such measures placed particular emphasis on education. (From: https://borgenproject.org/poverty-eradication-education-in-china/)

mentioning that it is the regions rather than the ethnicities that really count in the PAPs. That is to say, similar PAPs have been modified to even benefit the Han students who have lived a long time in ethnic minority areas in order to guarantee equal access to education rights, opportunities and resources.

4.5 Summary

Preferential Admission Policies (PAPs) are one of the most significant measures that the PRC government has taken to ensure equal access to higher education, including education rights, opportunities, and resources. Yunnan's PAPs aim to assist all ethnic minorities to achieve equality both in legal rights and equality in daily life. But equal education opportunity especially for higher education should not only just be confined to equal admission after NCEE, but it should also reflect the starting points, processes and achievements of individual students. The actual difficulties of the ethnic minorities, especially in providing education resources due to their history and current circumstances, need to be taken into consideration dialectically and systematically.

CHAPTER 5

RESULTS AND DISCUSSIONS OF TEP

Primarily this study focuses on linguistic education including the three languages in the trilingual context of Yunnan, China. Wang states that from a cultural perspective, the most prominent determinant influencing the educational level of ethnic minority students is language (Wang, 2007, p.155). The research project seeks an in-depth understanding of the attitudes and points of view held by major stakeholders towards trilingual education in Yunnan, China, of which, English language teaching (ELT) as a third language is especially emphasized. The study adopts semi-structured interviews and open-ended questions in the survey to provide certain flexibility in getting information from more than 35 participants of 4 layers of stakeholders (Chapter 3, 3.3.2 & Table 3.9) respectively on L1, L2, and L3. Based on data arising from interviews, documentary analysis and other secondary sources (archives), this chapter provides an illustration of the political and socioeconomic background to imposing trilingual education policy (TEP) in Yunnan. Different perspectives for an understanding of the policy, the status quo of TEP, and the necessity of bilingualism and trilingualism in Yunnan are discussed. Moreover, problems in implementing the policy are revealed and construction of linguistic ecology is concerned.

5.1 Perceptions of L1 Education

In this section, the data collected are categorized into three dimensions:

- Maintenance of the vitality of L1

- Uncertainty of L1's survival in globalization

- Importance of L1 literacy

5.1.1 Maintenance of the Vitality of L1

The interview data disclosed distinct evidence of confidence of certain ethnic groups in maintaining their languages and heritage culture, while at the same time the data showed that the informants from those large ethnic groups were more confident in their own languages' preservation and development than those from small groups.

Some EMUS were optimistic about their mother tongue. A student majored in Chinese Ethnic Art told me:

I am confident that the Dai language will exist in the future and my aim of learning other languages is to learn the valuable aspects of other cultures. We have our own language both in oral form and in written script. (Dai S-1, YMU-Y2)

Another Bai graduate student majoring in Environmental Engineering at KUST expressed her confidence in Bai language and culture as well:

I'm not worried about the threat [of Han] to Bai language and culture. Bai culture and language are well advanced and deeply rooted among the Bais. Bai and Han culture have a long history of assimilation yet integration. (Bai S-5, KUST-MA1)

Also many Yi students expressed their strong belief in Yi language's vitality in a focus group interview:

Yi-S1: *Yi language is one of the official languages in China. We are very proud of it.*

Yi-S3: *We have abundant words in expression. I definitely feel I can express myself more freely in my ethnic language.*

Yi-S4: *Yi language has a long history and I believe it has force and power.*

Yi-S6: *The more often we speak our own language, the better I love it. But after I came to Kunming I speak less…*

(Yi, Focus-group, CNU)

Teacher participants were supportive to the maintenance of linguistic diversity. For example, Mr. Wang confirmed that:

Ethnic languages carry abundant and diverse cultures. If we maintain the language, we maintain the culture, and vice versa. (Miao T-4, YMU)

Mrs. Gao said although she was not ethnic minority, she was keen on ethnic customs and cultures:

I think getting to know ethnic language and culture is a must experience when ethno-linguistic researchers come to Yunnan…Their songs are beautiful. When I heard of their talking

in ethnic language (though I didn't understand), I felt they were

closely interrelated. (Han T-2, KUST)

These views can be understood as a supportive illustration of what being talked about in Language Policy (Vaish, 2005) terms the tenacity of certain minority indigenous languages and cultures. But whether a language is with high vitality mainly depends on its usage for daily communication. Professor Mei gave an explanation on the phenomenon:

Language vitality is demonstrated by the extent that the language

is used as a means of communication in various social contexts for

specific purposes. The most significant indicator of a language's

vitality is its daily use. A language with high vitality would be one

that is used extensively both inside and outside the home,

generation after generation, which will continue to be in a

sustainable way. (Han T-5, DU)

5.1.2 Uncertainty of L1's Survival in Globalization

In contrast, most EMUS expressed their uncertainty of their own languages because many of them were "endangered". When it was asked on L1 education, almost no EMUS showed any optimistic comment on the education system:

...For our ethnic language, there is never sort of systematic ethnic

language education at school. It's mainly from generation to

generation, parents to their children. We naturally acquire it at

home and in the village. (Jingpo S-1, CNU-Y1)

We've never had any class teaching us to learn our own language,
in or outside of school... In my impression, there was none on
ethnic language, either in compulsory courses or optional courses,
especially in primary school or middle school. (Miao S-6, CNU-
Y2)

Some EMUS illustrated that their ethnic mother tongue has worn away in their generation:

I only acquired some Hani (oral language) when I was a little girl.
At that time I lived in Hani community with my family and people
spoke more authentic Hani. I remember I learned how to count in
Hani in numbers, but nowadays children can only count in local
Han dialect (Dangdi Fangyan 方言). My mother can count in Hani
by saying "tima, nima, shuma, lima" (1, 2, 3, 4). With authentic
Hani, I can only count from one to ten. Hani children like my
generation born in the later 1980s and we knew little about how to
count in Hani. (Hani S-6, KUST-Y3)

I feel I've been becoming more and more like a Han student. For
me, there is nothing else (left) except the Bai (oral) language is still
kept. I can't write. There are so many things in my ethnic language
that I am not able to say. I can't understand my grandmother's
words (ethnic native language). Sometimes, she has to point to the
stuff to make me comprehend. Our new generation is likely to use

some "new words" to replace those "old words" (in ethnic

language), which combine Mandarin Chinese and Bai language

together. (Bai, S-4, KUST-Y3)

A sophomore Hani student gave some reasons for his ethnic mother tongue's fading
out:

Hani has no written language script. With the old generation who

had a good command of the language [Hani] passing away, young

generation like us have slim and unpredictable chances of picking

up it as a linguistic capital. Personally, I feel there is a mixed code

switch between Hani and Putonghua, especially the Hani with

Chinese loan words and expressions. (Hani S-5, YMU-Y2)

In addition, some ethnic minorities are not at all sensitive to arithmetic. In their
own culture and tradition, there is no figure bigger than 10. Thus, it is easy to imagine
how hard mathematics must be for these ethnic minority students.

When talking about the impact of modernization and globalization on ethnic
language, Dr. Yangzi, the administrator of DU stated his point of view on the change
and extinction of a language:

In the process of socioeconomic development, the communication

among different groups became intensified. Thus, people have to

select the most useful languages to learn and use in order to

interact with other groups. In this process, the languages of many

small groups may vanish, simply because their functions as

communication tools decrease with modernization and

globalization. In fact, all the small ethnic groups' language will

fade out gradually. It is a natural law of language's development

and nobody would be able to prevent it. (Bai Adm-2, DU)

5.1.3 Importance of L1 Literacy

During the interviewing, most EMUS confirmed that L1 provided a closed connection between them and their ethnic groups. For example, A Zhuang student from the compact ethnic community said she actually loved her ethnic language which always made her feel intimate and at home:

…At that time [primary school], we spoke Zhuang at home;

teachers spoke Zhuang as well. But our textbooks were in standard

Chinese… When we (Zhuang students) met, we still spoke Zhuang.

Well when we go back to our village, we all speak Zhuang, feeling

warm and cordial. All villagers speak Zhuang in my hometown.

(Zhuang S-1, KUST-Y1)

The data revealed that most primary schools and middle schools in Yunnan didn't offer courses on ethnic language and with no systematic L1 language plans, especially in the areas of many ethnic nationalities residing with each other. Only a few schools in some ethnic autonomous regions provided formal bilingual education on some subjects like Xishuangbanna (the Dai), and Dali (the Bai) etc.

There was no ethnic language subject at my (primary) school in my

impression. Only some teachers gave classes both in Yi and in

Putonghua. But that was orally to help students understand the

knowledge in textbooks. For Yi language, there is not any school

or education agency to offer this type of classes for children… No…

[em] To the middle school, all classes are in Chinese then. (Yi S-8,

YMU-Y1)

Due to the absence of L1 education in basic education stage in Yunnan's scattering ethnic areas, about two thirds of the EMUS interviewees showed an expectation to learn their own languages and cultures at university as that would give them a sense of root.

I hope university like Yunnan Minzu University (YMU), a university

special for ethnic minorities, could provide us with more selective

courses to study different ethnic languages and our ethnic cultures.

There are some, but quite limited. (Zhuang S-2, YMU Y-1)

We have access to some classes on ethnic cultures, including

history and customs and some ethnic religions etc., normally

selective classes. I selected a course named "History of

Nationalities of China". It's very interesting and I was deeply

absorbed. The professor of that course is very knowledgeable. He

made me realize that to be an ethnic student is so good… (Miao S-

6, CNU-Y2)

Our university hasn't special ethnic courses. What we learn is no

difference from other universities like KUST…What a regret. (Lahu

S-1, DU-Y2)

On teachers' standpoint, they also agreed that L1 literacy was important. Professor Mei, insisted that it was no doubt of significance to study one's own native language for those ethnic minority students:

I think it absolutely necessary for those ethnic minority students to be literate in their mother tongue, otherwise to maintain their own ethnic culture would be pointless. (Han T-5, DU)

Mrs. Zhao, the administrator of YMU emphasized the importance of inheritance and preservation of ethnic languages and cultures:

Higher education has to undertake the responsibility, especially university like YMU. Actually YMU is the center of ethnic minority research of Yunnan province. We have an Institute of Ethnic Minority, but mainly for experts, teachers and some graduate students for research on ethnology. We started to offer students some courses on a few ethnic languages and cultures many years ago, but still limited. It's hard to balance. Yunnan is different from Tibet, or Xinjiang where there is only one ethnic language dominant… We lack good ethnic language teachers…personnel seems a bottleneck. (Zhuang Adm-1, YMU)

5.2 Perceptions of L2 and Bilingual Education

By conceptualizing the interviewing data, the researcher categorized them into two dimensions of theme by inductive methodology:

- A prerequisite for school education

- A necessity of bilingual education

5.2.1 A Prerequisite for School Education

The consistent efforts of the PRC government to maintain political stability have produced collaborative policies, which have been talked about in Chapter 2 (2.3.4). The collaborative policies take the concerns and identity of ethnic minority groups into account, and strenuous efforts also are made to promote national cohesion through the promotion of standard Chinese as a lingua franca (Blachford, 2004). School curricula throughout the whole China now require all pupils, including ethnic minorities, to learn standard Chinese (Putonghua) not just because it is the national language, but also because it is a prerequisite for school education. With the emphasis on teaching and using Mandarin Chinese as a second language (L2) in minority primary schools, the pressure for minority students to learn L2 is inevitable. A Hani MA student majored in Humanities specified it as follows:

Mandarin Chinese (Putonghua) is difficult for me…[em] there are

many differences between Mandarin Chinese and my ethnic own

language. I have to write my thesis in Mandarin Chinese. My [L2]

writing proficiency is poor, and I often find my writing with little

originality and creativity. (Hani S-7, YMU-MA1)

Another Yi student, namely Ge Hei, mentioned his confusion in Chinese learning:

> *I used to be able to compose short stories and poetry in Yi. Maybe I was influenced by my grandfather. He is a folk artist and likes to talk and write folk stories in our mother tongue. I feel Yi language is an essential tool for me to think and create freely. Our school always emphasizes learning Mandarin Chinese. I admit I don't have as much affection in Chinese as in my own mother tongue. (Yi S-7, DU-Y3)*

As a matter of fact, the Yi language has its standard writing system, which comparatively say, is in broader use than most of other ethnic languages. Ge Hei belonged to the limited number of ethnic minority young people who still took hold of their mother tongue.

A Miao senior student in Social Sciences major at YMU described his concern as:

> *I am overwhelmed by the influence and pressure of learning Mandarin Chinese. Miao people may be least knowledgeable in Mandarin Chinese especially those who live in mountainous areas compared with most other ethnic minorities in China. But at school all subjects and courses are delivered and tested in Chinese, except English class. (Miao S-7, YMU-Y4)*

During the interviewing, some English major EMUS were involved in the same questions. They expressed more urgent desire and greater pressure in acquiring mandarin Chinese (L2) than non-English major students:

> *I hadn't realized my understanding of Chinese was not in the right place until I came to university. Now I've found my Chinese too inadequate to express properly…When he [the teacher of translation) required us to do translation of Chinese poems, I turned out be at stuck. I used to take it for granted that Chinese was just sort of communication tool. But now, if I were asked to decode the subtle meanings, I would be short of words. It was at that moment that I realized how deep Chinese culture and characters are. (Zhuang S-3, YMU-Y2)*

It was shown that Chinese language deficiency not only affects students' routine performance but also, more importantly, their academic performance in NCEE, especially some EMUS who grow up in compact ethnic communities where very little Chinese is spoken, they are less competent and competitive than their Han peers.

> *I'm from a Gengma （耿马）, Lincang （临沧）, a compact ethnic community for the Dai and the Wa. In our village people all talk in Dai or some in Lincang dialect. Those teachers of the village primary school didn't speak Mandarin as well. My Chinese scores in NCEE are only 82 points [out of the total 150 scores], nearly failed to university. (Dai S-9, KUST-Y1)*

A Miao junior student from Wenshan（文山）， a compact ethnic area for the Miao, also mentioned his difficulties in acquiring L2:

> *My Chinese subject is not good all the way. I always hate writing.*
> *My composition is never in high scores. I really appreciate some of*
> *my Han classmates. They can speak and write very well Chinese.*
> *(Miao S-5, KUST-Y3)*

While in the perspective of teachers, mandarin Chinese (L2) plays a critical role in adapting EMUS to the study and future work. Mrs. Du made a comment from linguistic aspect that EMUS' mother tongue (L1) was actually supportive in acquiring a second language (L2):

> *I think they [EMUS] should overcome some psychological fear of*
> *lacking confidence. I have learned from my teaching experience*
> *that the better one knows one's mother tongue, the better he or she*
> *can learn the second language. (Zhuang T-1, YMU)*

Though under great pressure to learn L2, ethnic minority students are obliged to study mandarin Chinese on all accounts. Mr. He Zhi, the official of YPDE stressed the importance of acquiring mandarin Chinese as a social linguistic capital:

> *We encourage ethnic minorities to study Chinese. This is for their*
> *own benefit. That means, they will have more chances to get higher*
> *education, to have better job opportunities even in other provinces*
> *except Yunnan. If you can only speak your dialect and mother*
> *tongue, you can never go further. While since ethnic minority*
> *languages are commonly difficult for the Han cadres to learn*

especially the scripture, hence, it is more often to be seen that the

minority cadres, if they can use Mandarin Chinese (L2) for

communication and acquire the skills of using its characters, are

more likely to be promoted. (Naxi Official-1, YPDE)

Mr. DongYing also stated that a common teaching language was a rational choice in modern school systems in most countries. He stressed the function of a "common language" in social and economic development:

It should be much easier for teachers to prepare textbooks and

organize school courses, and also much easier for students to

continue their study from a low grade (primary school) to a high

one (university) in the school system. The common language in

China is Mandarin Chinese. It is used in school education and will

make ethnic students easy to communicate with others in their

future career. (Han Official-2, KEB)

5.2.2 A Necessity of Bilingual Education

A Dai student shared her opinion about bilingual education in contemporary Yunnan:

In primary school, there were some teachers giving classes in both

Miao and Han [Putonghua]. I think that's what you called

bilingual education… I think it necessary to conduct bilingual

education at the very beginning of primary school, and it's helpful.

While it would be fine when students enter into secondary school

and senior high, since then our mother tongue had little influence

on our subjects learning any longer. (Dai, S-3, KUST-Y2)

Mr. Zhang, a chair of School of Foreign Languages at CNU claimed that language was a very complicated subject. The government's policy was to promote bilingual education in areas where ethnic minority groups were concentrated. However, Mandarin Chinese had to be the mainstream. He said,

Bilingual education is necessary at the starting point of education,

like in the kindergarten, primary school, to help them [ethnic

minority students] with a smooth transition. But since the middle

school, it is formulated by MOE that Mandarin Chinese is the only

language of instruction [except English class]. (Han Adm-3, CNU)

In most provinces of China mandarin Chinese is the official language, and in the minority autonomous regions both the local dialect language and mandarin Chinese are official languages. Although officially it says that students have the option to choose either ethnic language or mandarin Chinese as a medium of instruction at primary school, but in practice, in the ethnic minorities' curriculum, as in other ordinary schools, Chinese (Hanyu Ke, 汉语课) is a compulsory subject to study together with other subjects.

In recent decades, the PRC government has made great effort to achieve "integration" (Ronghe, 融合). It is advocates widely to enhancing bilingual and bicultural education. Mr. He Zhi explained:

It is important to carry on mandarin Chinese (Putonghua)

education. As a policy, it has to be put into local government's

educational plans. Because of regional differences, a teaching

language system should be very carefully designed in multi-ethnic

nations or provinces with various ethnic languages and cultures.

(Naxi Official-1, YPDE)

5.3 Perceptions of L3 and Trilingual Education

The trilingual educational policy (TEP) was implemented since the 1950s and English (the third language) was introduced into the secondary and tertiary level of education in the 1980s, and even into elementary schools in 2001. It encompasses the minority group's native language (mother tongue, L1), Mandarin Chinese (L2), and together with proficiency in a foreign language, normally English (L3). Interviewing data on this topic mainly reveals EMUS' two layers of English learning situation:

- The power of English (L3)
- TEP, mingled with hope and fear

5.3.1 The Power of English

Most EMUS gave their positive comments on the importance of English and admitted that English (L3) contained the value of linguistic capital, The answers below are some of their perceptions :

English is a world language. I hope to go abroad in the future.

Today's world is more like a global village due to the internet.

English can help me know the world better, because so much

information is in English on the internet. (Miao S-2, KUST-Y2)

A Hani MA student majored in Humanities also showed her longing for a broader future as she regarded English as a gateway to the outside world:

> *...To this point, language can either enhance or hinder a person's*
>
> *vision and development...English, the same. English can make you*
>
> *go further. (Hani S-7, YMU-MA1)*

Simultaneously, she said that at university, Chinese language was no longer a compulsory course, while the requirement of English turned to be higher than before due to the pressure of CET. Another Miao student shared his experience of being influenced by his friends:

> *I want to learn English...Once I went to see my fellow-townsman*
>
> *in Yunnan Normal University where he was studying at, I came*
>
> *across his talking with some foreign friends in English. I admired*
>
> *him. Nowadays in Kunming and even in Chenggong university*
>
> *town, we can meet more and more foreign friends. (Miao S-8,*
>
> *YMU-Y2)*

During the interviewing, some undergraduate EMUS started to consider equipping themselves with English for future job hunting. Actually many university students believed learning an additional language like English would earn a pledge and gain credence for better life opportunities. For example, Xiaoya was a senior undergraduate student majored in English Literature at YMU, and she was a trilingual type, speaking her ethnic language, Mandarin Chinese, and English.

> *China is developing so fast. I still remember my father told me that*
>
> *ten years ago knowing Chinese was sufficient for getting a job. I*

mean, for ethnic graduates. Now everyone knows Chinese, so learning English gives extra qualification in job-hunting. (Dai S-6, YMU-Y4)

A Bai student of Dali University (DU) expressed her personal language appreciation for English (L3) learning:

Learning English is very important for future employment because many employers require it. I used to study English hard and I liked the melody of this language. I was ever a Class Representative (Kedaibiao, 课代表)[like a monitor] of the English class. However, since I entered university, I find there are a lot of students whose English levels are quite high. I am not very confident now…but will keep on working anyway. (Bai S-9, DU-Y3)

It has been shown in the investigation that both anticipation to get a good job and a linguistic capital wider perspectives reflect the current "English Fever" phenomena in China. Some EMUS did hold a positive motivation and attitude to learning English at university as they came to realize English, though as a L3 for them, was highly significant to pursue their dreams:

I wanna study English well, not only for passing CET-4 or some other tests, but for my future career. China has been developing very fast and getting more and more internationalized, especially in some cosmopolitans like Shanghai, Guangzhou, Shenzhen. I wish after graduation, I could find some opportunities to work in an international enterprise such as Huangwei company. Huawei is

not only an excellent national industry in China but a leading international telecom company in the world. The company has very high requirements for employees. English is a must. At least I should pass CET-6… Well, life is like an adventure. Who knows what will happen in the future. Anyway, "Dream it Possible"[the theme song of Huawei], haha… (Yi S-6, KUST-Y3)

Moreover, English is not only a key to the world but also a key for the world to learn more about ethnic minority cultures. Mr. Hezhi was very proud of Naxi culture and he confirmed the great function of taking English as a linguistic capital in the process of cultural tourism in Yunnan:

Lijiang's local artist Xuan Ke, who created a Naxi orchestra to play Naxi original ethnic music. Xuan Ke's English is very good, and in the interviews from the journalists from other countries, he insisted his group be devoted to spread Naxi ethnic culture to the world, and of course they made it. His original ecological art model made a hit for Lijiang. If we see the world from a different perspective, it is arguable that botanical tourism played a key role in the preservation of Naxi culture. Of course, Joseph Rock made a great effort, who himself was quadrilingual and got his work published in Mandarin, English, and Dongbawen and Naxi dialect. [Naxi Official-1, YPED]

5. 3.2 TEP, Mingled with Hope and Fear

The study shows that the English curriculum at primary level has not been completely implemented even in some quite developed areas in Yunnan. As a matter of fact, the effect and degree of trilingual education for ethnic students need further observation and evaluation.

In the interviewing, it is exposed that English provision (trilingualism) for ethnic students often start from junior secondary school (or junior middle school) in most places of Yunnan, which has no much difference from Li's research (Li, 2003). It indicates that English is unavailable for schooling to the majority of ethnic pupils during the six-year compulsory education at primary school especially in remote compact ethnic communities. Although there are also some well-resourced elite schools for ethnic minorities in major cities in Yunnan, where pupils start English (L3) learning when they enter the third year of primary school (Xiao, 2003), this kind of teaching resources are scarce for most minorities. The sense of being on unequal footing with majority Han students and thus of being disadvantaged seemed to prevail among EMUS interviewees.

As a Yi student majored in English pointed out:

Most of us began English-language learning quite late. It is difficult to catch up with the Han counterparts … That is just like a race. If they are already half way up the hill but you are still at the foot of the hill, it's hard. Yes, some of us, like me, I'm not meant to show off, but just as an example, did finally behave well in English learning, but with double or even triple effort. I like English... I don't know why, haha…(Yi S-3, CNU-Y1)

Through the interviews, it is revealed that since the middle school, teachers give lectures in mandarin Chinese (L2), and English (L3) is a compulsory course for all students at this level, which to some extent makes minority students struggle with L2 and L3 languages simultaneously. In addition, in China's basic education system, three subjects, i.e. Chinese, mathematics, and English, play a key role as the dominant curriculum especially in NCEE, which often marginalizes those ethnic minority learners with poor Chinese and English language proficiency. One of the reasons is because Chinese proficiency is often considered as crucial support or reference for learning English in China.

> Yuansi, a Dai student with introverted smile told me that:
>
> *In secondary school's English class, our teacher always gave the class in Chinese. She read the text in English and translated it into Chinese, sentence by sentence. Sometimes she also asked us to do the translation. I felt I understood it but just couldn't translate it properly because my Chinese was poor too. No problem to talk orally, but really feel difficult in writing. Even now, both English and Chinese writing are sort of headache for me. (Dai S-8, KUST-Y1)*

Yunnan is one of the regions with the most limited provision of English in China. In spite of documents issued by the MOE to call for English provision starting from Primary Grade 3 (MOE, 2001a, 2001b), in many primary or secondary schools that ethnic pupils attend, the opportunity to learn English is very slim mostly due to a serious shortage of qualified English teachers. Actually the pressure that ethnic students feel are multilayer, not only on the teaching and assessing system, but on resources such

as textbooks, teachers etc. Some interviewees shared their English (L3) learning experiences in the trilingual context of Yunnan:

> *When I was at primary school, there was no English class offered. In secondary school, we had a substitute English teacher. I remember he told us he was not an English graduate, but mathematics. His pronunciation was bad. At that time, I was mad about English grammar, feeling totally in confusion. So in the senior high school, I had to learn English all by myself. What a painful learning experience it was! Unfortunately, I still felt so hard to catch up.. (Hani S-2, KUST-Y3)*

> *The teacher who taught us English often talked in our dialect or sometimes in mandarin Chinese…I worked very hard at that time, but until I entered in university, I came to know the right way to pronounce English words. (Zhuang S-1, KUST-Y1)*

Mr. Li from CNU said EMUS now stand on the same line with the majority Han students to get sort of linguistic certificates to help them step into the job-market in the future:

> *I don't think it necessary to expect most of the ethnic minority students to speak or write Chinese or English well. I am saying this because that is exactly what's happening in reality. For example, ethnic students with a certificate of NMT (National Mandarin*

Test)32 are more likely to find a good job in job recruitment, so much like CET-4 or CET-6 certificates. You know, it seemed that today's university students have to earn as many certificates as possible to ensure a better prospect with no regard to how much they are actually needed. (Han T-3, CNU)

The hope and fear of being equipped with L2 and L3 from present intense competition in China combine to take shape of a mixed strong motivation and frustration for EMUS in trilingual education. Given below is a statement made by Mrs. Zhao, regarding the provision of Chinese and English language in education for EMUS:

English is useful, but ethnic minority students should learn Chinese in the first place. English education is a long-term plan, but should come after Chinese. Anyway, it's idealistic to enable EMUS to have all the valuable linguistic competence…A fact is that the passing rate of CET-4 of our university is only 20% or also. (Zhuang Adm-1, YMU)

Moreover, Mr. Wang also complained the "compulsory course" of English to EMUS:

I really don't agree with the policy that all students have to learn English as a compulsory course, let alone those ethnic minorities. People have individual differences. Some students are very intelligent and good at maths, arts, etc. But just because they fail

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[32] **NMT**: (National Mandarin Test) is a proficiency test of the Mandarin requirement held under the leadership of the Ministry of Education (MOE) and the National Committee of Language for normal university students or teachers, which varies from level-1 to level-3, and with Grades A, B, C.

in English, they fall far behind with others and miss the chance to get access to higher education or get a degree of MA or PhD…What a pity. [Miao T-4, YMU]

Professor Mei, who has been teaching English at DU for almost 25 years, gave an explanation of trilingual education from linguistic perspective as follows:

We can understand that ethnic mother tongue is a natural linguistic competence that ethnic children normally acquire from their elder generations like parents or grandparents. While social linguistic competence needs to be affected by some social linguistic environment and educated by school, like mandarin Chinese for them. If they only know their local dialect, they will be restricted from social and economic interactions in today's society. There is another advanced linguistic competence, that is, literary linguistic competence, which is a language competence of writing, giving speech, appreciating literature, and seeking for the beauty of language. The third layer of language can never be acquired, but need to be learned and educated. For ethnic minority students, L2 and L3 belong to social and literary linguistic competence, and school education is very important. (Han T-5, DU)

5.4 Discussions and Findings

5.4.1 Multi-ethnicities and Trilingualism

The rise of English as an international language in the PRC has complicated language policies. The findings of the present study confirm that educational language policies are employed by both the central and local government to impose their ideology on educational institutions (Spolsky, 2009; Shohamy, 2009). In the present study the dominant ideologies concern the role of mandarin Chinese and English. The teaching of these two languages is conducted in a top-down manner through the medium of China's national language policies into the curricula and practices of local schools and universities. The experience of minority students, especially in primary school, in developing their competence in languages in general, often lacks symmetry. Thus, a large majority of ethnic minority pupils fail to acquire appropriate competence either in their mother language (L1) or mandarin Chinese (L2) compared to Han students of the same age. Without reaching the age-appropriate level in either language, according to the threshold theory (Cummins 1976, 1984, 2000), this category of ethnic students are unlikely to avoid the negative consequences of bilingualism and trilingualism to a certain degree. In particular, it should be noted that trilingual education in the higher education sector in China, not only in Yunnan, has been conspicuous through its absence.

From a positive point of view, trilingual education in the context of the basic education sector is confronted with many difficulties as discussed before. But, at least, policies like TEP issued by the MOE of the PRC government increase the opportunities of ethnic minorities to integrate and compete with others in China's highly competitive society.

Indeed, the ethnic minority issue is a very sensitive subject in China and even in the world, and it is directly rooted in the government's policy. Although the Yunnan provincial authority has made a great effort to improve trilingual education, because Yunnan's general financial and educational level lags behind other provinces in central China, there are still considerable deficiencies and room for improvement. To illustrate the extent of diversity in different groups of ethnic students from the four sample universities of the EMUS'trilingual learning and the challenges, we have withdrawn our attention from some ethnic problem areas, for example, family relocation, parents' education level, and bilingual studies in primary school and its duration etc., to macro level policies, which have steered students in the direction of the trilingual programme. Different ways in which students position themselves in relation to the three languages have been demonstrated, highlighting, in particular, the varying levels of competence in the three languages.

5.4.2 The Status Quo of TEP in Yunnan

In China, discussions on trilingual education have become frequent since 2001, when the National English Curriculum Standards (NECS) was promulgated by MOE to promote English language education nationwide in China. Research projects into this new phenomenon have been reported but the former research is often limited to one individual region or a single educational institution (Huang, 2007; Hu 2007; Jiang et al. 2007). Implementing the TEP to foster trilingualism is complicated by geographical, economic, political and linguistic factors. Regions where ethnic minority groups live tend to be relatively remote and poor which creates problems in resourcing language education.

As previously mentioned, Yunnan has adopted a collaborative language policy in order to achieve ethnic harmony. With regard to English, which is a high-stakes foreign language which particularly determines entrance to tertiary education in NCEE and certain professions for ethnic minority groups, some elements causing barriers to trilingual education need to be taken into consideration:

- geographic and historical constraints;

- the low social status ascribed to L1 due to the lack of associated economic and political capital;

- the high status accorded to L2 and L3, reinforced by systemic education mechanisms, such as national college entrance examinations (NCEE);

- a lack of comparatively good resources, including qualified English teachers, teaching resources, etc.

- trilingual learners have to struggle with L3 acquisition in an EFL context even when their L1 and L2 have not been fully developed.

Based on the TEP set by the Ministry of Education (MOE) in China in 2001, it was to enhance education in three languages (MOE 2001a, 2001b), and there was also the aim of improving the situation in Yunnan. Ethnic minority languages are in various groups and have a strong local dimension. Most of them are traditionally spoken in a limited area of an autonomous county or an ethnic autonomous prefecture, and they are even considered as a dialect by local people. The data collected shows that minority languages (L1) have traditionally been ignored by speakers of the Han majority but are the concern of minority people themselves. Most EMUS commented that their L1 is a part of their identity and useful in everyday communication because it brings a sense of intimacy among the group.

However, ethnic minority students are officially encouraged to be bilingually and trilingually competent through state policy. To be biliterate in L2 and L3 is not only of great importance in NCEE, but an additional asset for higher education and a future career. Yet English (L3) provision in schools in some ethnic regions is not available in reality, which in the long run affects the NCEE pass rate and the proportion of ethnic minority students who are able to access higher education. As a result, the contribution of ethnic talent (EMUS graduates) to those local areas would not meet the expectations of the bilingual and trilingual state policies which are set primarily to improve the socioeconomic development of ethnic local regions by cultivating ethnic cadres. In practice, **the 9-year-compulsory education system** from Grade 1 in primary school to Grade 3 in junior secondary school is provided. Both ethnic minority languages (L1) and mandarin Chinese (L2) are adopted as languages of instruction in primary school education, especially in some compact ethnic minority communities where those ethnic children are more used to using their own mother tongue in daily communication. L1 plays a role in helping ethnic minority students transit into formal schooling. But this kind of bilingual teaching often only extends to Grade 3 of primary school. At higher levels, standard forms of written and spoken Mandarin Chinese (L2) are strongly promoted in the school curriculum as the language of communication and national unity. In terms of language allocation in school education, the absolute majority of the interviewees reported that Mandarin Chinese (L2) was predominantly used as the medium of instruction for most or all school subjects in their schools. In addition, the political and economic capital associated with Chinese obviously endows this language with a high social status. The resources and roles (such as its use as the medium of instruction) of mandarin Chinese (L2) are pivotal. In fact, linguistic competence often

affects people's ways of thinking and behavioral patterns, and even social values. The same applies to English (L3) learning. As a result, poor proficiency in Chinese (L2) creates difficulties for many students in comprehending complicated material in other subjects, and as a result their overall educational performance declines (Postiglione, 2013).

The present situation appears to be changing rapidly, for instance, English as a foreign language (EFL) has been included in the primary school curriculum since 2002, and as a compulsory subject from Grade 3 since 2005, which was proposed by MOE because of the international economic advantages that English proficiency can bring (MOE, 2001a, b, c). As a compulsory course, English has shifted from Grade 1 in junior secondary school (=Grade 7) to Grade 3 in primary school. Trilingual education for ethnic minorities started, which is actually applicable to schools on the proper conditions permit. Nevertheless, there are still a number of pupils in Yunnan province, especially from rural or mountainous areas (including the Han) who only begin to learn English (L3) at junior secondary school due to the shortage of teachers and lack of teaching facilities. At primary level, the introduction of English (L3) to ethnic students is affected by different factors such as the availability of qualified teachers, sustainable financial and limited access to English (L3), and some problems or weak links during the process of implementing the policies. Moreover, both L2 and L3 are compulsory courses in NCEE, which actually lays down guidance for language instruction in schools. As a result, the use of L1 is diminishing in formal educational institutions and is only available at home or within the ethnic community. Due to the weak foundation of trilingual education in the basic education sector (from Grade 1- Grade 9, see Figure 5.1), ethnic minority students cannot compete with the Han majority in the NCEE at

all. Consequently, the PAPs have been inserted to enhance the education equality of the different groups. At the same time, L2 and L3 are constantly progressing to higher levels of education. At university, English (L3) presents a more dominant position for university students including EMUS even than Mandarin Chinese (L2). It is for this reason that the researcher undertook her investigation of RQ3 as described in the next chapter (Chapter 6).
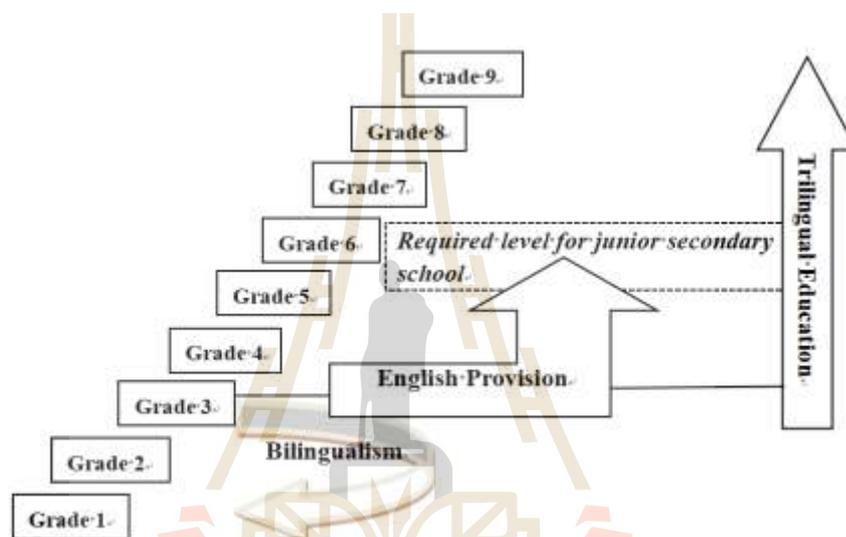
Figure 5.1 TEP for the 9-year-compulsory education system (Source: MOE 2001a, 2001b).

5.4.3 Indispensable Bilingualism and Trilingualism

Through the data taken from the participants in both a retrospective and an introspective way in the study, some basic information on the conditions of bilingual and trilingual education from primary school to university has been shown, which confirms that bilingual and trilingual education are underpinned by the prevailing attitudes of most participants who believe it is necessary in today's Yunnan for the following reasons:

First of all, TEP is empowered by the law.

With the Law of Autonomy of Ethnic Minority Groups (1984) being amended in 2001, it was specified in Article 26 that local ethnic legislations have the right to decide on the learning system, school setting, program form, enrollment approach, medium of instruction, and content of instruction according to the national education laws, policies, and regulations. Education on ethnic minority languages (L1) especially in those for mainly minority students recruiting schools which adopt Mandarin Chinese (Putonghua) as a medium of instruction in classes are referred to in Article 36 as well as in Article 49, in which the requirement for both Han and ethnic minority officials to be bilingual is stated clearly. (see 2.4.5.2)

Besides bilingual education as mentioned in Chapter two, i.e. a collaborative policy and a coercive orientation (see 2.3.4), there appears to be a range of more balanced options, such as a variety of foreign languages, which creates complications in trilingual education that increases the possible policy configurations nowadays in Yunnan. As for Yunnan ethnic minority students, the requirement of learning three languages is regarded as being critical for their educational and occupational development and also for national security (Wen, 2009; Lam, 2007). Bilingual teaching is absolutely necessary at first as ethnic students, especially from compact ethnic minority groups where very little Mandarin Chinese (L2) is spoken, are usually less competent than their Han counterparts in NCEE. Thus, the government has tried to adopt a"collaborative policy"(Cummins, 2000) to maintain the positive development of bilingual education while strengthening the promotion of English as the third language, which is viewed by policy makers as an important tool to enable the PRC to become more international for globalization.

Second, trilingual education can improve the socioeconomic development of ethnic areas.

It is believed that the socioeconomic development especially in some tourist regions of Yunnan has given rise to the demand and need for Mandarin Chinese (L2) and English (L3) education, which are essential tools for a flourishing tourism industry. The rapid increase and growing influence of Han culture either economically or socio-politically places ethnic minorities under severe pressure, as they are acutely aware of the significance of language competence in Mandarin Chinese (L2) or English as one of the key impact factors (Sunuodula & Cao, 2015). The argument for promotion of Putonghua (L1) in ethnic minority areas lies in the unity of the country and economic development. In recent decades, people who can communicate in standard Chinese are regarded as a valuable human resources especially in ethnic locations. This was mentioned by one of the officials in the investigation as well. Likewise, the economic benefits of globalization will accrue mainly to those with foreign language competence in English or other languages. Ajiarehamo (2006) gives the example of Yi ethnic minority children who are able to participate in trilingual education programs because of the effects of globalization since Mandarin Chinese (L2) is fundamental to participation in all aspects in China, and English (L3) helps them open doors to the world. Meanwhile, Yi language and cultural education will maintain their own Yi traditional ethnic culture.

Third, trilingual education boosts cultural tourism in Yunnan.

As the case of the Naxi orchestra musician (Mr. Xuan Ke) shows, the inheritance and spreading of minority groups' traditional ethnic culture (Gai, 2003; Ajiarehamo, 2006; Bai, 2007) makes English (L3) an important choice. Although there

are some doubts about ethnic culture, identity, and language (L1) in regard to globalization, Bai (2007) claims that the tourist industry has not weakened the Bai people's ethnic identity in the Dali Prefecture in Yunnan; on the contrary, it has become a daily reminder of ethnicity to both themselves and the tourists. In other words, cultural tourism can be an important means of preserving local ethnic culture.

Yunnan is a large tourist province, and tourism plays an important role in economic development. Li (2002) stated that it definitely would accelerate tourism prosperity in Yunnan if a number of ethnic minority people are proficient in English. The Yunnan government has always emphasized the development of tourism. As the statistics show, tourism accounts for 6% of Yunnan's GDP, making it a leading industry in the region (Jones & Ambrosi, 2003). Hou (2006) also shows that village tourism can help to eradicate poverty. In some areas like Dali, Lijiang and Xishuangbanna, as in China as a whole, about 80% of tourism receipts come from domestic tourists (90% of all tourists) and 20% come from international tourists (10% of all tourists) (YNTJNJ, 2010).

5.4.4 Imbalance of Trilingual Education Policy (TEP)

5.4.4.1 Erosion of Ethnic Mother Tongue (L1)

The ethnic languages of Yunnan have a diversity of characteristics. Owing to societal, historical and cultural reasons, the L1 performs at different levels of language vitality, which means ethnic languages have different language vigour and function in daily use. As some of the interviewees stated, there is no written form of their language, and only the oral language being transmitted from generation to generation cannot guarantee alone the language vitality of any group. One of the main aspects of the PRC

government policies regarding ethnic minority education is stated as paying respect to ethnic minorities who wish to use their mother tongue (L1).

Language vitality is an indicator of a language's sustainability, but not a property of a language itself, nor of a population that speaks a language, nor of the extent to which intervention is needed for its maintenance. The vitality of ethnic language is more than just a description of the relationship between languages, as it involves its speakers, and its wider linguistic, political, and social context. It therefore reflects how the overall language ecology affects an individual language and its speakers (Stanford & Whaley, 2010). For the revival or the development of L1, Yunnan province promotes national cohesion through strong propagation of the standard Mandarin Chinese (L2) for general use, but in practice this has an important effect on ethnic minority languages. Rong (2006) states that if a small ethnic group insists on protecting its own language but at the same time refuses to learn other useful languages, then the group will have a limited linguistic capacity to communicate which will place them at a disadvantage in social and international competition, and even hinder their future development. In short, this is also an area of ecology of language and educational anthropology. For example, Adamson and Feng (2008) report that some local Zhuang and Yi cadres show strong resistance to the teaching of their native languages (L1) or just pay lip service to ethnic language education. L1 especially of those small ethnic groups whose languages are demographically strong but do not have a strong tradition as languages of instruction in education face the danger of extinction.

Although bilingual education has achieved tremendous progress in the past few decades, language barriers have not been overcome in some provinces like Yunnan for lack of bilingual instructors and sufficient bilingual textbooks. Some ethnic children,

especially those living in compact ethnic communities all speak their mother tongue (L1) before entering primary school, for example, the Deang, Hani, Bai, Naxi, A-chang etc. in Yunnan. The Deang has no written language. At first, these pupils demonstrate equal competence in Chinese and mathematics in comparison with their Han Chinese classmates. Yet, later on, their attainment in Chinese (L2) tends to become poorer than that of their Han Chinese peers.

Whereas in the past relative isolation in a peripheral area functioned as a sort of protection for the survival of ethnic minority languages (L1), globalization has now challenged them. Modern technology makes it impossible to remain isolated from the influences of other "advanced" cultures. New ways of communication and the development of new technologies are often felt as threatening the survival of minority languages.

5.4.4.2 Dominance of Mandarin Chinese (L2)

The data in the previous section reveal that many ethnic minority participants expressed their aim to make a place for L1 in the educational system, while teaching L1 implies bilingual education because it is not about replacing Mandarin Chinese completely, but to place it on an 'equal footing'. In addition, in many of the situations presented in this research project, trilingualism is seen as a solution to the educational challenges of accommodating the ethnic minority language, the national language (Mandarin Chinese) and English (EFL).

However, this support is not extensively maintained throughout the school system. At present it is commonplace that the younger ethnic generation's mother tongue (L1) is dropped quite early and they have experienced a loss of proficiency in their mother tongue as these ethnic minority students need to learn through the medium

of Mandarin Chinese (L2) to develop their English language (L3) competence in order to improve through their secondary and tertiary education (Adamson & Feng 2009).

The role of Mandarin Chinese as representative of Chinese traditional culture and national identity is never doubted by the whole country. With the popularization of Mandarin Chinese (L2), linguistic assimilation in schools in Yunnan is taking place especially in the whole environment of socioeconomic development. The formal school education system in China (from primary to secondary and to university) bears the weight of preparing students to participate in the socio-economic and political activities of the country through strong propagation of standard Chinese (L2). As the data reveal, many EMUS have become "Han Hua (汉化)", which means they have been assimilated by the Han both linguistically and culturally.

5.4.4.3 Hegemony of English (L3) Paradigm / Imperialism of English (L3)

As China increasingly gets involved in globalization and becomes an industrialized, developed and modern nation, it has become imperative for almost all Chinese citizens to learn English (Gai, 2003; Wu, 2005; Ajiarehamo, 2006; Liu, 2006). "English Fever" has constantly been rising and is putting EFL learning under great pressure. Wu (2005) states that trilingual education is fit for some (though not all) ethnic minority groups in a multi-ethnic society, especially in the modern world due to the following reasons:

• to transcend cultural barriers to develop their local economy;

• the use of multiple languages is a symbol of the enhancement of modern civilization;

• to accept and learn a foreign language is a way to open up to the outside world.

As for English, the policies accentuate the role of English as a tool of global communication and access to advanced and frontier disciplines of science and technology. Although a lot of EMUS are highly motivated to learn this L3 well either for their future careers or for a wider view of the outside world, they are a part of the "English Fever"in China. The significance ascribed to English (EFL) in contemporary PRC has"reached unprecedented heights, though fundamental political and cultural tensions remain" (Gil & Adamson, 2011: 30).

Inequalities related to proficient English exist not only between societies but also within societies (Tollefson, 1991). The fact that English is broadly promoted as a linguistic instrument which is indispensible to China's economic development in the era of globalization indicates the impact of the global dominance of English in the higher education institutions of China. Orienting towards the "hegemony of the English paradigm" (Tsuda, 2006), these planning efforts then further facilitate the hegemonic power of English, behind which is "the reality of unequal power relations existing in the world" (Tsuda, 1997, p. 23).

> Pennycook in his English in the World states (Pennycook, 1995):
> "When we look at the history and present conjunction of English and many discourses of global power, it seems certain that those discourses have been facilitative of the spread of English and that the spread of English has facilitated the spread of those discourses. It is in this sense that the world is in English. The potential meanings that can be articulated in English are interlinked with the discourses of development, democracy, capitalism, modernization, and so on. And if we accept the argument that subjectivities are

constructed in discourse … then we can see how the spread of
English is not only a structural reproducer of global inequalities,
but also produces inequality by creating subject positions that
contribute to their own subjectification."(pp. 52-53)

Taking China's CE (College English) reform as an example, it has already been
shown that through the data behind the seemingly neutral tool discourse of English is
its hidden socially stratifying function making English a hegemonic social power at
force, producing inequalities among universities and schools, as well as teachers and
students. Besides, data from linguistic experts is in agreement that linguistic
imperialism is not feasible. Instead, systematic trilingual education will work better due
to different linguistic functions and needs. Thus, it would be advantageous from the
students'point of view to promote trilingualism. In this process, Shohamy (2006)
remarks that testing functions as a powerful mechanism that consolidates the status of
a language. In the domain of China's higher education, CET-4, CET-6, and TEM-4,
TEM-8 are officially established as authoritative tests in order to supervise the
implementation of national language policies in higher education institutions.

5.4.5 Diversity, Unity and Equality

As China is a country with diverse cultures and many languages, there is a
plurality of education systems within the PRC, following the decentralisation that
accelerated with the educational reforms of 1985 (Lewin, 1994). Some provinces,
including Yunnan and other autonomous areas, have considerable independence in
education policy, which allows them to meet the needs of ethnic minority groups, and
the right to determine the curriculum contents and the medium of instruction, in
accordance with principles formulated by the PRC (Chinese Government, 2005).

Recently ecology has been a hot topic among many fields and it has also been applied to the educational areas, forming some new disciplines such as the ecology of education and eco-linguistics. Mühlhäusler (1997) states:

> a functional and sustainable ecosystem where new species are introduced on the one hand resulting in "the disempowerment … of killer plants … in creating a situation … that will weaken their spread," and on the other hand "increasing links between different species" helps construct a healthy language ecological system (Mühlhäusler, 1997, p. 13).

Language ecology theory views language diversity and bio-cultural and multi-cultural diversity as its basic principle, and the balance of language ecology is essential to the continuing vitality and development of human beings. Language and its ecological circumstances compose the eco-language system, and the system is in a dynamic balance with others (Jiang-xiu, 2008). Thus, the problem of linguistic ecology should be treated from a developmental view and dialectical attitude, which is the footing of eco-linguistics.

As already discussed, English (L3) and Mandarin Chinese (L2) for EMUS exists in higher education, but ethnic mother languages (L3) are mostly ignored beyond the junior secondary school level. The erosion of ethnic mother tongues has caused these languages to become endangered languages which the international community led by UNESCO has endeavored to alleviate (Salminen, 1999). Meanwhile, the worldwide use of English has destroyed the linguistic diversity of the world. As a result, it has posed a threat to other languages and consequently the linguistic diversity of the world. In a broad view, as more and more languages are disappearing in the world, some linguists

think their disappearance reflects a language ecological crisis, and they have appealed for support of the diversity of languages. In this study, it has been found that with the quickened pace of China's modernization and world globalization, the minority languages are being replaced and threatened by majority languages, resulting in a language ecological imbalance. Therefore, the importance of anti-linguistic imperialism is vital as far as linguistic ecology is concerned.

5.5 Summary

In summary, bilingual and especially trilingual education, if implemented effectively, can bridge the gap and reduce the potential marginalization of ethnic minorities which are an important part of the social and political life of mainstream society in China. As far as Yunnan is concerned, the complicated ethnic locations and diversity of ethnicities due to historical, geographical and social-political reasons make the TEP implementation a difficult task. The imbalanced condition and inequalities of the three languages in trilingual education and some other constraints do exist, but based on Yunnan's multiethnic reality, bilingualism or trilingualism must play an important role in the present situation in order to enhance education equality between the ethnic minorities and the majority. Thus, it is proposed to construct a functional and sustainable linguistic ecosystem which will also prevent linguistic imperialism. Instead, systematic trilingual education will be advantageous for national cohesion in the multiethnic socio-context of Yunnan

CHAPTER 6

RESULTS AND DISCUSSIONS OF DIFFICULTIES IN ENGLISH LEARNING FOR EMUS

The drastic socioeconomic development in contemporary China provides opportunities as well as challenges for ethnic trilingual learners to obtain access to higher education. Meanwhile, the rapid expansion of higher education in China is pushing tertiary institutions to compete for academic status. This has intensified the pressure on teachers and students including EMUS coming from the less developed areas. At tertiary level, EMUS are confronted with difficulties in English (L3) learning such as the change of language environment, inadequate L2 proficiency, demanding curricula and assessment criteria at university, variety of curricula, heavy teaching content, different instruction styles and so on. On the one hand, TEPs (see Chapter 5) provide possible opportunities for ethnic minority students to fulfill their dreams and fight for equal opportunities for upward mobility. On the other hand, there is still a wide gap between expectations and reality for EMUS.

6.1 Results of the Quantitative Study

This part of the study is aimed to assess their difficulties in four basic English (L3) learning skills at university and the possible factors behind (Appendix B, Part IV of the questionnaire). The investigation was mainly conducted through questionnaires

from May to July in 2017 in the four sample universities. There were 11 items respectively for each part (listening, speaking, reading, and writing) to weigh the students' choices in the difficulty scale in L3. Only EMUS participants were involved in this part of study. The report of data collection is in Chapter 3 (3.5.1, Table 3.6)

In this section, all the testing items concerning EMUS' English (L3) learning difficulties are listed based on the mean scores order in order to mark out the influential factors from the most to the least.

Based on the mean scores that the factors showed, in order to comprehend the problem more clearly, after consulting with some statistic experts, the researcher classified the influencing factors into three categorizations, i.e. "high influencing factors" (＞3.50), "moderate influencing factors" (3.00-3.50), "low influencing factors" (＜3.00) for EMUS' difficulties. In this study, High Influencing Factors" refer to the factors that have a general impact on EMUS' English proficiency; Moderate Influencing Factors mean those factors have some more or less influence on EMUS' English proficiency due to different teaching context or individual differences; Low Influencing Factors imply the factors have the least effect on hindering EMUS' English proficiency.

In addition, based on the themes revealed by the 44 items of the 4 skills in the questionnaire, the researcher classified all factors into five categories:

Student's Factors (SF): Factors on students' English foundation, inadequate daily practice, students' motivation and attitude.

Teacher's Factors (TF): Factors on teacher's English language proficiency, teaching style and attitude, as well as English pedagogy and English language skill training.

Teaching Administration (TA): Factors involve class hours, textbooks, large class. These three factors are in unified management for the sample universities, at least for the same grade of college English (CE) teaching.

Language Transfer (LT): Factors involve L1 to L3, and L2 to L3.

Other Factor (OF): ESP is classified into OF separately from the above as this branch of curriculum is different from EGP (see Chapter 2, Table 2.9).

This standard is adopted to analyze all the factors affecting EMUS' English (L3) 4 skills improvement at university in the quantitative study part of this chapter.
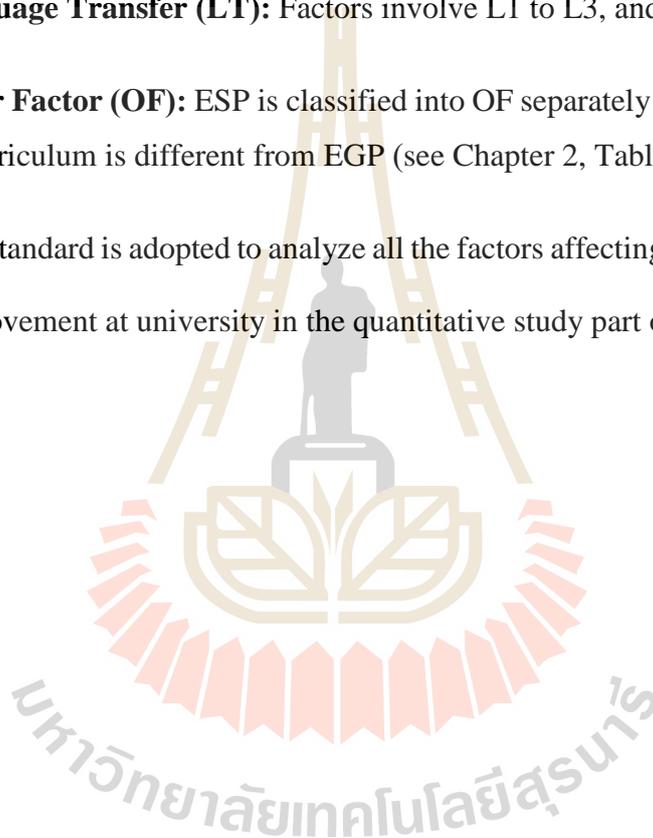
6.1.1 Listening Difficulties

Table 6.1 Result of Listening Difficulties

Listening Serial (#)	I have difficulties in listening to English mainly because _____	Not Applicable	Disagree	Neutral	Agree	Mean	SD
L_6	I'm confused by teacher's speaking speed, accent, stress, and intonation.	0 (0%)	39 (9.8%)	66 (16.6%)	293 (73.6%)	4.28	1.31
L_1	I lack enough English vocabulary/ expressions/ grammar knowledge to comprehend.	5 (1.3%)	36 (9.0%)	81 (20.4%)	276 (69.3%)	4.17	1.37
L_5	I have had limited practice in English listening after class.	3 (0.8%)	83 (20.9%)	91 (22.9%)	221 (55.5%)	3.67	1.64
L_7	I feel ESP vocabulary a barrier to my listening comprehension.	10 (2.5%)	87 (21.9%)	87 (21.9%)	214 (53.8%)	3.56	1.72
L_4	class-hours for listening are not enough.	9 (2.3%)	107 (26.9%)	103 (25.9%)	179 (45.0%)	3.29	1.73
L_3	some units in textbooks seem difficult and dull	8 (2.0%)	106 (26.6%)	124 (31.2%)	160 (40.2%)	3.21	1.68
L_9	whether the teacher emphasis on listening teaching and training makes some differences.	4 (1.0%)	115 (28.9%)	141 (35.4%)	138 (34.7%)	3.09	1.62
L_11	Mandarin Chinese (L2) has some negative influence on my English understanding.	6 (1.5%)	135 (33.9%)	125 (31.4%)	132 (33.2%)	2.94	1.68
L_2	I don't take English listening ability seriously since it is irrelevant to my major and future work.	27 (6.8%)	217 (54.5%)	64 (16.1%)	90 (22.6%)	2.16	1.73
L_8	large class is not good for English teaching and learning.	12 (3.0%)	233 (58.5%)	93 (23.4%)	60 (15.1%)	2.04	1.52
L_10	my ethnic mother tongue (L1) has some negative influence on my English (L3) understanding.	36 (9.0%)	227 (57.0%)	73 (18.3%)	62 (15.6%)	1.90	1.59

Notes: F: Frequency; P-%: Percentage; SD: Standard Deviation

(The Notes of following Table 5.3, Table 5.5, Table 5.7 are the same)

Factors of Listening Difficulties for EMUS

	L_1	L_2	L_3	L_4	L_5	L_6	L_7	L_8	L_9	L_10	L_11
M	4.17	2.16	3.21	3.29	3.67	4.28	3.56	2.04	3.09	1.9	2.94
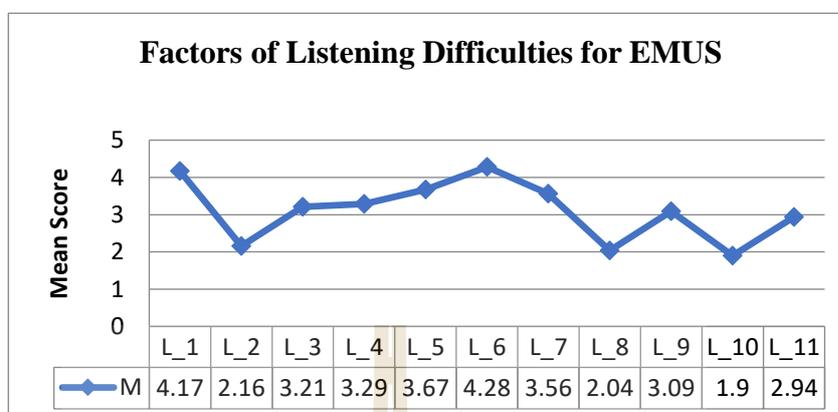
The analysis of Listening Difficulties can be summed up as below:

Table 6.2 Influential Factors of Listening Difficulties for EMUS

English Skill	High Influencing Factors	Moderate Influencing Factors	Low Influencing Factors
Listening	L6: T's English language competence (TF-4.28)	L4: Class hours (TA-3.29)	L11: L2-L3(LT-2.94)
	L1: Ss' English foundation (SF-4.17)	L3: Textbooks (TA-3.21)	L2: Motivation and attitude (SF-2.16)
	L5: Ss' Inadequate daily practice (SF-3.67)	L9:Teaching style and attitude (TF-3.09)	L8: Large class (TA-2.04)
	L7: ESP (OF-3.56)		L10: L1-L3 (LT-1.90)

6.1.2 Speaking Difficulties

Table 6.3 Result of Speaking Difficulties

Speaking Serial (#)	I have difficulty in speaking English mainly because _____	Not Applicable	Disagree	Neutral	Agree	Mean	SD
S_2	oral English class hours are not enough.	0 (0%)	40 (10.1%)	87 (21.9%)	271 (68.1%)	4.16	1.34
S_3	oral English contents in textbooks seem difficult and dull.	4 (1.0%)	50 (12.6%)	87 (21.9%)	257 (64.6%)	4.01	1.47
S_1	I lack enough English vocabulary/ expressions/ grammar knowledge to express my ideas clearly.	4 (1.0%)	53 (13.3%)	94 (23.6%)	247 (62.1%)	3.94	1.49
S_5	I have had limited practice in English speaking after class.	5 (1.3%)	60 (15.1%)	89 (22.4%)	244 (61.3%)	3.89	1.55
S_9	large classes offer fewer chances to practice speaking and discussing etc.	4 (1.0%)	83 (20.9%)	84 (21.1%)	227 (57.0%)	3.69	1.65
S_8	speaking speed, accent, stress, and intonation affect my expression in English.	5 (1.3%)	89 (22.4%)	122 (30.7%)	182 (45.7%)	3.43	1.63
S_10	my ethnic mother tongue has some negative influence on English speaking.	2 (0.5%)	92 (23.1%)	130 (32.7%)	174 (43.7%)	3.40	1.60
S_7	ESP vocabulary is a barrier to my English speaking/ expressions.	17 (4.3%)	93 (23.4%)	113 (28.4%)	175 (44.0%)	3.28	1.73
S_11	Mandarin Chinese has some negative influence on my English speaking.	25 (6.3%)	185 (46.5%)	107 (26.9%)	81 (20.4%)	2.29	1.66
S_4	the teacher does not pay much attention to oral English teaching, so often they give classes in Chinese.	5 (1.3%)	220 (55.3%)	92 (23.1%)	81 (20.4%)	2.26	1.61
S_6	I don't think oral English ability very important and relevant to my major and future work.	12 (3.0%)	229 (55.0%)	86 (21.6%)	81 (20.4%)	2.22	1.64

Factors of Speaking Difficulties for EMUS

	S_1	S_2	S_3	S_4	S_5	S_6	S_7	S_8	S_9	S_10	S_11
M	3.94	4.16	4.01	2.26	3.89	2.22	3.28	3.43	3.69	3.4	2.29
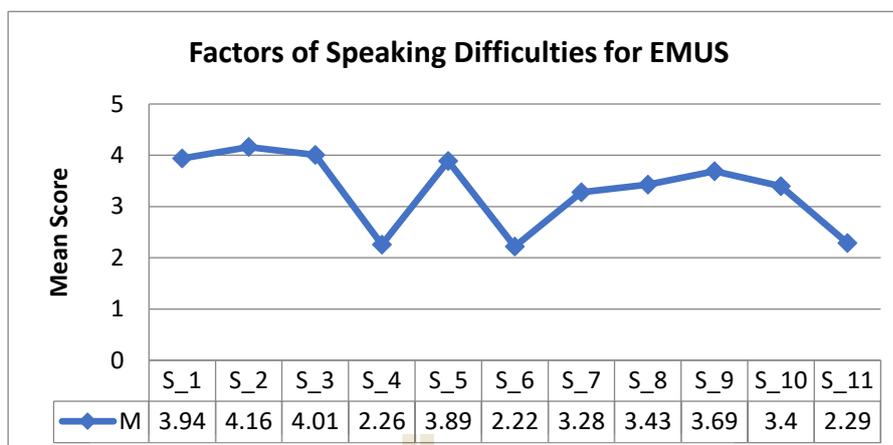
The analysis of Speaking Difficulties can be summed up as below:

Table 6.4 Influential Factors of Speaking Difficulties for EMUS

English Skills	High Influencing Factors	Moderate Influencing Factors	Low Influencing Factors
Speaking	S2: Class hours (TA-4.16)	S8: T's English language competence (TF-3.43)	S11: L2-L3(LT-2.29)
	S3: Textbooks (TA-4.01)	S10: L1-L3(LT-3.40)	S4: Teaching style and attitude (TF-2.26)
	S1: Ss' English foundation (SF-3.94)	S7: ESP (OF-3.28)	S6: Motivation and attitude (SF-2.22)
	S5: Ss' inadequate daily practice (SF-3.89)		
	S9: Large class (TA-3.69)		

6.1.3 Descriptive Results of Listening and Speaking Difficulties

The reason that the researcher presents the descriptive results of English Listening and Speaking together is because in EGP (English for General Purpose) education period in Yunnan province, English curriculum is usually divided into

Audiolingual-visual Class *(*including Speaking and Listening*)* and Comprehensive English Class (including Reading & Writing).[35] (see Chapter 2, Table 2.9).

High Influencing Factors: The common high influencing factors for listening and speaking constitute EMUS' poor English foundation, such as English vocabulary, grammar knowledge and etc., which not only affect their listening proficiency, but also restrict their speaking competence development. Besides, a lack of adequate daily practice on listening and speaking prevents them from getting improved. By contrast, the data show that English teacher's language proficiency is more influential on EMUS' listening than speaking, which means English teacher's speaking speed, accent, stress and intonation have a great effect on students' listening ability. On the other side, class hours, textbooks, large class are more influential on EMUS' speaking than listening.

Moderate Influencing Factors: Factors like class hours, textbooks, teacher's teaching style and attitude have some influence on EMUS' listening competence; while for speaking, teacher's English proficiency, student's ethnic mother tongue, and ESP may have certain effect to different degree due to EMUS' individual differences.

Low Influencing Factors: Two common factors influencing both listening and speaking at least: one is motivation and attitude, the other is mandarin Chinese (L2) to English (L3). It implies that EMUS do not show any negative attitude toward English listening and speaking though they feel the difficulty. In addition, as for language transfer in L1-L3 and L2-L3, the data do not reveal much negative transfer from ethnic

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[35]CE (College English) courses are usually divided into two branches at tertiary education in China at EGP level, i.e. Comprehensive English Class, which is mostly focused on reading and writing, and English Audiolingual-visual Class, which is mainly focused on listening and speaking.

mother tongue (L1) to English (L3) in listening, nor from mandarin Chinese (L2) to English (L3) in both listening and speaking. Moreover, factors like large class, teaching style do not affect EMUS' listening and speaking respectively.

6.1.4 Reading Difficulties

Table 6.5 Result of Reading Difficulties

Reading Serial(#)	I have difficulties in reading English mainly because _____	Not Applicable	Disagree	Neutral	Agree	Mean	SD
R_2	I seldom read other English materials other than textbooks.	2 (0.5%)	57 (14.3%)	79 (19.8%)	260 (65.3%)	4.01	1.49
R_1	I lack enough English vocabulary/ expressions/ grammar knowledge for reading comprehension.	4 (1.0%)	55 (13.8%)	82 (20.6%)	257 (64.6%)	3.98	1.50
R_8	English articles on ESP are difficult to read.	3 (0.8%)	46 (11.6%)	109 (27.4%)	240 (60.3%)	3.95	1.43
R_7	the teacher attaches importance to reading, but sometimes can't explain clearly.	7 (1.8%)	57 (14.3%)	102 (25.6%)	232 (58.3%)	3.83	1.55
R_6	class hours for reading are not enough.	4 (1.0%)	81 (20.4%)	134 (33.7%)	179 (45.0%)	3.46	1.58
R_11	Mandarin Chinese (L2) has some negative effect on English (3) reading.	8 (2.0%)	92 (23.1%)	113 (28.4%)	185 (46.5%)	3.41	1.68
R_3	I can't adapt to the way of English reading teaching at university, and I lack some reading skills to help understand passages.	5 (1.3%)	96 (24.1%)	123 (30.9%)	174 (43.7%)	3.35	1.65
R_9	textbooks feel difficult, dull and old.	13 (3.3%)	93 (23.4%)	124 (31.2%)	168 (42.2%)	3.28	1.69
R_5	large classes have some negative effect.	4 (1.0%)	102 (25.6%)	130 (32.7%)	162 (40.7%)	3.27	1.64
R_10	my ethnic mother tongue (L1) has some negative effect on English (L3) reading.	10 (2.5%)	193 (48.5%)	98 (24.6%)	97 (24.4%)	2.44	1.68
R_4	I don't think English reading very important and relevant to my major and future work.	9 (2.3%)	226 (56.8%)	67 (16.8%)	96 (24.1%)	2.28	1.71

Factors of Reading Difficulties for EMUS

	R_1	R_2	R_3	R_4	R_5	R_6	R_7	R_8	R_9	R_1 0	R_1 1
M	3.98	4.01	3.35	2.28	3.27	3.46	3.83	3.95	3.28	2.44	3.41
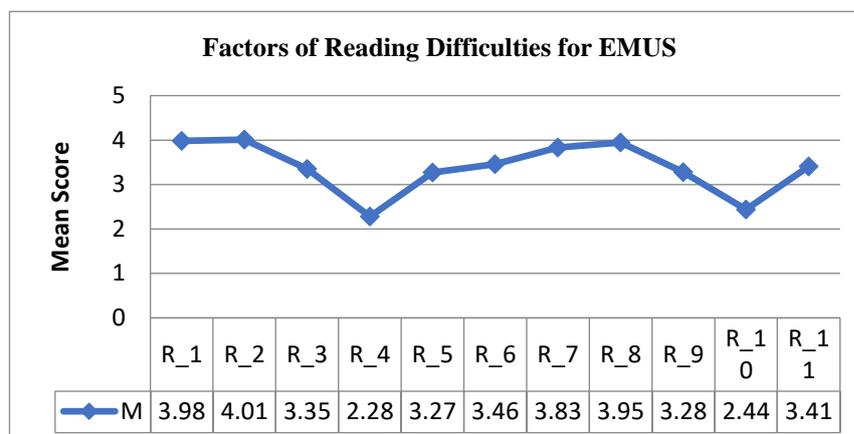
The analysis of Reading Difficulties can be summed up as below:

Table 6.6 Influential Factors of Reading Difficulties for EMUS

English Skills	High Influencing Factors	Moderate Influencing Factors	Low Influencing Factors
Reading	R2: Ss' Inadequate daily practice (SF-4.01)	R6: Class hours (TA-3.46)	R10: L1-L3 (LT-2.44)
	R1: Ss' English foundation (SF-3.98)	R11: L2-L3 (LT-3.41)	R4: Ss' motivation and attitude (SF-2.28)
	R8: ESP (O-3.95)	R3: English pedagogy and reading skill training (TF-3.35)	
	R7: Teaching style and attitude (TF-3.83)	R9: Textbooks (TA-3.28)	
		R5: Large Class (TA-3.27)	

6.1.5 Writing Difficulties

Table 6.7 Result of Writing Difficulties

Writing Serial (#)	I have difficulties in writing English mainly because _____	Not Applicable	Disagree	Neutral	Agree	Mean	SD
W_1	my English vocabulary, grammar, and structural knowledge are weak, limiting my writing ability.	0 (0%)	47 (11.8%)	75 (18.8%)	276 (69.3%)	4.15	1.39
W_8	our daily writing practice is not enough.	2 (0.5%)	48 (12.1%)	84 (21.1%)	264 (66.3%)	4.07	1.43
W_10	ESP writing is difficult, esp. my major-related articles and papers.	2 (0.5%)	47 (11.8%)	98 (24.6%)	251 (63.1%)	4.01	1.42
W_11	the teacher's teaching methods are a little rigid and we lack some writing skills training.	6 (1.5%)	65 (16.3%)	108 (27.1%)	219 (55.0%)	3.73	1.57
W_4	I'm likely to use Chinese (L2) to translate into English, which may cause Chin-English in writing.	9 (2.3%)	69 (17.3%)	108 (27.1%)	212 (53.3%)	3.65	1.62
W_9	the difficulty and interest of teaching material affect my study in English writing.	4 (1.0%)	91 (22.9%)	91 (22.9%)	212 (53.3%)	3.58	1.68
W_5	the teacher doesn't pay attention to writing teaching, and it lacks systematic training and guidance.	8 (2.0%)	69 (17.3%)	132 (33.2%)	189 (47.5%)	3.54	1.58
W_7	instruction and guidance to individuals are often overlooked in large classes.	4 (1.0%)	98 (24.6%)	110 (27.6%)	186 (46.7%)	3.41	1.67
W_6	there are insufficient writing class hours.	9 (2.3%)	131 (32.9%)	91 (22.9%)	167 (42.0%)	3.11	1.79
W_2	I don't think English writing important and relevant to my major and future work.	6 (1.5%)	216 (54.3%)	103 (25.9%)	73 (18.3%)	2.24	1.57
W_3	my ethnic mother tongue (L1) negatively affects my English writing.	14 (3.5%)	215 (54.0%)	86 (21.6%)	83 (20.9%)	2.23	1.65

Factors of Writing Difficulties for EMUS

	W_1	W_2	W_3	W_4	W_5	W_6	W_7	W_8	W_9	W_10	W_11
M	4.15	2.24	2.23	3.65	3.54	3.11	3.41	4.07	3.58	4.01	3.73
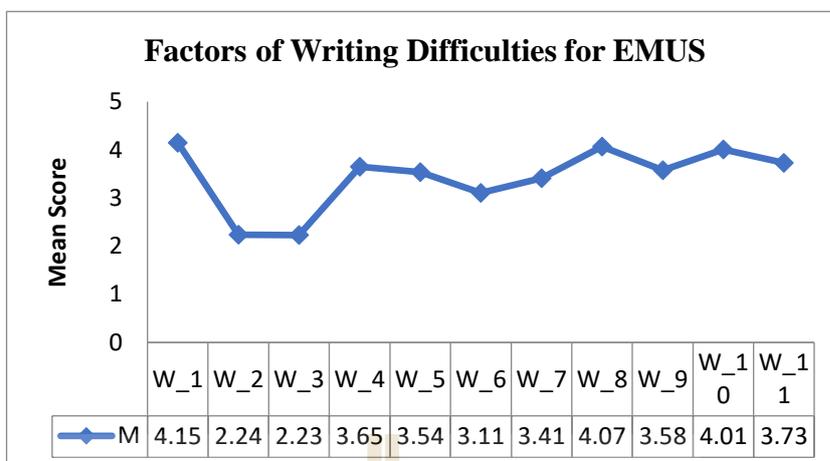
The analysis of Writing Difficulties can be summed up as below:

Table 6.8 Influential Factors of Writing Difficulties for EMUS

English Skill	High Influencing Factors	Moderate Influencing Factors	Low Influencing Factors
Writing	W1: Ss' English foundation (SF-4.15)	W7: Large class (TA-3.41)	W2: Ss' motivation and attitude (SF-2.24)
	W8: Ss' Inadequate daily practice (SF-4.07)	W6: Class hours (TA-3.11)	W3: L1-L3 (LT-2.23)
	W10: ESP (O-4.01)		
	W11: English pedagogy and reading/writing skill training (TF-3.73)		
	W4: L2-L3 (LT-3.65)		
	W9: Teaching material (TA-3.58)		
	W5: Teacher's pedagogy and writing skill training (TF-3.54)		

6.1.6 Descriptive Results of Reading and Writing Difficulties

The reason that the researcher presents the descriptive results of English Reading and Writing together is as the same reason as "Listening and Speaking" (see 5.1.3).

High Influencing Factors: The common high influencing factors for reading and writing conclude EMUS' poor English foundation, insufficient daily practice, ESP, and teacher's teaching style. The data show that for writing, EMUS have more difficulties than reading. For example, besides the common four factors mentioned above, EMUS regard English pedagogy and writing skill training very important to enhance their writing ability but these parts might need to get improved. Moreover, it was also revealed that some factors like textbooks for writing and language interference from L2 to L3 arouse difficulties for their writing competence improvement as well.

Moderate Influencing Factors: Factor of class hours has certain influence on EMUS' reading and writing competence. The influence of other factors like language transfer from L2-L3, English pedagogy and reading skill training, textbooks on reading, and large class on writing, might have different effect due to different teaching context and EMUS' individual differences.

Low Influencing Factors: Two common factors which have the least influencing effect on both reading and writing are motivation and attitude, and language transfer from L1-L3. It indicates that EMUS hold a positive attitude toward English reading and writing. As for language transfer in L1-L3, the data reveal there is no much negative interference from ethnic mother tongue (L1) to English (L3).

6.1.7 A Summary on the Results of Quantitative Study

Some prominent characteristics can be summed up to understand the basic problems of EMUS' English (L3) learning on 4 skills:

(1) EMUS' comparative poor English foundation has an overall impact on EMUS'

English (L3) acquisition even at university, which undoubtedly is a barrier to get L3 competence qualitatively leaped;

(2) A lack of daily practice in the 4 skills of English (L3) leads to their English language proficiency not progressive;

(3) ESP (English for Special Purposes) is a difficulty in all aspects of English (L3) learning for EMUS at university;

(4) Teachers' English language proficiency and teaching style are influential to EMUS' L3 learning effect;

(5) Insufficient class hours and large-sized class of English course at teriary level more or less influence EMUS' English learning;

(6) L1 (ethnic mother tongue) may have some negative transfer to L3 (English) in speaking, but not in the other three skills;

(7) For L2-L3 language transfer, there are some negative influence in reading and writing, but not much in listening and speaking;

(8) EMUS' motivation and attitude plays a least influential role in hindering their English (L3) improvement.

For some other factors' specific influence on EMUS' English (L3) learning, see Table 5.2, 5.4, 5.6, 5.8.

6.2 Results of the Qualitative Study

In this research project, based on the results shown from the quantitative data above, a series of interviews were raised and conducted with 45 EMUS from sample universities, together with 5 EFL teachers, 3 administrators, and 1 official in Yunnan province soon afterward to explore deep reasons for EMUS' English (L3) learning difficulties (see Chapter 2. Table 3.7). For the qualitative study of this part, the interviews have taken for almost a year (from May 2017 to May 2018) to reach data saturation. All of the interviewing data were presented in 5 types of factors c in 4 skills of English (L3) learning as stated at the beginning of 5.1, i.e., Student's Factors (SF), Teacher's Factors (TF), Teaching Administration (TA), Language Transfer (LT), and Other Factor (OF). The influential factors of each type are also corresponding to the items in the quantitative part.

Table 6.9 Five Types of Influential Factors in Interviews for EMUS

Student's Factors	Teacher's Factors	Teaching Administration	Language Transfer	Other Factors
(1)English foundation	(1)English pedagogy and skills training	(1)Class hours	(1)L1-L3	(1)ESP
(2)Inadequate daily practice	(2)Teaching style and attitude	(2)Textbooks	(2)L2-L3	
(3)Motivation and attitude		(3)Large class		

6.2.1 Students' Factors

In this study, three elements of student's factors are included, i.e. EMUS' English foundation, inadequate daily practice and their motivation and attitude.

6.2.1.1 English Foundation

Through the interviews, it was shown by three quarters of EMUS informants that poor English foundation influenced EMUS' English comprehension to a large extent at university stage. And the foundation they had laid before entering university (in their middle school) was of critical impact as well. For example, a Dai student exposed her difficulties in English listening and speaking as below:

> *I'm from a small village. I started to learn English from secondary school. I'd say that we fall behind at least three to six years compared with those students in big cities. We hardly had any chance to practice listening and speaking in middle school, let alone in primary school. The teacher only talked about grammar, vocabulary, and gave us some drilling exercises to help us pass the exam. No listening and speaking practice. After entering university, I was so afraid to be laughed at by other classmates as I often made mistakes in speaking and listening…[em] I feel the English passages in our textbook are very long, a lot of new words…difficult to understand. I was self-abased, timid…Now most English teachers deliver classes in English…hard to follow.*
> *(Dai S-5, CNU-Y2)*

The weak English foundation of EMUS was well acknowledged by many faculty members as it was believed that since the "starting point" of their tertiary level was lower than their Han counterparts, they were bound to go through more challenges than other Han majority students. Ms. Du argued that:

I think only a small number of ethnic minority students can start their tertiary education at the same level of the Han students or students from big cities. Most of them can never stand at the same academic starting line as other Han counterparts. Why do I say so? It is true that ideally the MOE should set the same starting point or stage for all students but due to the realistic limitation of location and instruction conditions, some students from ethnic minority areas have never seen native speakers. So the enrolled students are very different in terms of their English foundation. I think they [EMUS] still need to work hard. After all, teachers normally don't give anyone special treatment. (Zhuang T-1, YMU)

Mr. Li from Chuxiong Normal University (CNU) also clarified this point as follows:

Traditionally, ELT in China is "dumb and deaf". Most students start to practice their listening and speaking after they enter university. At university EFL teachers are required to use English as an instruction language in class... But so often we find some students just get lost, especially ethnic minority students. (Han T-3, CNU)

At tertiary level, EMUS are expected to have the same requirement as Han students. But comparatively poorer English foundation leads to greater pressure for them. A junior interviewee of Hani stated:

It has to be admitted that ethnic students are under greater pressure because they have to not only meet standards of general courses, but also the language proficiency requirement in

Mandarin Chinese (Putonghua) as the national language, and also

English. (Hani S-1, KUST-Y3)

Another student named Mu-Ke from Chuxiong Normal University (CNU), expressed his double pressure on passing both HSK (The Chinese Proficiency Test)[36] and CET (College English Test):

My major is Anthropogeography. As it is well known to all, a
normal university student will be likely to be engaged in teaching
and education in the future. That is to say, it's highly possible that
I will be a geographic teacher in a middle school. In order to have
a Teacher Qualification Certificate, I plan to pass HSK and CET.
Er…yeah… Not easy. I feel under great pressure…I've taken part
in CET for two times but failed. I'm going to try it again in this
December… (Zhuang S-8, CNU-Y3)

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[36] The Chinese Proficiency Test (HSK) is China's national standardized test designed and developed by the HSK Center of Beijing Language and Culture University to assess the Chinese language proficiency of non-native speakers (including foreigners, overseas Chinese and students from Chinese national minorities). HSK is divided into three categories: beginning level (HSK Basic), elementary to intermediate level (HSK Elementary-Intermediate), and advanced level (HSK Advanced).

6.2.1.2 Inadequate Daily Practice

When talking about English competence, most EMUS interviewees frankly said that ever since they entered the university, they no longer practiced as much as they had done in the senior high school.

> *I don't feel I've made any improvement for my English now [at university]. At university we have only 2-4 English classes a week, not too much homework either. We seldom read other than textbooks. As for writing, the teacher normally asks us to write a composition every two weeks. Compared with what we had done in the senior high school, the time and effort on English is not worth mentioning. (Zhuang S-7, YMU-Y2)*

> *For me, I'm just lazy. No time is an excuse. Our teacher asked us to listen to English at least half an hour a day no matter what. Many of us can't meet the requirement…Every time I take English exam, for listening part, I can only guess. (Miao S-8, KUST-Y2)*

Besides, some EMUS mentioned the pressure of their own majors squeezed time of leaning English especially after the EGP (English for General Purpose) education stage. Several EMUS participants majored in Mechanical Engineering and Mining Engineering said,

> *In the first year I could be a little absorbed in English so that I passed CET-4 in the second year. I was lucky [for that…em] …When it came to the third year now, I find I can hardly spend enough time studying English or preparing for CET-6. Most of our*

spare time is occupied by experiments at labs. Our supervisors

assigned us to do a lot of things too. So busy... (Lisu S-1, KUST-

Y2)

Our school is Territorial Resources. Junior or senior students

usually have to go to some factories or mines to do social practice.

That takes a long time. It's hard to insist on English learning later

[after the first two years]. (Miao S-5, KUST-Y3)

6.2.1.3 Motivation and Attitude

Motivation, as one of the key factors that influence the process and effect of ESL or EFL, is also an essential construct in language acquisition. As English is a compulsory subject from middle school in most areas of China, what can't be neglected is that English learning is always closely associated with different types of examinations, from NCEE to the examination for the application of MA or PhD. In this study, what has been revealed from the interviewing data is classified to two layers below:

(1) Study English for exams

About one fifth of EMUS interviewees confessed they study English just to pass exams at school before, and now they were lacked confidence in passing CET-4 due to the poor English foundation.

We know English is important, but it's just so difficult for us...[em]

My feeling of it is like a lullaby. En… [a little embarrassing] every

time I listen to English, I want to sleep. I staggered along to

university by adding 20 bonus points. (Hani S-8, YMU-Y3)

My major is mining. Our future work is about mineral resources

exploration, and will hardly have any chance to communicate with

foreigners. No need to be good at English. Now I study it because

I have to pass exams. (Hani S-4, KUST-Y3)

All I wish is to pass CET-4…It's a certificate that the whole China

recognizes for university graduates. (Zhuang S-7, CNU-Y1)

(2) Study English for a bright future

However another three fifths EMUS interviewees expressed that whether they could pass CET-4 or CET-6 was a great concern for them. They claimed that they did attach importance to English (L3) language competence for their future job-hunting and career development. In addition, a small number of EMUS wished to study abroad in the future and to exchange with the outside world. Parts of the positive motivation and attitude toward English as their L3 can be referred to the description of Chapter 5 (5.3.1).

A Zhuang student majored in Journalism shared her dream to study abroad with me:

I am studying English because I have a dream to continue my

studies in the U.S. or some European countries. I want to know

more about the world, rather than the limited small (life) circle. I

like European literature very much, for example, works from

Shakespeare, Dante, Rousseau, Picasso, just to name a few.

(Zhuang S-4, YMU-Y3)

(3) Study English for external exchange

Some EMUS held a strong intrinsic motivation to use English to communicate with the outside world, especially those from Lijiang[37], and Dali[38]. EMUS' **home region** is also an important factor affecting their **emphasis** on EFL learning in Yunnan context. Interviewees from border areas such as the Dai from Dehong and Xishuangbanna, where is boarding to Burma; and the Hani from Wenshan where is boarding to Vietnam etc. are more likely to be motivated to study English.

> *It's very useful to speak English even in my hometown Dali. In recent decades, a lot of foreign friends go there to visit because of its unique beautiful scenery and ethnic culture. The "Foreigner's Street" is very famous. The local Bai people more or less can speak some English and do business with foreigners. (Bai S-1, CU-Y1)*

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[37] **Lijiang** (丽江): is a prefecture-level city of Lijiang Naxi Autonomous Prefecture in the northwest of Yunnan province, and a region where the Qinghai-Tibet Plateau and Yunnan-Guizhou Plateau converge. It is famous for its UNESCO Heritage Site, the Old Town of Lijiang.

[38] **Dali** (大理): is the county-level city of the Dali Bai Autonomous Prefecture in northwestern Yunnan province, China, approximately 250 km northwest of the provincial capital of Kunming. Dali Old Town is situated on a fertile plain between the Cang Range and Erhai. This plain has traditionally been settled by the Bai and Yi minorities.

(4) Study English for academic purpose

For EMUS with higher level of education like MA students, it was found out that they put more emphasis on academic value of enhancing English reading and writing abilities:

> *English is an important language. Reading is very important to learn new and cutting-edge academic knowledge and technology. Now at my faculty, there is sort of scholar exchange program. If your English is good enough, you may have chances to be exchanged to other countries to study for half a year or one year. One of my classmates was exchanged to a U.S. university for a year and he finished his graduation thesis in English. The diploma is recognized by both China and America. I think that's wonderful. (Zhuang S-6, KUST-MA1)*

As a MA, this Zhuang student who provided the quote above, viewed English (L3) as kind of linguistic capital, which is essential for him to acquire. In addition, English is also a stepping-stone to participate in some specialized field and exchange programs abroad. Moreover, it's an increasing tendency for most key universities in China to require their MA and PhD students to get papers published in SCI, EI or SSCI, which is taken as a premise for their graduation. This kind of rules undoubtedly equipped students with extrinsic motivation to improve their English reading and writing abilities. An interviewee from Surveying and Mapping Engineering told me:

Ethnicity doesn't count at all at university. What is valued for students is your academic competence. My supervisor has set a good model for us in this aspect. He has published his work in English, and he requires us to follow the trend. English dominates the academic literature published especially internationally. Of course, I'm under great pressure and I know it's not easy. (Bai S-7, KUST-MA2)

6.2.2 Teachers' Factors

6.2.2.1 Teacher's English Language Competence

The interviewing data show that the teachers' own English communicative competence, such as pronunciation, accent, intonation, stress, speaking speed, etc. have an impact on EMUS' L3 listening and speaking language skills enhancement, either in a positive or in a negative way.

For listening and speaking, more than half of the students thought teachers' own speaking capability influenced them a lot. A Bai sophomore emphasized that English teacher's pronunciation, especially on initiation stage like at primary or secondary school, played a key role in affecting their (students') later English language acquisition for a long time:

Well I feel the English teacher is very important especially at the beginning period of our study. Once his/her pronunciation was not good, we followed him/her the rest of our English learning. (Bai, S-3, KUST-Y2)

I couldn't understand what my English teacher said in English. His pronunciation was weird, mixed with some accent of local dialect…but he was a nice man. Every time he found us getting lost, he explained in Chinese. (Zhuang S-8, CNU-Y3)

6.2.2.2 Different English pedagogy at university

Most of EMUS interviewees expressed their inadaptability to English teaching at university, which was a big challenge for them.

At university, I find teacher's teaching is so different from middle school. We have to do preparations beforehand in order to be involved. The teacher usually delivered her class so fast and she would never explain the text sentence by sentence. Instead, she just focused on some difficult points and the main ideas of the passage. (Dai S-8, YMU-Y1)

In addition, student's autonomy has increasingly become a key factor affecting university students' academic performance.

I think we students have to depend on ourselves at university. Teachers won't tell you what to do and how to do. We are required to study on our own, take questions to the class, and participate into group work, discussion, presentation and etc. You need to figure out your own ways of learning. There is not too much to follow. (Hani S-8, CNU-Y1)

Simultaneously, most CE teachers take students' autonomy a key aptitude to assess their academic achievement in higher education. Mr. Wang of YMU explained:

I think [EMUS] students had better adjust themselves to university education as it is so much different from high school. In the high school, teachers clarify everything in class and out. Students take notes and follow to finish. But at university, the learning space is huge. Students should have their own goals even in learning EFL. Some students with advanced English level may pass TOFLE or GRE in their third or fourth year and then continue study abroad or for MA in some key universities in China. Others may fail to pass CET-4 all through their 4-year university life. It turns out that those students with clear academic goals and strong autonomic ability often have excellent academic performance. (Miao T-4, YMU)

But when talking about tertiary English (L3) education, Mr. Wang also suggested that university had better pay more attention to EMUS' "transitional period" as most of their English level was not ideal.

Yes university education is so much different from middle school. But as teachers, we still need to pay attention to individual differences among students. There is no problem if students are equipped with sound foundation of English learning. According to my teaching experiences, most EMUS still need teacher's clear guidance though they've become college students. Like grammar, something basic, I often explain to them again and I know they need

it. Like vocabulary, I require my students to memorize every week and I will have dictation in the class. We still need to help them strengthen their English language basis, and help them go through the "transitional period", not just let it go. (Miao T-4, YMU)

6.2.2.3 Teacher's Style and Attitude

(1) Positive comments on CE teachers

EMUS participants agreed that though CE teachers' teaching style and attitude would make some different influences on their English learning. During the interviewing, most EMUS students had high regard to their English teacher's serious teaching attitude to students and the lively English class atmosphere:

My CE teacher was very devoted and English class was my favorite one. Her class was very interesting, containing some activities we students like very much, such as, giving speech, English mini-performance, and debating etc., which always got us involved in actively. (Yi S-1, YMU-Y2)

Some EMUS from KUST also spoke highly of their English teacher:

She is strict with us, and would score us individually based on our daily class performance. The final exam points only accounted for 50%, so that we had to work hard during the term session. (Hani S-6, KUST-Y3)

I still remember the first time I stood on the stage to deliver a free speech in English…too nervous and lack of confidence. But my teacher always commented positively and gave us encouragement. Amazingly, after the second time and the third, I felt not nervous any more. (Miao S-6, CNU-Y2)

(2) Priority to reading and writing

A big proportion of EMUS interviewees agreed that their CE teachers attached importance to reading all the time, and they practice reading and writing both on passages in textbooks and on e-articles online.

We have so many things to read actually. For example there are three passages in each unit. The teacher often talks about Passage A in class, but leaving the other two for us to read after class. When we students come to the class next time, the teacher usually just spend a few minutes checking the answers of Passage B and C, not too much time to go into details. (Zhuang S-7, KUST Y-2)

Actually, EMUS participants expected their CE teachers to give them more detailed explanation in reading comprehension, and more effective guidance is necessary to them. A Yi student majored in MBA (Master of Business Administration) clarified her point which is very representative among EMUS:

Since I started to learn English [middle school], we were required to memorize words and texts. In order to pass the exam smoothly, we have to pay more attention to English reading. That is the most critical part in the daily exam and CET, and the time we spend on

reading and doing reading comprehension exercise is accordingly

increased. (Yi S-5, CNU-MA2)

Meanwhile, it was shown that writing teaching for non-English major students lacked systematic training and guidance. The Yi student continued her talk on writing**:**

In order to pass exams, our CE teacher usually gave us many a

sample composition to recite. But there always lacked a systematic

teaching in writing. So far, I still have no idea about the frame and

structure of English writing. (Yi S-5, CNU-MA2)

When being asked on whether they had some suggestions for CE (college English) teachers, a number of EMUS expressed their impendence to get the skills training, for instance:

Only through English class learning is not enough. The teacher's

teaching method is too traditional. I mean, testing is a learned skill,

not naturally acquired. Some of my friends ever went to New

Oriental (Xin DongFang)39 to study English. The teacher taught

them how to get the main points of a passage, how to eliminate the

confusing answers, and how to construct a good model of writing.

That's very helpful in the test. (Naxi S-2, YMU- Y2)

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³⁹ **New Oriental** (Simplified Chinese 新东方), is a provider of private educational services in China. Beijing New Oriental School was established on November 16, 1993, by Yu Minhong, an English teacher at Peking University. He initially focused on the TOEFL and GRE exams but then expanded the company to provide services for various other exams and fields as well. The school is now one of the largest companies in China, and on September 7, 2006, New Oriental was listed on New York Stock Exchange.

6.2.3 Teaching Administration

6.2.3.1 Inadequate Class Hours

The data in the interviews are in consistent with the result shown by the questionnaire, i.e. most participants agreed that lacking enough class-hours raised more difficulties for them to enhance English skills. Some detailed information was revealed by a focus group interview of Bai EMUS at Dali University (DU).

I think it necessary for the university to offer enough class hours in English course. The class instruction is always helpful. For example, the teacher normally asked us to listen first, and then finished some exercise. At the same time, she would emphasize some difficult words and sentences and gave us explanations. The effect of autonomous learning on internet is not comparable. (Bai S-9, DU-Y2)

I remember that the first year when I studied at this university, we had 4 English class hours a week. But now my school-junior-brothers told me that they had only 2 English class hours for Comprehensive English Class. For Audiolingual-visual Class, it had been shifted to language labs. They have to practice speaking and listening on computers and even take tests there. The machine will record their study length of time and check their answers to questions. But you know what, since those stuffs in the lab are the

same. Some students just copy the answer. The supervision is surely

not as effective as a real teacher. (Bai S-10, DU Y-3)

In the present study, both EMUS and college English (CE) teachers stated their dissatisfaction on class hour reduction policy of their universities. It is witnessed that so many universities in China have cut down class hours of common required courses like English, mathematics, politics, and etc. with increasing enrollment in recent years. It was claimed that class hours for these courses had to be squeezed out for specialized courses, social practice classes, and students' graduation field work.

Professor Mei of DU directly said cutting down CE hours would undoubtedly lower the quality of CE instruction:

I'm worried about this phenomenon. The authority always said English instruction was very important especially in China's internationalization today. But at the same time, our CE class hours have been constantly reduced from 6 class hours to 4 class hours per week which lasted for 18 teaching weeks in a semester, and now to 2 class hours per week and last only 16 teaching weeks. What's even worse, CE class hours for MA students have been reduced to 2 class hours only for 12 teaching weeks. That means we have only 24 class hours to teach the graduate students in a term. What can you expect those students to learn from 24 class hours? English major students are facing similar problem. (Han T-5, DU)

6.2.3.2 Textbooks

By interviewing, the data reveal that whether English textbooks or teaching materials are proper for students is significant and influential. EMUS expressed their expectation for English textbooks are practical, up-to-date, interesting etc., which directly motivate their learning.

> *I wish those things in our listening and speaking textbooks can really help us improve our communicative ability… suppose we will travel or work in a foreign country some day. But the point is the class is too test-oriented. The teacher has to ask us to listen to CET simulation test, and we need the training as well. It's a little like a paradox. (Miao S-5, KUST Y-3)*

Two Hani students at CNU complained of their out-of-date English textbooks:

> *The texts just read very old. Some articles were chosen from 20 and even 30 years ago. We talked this problem to our English teacher. But she said those articles were classical and original though a little old. (Hani S-8, CNU-Y1)*

> *We wish to use some contemporary textbooks with more modern and up-to-date materials, containing some interesting themes like cloning, future world etc. Of course, good essays of literature are nice, but should not be all of them. (Hani S-9, CNU-Y3)*

Meanwhile, in the perspective of some CE teachers, university students study English is not only to pass examinations any longer, but to improve their intercultural communication competence (ICC). Mrs. Gao stated that:

Our students are just so used to this test-oriented education system. Testing cannot be avoided but it's only a measurement. There are so many beautiful things in our reading texts, such as good qualities of human, comparison between the east and the west, integration of diverse cultures, etc. so humanistic and very good to build up a person's "blood and flesh". I wish our students can really sink down and learn. Yes, we teach students how to write as well. But if they don't keep writing by themselves, they never get real improvement. (Han T-2, KUST)

Ms Du also said textbook was a critical part in English teaching and learning. In recent years, many universities have started to try different textbooks in order to response the CE reform of China (see Chapter 2, 2.5.5). But it's not easy to find a proper one mostly suitable to such a large number of CE students:

There are some newly-published English textbooks appearing in the market by certain famous publishers. I find some of them tend to cultivate students' communicative ability and with interesting interaction activities inserting in every unit, but lack of classic reading articles and systematic writing materials to help students get improved step by step. (Zhuang T-1, YMU)

From the administration aspect, Mr. Zhang explained the textbook problems of CE:

So far, textbooks still play a leading role in CE class. There are

various textbooks published in recent years. CNU has tried some

textbooks mainly published by FLTRP40, SFLTP41 and HEP42,

which are the most influential publishers for EFL education in

China. Our university started grading and classification teaching

10 years ago. But only 3 years ago we began to adopt subject-based

textbooks based on EGP [English for General Purpose] and ESP

[English for Specific Purpose]. For example, we have some simple

English textbooks for art major students, which are comparatively

easier. (Han Adm-3, CNU)

6.2.3.3 Large Class

As a matter of fact, large class is quite common in China mostly because of its large population. At university (higher education), for non-English major students, the size for traditional CE class usually ranges from 35-55. The following data reflected most EMUS' standpoint of large class:

I think it's Ok to have large class. Actually we've been used to it

ever since the primary school. Of course, it would be much better

if it could be controlled within 35 students as this is language class.

It is acceptable no more than 50. Nowadays, there are thousands

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[40] FLTRP: Foreign Language Teaching Research Press

[41] SFLTP: Shanghai Foreign Language Teaching Press

[42] HEP: Higher Education Press

of students attending MOOC to practice English listening and

speaking. But that's something different. (Hani S-10, CNU Y-2)

Though it seemed that large class is acceptable for those students, it cannot be ruled out that their recognition for large class is due to passive acceptance in the China's education context. Language class is still different from other subjects as its function of communication can never be ignored.

> *I still think English class had better to be a small one as a language*
>
> *class is different from other subjects. There were always some guys*
>
> *very active in our class. I normally kept quiet until I was "forced"*
>
> *to say something. Whatever, most of the time, I dared not to ask*
>
> *questions in front of so many classmates and the teacher was too*
>
> *busy managing the whole class to give each individual enough*
>
> *care. (Miao S-2, KUST-Y2)*

Mr. Li, an EFL lecturer from CNU shared his opinion with me:

> *I don't think it good to have large-sized English class at university*
>
> *any more. Like Shenzhen University and some universities of*
>
> *Project 211 and Project 985. They've had great reform on English*
>
> *teaching. Small class, plus MOOCs online teaching, and plus*
>
> *qualified foreign teachers… All these, to a large degree, have*
>
> *changed EFL teaching from traditional style to a more modernized*
>
> *one, which consequently increased students' motivation and*
>
> *interest in learning English a lot. The current CE teaching style*
>
> *should be more individualized and web-based. (Han T-3, CNU)*

In sum, it is generally reflected from the data that reduction of English class hours, out-of-date textbooks being adopted by some universities, and large-sized class to non-English major students for CE/EFL teaching at tertiary level have brought many problem to students' English learning especially for EMUS.

6.2.4 Language Transfer

6.2.4.1 Influence of L1 to L3

As for the influence that EMUS' ethnic mother tongue (L1) on English (L3), the interviewing data show that most EMUS were not confirmed that their mother tongue (L1) would negatively influence their L3 (English) in **listening**. But for **speaking**, the problem was focused on pronunciation.

> *For listening, I don't think there is much relation between my*
> *ethnic language and English. A big problem for me is that there are*
> *a lot of [English] words that I can't speak correctly...(Zhuang S-2,*
> *YMU-Y1)*

In fact, pronunciation problem is prominently a main difficulty for most EMUS. A Naxi student majored in English shared her English learning story with me:

> *I feel the most challenging thing in English learning is*
> *pronunciation too. That is so different from my language. You know*
> *what, whenever I speak English, my classmates can tell that I am*
> *someone from certain ethnic minority group due to my heavy*
> *accent. It seemed that I was born with that accent, and it goes with*
> *me no matter I speak Putonghua or English. For example, some*

syllables like n and ng, r, were very difficult for me to speak out.

That's why my oral English competence is the weakest one among

the four skills [listening, speaking, writing, reading]. (Naxi S-1,

YMU-Y1)

A focus group interview at YMU on the Dai EMUS revealed they had some common problems in English pronunciation as well:

We just can't tell the differences between /v/ and /w/, /n/ and /ŋ/.

There is no sound like this in our ethnic language. My English

teacher pointed out many times that our pronunciation was wrong

when we said words like video, window… things like that. (Dai

Focus Group, YMU)

These students also spoke highly on their Han classmates:

Han students' English foundation and level is normally better than

us, maybe because we have strong local language accent, like our

mother tongue, like our dialect. The top English learners in our

class are Han students. In English, no, we cannot compete. (Dai

Focus Group, YMU)

Besides the problem in pronunciation, some EMUS from small ethnic groups argued that the difference in the "structure" of L1 and L3 brought some confusion to them sometimes, taking a Hani student's experience as an example:

I got used to speaking our Hani language at home and felt a bit

awkward in speaking English. My major problems are

pronunciation and grammar. English grammar is of SVO43

structure while our Hani grammar is SOV.44 For instance we say

"I have my breakfast had" rather than "I have had my breakfast".

(Hani S-6, KUST-Y3)

By comparison, except some points of view showing sort of negative influence from L1 to L3 in speaking above, it's very interesting to find that some groups of EMUS described their mother languages (L1) as a helpful medium to acquiring English.

I feel English is much easier for me to pronounce than mandarin

Chinese because I've found there are some syllables in my ethnic

language quite similar with English like sh, tr, dr. But these

syllables don't exist in Putonghua. (Buyi S-1, YMU-Y2)

For **reading and writing**, *Mr. Wang, a lecturer from minority, made some professional remarks on this problem as his research interest is in pragmatics:*

I myself am Miao. Miao language belongs to Miao-Yao, a branch

of Sino-Tibetan languages. Zhuang is also in this family, but in

another branch called Sino-Thai. Theoretically, languages in the

same family [language group] are high correlated. That means

these languages are comparatively easy to produce positive

transfer. But besides Sino-Tibetan there are some other language

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43 SVO is the short form of subject, verb and object.

44 SOV is the short form of subject, object and verb.

groups such as Altaic, Korean, Austric, and Indo-European. Languages from different groups are relatively in low correlation. This is very complex. (Miao T-4, YMU) (see Chapter 2, Table 2.1)

Based on the data in quantitative (Table 5.6, 5.8), negative transfer from L1 to L3 in reading and writing are listed in "low influencing factors". Mr. He Zhi of YPDE explained that:

Different from some big ethnic groups like Mongolian, Tibetan, Uyghur and Zhuang, etc. most of ethnicities of Yunnan don't have scripts. The government ever tried to establish uniform and standard Latin transliteration schemes for some ethnic minority characters, but it is still not realized, though in immediate need. (Naxi Official-1, YPED)

Thus, an important reason for this phenomenon is that except a few ethnic minorities have their own scripts such as the Yi, Dai, Lahu, Jingpo, etc., many other ethnic minorities in Yunnan actually do not have their own scripts of language, not mention to have some language transfer in reading and writing.

6.2.4.2 Influence of L2 to L3

In this study, most EMUS participants admitted that L2 (Mandarin Chinese) had some negative influence on L3 (English) reading and writing, nevertheless, in listening and speaking the language transfer was not obvious.

A Dai MTI (Master of Translation and Interpreting) student from KUST mentioned that different thinking patterns in Chinese and English cultures cause their comprehension difficulties.

I feel different thinking patterns between the east and the west bring us difficulties in comprehending English passages. The west focuses on analytic and rational model, while Chinese like to be abstract. For example, Chinese people often say: "can only be sensed, but cannot be explained in words"(只可意会不可言传).

Vice versa, Chinese classic poetry or some classical literature should be very hard for westerners to understand. [laugh] (Dai S-10, KUST-MA1)

By comparison, some interviewees shared their English learning experiences to show that mandarin Chinese (L2) can actually play a role of medium or interlanguage to assist EMUS to acquire their L3.

When I started to learn English, I couldn't remember the pronunciation of English words. I used to adopt Chinese Pinyin （拼音）as a mark up to remind me of some sound or tone. Yes, there is some influence on English. Our Dai mother tongue has no

syllables like /θ/, /ð/, /tʃ/, /ts/, /tr/, /r/, /æ/. It's very difficult for me

to pronounce them well and correctly. (Dai S-7, DU-Y1)

In contrast to reading, a large majority of participants agreed that L2 has some negative transfer to L3 in writing, especially it might cause "Chinglish". A Miao student majored in Law was in confusion on it too:

...I was always told that my writing was very Chinglish,45 and

English writing was different in thinking model and writing pattern

from Chinese compositions. But I don't know how different. (Miao

S-10, DU-Y1)

Mr. Li, an EFL lecturer of Chuxiong Normal University (CNU) expressed his worry on students writing:

There are so many errors in English writing such as misplaced

modifiers, dangling modifiers, ambiguous references of pronouns,

faulty parallelism etc. Students are likely to be influenced by

Chinese [L2], no matter the Han or the minorities. For example, "I

very like it", "I believe I can do it well and I will know better the

world outside the campus." These kinds of errors seemed deeply-

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[45] **Chinglish**: refers to spoken or written English language that is influenced by

the Chinese language, which is commonly applied

to ungrammatical or nonsensical English in Chinese contexts (Jing & Zuo, 2006).

rooted. We pointed out to students, and next time they repeated

again. (Han T-3, CNU)

6.2.5 ESP Education in Yunnan

ESP is a requirement for university students in China at advance level of English teaching **(**see Chapter 2, Table 2**.**9**).** In this study, the data revealed that ESP is an all around difficulty for EMUS which cannot be either overstated or ignored. A big proportion of EMUS participants agreed that ESP was very challenging.

Some EMUS of KUST directly expressed their anxiety on ESP learning:

We're from Faculty of Mechatronic Engineering. Our department
requires us to study ESP from the 5th term.46 Most often, the ESP
teacher offers us some textbook in English version which he might
bring from other countries, and of course in mechatronic
engineering area. It is very difficult for us to understand, just feel
being overwhelmed by those specialized vocabulary. At beginning,
I looked up dictionary for those rarely used words, but gradually I
got to lose my patience…(Miao S-5, KUST-Y3)

Another junior ethnic Dai from the same department shared the similar comments:

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46 There are two terms for each academic year in China's education system. The 5th term refers to the 1st term of the third year at university.

Learning our major through English is a big headache for us. One

way that I can handle the problem is finding a related major book

but in Chinese version to read first, and then try to correspond

those information to English text. There is every reason to believe

that this is a general phenomenon. (Dai S-4, KUST-Y3)

Ke-ming, a Zhuang MA student in major of Automation Engineering mainly mentioned

his pressure on ESP academic reading and thesis publication in English:

My supervisor asked us [supervisees] to read some articles in

international journals to catch some academic foreland. The most

challenging thing is he wished us to get paper published in

international journals. He said one of his former supervisees had

published a paper on SCI and that was not impossible…(Zhuang

S-5, KUST-MA2)

Despite bitter complaints about ESP, some EMUS confessed that ESP learning

was useful as they got more emphasized on the knowledge concerning on their own

majors:

To have the ability for reading professional literatures and writing

papers in English is good for our future, good for the international

exchanges, competition and cooperation. (Zhuang S-10, YMU-Y3)

In order to have a deep understanding on ESP teaching situation of Yunnan,

additional interviews were conducted with two ESP teachers respectively in School of

Architecture and Urban Planning and Medical School of KUST (see Chapter 3, 3.3.2.2,

Table 3.1). Mr. Chen Zheng, an associate professor, confirmed the necessity of ESP teaching at university:

We expect students to basically command English terms in their field of study, and improve their reading and translating capabilities in dealing with relevant English literature…. Their abilities of reading English articles will be improved, and it is possible for them to read the latest English papers about urban planning. (Han T-6, KUST)

Dr. Lin from Medical School also stated that university students could not just know general English, instead, combing English with their majors was beneficial to talent cultivation from a long-term perspective, and good for the country's development.

…But for medicine-major students, it is easy to understand the medical articles by inspiring the medical schema in their mind because they have acquired related knowledge of medicine…After a period of ESP training, especially on academic reading and writing, they could read fluently in English medical literature and write professional English articles. This process is tough but good. (Han T-7, KUST)

As a matter of fact, ESP course at tertiary education of Yunnan is an integrated course being developed and delivered by some experts or teachers. Generally there is only one teacher responsible for one ESP course, and ESP course gets more focused on academic reading and writing instead of listening and writing.

6.3 Discussions and Findings

China's education system is comprised of four components: basic education, occupational or polytechnic education, higher education, and adult education. Basic education consists of pre-school education (kindergarten, 3 years), primary school (6 years), and middle school (junior and senior, 6 years). After middle school, those students who can pass NCEE go to different universities according to their scores in the NCEE and enter higher education. The discussions and findings of this chapter will also be illustrated at these two levels of EMUS' education, the impact of which on EMUS' English (L3) learning is revealed from the data from both the quantitative and qualitative parts.

6.3.1 Gaps in Basic Education

The present predicament of EMUS which results in a weak foundation in the four English language skills at university or at tertiary level can actually be traced back to their basic education. Four gaps should be taken into consideration for EMUS' English education at the basic level.

First, the overall level of education in Yunnan lags behind.

Yunnan is a province in the southwestern part of China. Comparatively, its degree of economic reform and opening-up to the outside world is less than other provinces in the eastern or the central parts of China (see Chapter 2.3.3., Table 2.5). Ethnic minority groups who reside in mountainous areas are often ill-informed, barren and isolated. These factors in poor rural areas have led to the current situation where they are a closed, conservative, and self-satisfied society. As most EMUS are from

border and mountainous areas where the educational levels are much lower than in the city, a large proportion of EFL teachers lecture in Chinese in middle schools. As the interviewees have revealed, some of these English teachers do not have an English major background, but mathematics or some other subjects. English (L3) teachers always put emphasis on grammar and language rules rather than practical spoken English. Students do not have much opportunity to practice their oral English. Because there is a lack of a suitable language environment to enhance ethnic learners' English (L3) communicative language proficiency, students learn a language that is not used for communication outside the classroom, and teaching is the chief or only source of their target language. "Whatever they know, whatever they can say or understand, is an effect of teaching" (Cook, 2001: 141). This has been the case for ELT in Yunnan for decades.

Second, the shortage of English teachers affects the poor English (L3) foundation of EMUS.

EFL teachers always play an important role in English language education from middle school level, which is a part of the traditional teaching paradigm in Yunnan, China. Due to the shortage of highly-competent English (L3) teachers and good teaching facilities like language labs in basic education, the local English (L3) teachers still adopt traditional teaching methods such as memorization of vocabulary lists, drilling exercises of grammatical rules, rote memorization of texts etc. to help raise EMUS' testing scores. During senior middle school English learning becomes dominated by exam-preparation activities to pass the NCEE (National College Entrance Exam).

Third, ethnic minority students have a late start in English language learning

The data reveals that most ethnic minority students start their study of English (L3) in the first year of junior middle school and they take English as a subject for a total of six years in basic education, especially those students from mountainous and rural areas. Furthermore, as there is no English curriculum for listening to and speaking English at the basic education level, this leads to EMUS having serious difficulties in listening and speaking comprehension at university. By contrast, the incorporation of English into the primary school curriculum in most cities of China means that younger students today are able to receive even more exposure to English as a foreign language education as they progress through their schooling. The data also shows that students in the city normally start English from the third year of primary school, some even from kindergarten or the first year of primary school. As a result, students have 3-6 years of English education.

Fourth, regional ethnic autonomy areas set lower requirements for English

Before entry into higher education, English (L3) teaching and learning for minority students are implemented according to the regional conditions. For example, Dai ethnic minority students who live in Dehong Dai and Jingpo Autonomous Prefecture only have to meet the requirement of the local Education Bureau of the prefecture for their study subjects at school including English. Some local schools just follow their county's requirements. The competition among both students and teachers is not as intense as in some large cities like Kunming, Qujing, Yuxi, etc. because normally the standards set for students in the ethnic regions are a little lower.

Consequently, to bridge the gap in EMUS' poor English foundation, steps should be taken for changes not only at tertiary level but also at primary and middle school, if trilingual education is to be taught systematically.

6.3.2 Gaps in Higher Education

Theoretically, once students are admitted into university, they are on the same starting line. The university is a fair place where the students' academic performance is focused on. All other factors like family background, home regions, economic conditions etc. give way to students' academic attainment. However, as a matter of fact, at tertiary level, "lower threshold" (PAPs) due to different regions and ethnicities (see Chapter 4) place EMUS in a more challenging academic situation, which is attributable to four reasons.

First, the assessment standard of English shifts from the local to the national level

Besides the vertical comparison of a comparatively less advantageous English learning foundation mentioned above (5.3.1), EMUS are also under the pressure of severe competition at tertiary level. EMUS' English (L3) learning is no longer restricted as within certain local areas, but has to meet the national level requirements such as the CET-4 or CET-6. Therefore, compared with English (L3) learning in primary schools, especially middle schools, most EMUS now are facing more challenges in acquiring English as a third language. In comparison to most Han ethnic majority students whose English is their second language, EMUS have to double their efforts to study English as well as their third language. Of course, in this process, some EMUS gradually lose their L1 to different degree (see 5.4.4).

Meanwhile, in an EFL language environment like in China, English proficiency can be a critical element in gaining better opportunities in both educational and employment settings. For most EMUS in Yunnan, if they pass the high-stakes English language tests (CET) in China they will be equipped to compete for good jobs in the future after graduation (see Chapter 2.5.4). In this respect, there is no difference between the Han majority and the EMUS despite their differences of English foundation in their basic education. Also its impact on College English teaching and learning has a wash effect on the course syllabus as well. Thus, there is even greater pressure when they start this level of education.

Second, there is an abrupt transition of English pedagogy from basic education to higher education.

Since education is a systematic project, the large gap between conditions at the basic education level of EMUS and at the higher education level causes difficulties for EMUS to adapt themselves to the new EFL teaching style and model at university. As revealed in the present study, Yunnan EMUS students' weakness in listening and speaking skills even becomes a barrier to their comprehension in reading and writing class because at university CE (college English) teachers are required to adopt 70% English language in their instruction. At tertiary level, although most CE teachers are good at teaching and facilitating classes in English, they often face a dilemma when they teach in English, because many EMUS with a poor English foundation will not be able to follow the class, so they may have to go back to explain in Chinese again which leads to comparatively slow progress in teaching. This situation is quite common especially at YMU, DU and CNU where the percentages of EMUS are higher than at

other universities. On the other hand, most EMUS are accustomed to the very traditional English (L3) teaching module with the predominant use of teacher-centred and book-based interaction to mediate learner activities (Jin & Cortazzi, 2006) in a continuum of English language learning through primary, junior secondary and senior high schools, but now they have to are confronted with a more communicative or learner-centred CE teaching at university.

Third, the structure of CE teachers in Yunnan needs to be optimized.

At tertiary level, on the basis of the data, concerns about EMUS' English (L3) learning after they enter into university and the challenges they face in CE courses, especially with more difficulties in listening and speaking as well as the pressure of CET-4 are well founded. CE teachers in Yunnan, although most of show professional ethics good comprehensive quality, there are some common problems related to students' further studies and preparing for their careers.

A former MOE Director Mr. Zhang has complained that CE programs are "seriously lacking in both academically and pedagogically qualified teachers" (Zhang, 2002: 4). His concern was also echoed by two administrators from Yunnan Minzu University (YMU) and Dali University (DU) which were my research sites. The main points are as follows:

(1) With the admission expansion of colleges in China, many more students are being enrolled in universities. Heavy teaching loads normally take up too much time and energy for CE teachers to focus on research in relevant teaching areas. Their workload at university is often over 16-20 class hours per week during two years of regular semesters on four-credit-hour courses each term in EFL education. Thus, in

recent years, the employment of CALL in College English teaching has become a key approach to the Escalating demands of EFL teaching.

(2) With CET-4 and CET-6 being taken into account as important factors to assess a university's EFL teaching level, CE teachers are also under pressure to develop students' English language skills, especially in listening, reading, writing and translation, while speaking is less focused on. Many years of teaching in this way result in CE teachers being restricted to *Jiaoshujiang* (教书匠，teach-book-Smith), which means that the teachers can only teach with a textbook in a Chinese context.

(3) In Yunnan, CE teachers' academic qualifications are low: 32% of them only hold a bachelor's degree, while 65% hold an MA degree. Most of them are young and inexperienced in teaching, and they seldom have opportunities for further studies, especially overseas (Wu, 2004; Fang, 2010). Most CE teachers face a variety of difficulties (Du, 2012; Zhao, 2012).

(4) Universities in Yunnan, like most other universities in China, have been conducting performance reviews on all the members of the faculty and staff every year, in which teaching and academic research provide the main focus. Ideally, the publication of papers can strengthen teachers' ability to conduct language education research, improve their teaching quality, and benefit from their professional qualifications and title assessment. But the present fact is most CE teachers are not able to "kill two birds with one stone". As a result, CE teachers get fewer opportunities to be promoted to higher academic positions. In brief, CE teachers should have some vital qualities when they are faced with reforms in the CE teaching system because they are very challenging.

6.3.3 The Impact of CE Reform on EMUS

In the PRC, College English (CE) education is of great significance (see Chapter 2, 2.5.2). However, CE instruction in Chinese universities has never escaped from the "teaching-to-the-test" syndrome (Tang & Biggs, 1996), and therefore has sometimes been labeled as "Deaf and Dumb English" (Cheng & Wang, 2012). The director of the Department of Higher Education in the Chinese Ministry of Education (MOE) has pointed out: "Chinese university students can neither speak English nor understand it when they hear the language spoken" (Zhang, 2002: 4). In response to similar criticisms of this type, China's government has made great efforts to support the development of ELT both politically and financially at various educational levels. Chinese policy-makers launched a college English (CE) reform process which was intended to rectify "the situation of students' inability to use English for oral communication" in 2004 (Zhang, 2008: 2). The current updated College English Syllabus is *College English Curriculum Requirements* (《大学英语教学指南（2017）》(Chapter 2, 2.5.5), which not only stresses the equal significance of reading, writing, listening and speaking, but also intercultural communicative competence is given priority in CE education.

Great strides have been made in the reform of national college English in China and in Yunnan. However, taking EMUS as a special case, some problems cannot be ignored with regard to CE reform and these are evident in the data concerning EMUS' difficulties in learning English (L3) and they need to be fully analyzed.

First, EMUS' autonomy lags behind CE reform.

So far, in Yunnan's CE education, at EGP level, Comprehensive English Courses focus on reading and writing, while English Audiolingual-visual Courses mainly focus on listening and speaking (see Chapter 2, Table 2.9). With the national College English Reform from 2004 in China, many universities in Yunnan started to change the traditional teaching model of "Chalk and Talk" into "Computer and Internet". Some universities such as Yunnan University (YU), Yunnan Normal University (YNU), Kunming University of Science and Technology (KUST) etc. took the initiative in put English Audiolingual-visual Class in autonomy which freed CE teachers from their teaching load on this course but still with responsibility of supervision. Relevant teaching software and a digital resources database were adopted to offer students authentic English language materials and to create a more authentic English language environment. After the listening training, task-based speaking activities are carried out through speech, presentation, group work, mini-presentations etc.

Theoretically, there is no problem with this approach, but the course remains heavily much based on various factors such as teachers' level students' autonomy, class requirements, course guidance, textbooks, and so on. Essentially, autonomous practices reflect both external pressures on teachers and/or their beliefs that motivation is better formed through external contingencies of reinforcement rather than by facilitating students' inherent interests in learning (Ryan & Brown, 2005). In practice, many EMUS are from mountainous or rural areas, and most of their home regions are undeveloped in socioeconomic terms (see Chapter 4). Some of these students have never used laptops

and have only just started their online courses and English autonomous learning at language labs after they entered university. Moreover, their poor English foundation at a basic education stage also puts them at a disadvantage with computer-based, network-monitored, and autonomous listening and speaking courses. During the interviews, almost all of the EMUS informants expressed their wishes to have a closer interaction with and get more guidance and supervision from their CE teachers. By contrast, one negative side-effect of CE reform is that the relationship between students and teachers is more distant than before. Autonomy for students with a weak foundation in English language and a distant relationship with the teacher results in a decrease in English (L3) language learning motivation. Thus, it may well take students a long time to adapt to the totally new online English Audiolingual-visual Courses at university.

Second, a variety CE textbooks and shrinking CE class hours place EMUS in a difficult situation.

Different from English textbooks in basic education which are primarily limited to grammar, language rules, and a lot of supplementary exercises (Qiang, Teng, Gregory & Wolff, 2003; Wolff, 2009), CE textbooks appear to be in various forms to gice more options although students normally use the same uniform CE (college English) textbooks in the same academic sessions. In the four target universities, different departments may use different versions of CE textbooks, which were edited according to CECR (2007) (See 2.5.5) and issued by several authoritative publishers in higher education such as SFLEP, FLTRP, and HEP etc. The new teaching textbooks under the CECR have moved away from a traditional rigid pedagogy to a more communicative approach through the use of ICT (information and communications

technology) in order to enlarge students' vision of English language and cultural information. Newly-edited CE textbooks often contain elaborately designed communicative English content and exercises. But because a large amount of reading is required, it results in some negative effects for EMUS such as "swallowing dates whole" (*囫囵吞枣*), which means reading hastily without sufficient thinking and understanding. Meanwhile, CE teachers often give a lot of assignments both on paper (like translation) and on the internet (like writing).

On the other hand, CE class hours in China's universities have faced reductions in recent years. There used to be 4 class hours per week for a CE English class. But later this was reduced to 3 or even 2 hours. This is partly due to the expansion of enrollment in higher education in China, and the innovation of CALL (Computer-Assisted Language Learning) since it is now believed that some traditional teacher-to-students teaching models can be assigned to language labs accompanied by micro-courses online and MOOCs.

According to the interviewing data, EMUS feel under great pressure because the textbooks are too difficult and contain too much content for the limited number of class hours, while after class, the effects of autonomous learning are also limited. Some MA EMUS stated that the textbooks were out-of-date because they still included some classic literature. Besides, due to the limitations of pre-university education and learning resources, the attainment of EMUS is lower than that of their Han classmates in general. In brief, the large amount of reading either in textbooks or online, together with the reduction in class hours have placed EMUS in a more stressful and challenging situation than previously for English (L3) language learning at university.

Third, two types of motivation in English (L3) learning.

In addition to high expectations of acquiring linguistic competence, the interviewees aspire to learn English (L3) and to be informed about current events around the world not through Mandarin Chinese (L2), but through the medium of English (L3) directly. This indicates that for many EMUS, the purpose of obtaining a trilingual and multi-literate repertoire goes beyond economic benefits, which actually includes socio-political and cultural gains, but also allows them so see themselves as global citizens.

In fact, not all Chinese EFL students learn English out of affection. In fact, motivation and attitude "vary among individual learners" (Gu, 2009:310). Some EMUS, such as the Han majority, study English (L3) out of extrinsic motivation. For this group of students, learning English "leads to a separable outcome" (Ryan & Deci, 2000: 55). For example, as referred to in previous interviews, some EMUS want to learn English (L3) in order to "study abroad" (Jin & Cortazzi, 2006: 7), while some consider English (L3) as "a linguistic capital that could be beneficial to future employment and career development". While there are some with no clear purpose but who have to learn English because it is a compulsory course. These students are highly motivated by the desire to pass their examinations. This kind of practical approach obtains in a large number of college students. It also lessens the EMUS' motivation to practice spoken English since some of them think that there is only a slim chance of them having to speak English (L3) in the future. In contrast, some other EMUS think learning English "is inherently interesting or enjoyable" and thus they have an intrinsic motivation for learning the English language (L3) (Pan & Block, 2011: 401). They like

English as a FL (foreign language) or as their third language and they just enjoy learning as they do other subjects in their studies.

6.3.4 Language Transfer in Trilingualism

Language transfer has been an important issue in second language acquisition (SLA), applied linguistics, and language teaching for several decades. Theoretically, target language proficiency is often mentioned as one of the constraints on first language transfer, and some SLA studies have also shown that there is a relation between proficiency and language transfer (Long, 2006).

First, language transfer (LT) from L1-L3 is mainly focused on English speaking. The quantitative data show that the mean scores of listening, reading, and writing are listed in the category of "low influencing factors", while speaking is in "moderate influencing factors" column (see Table 5.2, 5.4, 5.6, 5.8). This implies that there is either some positive or negative language transfer from L1-L3 in speaking for EMUS according to the different ethnic minority groups and their own ethnic mother tongue. Specifically, the interviewing data shows that **pronunciation** is a serious problem because the intonation or accent of L1 has an effect on L3. Conversely, some other EMUS interviewees also claim there are some similarities between the pronunciation of the two languages (L1 and L3). Gu (2008) has pointed out that English language (L3) learning is a process which includes complex and interdependent issues like culture, motivation, and identity etc. For example, for Hani and certain other ethnic minority groups, English (L3) is very difficult because of its phonology and grammatical structure. *By contrast, Lin (1997) conducted some relevant studies on the Zhuang people in Guangxi province and claimed that the use of the minority mother*

language (L1) helped students to learn English (L3) because students could identify

with English (L3) more easily than with Mandarin Chinese (L2).

There have been different views on the extent to which L1 can help or hinder the learning of L2 or some other target language. In the process of language learning, "negative transfer", which results in errors, occurs when the forms and patterns of L1 and L2/ L3 differ, while "positive transfer" facilitates learning when the structures of L1 and L2/ L3 are similar. That is to say, positive transfer occurs when prior knowledge benefits the learning task when a previous learnt item is correctly applied to the present subject matter. Negative transfer occurs when previous performance disrupts the performance on a second task (Krashen, Dulay & Burt, 1982).

Second, language transfer (LT) from L2-L3 has a predominant negative transfer in English writing, while others might be positive. The data shows that LT in **writing** is a major factor, but the other three skills only reflect a moderate or a low level of transfer (see Table 5.2, 5.4, 5.6, 5.8). Theoretically, learning an additional language is much easier for those who already know a second language than it is for monolinguals. As people learn languages, they develop certain skills. They naturally transfer the skills learned in the first language (L1) to the second language (L2). The 1evel of proficiency reached in L1 influences the development of their proficiency in L2 (Mackerras, 2003). In this study, this theory can also be applied to L2-L3 as well.

However, some earlier studies have shown that a positive transfer normally occurs from L2-L3. However, **positive transfer** is very difficult to measure since it is hard to determine whether a target language (L3) structure or phrase correctly produces a similar structure in L1/L2 or if it is just correctly produced due to the EMUS

learners'successful learning. The only signs of cross-linguistic influence that can be actually identified are errors (see Chapter 2.4.6). The data reveals that writing turns out to be more difficult than reading for EMUS, especially the phenomenon of "Chin-English"which implies the serious problem of negative transfer in writing.

During the process of transfer, the effects are not limited to language forms, such as the morphological or phonological structure of a word or the syntactic structure of a clause. Graham and Belnap (1986) state that two other bi-directional relationships can take place in L3 acquisition. Transfer effects also extend to the meanings and functions that language users associate with those forms. This is also confirmed by many EMUS interviewees who clarified that L2 actually plays a positive role in helping them understand English grammar and syntax. In syntax, for instance, a Chinese learner of English might say "I want go home" because it is common and correct to use the consecutive verb structure with two verbs being put together in one sentence in Chinese while it is not feasible in English. However, in some cases, the learner does benefit from the facilitating effects of L1-L2 and L2-L3 when both the patterns and forms of the languages involved are the same.

In conclusion, due to the various L1 backgrounds (see Chapter 2.1.3), negative transfer takes place frequently at the phonetic, syntactic, and pragmatic levels. From a linguistic perspective, this indicates that the acquired forms and patterns of L1 have an impact on the process of L2 (or L3). As a result, the acquired L1 patterns are reflected in the learner's L2 (or L3) in speaking and writing skills (Osgood, 1953). Moreover, L3 can influence L1 and be influenced by L1 (L1-L3); the cross-linguistic influence can also take place between L2-L3. In trilingual education, language transfer can occur

not only from L1- L2, but also from L2- L3 and from L2 -L1. However, language transfer is a very intricate matter in Yunnan's multilingual context especially when taking trilingualism into consideration.

6.3.5 The Crux of EMUS' ESP

College English Curriculum Requirements (MOE, 2017) sets requirements for an advanced level of English for university students, namely, universities should cultivate students (at advanced level) with strong listening, speaking, reading, writing and translation skills, who are well-equipped to deal with foreign references and their academic literature and documents.[47] In Yunnan, ESP education aims to equip CE students with the ability to communicate well, apart from reading and writing, in their majors such as in the fields of science and technology.

As mentioned in Chapter 2 (2.5.2, Table 2.9), ESP (English for Specific Purposes) is mainly designed for the third and fourth year university students, and it is commonly taught as an advanced level course in College English (CE) education in Yunnan, China. According to Zhang (2011), ESP also includes ELT (English language teaching) to meet the specific needs of different learners with different majors. In other words, ESP is associated with some specialized courses, such as Business English, English for Chemical Engineering, English for Medicine, English for Law, and English for Mining. This level of ESP is normally higher than EGP.

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[47] *College English Curriculum Requirements* (《大学英语教学指南（2017）》：The latest guidance for teaching English in China at higher education level issued in Oct. 2017 by the MOE of China.

Since the national CE reform in 2004, the MOE of China has issued a series of CECTR (College English Course Teaching Requirements) to set new guidelines for the curriculum and pedagogy for CE teaching. In recent years, with the development of a market economy, the ties between Yunnan tertiary institutions and industries have been strengthened. Some experts claim that there are signs of another round of CE reforms in China arising from the characteristics of content-driven and ESP courses (Hao & Yin, 2015). Thus, different types of universities will make different demands on students' English levels. Taking KUST as an example, ESP prepares students with specialized bilingual courses for their future careers.

However, ESP education in Yunnan faces many common problems at different universities, especially for EMUS.

First of all, EMUS with poor English foundation feel diffident in learning ESP. Many ESP teachers emphasize that ESP is an advanced level of college English teaching and learning after EGP. Some research conducted by Cai, Pang, Wang, and Xue (as cited in Hao & Yin, 2015) states that 90.8% of the students who have passed their CETs still claim that they need to continue learning English and that they are not confident in using the appropriate language for communication at their work place. ESP is more focused on students' ability in academic reading and writing for their various majors. Only if students' knowledge is based on a good English foundation and they have sufficient ESP vocabulary can students really comprehend English materials in their majors or specialized fields. By comparison, as was revealed by the data previously, most EMUS encounter many difficulties and challenges in English (L3) acquisition after they enter university, and only a very small proportion of EMUS can

pass CET-4 at the EGP stage (the first and the second year). Therefore, it is not difficult to understand why most EMUS undoubtedly feel ESP presents a difficult learning task. According to the data from the interviews, they have to resort to a Chinese version to understand their major first, then translate the corresponding ESP content into English accordingly.

Secondly, the current situation of ESP education in Yunnan is not satisfactory**.**

ESP is associated with some specific major courses and course books, such as English for Mining, English for Chemical Engineering, and so on. ESP teaching in Yunnan higher institutions is just at an initial stage. There is a research gap on scientific ESP course construction, curriculum design, pedagogy, assessment, and management etc. In practice, these courses are designed to instruct academic major-based knowledge in English rather than the English language itself which increases the difficulties for either the CE teachers whose education background is mainly in humanities and linguistics, or for teachers whose specialty is science and engineering, to lecture fluently. On the one hand, CE teachers are unable to discuss their major-related matters in English, while on the other hand, ESP teachers with the relevant majors usually lack a high proficiency in English, especially English communicative competence. Consequently, the English that EMUS students learn in ESP class tends to be an ossified language (Gaikwad, 2016). Some interviewees complained that their ESP teachers' oral English language ability was so poor that their teachers had to write down the vocabulary or some main points of ESP on the blackboard to make them understand. They also said that their final scores of their ESP course were evaluated by translating a passage extracted from some specialist magazines. Furthermore, the ESP teaching

materials are also not satisfactory in terms of the balance between language learning and learning associated with their majors (Zhang, 2011). Zhang (2011) states that two years of EGP learning at university are not sufficient to lay a solid foundation of English for ESP learning.

Above all, as ESP education reform is being introduced in Yunnan, China, more and more CE teachers and students have come to realize the importance of ESP. Universities in Yunnan are desperate for "qualified" ESP teachers who are good at both English and certain majors. For EMUS, who have a poor English language foundation plus unqualified ESP teachers it is very difficult for them to make much progress. Overall, there has been a combination of both successes and challenges over the years in tertiary education in Yunnan.

6.4 Summary

In this chapter, the researcher conducted an investigation into the difficulties encountered by EMUS in the four English language (L3) skills learnt at university by using both quantitative and qualitative mixed methods in order to get a complete picture of the situations. From the quantitative data, five main factors causing L3 learning difficulties were categorized. A series of in-depth interviews were conducted for the five factors. Gaps shown from the findings in basic education to higher education, and also other points such as the general tendencies of China's CE reforms, the immature ESP reforms at the initial stage of higher education in Yunnan, as well as the effects of language transfer on the complexity of trilingualism have been discussed and illustrated

CHAPTER 7

RESULTS AND DISCUSSIONS OF ENGLISH
PROFICIENCY AND ETHNIC IDENTITY

This chapter was to explore the relationship between English language proficiency (three levels) and ethnic identity (two factors) of EMUS in Yunnan. The quantitative study adopted One-way ANOVA including Post-hoc Tukey Test for two times to answer RQ4 by eight ethnic groups including the Han. One was taking MEIM-R as a total scale to test what impact of English levels might have on ethnic identity, and the other was taking Exploration and Commitment as the two subscales of MEIM-R respectively. The findings were various for different ethnic minorities. Thereafter, some more specific illustrations on the indicators of ethnic identity reconstruction of the four prominent ethnic minorities (the Yi, the Bai, the Dai and the Zhuang) in this study were stated.

A Factor Analysis for the 617 questionnaires:

While for RQ4 (Appendix B, Part II), in order to test the validity and reliability of MEIM-R instrument in multiethnic context of Yunnan province, China, data of MEIM-R collecting from 617 questionnaires including different ethnicities were analyzed through SPSS 2.0, by which Cronbach's alpha was to test the reliability, and KMO (Kaiser-Meyer-Olkin) was to measure the validity of the scales. The results are as follows:

Table 7.1 Reliability Statistics of MEIM-R in Yunnan Context Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.852	.888	12

a. Listwise deletion based on all variables in the procedure.

According to SPSS 2.0 analysis, the Cronbach's Alpha is .852, which shows excellent internal consistence of the 12 items of MEIM-R in Yunnan ethnic minority university students (EMUS) to test their ethnic identity.

Then, the researcher used factor analysis to test the structure validity of the two factors of ethnic identity, i.e. exploration (a process-oriented developmental and cognitive component) and commitment (an affective and attitudinal component).KMO (Kaiser-Meyer-Olkin) Measure of Sampling Adequacy is .929.

Table 7.2 Validity of MEIM-R in Yunnan Context

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.929
Bartlett's Test of Sphericity	Approx. Chi-Square	3259.187
	df	66
	Sig.	0.000

Accordingly, it has subsequently been used this empirical research project to test EMUS ethnic identity because it has consistently shown good reliability, and were shown to be fairly internally consistent and valid even in Yunnan, China context.

7.1 Description of Data Analysis

7.1.1 Total Subjects of the Study in RQ4

For RQ4 (Is English language proficiency (L3) related to the students' ethnic identity? If yes, in what way?), the number of data collection was 617 pieces of valid questionnaires including 411 valid EMUS' questionnaires and the Han of 206.

Table 7.3 Participants of Main Ethnicities of University Students

Ethnicity	No. of Participants
Han	206
Yi	114
Hani	63
Zhuang	60
Bai	56
Dai	46
Miao	40
Naxi	32
Total: 206 (Han) + 411(ethnic minority) = 617	

7.1.2 Demographic Information of Participants

The questionnaires also included the variables of gender, and place of birth, the participants' English proficiency, majors, and some other basic information of their L2 and L3 learning. Participants reported on their own ethnicity as well as their parents' education levels (this part was just for some reference). The main demographic information of the subjects was organized into tables and diagrams below.

Statistics of Participants' English_Level

	All Participants	EMUS	the Han
Low_Level (Below CET-4)	60.9	65	51.5
Moderate_Level (CET-4)	30.6	28.2	35.9
High_Level (CET-6)	8.4	6.8	12.6

Low_Level (Below CET-4)　Moderate_Level (CET-4)　High_Level (CET-6)
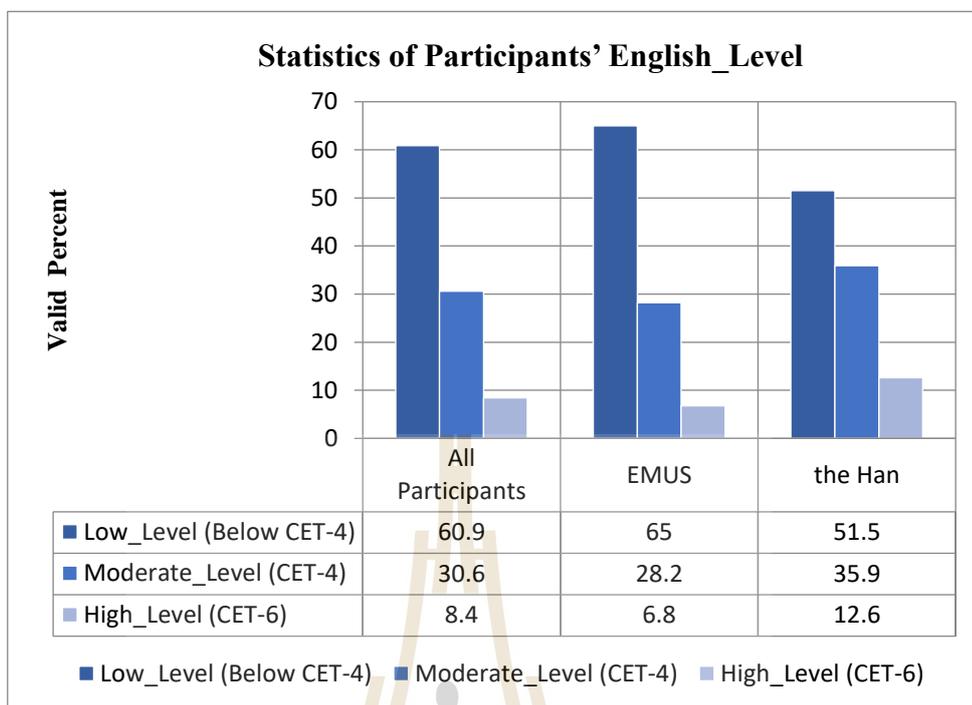
Figure 7.1 Statistics of Participants' English_Level

Statistics of Participants' Origin

	All Participants	EMUS	the Han
City	28.4	12.4	60.2
County	30.3	29.9	31.1
Village	41.3	57.7	8.7
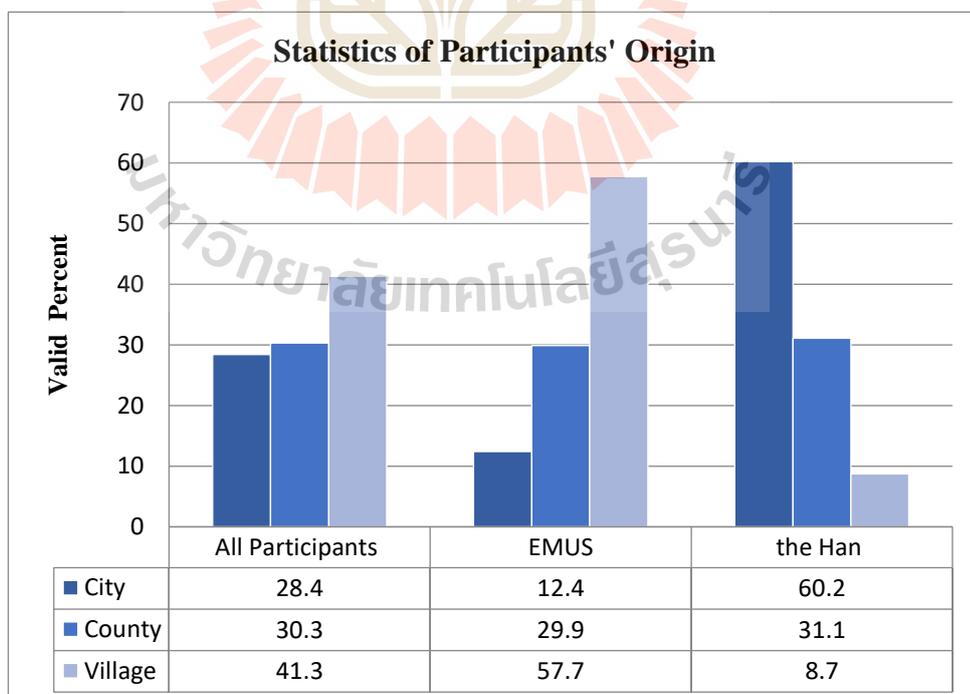
Figure 7.2 Statistics of Participants' Origin
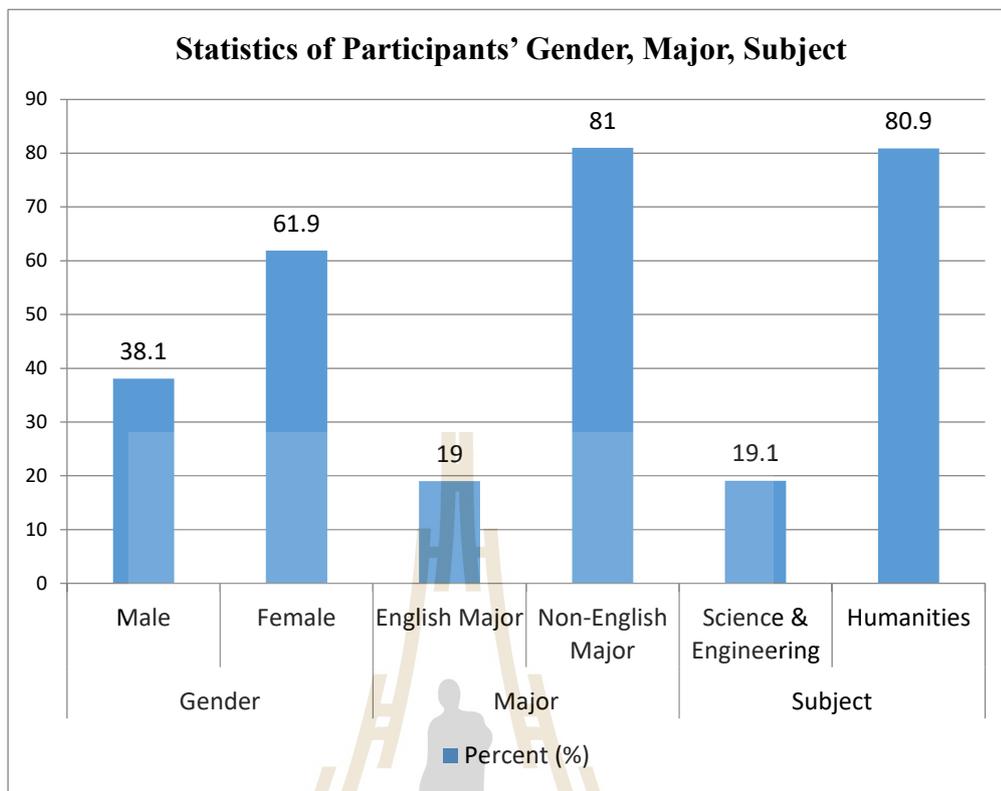
Figure 7.3 Statistics of Participants' Gender, Major, Subject

7.1.3 Analysis of variance (ANOVA)

ANOVA was undertaken to determine the relationship between ethnic identity and English language proficiency. For English language proficiency, CET-4 and CET-6 scores are taken as a standard to represent Chinese university students (including EMUS and the Han) English language proficiency level (See Chapter-2, 2.5.4), a very important independent variable (or factors) to predict the impact of which on ethnic identity (dependent variable) through ANOVA along with MEIM-R instrument.

(1) Classifications of English Language Proficiency

English language proficiency was classified into three levels, respectively were: low, moderate, and high. Those students who didn't pass CET-4, i.e. their CET-4 scores were below 425 points (total scores are 750), were divided into low-level group; those who had passed CET-4, but not passed CET-6, belonged to moderate level group; those who had passed CET-6 were distributed to high-level group.

(2) The Scoring Procedures of MEIM-R

Two steps independently: First, using the mean of the item scores, i.e. the mean of the 12 items as an over-all score; Second, using the two subscales independently in this study. The commitment subscale (item 3,5,6,7) corresponds most closely with the common usage of the term "ethnic identity"; the mean of the 5 items of the exploration subscale (item 1,2,4,8,10) can also be used alone to assess a sense of belonging to one's group, and so can the mean of the 7 items of the commitment subscale to assess this aspect of ethnic identity (see Chapter 2 - 2.6.7).

Note that the scale, after the revision, is a 5-point scale that gives a neutral midpoint which is more preferred by researchers; thus, scores can range from 1 to 5. No norms are currently available, as the scores vary depending on demographic and contextual factors (Phinney, 1999).

7.2 Data Analysis of the 1st ANOVA Test

7.2.1 Introduction of the 1st One-way ANOVA Test for Total Ethnic Identity

In this part, the researcher was aimed to find out an answer to a related research question: Does three levels of English language proficiency have an impact on ethnic identity as a whole?

A one-way between subjects ANOVA was conducted to compare the effect of (IV) English language proficiency on (DV) MEIM-R (to test ethnic identity) in English high level, English moderate level and English low level conditions in Yunnan province tertiary education.

By conducting this one-way ANOVA test, following the first step mentioned above, by using the mean of the 12 over-all item scores of MEIM-R a dependent variable (DV), and English language level, taking "Below CET-4" as low level, CET-4 as moderate level, and CET-6 as high level respectively as independent variables (IV) in one-way ANOVA analysis. In this test, the researcher adopted a=.05, and the results are summed up as follows:

Table 7.4 Overall Impact of English Language Proficiency on Ethnic Identity

Ethnicity Samples (N)	English Level (N)			Ethnic Identity (Total)	F-Value	P-Value (Sig)
	Low (%)	Moderate (%)	High (%)	Mean ± SD		
EMUS (n=411)	267 (65%)	116 (28%)	28 (7%)	3.84 ± 0.71	3.50*	.031
Yi (n=114)	69 (60%)	42 (37%)	3 (3%)	3.51 ± 0.70	5.60**	.005
Hani (n=63)	47 (75%)	15 (24%)	1 (2%)	3.79 ± 0.74	.76 ns	.472
Zhuang (n=60)	43 (72%)	11 (18%)	6 (1%)	4.06 ± 0.43	1.96 ns	.150
Bai (n=56)	25 (45%)	15 (27%)	16 (28%)	3.70 ± 0.76	4.72*	.013
Dai (n=46)	26 (57%)	14 (30%)	6 (13%)	4.19 ± 0.51	3.51*	.039
Miao (n=40)	31 (78%)	8 (20%)	1 (3%)	3.76 ± 0.66	.52 ns	.600
Naxi (n=32)	20 (63%)	8 (25%)	4 (13%)	4.39 ± 0.42	.03 ns	.969
Han (n=206)	106 (51%)	74 (36%)	26 (13%)	3.72 ± 0.77	1.98 ns	.141
Total (n=617)	376 (61%)	189 (31%)	52 (8%)	3.80 ± 0.73	.64 ns	.530

M ± SD: Mean ± Std. Deviation

*Significant at P≤.05.

**Significant at P ≤.01.

ns: not significant.

7.2.2 Data Reports of the One-way ANOVA Test

Based on the data above, there was a significant effect of English language proficiency (IV) on ethnic identity (DV: MEIM-R) of:

(1) EMUS at the p<.05 level for the three conditions $[F(2, 408) = 3.496, p = 0.031]$;

(2) the Yi at the p<.05 level for the three conditions $[F(2, 111) = 5.603, p = 0.005]$;

(3) the Bai at the p<.05 level for the three conditions $[F(2, 53) = 4.720, p = 0.013]$;

(4) the Dai at the p<.05 level for the three conditions $[F(2, 43) = 3.514, p = 0.039]$.

On the contrary, there was not a significant effect of English language proficiency (IV) on ethnic identity (DV: MEIM-R) of the Hani, Zhuang, Miao, Naxi, Han, and Total sample subjects at the p>.05 level.

Accordingly, there was a statistically significant impact of English language proficiency on ethnic identity found in the ANOVA in the first step of testing for EMUS, the Yi, the Bai, and the Dai. In order to explore the specific influence of three levels of English language proficiency (low-level, moderate-level, and high-level) on ethnic identity, the post-hoc Tukey Test was then selected to compare which pairs of the groups under the variables contributed to the overall difference.

7.2.3 The 1st Post-hoc Tukey Test

The test result data were processed as in Table 7.3:

Table 7.5 Multiple Comparisons with Significant Differences (M ± SD) via Post Hoc Test on Total Ethnic Identity (4 Groups)

Multiple Comparisons (Tukey HSD)						
Ethnicity Samples	Low (Below CET-4)	Moderate (CET-4)	High (CET-6)	F-Value	P-Value (Sig)	Pattern of Variance
EMUS (n=411)	3.90 ± 0.72	3.71 ± 0.69	3.72 ± 0.65	F(2-408)=3.50*	.034 (BC4-C4)	BC4＞C6＞C4
Yi (n=114)	3.35 ± 0.73	3.74 ± 0.59	4.08 ± 0.14	F(2-111)=5.60**	.009 (BC4-C4)	BC4＜C4＜C6
Bai (n=56)	4.02 ± 0.74	3.38 ± 0.63	3.49 ± 0.73	F(2-53)=4.72*	.022 (BC4-C4)	BC4＞C6＞C4
Dai (n=46)	4.03 ± 0.59	4.37 ± 0.27	4.48 ± 0.26	F(2-43)=3.51 ns	.92＞.05	BC4＜C4＜C6

M ± SD: Mean ± Std. Deviation

BC4: Below CET-4

C4: CET-4

*Significant at P≤.05.

**Significant at P ≤.01.

ns: not significant.

7.2.4 Data Reports and Findings of the 1st Post-hoc Tukey Test

(1) Post hoc comparisons using the Turkey HSD test indicated that based on the P-value, the mean scores are signicantly differ from the low-level to the moderate-level of English language proficiency (BC4-C4) for the EMUS, the Yi, the Bai, while English level of moderate to high (C4-C6) can only be taken as a reference in this statistic analysis.

(2) For EMUS (n=411), the condition of mean score for the low-level English language proficiency (M=3.90, SD=0.72) was significantly different from the condition of moderate-level of English language proficiency (M=3.71, SD=0.69). However, the high-level of English language proficiency (M=3.72, SD=0.65) did not significantly differ from the moderate-level and the low- level of English language proficiency. It means that the EMUS' ethnic identity drops down as a whole with their English language proficiency rising up from the low-level to the moderate-level (BC4-C4), but after that (C4-C6), it rises again a little after a fall in proportion to English language level.

(3) For the Yi (n=114), Post hoc comparisons using the Turkey HSD test indicated that the mean score for the low-level of English language proficiency condition (M=3.35, SD=0.73) was significantly different from the moderate-level of English language proficiency condition (M=3.74, SD=0.59). However, the high-level of English language proficiency (M=4.08, SD=0.14) did not significantly differ from the moderate level and the low- level of English language proficiency. It means the Yi's ethnic identity keeps in a high trend together with their English language proficiency from low- level to moderate-level (and to high-level as a reference).

(4) For the Bai **(**n=56**)**, Post hoc comparisons using the Turkey HSD test indicated that the mean score for the low-level of English language proficiency condition **(**M=4.02, SD=0.74**)** was significantly different from the moderate-level of English language proficiency condition **(**M=3.38, SD=0.63**).** However, the high-level of English language proficiency **(**M=3.49, SD=0.73**)** did not significantly differ from the moderate-level and the low- level of English language proficiency. It means the Bai's ethnic identity drops down with their English language proficiency rising up from low-level to moderate-level, but it may rise again after the Bai have reached the moderate-level of English.

(5) For the Dai **(**n=46**)**, the P-value is 0.92 **(**0.05<0.92<0.1**)**, and F **(**2-43**)** =3.51 ns, so there was almost no significant impact of 3 levels' English language proficiency on Dai's ethnic identity, and the influential relationship of the multiple comparisons can be ignored. But as the P-value is still less than 0.1, the pattern of variance can be taken as a reference.

In sum, taken all the four findings together, these results suggest that the low-level of English language proficiency **(**BC4**)** does have an effect on the EMUS, the Yi and the Bai's ethnic identity. Specifically, it is found that when the EMUS and the Bai's English language level rises up from low **(**BC4**)** to moderate-level **(**C4**)**, the curves of their ethnic identity fall down. It means these two groups of subjects' ethnic identity changes in inverse proportion with their English language proficiency in a range from low-level to moderate-level, but bounces back a little after English language level rising up to high-level again. However, it should be noted that for the Yi ethnic group, their English language level is in direct proportion to their ethnic identity. That means, the higher their English language level is, the stronger their sense of ethnic identity is. Mean

plots of Total Ethnic Identity multiple comparisons (the patterns of variance) are shown as follows:

EMUS (n=411)   Bai (n=56)

Yi (n=114)   Dai (n=46)
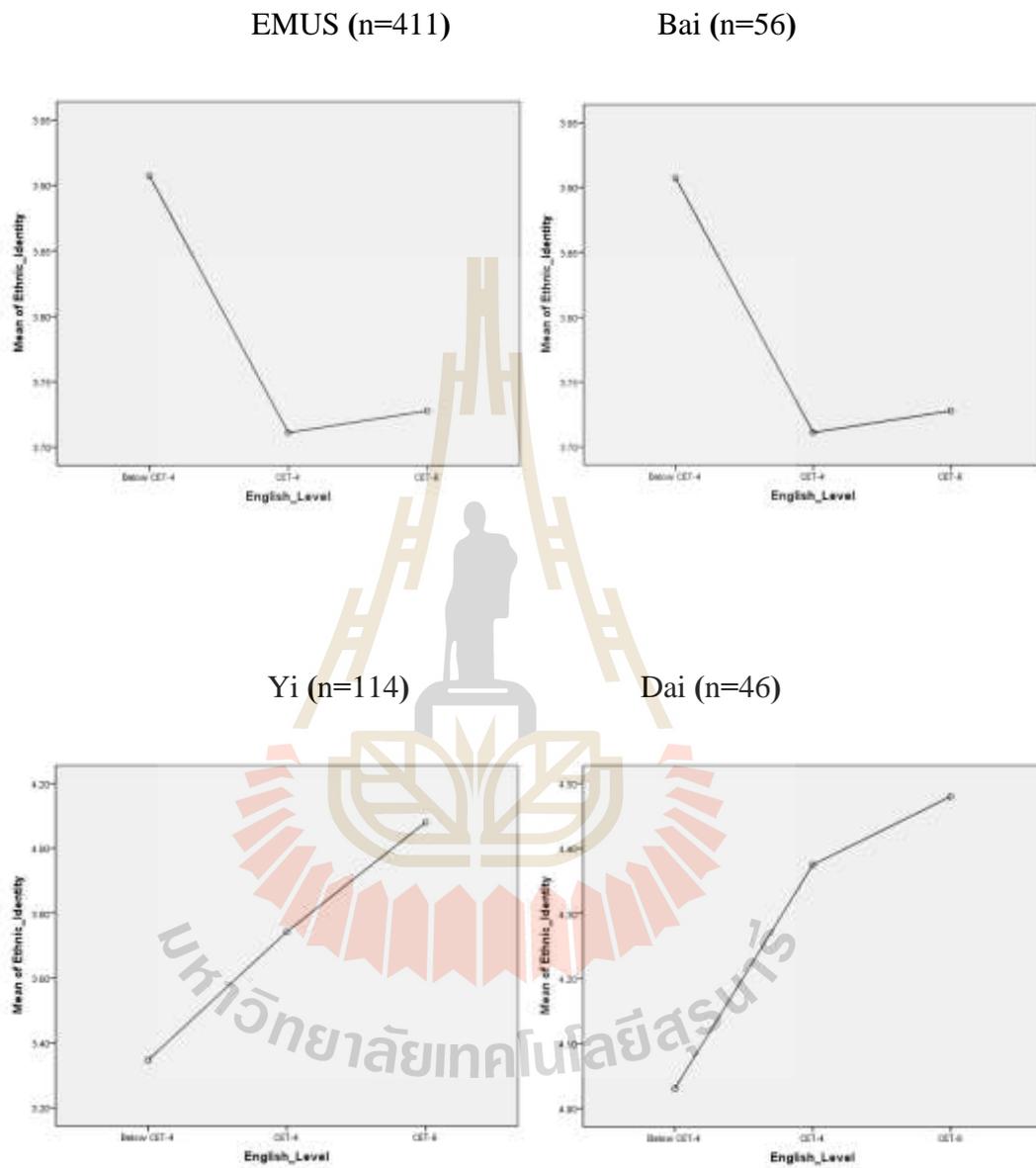
7.3 Data Analysis of the 2nd ANOVA Test

7.3.1 The 2nd ANOVA Test for the Two Subscales of Ethnic Identity

In this part, the researcher tried to explore certain answer to another related research question**:** Does three levels of English language proficiency have an impact on the two subscales of ethnic identity respectively as Exploration and Commitment?

Soon afterwards, the researcher conducted the second step of scoring procedures of MEIM-R by one-way ANOVA test**.** At this time, the two subscales of Exploration and Commitment were independently scored and compared with the IV **(**English language proficiency**)** in the study**.** The relationship between ethnic identity **(**DV, two factors**)** and English language proficiency **(**IV, three levels**)** was assessed through the mean of 5 items of the Exploration subscale and the mean of 7 items of the Commitment subscale**.**
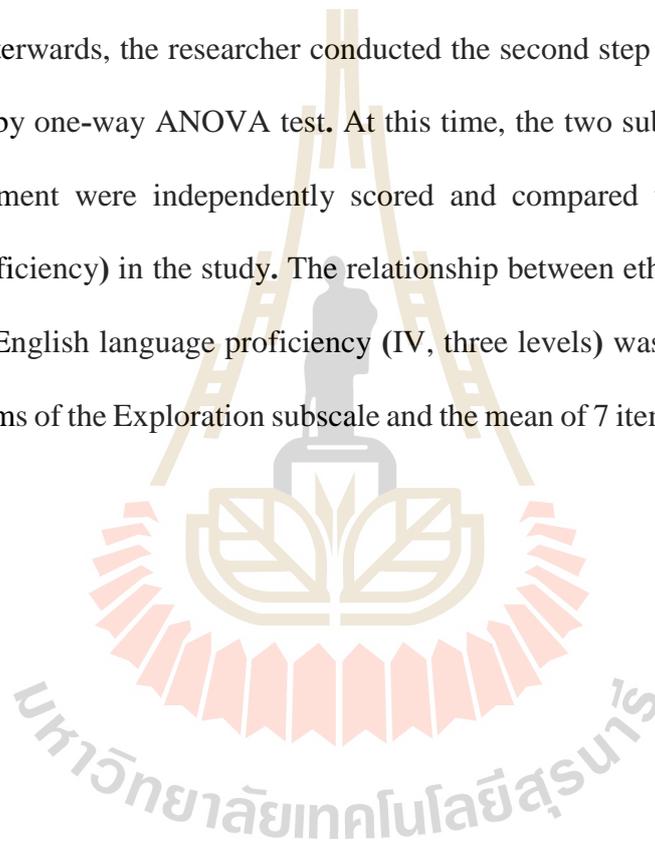
Table 7.6 Respective Effects of English Language Proficiency on EXP and COM of Ethnic Identity

Ethnicity	Samples (N)	EXP Mean±SD	F	P	COM Mean±SD	F	P
EMUS	411	3.60±0.84	3.47*	.032	4.08±0.73	2.59 ns	.077
Yi	114	3.30±0.71	5.64**	.005	3.73±0.77	4.59*	.012
Hani	63	3.60±1.19	.81 ns	.450	4.11±0.78	.76 ns	.474
Zhuang	60	3.89±0.42	.184 ns	.833	4.21±0.54	4.29*	.018
Bai	56	3.37±0.86	6.68**	.003	4.03±0.83	2.47 ns	.094
Dai	46	3.93±0.57	3.92*	.027	4.46±0.52	2.36 ns	.106
Miao	40	3.47±0.92	.23 ns	.799	4.04±0.53	2.17 ns	.129
Naxi	32	4.15±0.48	.33 ns	.725	4.63±0.45	.91 ns	.414
Han	206	3.50±0.80	.83 ns	.437	3.94±0.91	3.63*	.028
Total	617	3.57±0.83	2.04 ns	.130	4.03±0.80	.152 ns	.859

SD: Std. Deviation

*Significant at P＜0.05.

**Significant at P ＜0.01.

M ± SD: Mean ± Std. Deviation

EXP: Mean score of Exploration of MEIM-R

COM: Mean score of Commitment of MEIM-R

ns: not significant.

7.3.1.1 Data reports of the 2nd ANOVA test on Exploration

There was a significant effect of English language proficiency (IV) on the factor of Exploration of ethnic identity (DV: MEIM-R) of the EMUS, the Yi, the Bai, the Dai at the p<.05 level for the three conditions [EMUS: $F_{(2, 408)}$ = 3.471, p = 0.032; the Yi: $F_{(2, 111)}$=5.794, p=0.004; the Bai: $F_{(2, 53)}$=6.676, p=0.003; the Dai: $F_{(2, 43)}$=3.916, p=0.027]. But for the Hani, the Zhuang, the Miao, the Naxi, and the Han, the P-value shows English language proficiency statistically have no significant impact on their Exploration as P>.05 in the test.

7.3.1.2 Data reports of the 2nd ANOVA test on Commitment

Meanwhile, for the factor of Commitment, there was a significant effect of English language proficiency (IV) on the factor of Commitment of ethnic identity (DV: MEIM-R) of the Yi, the Zhuang, the Han at the p<.05 level for the three conditions [the Yi: $F_{(2, 111)}$=4.656, p=0.011; the Zhuang: $F_{(2, 57)}$=4.291, p=0.018; the Han: $F_{(2, 203)}$=3.628, p=0.028]. But for the Hani, the Bai, the Dai, the Miao, and the Naxi, the P-value shows English language proficiency statistically have no significant impact on their Commitment as P>.05 in the test.

Therefore, the post-hoc Tukey Test was then selected to compare which pairs of the groups under the variables contributed to the overall difference in Exploration and Commitment respectively.

7.3.2 The 2nd Post-hoc Tukey Test for EXP and COM

7.3.2.1 Results of Exploration Test

Table 7.7 Multiple Comparisons with Significant Differences (M ± SD) via Post Hoc Test on Exploration (4 Groups)

Multiple Comparisons on Exploration (Tukey HSD)						
Ethnicity Samples	Low (Below CET-4)	Moderate (CET-4)	High (CET-6)	F-Value	P-Value (Sig)	Pattern of Variance
EMUS (n=411)	3.67 ± 0.87	3.43 ± 0.76	3.56 ± 0.68	F(2-408)=3.47*	.036 (BC4-C4)	BC4＞C6＞C4
Yi (n=114)	3.14 ± 0.72	3.50 ± 0.64	4.07 ± 0.12	F(2-111)=5.64*	.020 (BC4-C4)	BC4＜C4＜C6
Bai (n=56)	3.76 ± 0.81	2.84 ± 0.77	3.26 ± 0.73	F(2-53)=6.68**	.002 (BC4-C4)	BC4＞C6＞C4
Dai (n=46)	3.73 ± 0.64	4.17 ± 0.39	4.20 ± 0.25	F(2-43)=3.92*	.046 (BC4-C4)	BC4＜C4＜C6

7.3.2.2 Reports and findings of the Exploration in multiple comparisons

(1) For the EMUS, the Yi, the Bai, the Dai, Post hoc comparisons using the Turkey HSD test indicated that the mean score for the low level of English language proficiency condition [EMUS (M=3.67, SD=0.87); the Yi (M=3.14, SD=0.72); the Bai (M=3.76, SD=0.81); the Dai (M=3.73, SD=0.64)] was significantly different from the moderate level of English language proficiency condition [EMUS (M=3.43, SD=0.76); the Yi (M=3.50, SD=0.64); the Bai (M=2.84, SD=0.77); the Dai (M=4.17, SD=0.39)].

(2) However, the high level of English language proficiency [EMUS (M=3.56, SD=0.68); the Yi (M=4.07, SD=0.12); the Bai (M=3.26, SD=0.73); the Dai (M=4.20, SD=0.25)] did not significantly differ from the moderate level and the low level of English language proficiency.

(3) The data reveals that EMUS and Bai's Exploration of ethnic identity drops down with their English language proficiency rising up from low level to moderate level, but after that, it rises again a little after a fall in proportion to English language level.

(4) Also, for the Yi and the Dai, their English language level is in direct proportion to their Exploration. That means, the higher their English language level is, the stronger their Exploration is.

(5) Mean plots of Exploration multiple comparisons (the patterns of variance) is similar with what was presented in the 1st multiple comparasions of ANOVA test (7.2.1.4), shown as follow:

EMUS (n=411)   Bai (n=56)

Yi (n=114)   Dai (n=46)
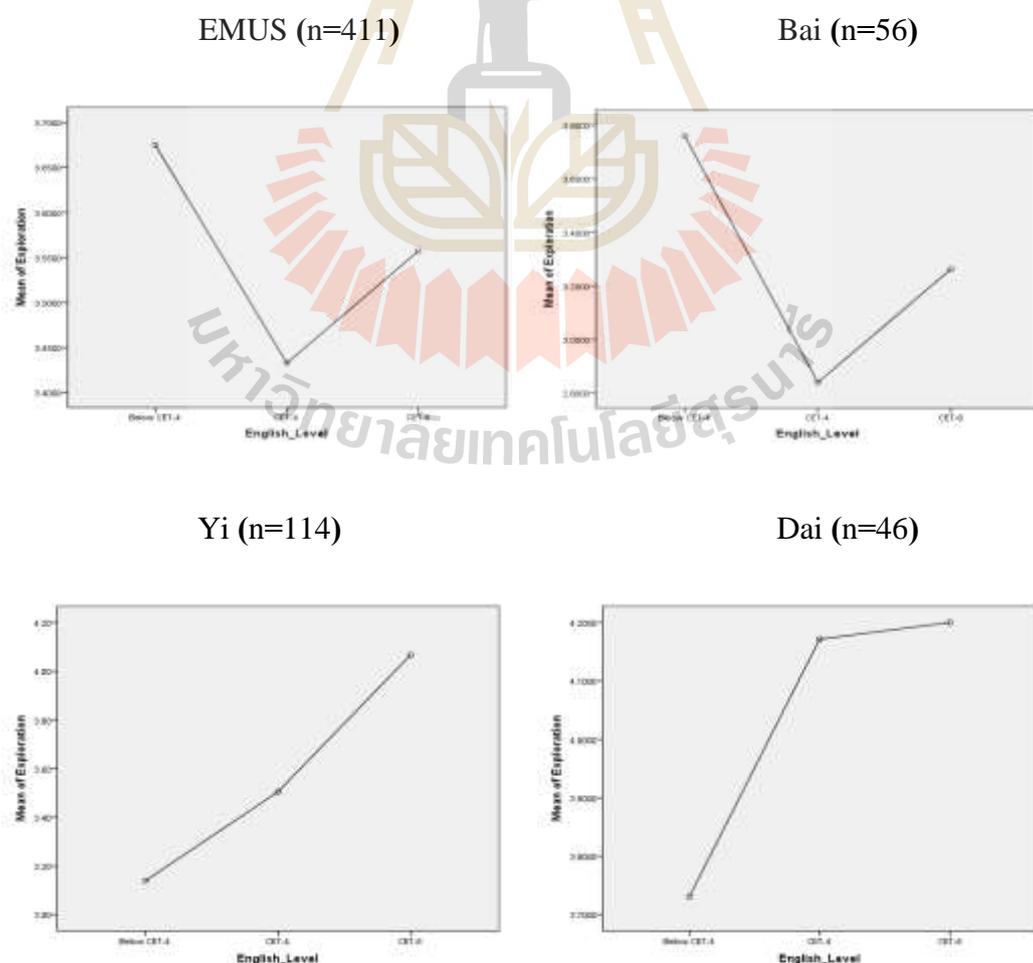
7.3.2.3 Results of Commitment test

Table 7.8 Multiple Comparisons with Significant Differences (M ± SD) via Post

Hoc Test on Commitment (3 Groups)

Multiple Comparisons on Commitment (Tukey HSD)						
Ethnicity Samples	Low (Below CET-4)	Moderate (CET-4)	High (CET-6)	F-Value	P-Value (Sig)	Pattern of Variance
Yi (n=114)	3.56 ± 0.79	3.98 ± 0.68	4.10 ± 0.17	F(2-111)=4.59*	.012 (BC4-C4)	BC4＜C4 ＜C6
Zhuang (n=60)	4.22 ± 0.55	4.47 ± 0.42	3.71 ± 0.25	F(2-57)=4.29*	.013 (C4-C6)	C4＞BC4 ＞C6
Han (n=206)	3.78 ± 1.08	4.06 ± 0.68	4.22 ± 0.55	F(2-203)=3.63ns	0.28 (＞.05)	BC4＜C4 ＜C6

M ± SD: Mean ± Std. Deviation

BC4: Below CET-4

C4: CET-4

C6: CET-6

*Significant at P≤.05.

**Significant at P ≤.01.

ns: not significant.

7.3.2.4 Reports and findings of the Commitment in multiple comparisons

(1) For the Yi, Post hoc comparisons using the Turkey HSD test indicated that the mean score for the low level of English language proficiency condition (M=3.56, SD=0.79) was significantly different from the moderate level of English language proficiency condition (M=3.98, SD=0.68), while the high level of English language proficiency (M=4.10, SD=0.17) did not significantly differ from the moderate level and the low level of English language proficiency. However, the pattern of variance shows that the Yi's commitment keeps in a high trend together with their English language

proficiency from low level to moderate level as the main focus section (BC4-C4), and moderate-level to high-level (C4-C6) is just for reference.

(2) For the Zhuang, Post hoc comparisons using the Turkey HSD test indicated that the mean score for the moderate level of English language proficiency condition (M=4.47, SD=0.42) was significantly different from the high level of English language proficiency condition (M=3.71, SD=0.25). However, the low level of English language proficiency (M=4.22, SD=0.55) did not significantly differ from the moderate level and the high level of English language proficiency. It means with the Zhuang's English language proficiency rising from moderate-level to high-level, their Commitment drops down (C4-C6), while the section from low-level to moderate-level (BC4-C4) can only be taken as a reference.

(3) For the Han, due to the P-value > .05, the multiple comparisons can nearly be ignored, but the pattern of variance can be a reference.

(4) Mean plots of Commitment multiple comparisons (the pattern of variance) are shown as follow:

Yi (n=114)   Han (n=206)
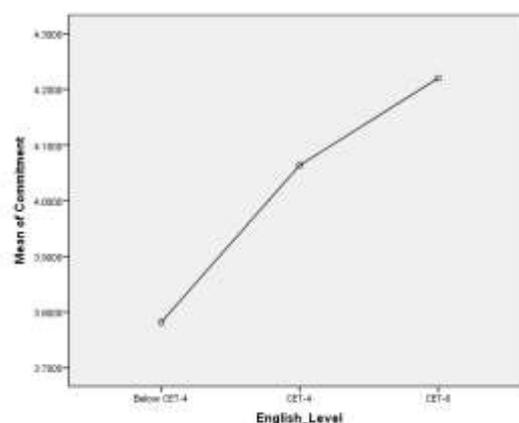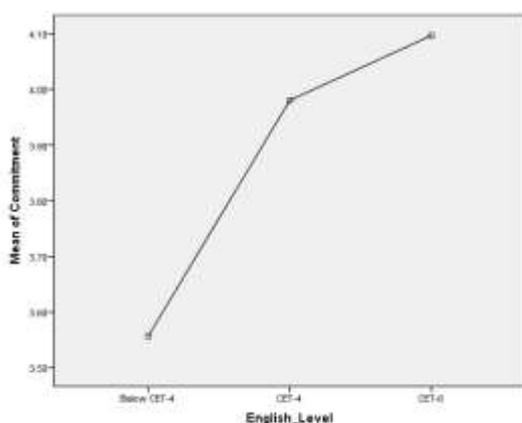
Zhuang (n=56)
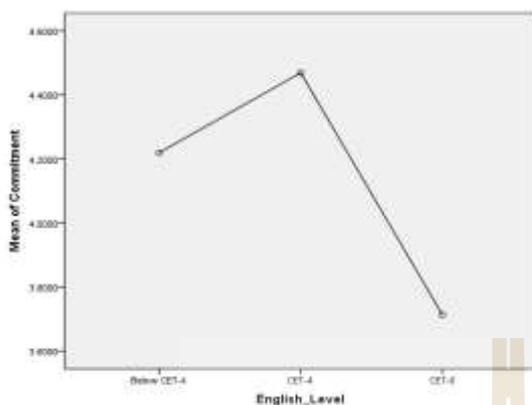
To sum up, a one-way between subjects ANOVA was conducted to compare the effect of low-level of English language proficiency, moderate-level of English language proficiency and high-level of English language proficiency on ethnic identity conditions. Based on the statistics shown the above diagram, significant differences between these conditions are prominently shown: The EMUS as a whole (n=411), the Yi (n=114), the Zhuang (n=60), the Bai (n=56), the Dai (n=46), and the majority Han (n=206) respectively had different relationships between three levels of English language proficiency (IV) and ethnic identity, either taking ethnic identity as a total scale or taking its two subscales of Exploration and Commitment into consideration. In contrast, the other ethnicities such as the Hani, the Miao, the Naxi, English language levels did not appear to significantly influence their ethnic identity in this study.

7.4 A Concluding Report of Statistics in the Study of RQ4

In conclusion, three groups of mean scores respectively of 1) an overall mean score, 2) a separate mean score of Exploration, and 3) a separate mean score of

Commitment are summed up in Table 7-12, which can help us have a broad view on the relationship between English language proficiency **(IV)** and different ethnicities' ethnic identity.

Table 7.9 Total Result of the Study on Ethnic Identity and English Language Proficiency

Ethnicity	Samples (N)	English Level (N)			E+C (Mean)	SIG	EXP (Mean)	SIG	COM (Mean)	SIG
		Low	Moderate	High						
EMUS	411	267	116	28	3.84*	.031	3.60*	.032	4.08 ns	.077
Yi	114	69	42	3	3.51**	.005	3.30**	.005	3.73*	.012
Hani	63	47	15	1	3.79 ns	.472	3.60 ns	.450	4.11 ns	.474
Zhuang	60	43	11	6	4.06 ns	.150	3.89 ns	.833	4.21*	.018
Bai	56	25	15	16	3.70*	.013	3.37**	.003	4.03 ns	.094
Dai	46	26	14	6	4.19*	.039	3.93*	.027	4.46 ns	.106
Miao	40	31	8	1	3.76 ns	.600	3.47 ns	.799	4.04 ns	.129
Naxi	32	20	8	4	4.39 ns	.969	4.15 ns	.725	4.63 ns	.414
The Han	206	106	74	26	3.72 ns	.141	3.50 ns	.437	3.94*	.028
Total	617	376	189	52	3.80 ns	.530	3.57 ns	.130	4.03 ns	.859

E+C: An overall mean score of ethnic identity by MEIM-R

EXP: Mean score of Exploration of MEIM-R

COM:: Mean score of Commitment of MEIM-R

*Significant at P＜0.05.

**Significant at P ＜0.01.

***Significant at P ＜0.001.

ns: not significant.

A Summary of the Quantitative Research Findings:

(1) The patterns of variance in testing Ethnic Identity as a whole are consistent with the patterns of the subscale of Exploration, among which the EMUS, the Yi, the Bai, and the Dai all presented similar curves when three levels of English language proficiency were correlated with MEIM-R of ethnic identity. In these two types of patterns, the EMUS and the Bai's ethnic identity (MEIM-R) were inversely proportional to CET-4 (moderate-level of English language proficiency), but after CET-4, with their English language proficiency level rising higher, their ethnic identity revived again. On the contrary, the Yi and the Dai's ethnic identity seemed to go up all the way with their English proficiency level. The higher English level was, the stronger their ethnic identity became.

(2) The patterns of variance in testing the subscale of Commitment presented some differences, for instance, the majority Han and the Zhuang were clearly highlighted. As for the majority Han nationality, it turned out be similar with the Yi in commitment. That means, their ethnic identity proportional increased with their English language proficiency. But the Zhuang showed some different tendency in the correlation of commitment.

(3) However, it's very striking that the Yi's ethnic identity seemed to be in direct proportion with English language proficiency no matter in MEIM-R as a whole scale or in its two subscales of Exploration and Commitment.

7.5 Theoretical Foundation of Indicators of Ethnic Identity

Objectively, due to the limited EMUS samples in this study, though there indeed presented certain relationships between English language proficiency and ethnic identity in the findings of this quantitative exploratory study on RQ4, detailed and assertive judgment is still hard to make. The ethnic minority groups in our study are currently numbering over one million people who are vastly diverse in terms of history, culture and language. This kind of phenomenon is very obvious in Yunnan province, China. Even within the same ethnic group of people, substantial differences still exist in all domains. However, the researcher still tries to discuss some key indicators of ethnic reconstruction in the following part.

Ethnic identity has been attracting researchers' great interest in the field of social science in recent years. In this study, when we mention ethnic minority, two terms are in need to be understood. One is ethnicity, a term refers to ethnic groups who share common cultures, traditions, physical characteristics, and languages; the other is ethnic identity, ascribed and practiced by ethnic minorities. Besides some of the basic theories illustrated in Chapter 2 (see 2.6), some specific points that had better be stated clearly. To better understand some representative indicators of ethnic identity, the researcher reviewed some relevant literature again.

First of all, ethnic identity can be revealed through the use of language, i.e. communicative practices (Kroskity, 2000), or through verbally displaying certain stances and verbally performing certain social act (Ochs, 1993); Also it may be the outcome of social agency through activities as well, like language policies (Bucholtz & Hall, 2004); And it can be through linguistic behavior because the fluidity of language

and explicated linguistic behavior acts as **"**a series of acts of identity in which people reveal both their personal identity and their search for social role**"** **(**Le Page and Tabouret-Keller, 1985, p**.** 14**).** In this study, the researcher also verifies that there is a relationship between English language proficiency and ethnic identity at least in certain range of ethnicities**.**

Secondly, Isajiw **(**1993**)** pointed out in his *Definition and Dimensions of Ethnicity***:** A theoretical framework that the most outstanding indicators of ethnic identity deconstruction are little use and low retention of ethnic language as mother tongue, low incidence of close ethnic friendships, and the low obligation to one**'**s own ethnic group**.** By contrast, the most outstanding indicators of ethnic identity reconstruction contain a high incidence of some knowledge of ethnic language expressions and words, the possession of one**'**s own ethnic culture including art objects, a high incidence of having innergroup relationship of the same ethnicity, and even ethnic food consumption **(**Isajiw, 1993**).** Identity includes national, ethnic, racial, professional, class and rank, and gender identities, and may be linguistically constructed both through the use of certain specific languages and linguistic forms, and through the use of communicative practices **(**Kroskity, 2000**).**Therefore, ethnic mother tongue is an important indicator to influence identity construction**.**

Thirdly, Casas **(**1984**)** refers to ethnic identity as a **"**group classification of individuals who share a unique social and cultural heritage **(**custom, language, religion**)** passed on from generation to generation**"** **(**p**.**787**).** Similarly, ethnic identity is used to describe the way ethnic individuals and groups define themselves and are defined by

others on the basis of ethnicity, religion, language, race and culture (Ofcansky, 1996, p.18).

Nevertheless, it is complicated to simply distinguish each ethnic group due to its cultural setting, which is based on the fact that ethnic uniqueness actually makes it difficult to draw general conclusions across different ethnic groups. Phinney and Alipuria (1996) stated that ethnic identity is to understand, know, and to accept one's original family, cultural tradition, and ethnic heritage.

Fourthly, Phinney explains that ethnic identity is not a fixed categorization, but rather is a dynamic and fluid understanding of "self" and ethnic background. Ethnic identity is constructed as individuals become aware of their ethnicity in the large sociocultural setting (Phinney, 2003, p. 63).

In addition, distinct culture constructs ethnic identity too. Culture is conceived here partially in the traditional anthropological perspective as involving a total way of life. The total way of life does not mean simply a set of distinct everyday customs, but rather refers to a unique historical group experience. A distinct culture is a manifestation of a ethnic group's distinct historical experience. Culture is an essential system of encoding such experience into a sense of unique peoplehood (Isajiw, 1993). The history of an ethnicity, which means a continual process of construction, and a dynamic, multivalent, dialogic process rather than fixed, unified, static, and one-dimensional phenomenon contribute to ethnic identity (Mendoza-Denton, 2002; Bucholtz & Hall 2005).

7.6 Understanding the 4 Ethnic Minorities

Given the above, important indicators such as ethnic language, ethnic culture, cultural heritage, religion, history, customs etc. all play a significant role in ethnic identity reconstruction. Therefore, based on the findings of the quantitative study in this Chapter (for RQ4), the researcher adopted literature research to collect a number of relevant documents to look for deep understanding on the Yi, the Dai, the Bai, and the Zhuang ethnic minorities to help understand their ethnic identity background here mainly focused on language or linguistic education in the following part. As for other information or possible indicators of reconstructing ethnic identity such as demographic situation, history, religion and festival, etc. please read Appendix H to get an outline of these four ethnic groups (see Appendix H). For the Han, due to the P-value＞.05 in the multiple comparisons, it is excluded from further illustration.

7.6.1 The Yi

(1) The Yi's Language and Education

The Yi have a long history and brilliant culture, and already have their own language and writing system since the ancient time. Divided into six dialects, their language derives from the Zang-Mian Austronesian family of Sino-Tibetan Phylum. The Chinese government recognizes six mutually unintelligible Yi languages, from various branches of the Loloish family: Northern Yi (Nuosu 诺苏), Western Yi (Lalo 腊罗), Central Yi (Lolopo 倮倮泼), Southern Yi (Nisu 尼苏), Southeastern Yi (Sani 撒尼), Eastern Yi (Nasu 纳苏) (Jiao & Feng, 2013).

The first Yi characters were a kind of ideography. But the complexity of ideography increasingly became a major barrier to the Yi. Later Yi ancestors created 8,000-10,000 characters by means of loaning homonyms on a large scale, which naturally made the traditional Yi writing system a quasi-syllabic writing system with many syllabic symbols and lots of logographic symbols. With regard to its characters, the Yi are proud to have created the earliest syllable letters in China in the 13th century. It originated from nongovernmental institutions as a symbol of the Yi wisdom and the major carrier of the Yi traditional culture.

Therefore, the standard Yi writing system, as an important tool in education, greatly promoted the cause of Yi minority education. Historically, great contributions have been made due to the recording of literature, chronometer, medicine etc. in Yi's language. However, the contents of the historical records in Yi writing we read today include astronomy, calendar systems, rituals, divination, records of family trees, medical knowledge, myths, mottos, proverbs, poems, etc. which are all popular folk literature works.

Moreover, the standardized Yi writing of Liangshan (in Sichuan Province) was ratified by the State Council of the PRC in 1980 as one of seven official writing language (China, 1991, pp. 96–103). This event represents the government's overall policy and its successful implementation in Yi communities. Ever since 1980, bilingual education in both Yi and mandarin Chinese helped to improve the quality of education for the Yi. The local government also supported the publication of Yi textbooks and reference books, and mass medium in Yi writing has helped the development of politics, economy, science, technology, literature and arts for the Yi children.

(2) The Revival of the Yi

The Yi is a prime example to assert representations of minorities' own identities by becoming self-conscious of validating their ethnic heritage and promoting their marginalized socio-economic status. The past three decades have witnessed the intellectual self-construction of the field of Yi studies by the Yi ethnic elites and what Harrell calls "a field of social action" in a real political economic sense (Harrell, 2003). For instance, as early as the 1980s, a conference was held among the Yi in Kunming, Yunnan, focusing on exclusively Yi concerns and Yi affairs. It is the first time that Yi scholars came to a decision to use the Nuosu term bimox to refer to the priesthoods in the diverse Yi traditions and defining them as ethnic intellectuals rather than superstitious practitioners (Harrell, 2003).

Ever since, the Yi studies conferences became formalized by the Society for the Study of Southwest Minorities, which holds annually and exclusively to Yi studies (Harrell, 2003). Following the studies, there is a volume of conference papers addressing Yi topics, or centered on crucial debates about history, genealogy, and former social stratification (Harrell, 2000). In addition, well-established institutes vitalize the construction of Yi studies.

In Yunnan, the Institute for Yi Studies in Chuxiong Yi Autonomous Prefecture, established under the leadership of the famous Yi scholar Liu Yaohan, has created a number of monographs and other research (see Liu 1985;1986; 2008).[48] Liu has been

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[48] Liu, Yaohan (1985).中国文明源头新探—道家与彝族虎宇宙观[New exploration on the Source of Chinese Civilization—Tao and Yi Tiger Cosmologies]. Kunming: Yunnan People's Press.

Liu, Yaohan (1986). 文明中国的彝族十月太阳历[Yi Ten-Month Solar Calendar of Chinese

tirelessly devoted to promoting the priority of Yi culture. He even argues that much of Chinese civilization was derived from Yi, including the ideas of *yin-yang*, the tiger totem, the worship of the bottle-gourd, and the 10-month solar calendar (Pan, 2002), though this theory has not been proved sound.

(3) The Yi's Globalization

The turning point of Yi studies occurred in 1995. American anthropologist Stevan Harrell, who has dedicated his work to researching in Liangshan Yi people for many years, organized the First International Conference on Yi Studies in Seattle. The academy brought scholars from China and elsewhere together for a four-day conference. Later, the second conference on the Yi was held in Germany in 1998, the third in China in 2000; and 2012 in Norway. Its annual journal was published with the inclusion of translated works by foreign scholars (Harrell, 2000).

Yi studies have continued to grow as part of a global trend. It gives ethnically marginalized peoples more voice and power to explore their own culture and identity and shape their lives. As an intellectual movement, the Yi people's commitment challenges the old assumptions of Yi backwardness, inferiority, and the lack of scholarly agency (Harrell, 2000). It contributes to what Terence Turner (1993) considers "a movement for cultural empowerment" pushed forward by a network of Yi scholars, entrepreneurs, cadres, cadre-entrepreneurs, and foreign experts. As revealed

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Civilization]. Kunming: Yunnan People's Press.

Liu, Yaohan (2008). 彝族文化方言 [The Announcement of Yi Culture]. Wuhan: Hubei Education Press.

by the example of Liu's effort, the Yi have come to explore their cultural diversity for cultural revitalization and political rights since the 1980s.

7.6.2 The Dai

(1) The Dai's Distinct Linguistic Groups

Although they are officially recognized as a single people by the Chinese state, these Dai people form several their distinct cultural and linguistic groups. The 5 main language varieties are: (1) Dai Lü language (傣仂语); (2) Dai Nüa language (德宏傣语); (3) Dai Dam language (傣哪语 or傣担语); (4) Dai Ya language (傣雅语); (5) Dai Hongjin language (红金傣语).[49]

Some dialects are mutually intelligible, but some are not (Zhou, 2001). The dialectal speakers in different communities have no direct economic and political relationships with each other. Thus, these Dai dialects cannot be unified through political and economic unification. Their differences are largely found in pronunciation and vocabulary. In a general sense, the grammars of these dialects are similar. The difference between Hongjin and other dialects are greatest, thus Hongjin dialect people cannot understand other Dai dialects, while the differences between Xishuangbanna and Dehong dialects are smaller because the differences in their phonological systems are regular.

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[49] *Yunnan Provincial Gazetteer: Minority Languages Orthographies Gazetteer* (1998). *Vol. 59.* Kunming: Yunnan People's Press. [云南省志. 卷五十九, 少数民族语言文字志]

The Dai languages belong to the Tai–Kadai language family, related to languages that includes Thai, Lao, and Zhuang etc.Yunnan's Dai speakers use four writing systems: Dehong, Xishuangbanna, Jinping, and Mengding (Zhou, 2000). The four writing systems are all phonetic writing systems which have an Indic origin (China, 1992, pp. 63–95). As far as phonogram goes, the Jinping Dai writing system and the Xishuangbanna Dai writing system both have many initial consonant letters, 44 for the Jinping system and 48 for the Xishuangbanna system. Two sets of initial consonants are covered: high pitch ones and low pitch ones. The two systems use additional diacritics to represent tones (Zhou & Fang, 2004). However, for the Dehong and Mengding Dai writing systems, there is no difference between high pitch and low pitch, and they have only one set of initial consonants. Besides, there are 19 initial consonant letters in the Dehong Dai writing and 17 ones in the Mengding Dai writing. Only some tones are represented by diacritics. Meanwhile, there is also a big difference in the number of final vowel letters. The traditional Xishuangbanna system has 210 finals, resulting in numerous homographs (Zhou & Fang, 2004). Except for the Jinping Dai writing system, the other three were commonly used before the founding of the PRC (1949). These writing systems were not only used in Buddhist temples, but by ordinary Dai people, and local *Tusi* (chieftain) administrations. Besides, in Dai communities, each dialect and its writing system have their own daily use domains, religious associations. All the 4 Dai vernacular writing systems have a solid foundation and are commonly used in their own communities. Therefore, these Dai writing systems played an important role in transmitting and developing the Dai culture.

(2) Successful Bilingual Education

Compared with other ethnic minorities, bilingual education has developed more rapidly since the 1980s in the Dai locations. Mandarin Chinese (L2) has become the lingua franca among dialect communities within a minority. Based on 1990s' statistics provided by Dehong's Department of Education, of its 352 primary schools in Dehong, 261 schools (74.14%) adopted Dai-Chinese bilingual education in Dai communities (Harrell, 2011). This trend indicates that Dai people use their dialect and Chinese simultaneously. In addition, it was suggested that in the ideal form of bilingual education in primary schools in Dai communities would use Dai as the main instruction language, and Chinese as the supplementary, but in minority secondary schools and normal schools/colleges offer Dai language as subject courses and other courses in Chinese (Heberer, 2017).

7.6.3 The Bai

(1) **The Bai Language and Script**

With a long history, the Bai own their language and script (China, 1994, pp.794–797). They have three dialects: the Central dialect, the Northern dialect and the Southern dialect. Because the Bai are inhabited in specific communities and regions, except the Southern dialect, their dialects or subdialects are mutually intelligible. Bai's grammatical relationships are marked by word order and with independent grammatical particles and little morphologic changes. It is monosyllabic, like other languages of the Sino-Tibetan language family.

In history, Bai is closely related with Han Chinese. Bai has some phonetic, grammatical and lexical features that resemble those in Mandarin Chinese, though it

has more features that are commonly found in Tibeto-Burman languages. In language use, the Bai people who live near towns are generally bilingual, and those in the remote mountains speak only Bai. In Bai living communities, mandarin Chinese is usually used in mass-medium like radio broadcasting, television, and newspapers, but Bai is used for folk-art activities.

The Bai have their own written language which first appeared in the Tang (A.D. 681-907) dynasty, and was created on the basis of the Chinese script at the end of the Nanzhao Kingdom (AD 738–902). The classical Bai script has two types of characters: one is directly derived from Chinese characters to record Bai pronunciations and annotate Bai characters (Wang, 2000; Zhao, 1987). The other type is known as the Bai characters, created by adding and deleting strokes, reducing and reorganizing radicals, or adding new components. Written languages applied by the Bai have included: 1) the Bo language (an ancient language written as Chinese but read in the Bai people's way) and 2) Sanskrit-Chinese, the most widely used (Wu, 1990). The Bai characters constitute a very complex system with different kinds of formation processes, but the Bai script has no official status. Some Bai script inscriptions and historical documents from the historical periods of the Tang, Song, Yuan, Ming, Qing dynasties are still preserved today (Cai, et al., 2007).

In 1958, a Bai written alphabetic language was created, named "the new Bai script." The script was not used until it was revised in 1982 and 1993. After that the new Bai writing system appears to have achieved some good results. The Bai community developed closer ties with the Han in inland provinces as early as during the Qin (221–207 BC.) and Han (206 BC–AD 220) Dynasties (China, 1981, pp. 320–

321**).** Analysis of various historical documents suggests that there must have been two languages co-existing, i**.e.** Bai and Chinese, they both were used as lingua franca during that time, but the official written language was only Chinese**.**

(2) Bai Sinitic Position and Acculturation

Among many ethnic minorities, Bai**'**s language is prominently embodied in sinitic position**.** Given the consensus that the majority of the Bai lexicon, perhaps a big proportion of the basic vocabulary is sinitic, while few scholars have done research seriously in the position**.** It shows Bai language is most closely related to present-day varieties of Chinese **(**Esling & Edmondson, 2002**).** Actually Bai holds a mixed language status**:** By some estimates 70**%** of the lexicon, including 47**%** of basic vocabulary, are reflexes of Sinitic etyma; as many as 15**%** of basic vocabulary can be compared with Tibeto-Burman reconstructions, and certain phonological and morphosyntactic structures **(**Edmondson & Shaoni, 1994**).**

The reasons for Bai acculturation quintessentially lie in some geographic, economic and political factors **(**He, et al, 2016**).** In spite of Bai**'**s independence from other parts of China, the Dianchi and Erhai plains of Yunnan were never completely cut off from Chinese cultural influence**.** Tracing back to the Eastern and Western Han Dynasties, Yunnan was the key site of the Southern Silk Road, which brought products like textiles from central China through Yunnan and on through India and Burma to the West**.** During the Nanzhao and Dali periods **(**738-1253 AD**),** the ruling elite fostered close ties with the central authority of Tang and Song Courts, with whom they maintained a tributary relationship while enjoying the autonomy and independence**.** In the heyday of these kingdoms, the minjia rulers brought in noted scholars to teach them

Chinese writing and Confucian classics. This adaptation allowed them to produce literature and written records of their deeds and histories. Moreover, in recent decade, more and more minjia people start to emphasize the importance of English with the booming of tourism in Dai. For example, the Bai businessmen in Yangrenjie (a foreigners' street) can speak English more or less.

(3) Hanzi Baidu

Although some people understand Hanzi Bdidu mainly in terms of tonal correspondences, others define it in broader and vaguer terms. Hanzi Baidu is a local Bai practice that instantiates the broader East Asian metaphor of reading. The Jianchuan County ethnic and religious gazetteer explains Hanzi Bdidu as: The Bai accepted Han culture relatively early, including Chinese lexicon from the Old Chinese and Middle Chinese periods. After this originally Chinese lexicon entered Bai, there appeared clear changes in initials, tones, and rhymes. Bai language has its own complete set of initials, tones and rhymes. When the Bai speak Chinese they have a clear Bai accent; when they read Chinese characters they automatically have the initials, tones, and rhymes of their national language. Moreover, this constitutes a systematic relationship with a certain pattern of Bai language. We call this pattern of Bai initials, rhymes, and tones as Hanzi Baidu (Hefright, 2011).

As a matter of fact, Chinese writing has an impact on Bai culture, and it is reflected in language as well. For instance, the proportion of Chinese loanwords in Bai is relatively large, and sometimes these two languages are used in alternation. Therefore, there appeared a great deal of writing that uses Chinese characters to record Bai sounds. However, the problem is that there is great arbitrariness in the adoption of

Chinese sound translation morphemes of Bai (Hanzi Baidu). There were morphemes original to Bai, but in creating Bai writing, the Bai people have often simply operated according to the methods of Hanzi Baidu (Yongjia, 2018). As time passes, this phenomenon has become a unique characteristic of Bai.

7.6.4 The Zhuang

(1) The Linguistic Assimilation of Zhuang

The Zhuang language is a branch of the Zhuang-Dong language group in the Chinese-Tibetan language family, related to Thai, Dai and Lao. According to most Chinese linguists, it has eight tones and is divided into Southern and Northern dialects with two rivers (the Yongjiang and the Youjiang) and constituting the boundary (Ruixing, et al, 2006).

The Zhuang people have deep emotional attachment to Zhuang dialect and use it in daily life communication, but Chinese is the only language being used on official occasions (China, 1994b, pp. 840–841). The Zhuang languages are a group of mutually unintelligible languages of the Dai family, heavily influenced by nearby varieties of Chinese. The Standard Zhuang language is based on a northern dialect, but few people learn it. Therefore, Zhuang people from different dialect areas use mandarin Chinese to communicate with each other.

Due to a long history of contact, Zhuang has been strongly affected by Chinese, which can be reflected by a large amount of Chinese loanwords in Zhuang that were borrowed in different historical periods. In these loans, many of them were introduced from a subdialect of Mandarin Chinese and Guiliuhua.

(2) Sawndip literature

The Zhuang people have their own written language which first appeared in Song dynasty **(**A.D. 960-1279**).** The romanized Zhuang writing system adopted logograms based on Chinese characters **(**"Sawndip**")** for over 1,000 years, and it was used locally within limited areas mainly to record place names and mountain songs**.**

The literate Zhuang had their own writing system, Sawndip, recording folk songs, operas, scriptures, letters, contracts, poems, and court documents**.** The works include both entirely indigenous works and translations from Chinese, fact and fiction, religious and secular texts**.** In the next thousand years, *Sawndip* was the main auxiliary instrument for communication among Zhuang people **(**Harrell, 2011**).** There is a large amount of mythologies, stories, legends, proverbs, folksongs, operas, medical prescriptions, genealogies, and contracts written in *Sawndip.* However, without official standardization and promotion, *Sawndip* was not spread and developed**.**

(3) The Creation of Zhuang Writing System

In the 1950s, the PRC government helped the Zhuang standardize the written language**.** Standard Zhuang was introduced in 1957 as the official alphabetical script**.** In 1955, a team sent a special group to Wenshan in Yunnan and surveyed ten local Zhuang communities there**.** In 1957, the State Council officially responded to the survey report**:**

The state council approves your opinions in the report on the scheme of the Zhuang writing system**.** The Zhuang writing system can be gradually tried out in Zhuang communities**.** As the results of promotion they should be regularly assessed so that the

scheme can be perfected. The State Council approves the five principles for the creation of writing systems for minority languages… (China, 1991, p. 426)

The promotion of the new Zhuang writing system went through three periods (Zhou & Sun, 2006).

1) The Start-up Period (1957–May 1966)

2) The Stagnancy Period (May 1966–1979)

3) The Recovery and Development Period (1980–present)

The significance of the creation of Zhuang writing system and its promotion is both historically and realistically important. First, all the institutions for Zhuang language work were restored, as discussed above. Second, Zhuang-Chinese bilingual education has been adopted in primary schools as a part of general education (China, 1994b, pp. 841–842). Third, the number of Zhuang language professionals is growing to meet the demands of all aspects of society (Guangxi, 2000). Fourth, remarkable achievements have been made in Zhuang translation, publishing, broadcasting, cinema, and academic studies (China, 1994b, p. 101). Ever since, Zhuang language workers and scholars have broadened their studies and published on Zhuang phonology, vocabulary, grammar, translation, comparison, information, and standardization (Zhou, 2000). Fifth, progress has been made in the standardization and adaptation of information technology for Zhuang (Huang, 1999).

The Zhuang writing system plays an important role in the exploitation, transmission, and development of native cultures.

7.7 Summary

Though there are some divergent definitions of ethnic identity, it is on the acceptance of culture, language, history, customs, as well as members' beliefs, attitudes, and affiliation to their own and other ethnic groups through intergroup interactions **(**Wang & Wan, 2004**).** This index of objective aspects of ethnic identity may serve as indicators on ethnic identity reconstruction**.** The findings of the present empirical study on one of these indicators, i**.**e**.** English language proficiency, to some extent turns out to be influential on ethnic identity in different ways**.** This type of study may play a little initial role in increasing both the government and educators' awareness of inspecting EFL education for ethnic minority students in current modernized and multiethnic Yunnan, China**.**
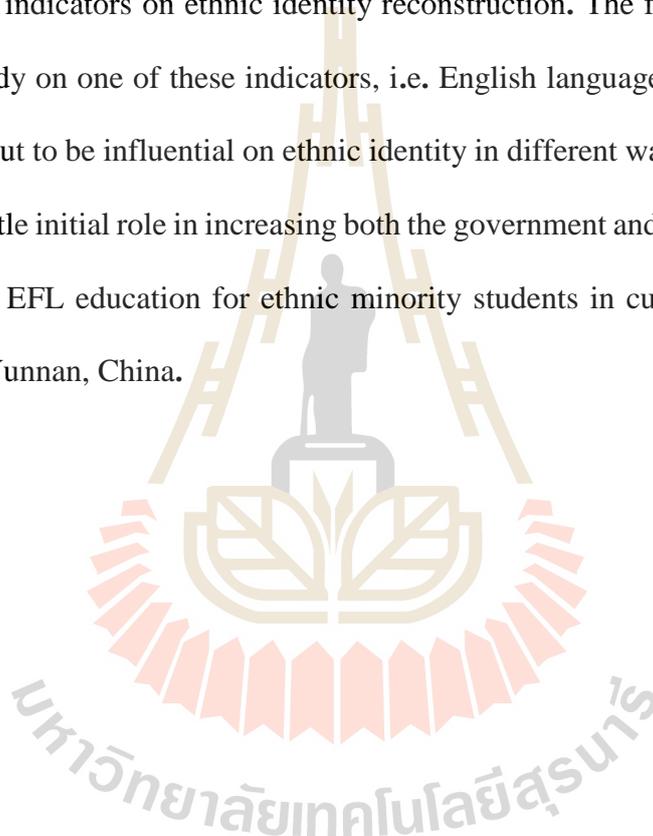
CHAPTER 8

CONCLUSION

In this chapter, the study is synthesized. It consists of six sections. The first section is a summary of research findings; The second section is on the implications of the study respectively in pedagogical, socioeconomic, EMUS individual aspects; In the third and fourth sections, the contributions and limitations of the study are stated; Then, the fifth section makes some recommendations for future study. Finally, there comes a summary of the chapter.

8.1 Summary of the Findings

Drawing upon the synthesized qualitative and quantitative findings, a set of conclusions can be made regarding EMUS' educational experiences in the trilingual context of Yunnan.

8.1.1 PAPs: A Way to Education Equity

Proficiency in English language has been a prerequisite for admission to higher education in NCEE since 1978, but many ethnic minority students live in low-resource areas where access to English teaching is difficult (Adamson & Xia, 2011). The affirmative program of PAPs is aimed to help more ethnic minority students overcome obstacles in achieving academic achievement, and allow a large number of minority

students to have access to better education opportunities and be more successful in their academic performance in tertiary education.

Based on the data analysis, PAPs are currently justified in Yunnan's multiethnic social context. As revealed by EMUS participants' learning experiences, despite all the controversy on PAPs, under present circumstances, the policy is indeed a great step towards ethnic equality in education. So far, PAPs are one of the most significant measures that the Yunnan government has taken to ensure equal access to higher education including education rights, opportunities, and resources. These policies provide considerable help to ethnic minorities especially to those whose scholastic attainment is not sufficient for the NCEE owing to the external constraints from society, family and school to achieve equality at the critical moment of the NCEE. A great number of ethnic minority students have now become beneficiaries of PAPs.

However, PAPs are not the fundamental solution to the ethnic education problem. Not all ethnic minority students can actually benefit from this policy, in the sense that the added points are of little importance either to those with very low scores or to those with outstanding academic performance. It is effectively applicable only to those whose scores are within a critical range below the standard admission line. Also, the policy was opposed by some better educated EMUS as was revealed in the interviews because they thought bonus-points caused low self-esteem.

8.1.2 TEP: An Access to Linguistic Ecology

Besides preferential admission policies (PAPs) of "bonus points" or "lowering admission scores", the implementation of TEP (trilingual education policy) involved preserving ethnic minority languages (L1), developing Mandarin Chinese (L2), and

acquiring English as an L3, is also "intended to narrow the economic and social gap between the Han and other ethnic minority people" (Sautman, 1999).

This study reveals that Yunnan's multi-ethnic social context is well-suited to a policy of trilingualism. The bilingual and trilingual education being described above confirms that bilingual or trilingual education is underpinned by the prevailing attitudes of most of the participants as a necessity in today's Yunnan. Not only because the policy is regulated by law, but also because trilingual education can play a positive role in both the social and economic development of Yunnan, and it provides a boost to cultural tourism as well. Briefly, for a minority group, L1 is crucial for maintaining their linguistic and cultural heritage, their identity, and the cognitive development of children (Baker, 2011); L2 is equally important for social and economic integration and L3 is helpful for engaging with internationalization. However, just as for PAPs, the contextual factors such as geography, the economic situation, politics and linguistics etc. influence the implementation of TEP.

As previously discussed, Mandarin Chinese (L2) as China's lingua franca, and English as a passport to globalization, together with ethnic mother tongues create a triangular complex that increases possible policy configurations nowadays in Yunnan. The implementation of TEP is far from satisfactory. At the level of basic education the implementation of TEP faces many difficulties as discussed in Chapter 5. The experience of minority students, especially in primary school, in developing their competence in languages in general, often lacks symmetry. For example, the data from the EMUS indicates that language deficiency in Mandarin Chinese (L2) creates difficulties in comprehending increasingly complicated textbook materials in other

subjects, and therefore their overall educational performance suffers (Wang, 2006). Also, Yunnan ethnic learners encounter the dilemma that bilingual education has been mainly adopted only in primary schools, and once students are in secondary schools and universities, all learning in their own languages stops. This discontinuity causes minority students to be deficient in both languages (Hu, 2007, p.53). While trilingual education at the higher education level in China, not only in Yunnan, has been conspicuous through its absence.

On the other hand, the TEP program has shown that the learning outcomes for ethnic minority students are combined with many complex factors such as the weak academic backgrounds of EMUS, together with earlier problems of limited teaching resources and the absence of appropriate pedagogies, which have created formidable challenges and difficulties for EMUS students in English (L3) learning at university. After all, getting higher education is an important turning-point in life for most students from remote areas. Thus, the necessity of the two polices, i.e. both PAPs and TEP should not be doubted.

Furthermore, the coexistence of the three languages in Yunnan tourism advocates ethnic minority people to acquire L2 and L3, and English (L3) which becomes an interlanguage between the local and the global perspectives. The local economies are woven into a global economy and the consequences of the flow of labour, goods, tourism and capital are felt in every corner of the world, with the result that these forces are often regarded as a threat to the continued existence of ethnic minority languages (L1). When L2 and L3 become increasingly more dominant than

before, the danger is that promoting these two languages can result in linguistic and cultural imperialism at the expense of ethnic minority languages (Mühlhäusler, 2002).

8.1.3 English: A Broken Chain Link for EMUS

Comparatively poor English foundation at the basic education level leads to great pressure on ethnic minority students after they enter into higher education. National standard assessment of English in CET-4 or CET-6 is almost like having to climb a mountain for most EMUS. Also, the pressure of L3 learning not only comes from the gap between basic (rural) education and higher (urban) education, but between ethnic minorities and the majority Han. Unlike their majority Han counterparts who only study two languages, i.e. Mandarin Chinese and English, most ethnic minority respondents have to study three languages, namely, their mother tongue (L1), Mandarin Chinese (L2) and English (L3) (Adamson & Xia, 2011).

The present predicament of Yunnan EMUS' weak foundation in the 4 English language skills at tertiary level of education can actually be traced back to their basic education (Chapter 5.3.1). In the chain of English (L3) learning, some important factors such as the shortage of English teaching resources, including the lack of qualified English teachers and English teaching facilities like language labs, a late start in English learning (from junior secondary school), and lower requirements of English in some local regions of Yunnan turn out to be weak links in at the level of basic education. When confronting with the great pressure of national English teaching and assessment at university, some EMUS have to either reluctantly keep struggling forward or just abandon their studies in English altogether. In fact, language learning is like links in a chain, when one link breaks, the "chain of learning" falls apart. Therefore, to bridge the

gap of EMUS' poor English foundation, steps should be taken for changes not only at tertiary level but also from primary and middle school, if trilingual education is to become a part of a systematic chain.

8.1.4 Ethnic Identity: An Affected Factor in Trilingualism

With the permeability of globalization, English as a global language has impacted on China and Chinese ethnic groups as well. Political stability, economic development and internationalization appear to be balanced despite some resistance and resentment to the unusually high status given to English and EFL education. The findings of RQ4 by ANOVA using quantitative methodology mainly cover three aspects. First of all, the data from 8 ethnic groups including the Han verifies the fact that English language proficiency is related to ethnic identity at least for certain ethnic groups, if not for all. Secondly, the patterns of variance in testing Ethnic Identity as a whole were consistent with the patterns of the subscale of Exploration, among which the EMUS, the Yi, the Bai, and the Dai all presented similar curves when three levels of English language proficiency were correlated with the MEIM-R of ethnic identity. In these two types of patterns, the EMUS and the Bai's ethnic identity (MEIM-R) was inversely proportional to CET-4 (moderate-level of English language proficiency), but after CET-4, with a higher level of English language proficiency, their ethnic identity revived again. On the contrary, the Yi and the Dai's ethnic identities seemed to remain up all the way with their English proficiency levels. The higher their English language level was, the stronger their ethnic identity. Thirdly, the patterns of variance in testing the subscale of Commitment presented some differences, for instance, the majority Han and the Zhuang were clearly highlighted. As for the majority Han, it turned out to be

similar to the Yi in Commitment. This means that their ethnic identity proportionally increased with their English language proficiency. But the Zhuang showed a different tendency in the correlation with commitment. However, the Yi's ethnic identity was very conspicuously in direct proportion to their English language proficiency, whether is was in MEIM-R on a whole scale or in its two subscales of Exploration and Commitment.

Based on the present study, an outlook of PAPs, TEP, and a general trilingual education system from basic period to higher education in Yunnan province has been summed up as below:
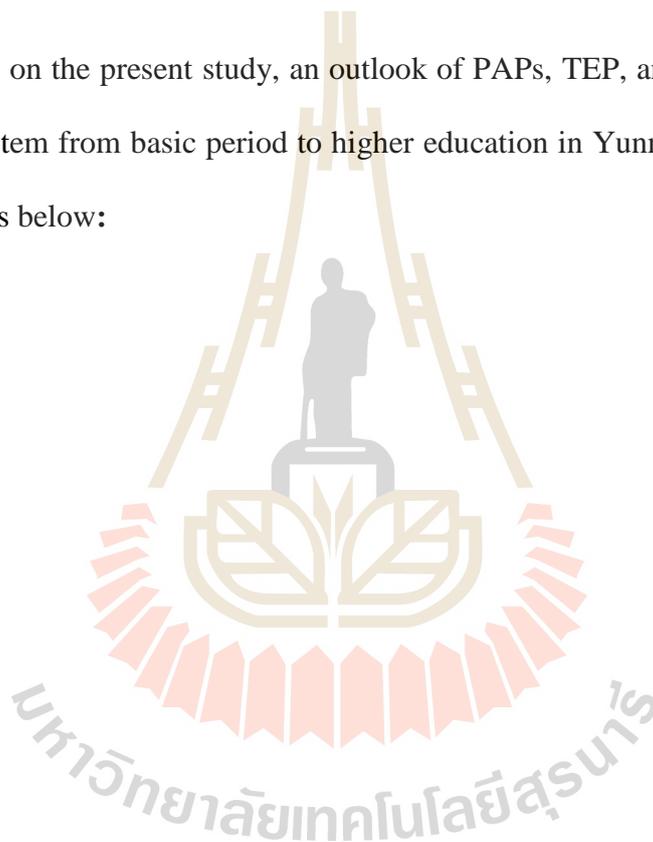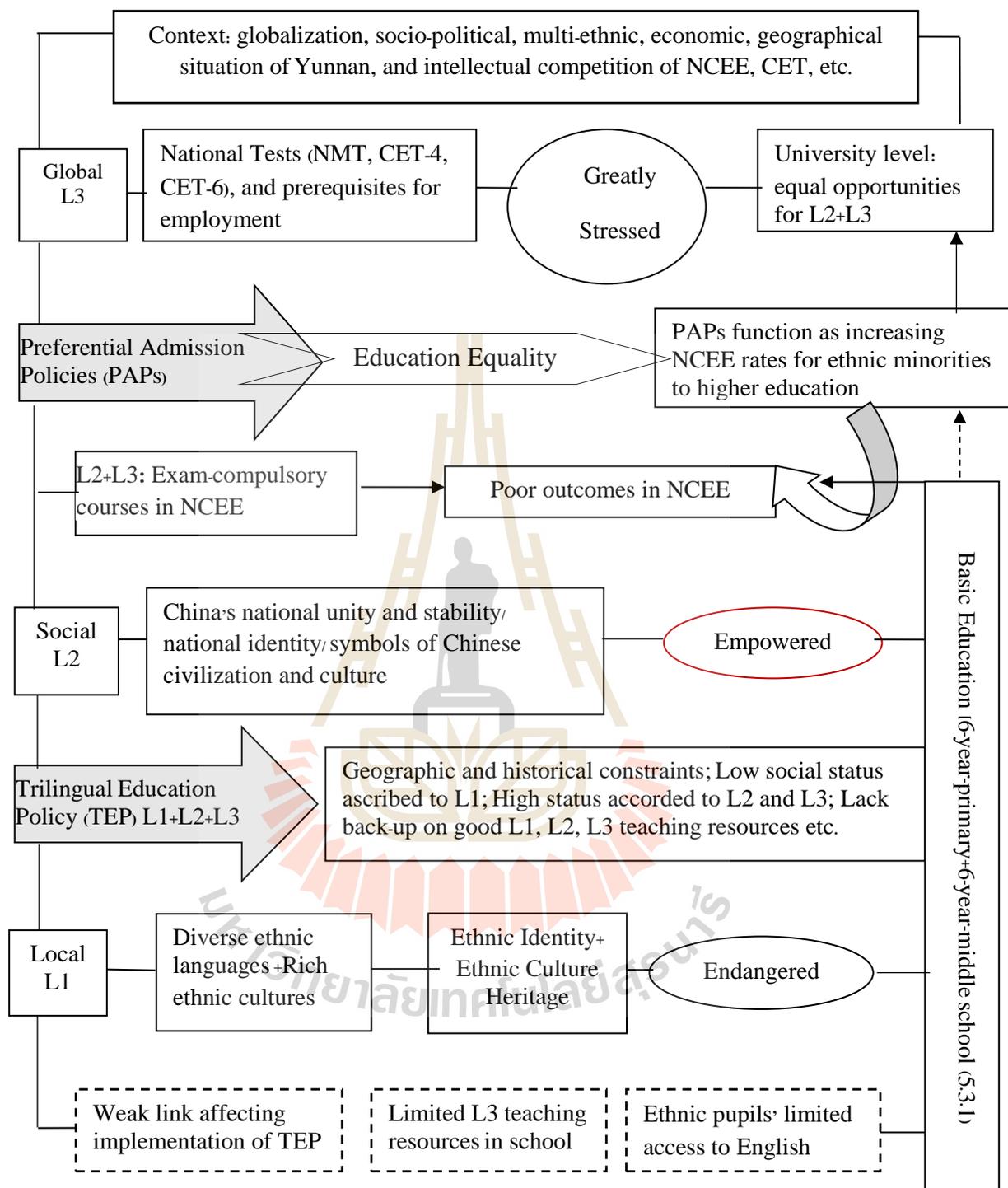
Figure 8.1 Implementation of PAPs and TEP of Yunnan Province, China

8.2 Implications of the Study

The study highlights that the educational achievement of EMUS is affected by multi-level factors. Therefore, it requires multi-dimensional interventions to be made by the government, schools and ethnic minority families to promote academic success in the current trilingual context of Yunnan. Based on this study, there are 3 types of implications being summed up here. These implications are intended to offer some suggestions to the Yunnan Provincial Department of Education (YPDE), school administrators, EFL teachers, and ethnic students to help tackle the educational problems faced by EMUS and enhance their academic achievement.

8.2.1 Pedagogical Implications

First, the Yunnan government needs to give priority to solving the problem of severe teacher shortages in ethnic rural areas. The improvement of teacher quality through professional teacher training programs should be strengthened. Special compensation packages need to be provided for teachers (including substitute teachers) with heavy teaching loads and poor working conditions. Given this situation, it is recommended that the government consider providing stronger financial support explicitly targeting ethnic minority regions in mountainous, border, and rural areas. English (L3) teachers in a trilingual situation should focus on specific domains that are cross-linguistically comparable. At the level of linguistic theory, the formal and functional properties of English (L3) should be considered in training programs to equip English (L3) teachers with some basic cross linguistic knowledge such as phonology, syntax, semantics, and pragmatics (including language transfer) etc. English teaching pedagogy is an absolute necessity.

Second, Yunnan local primary schools should take into account the characteristics of ethnic minority students' different L1 language backgrounds, and address their special educational needs by offering bilingual education for ethnic children, in which the links between L1 and L2 can be effectively connected. In addition, equal educational opportunities especially for higher education should not only just be confined to equal admission after the NCEE, but they should also be a reflection of equal education platforms at starting points, processes and achievements in basic education. The actual difficulties of ethnic minorities especially in providing education resources due to history and current circumstances need to be taken into consideration dialectically and systematically because there is still a wide educational gap between different ethnicities such as the majority Han and those of ethnic minorities. Furthermore, regional disparities exist.

Third, as the present study is focused on EMUS at university level, it is suggested that administrators and teachers at universities should provide assistance for EMUS to overcome difficulties in English (L3) language learning. Given the fact that most EMUS lack a strong language foundation (L1, L2 and L3) before higher education, universities may consider offering various selective courses, such as multiple ethnic language programs, Mandarin Chinese literature, English grammar, English Academic Writing etc. to help EMUS bridge the gap between basic education and higher education, and make a smooth transition and also to adapt to a uniform academic assessment system at tertiary level.

Fourth, higher education institutions in Yunnan should play a much more active role in promoting multi-lingual and multicultural education, giving more emphasis to

both social integration and individual ethnic identity differences. Universities like YMU and DU, CNU etc. which include minority nationalities should be aware of the great disadvantages of ethnic minority students caused by external factors such as historical, institutional, socioeconomic, cultural and geographical determinants and they should make greater efforts to promote equal educational opportunity for EMUS. Campus-wide ethnic activities should be developed to prevent the social isolation of EMUS from the time they enter university in the city as campus culture is the central value and the key point of university development. After all, with PAPs assistance, some EMUS subjects also reflect a certain lack of self-esteem and confidence at university. As Iredale et al. state, "when minority peoples are given a chance to pursue tertiary education without a concomitant granting of equality and sharing of power, this can lead to discontent" (Iredale et al. p. 80, 2001).

8.2.2 Socioeconomic Implications

First, although the trilingual teaching conditions have been improved considerably since 2003, the gaps in basic education especially exposed by college access (NCEE) still hinder the educational level of ethnic minority students. Many youths from remote, border, and poor mountainous rural areas dropped out of junior high school (Yi et al., 2012). At the same time there is strong evidence of a positive effect of financial support for education which led to a series of improvements of professional teachers, teaching facilities, even the enhancement of relevant research on ethnic education which will result in academic achievements and a more equal education environment for ethnic minority students. Analysis of the interviewing data further reveals that greater spending on education is particularly beneficial for ethnic

minority students at a low socioeconomic level. Moreover, the finding that ethnic minority students face great pressure in the NCEE and trilingual education suggests that more concrete efforts need to be made to improve the disadvantaged status of some ethnic students. In particular, effective measures should be taken to bridge the gap between rural and urban conditions in education.

Second, at higher education stage, the financial burden of attending university remains high (Liu et al., 2009). China's education system is extremely competitive and leads to ethnic minority students in poor, rural areas from continuing on to higher education (Loyalka et al., 2014). YPDE or universities should offer financial support to EMUS from poor families and help them accomplish their studies at university because since 1997 all higher education institutes have charged fees and the tuition fees have continued to rise. In 2000, tuition fees were increased 20% nationwide (China Education Daily, 2000), and at present they are too high for ethnic minority students to afford (Sautman, 1999). Preferential policies (PPs) should provide ethnic minorities with access not only to higher education but also help them complete their higher education with various stipends or scholarships. However, it has to be noted that with the expansion of higher education, ethnic minority students in Yunnan are facing ever-increasing competition from the Han and even other ethnic minority groups who are from different social and economic background with better educational conditions or more opportunities in career development. In fact, gaps in access to college will continue to be a significant source of social inequality and intergenerational immobility. If ethnic minority students are unable to gain fair access to college, there will be implications for social inequality and ultimately social cohesion.

8.2.3 EMUS Individual Implications

Both PAPs and TEP have helped more ethnic minority students overcome obstacles in achieving academic achievement, and allow a larger number of minority students to get access to more educational opportunities and to be more successful in their academic performance from primary through to tertiary level. However, if we evaluate these policies on an individual basis, for instance, by comparing a beneficiary of the ethnic minority with a "victim" Han student, the policy cannot be easily justified. Therefore, except all those external factors hindering ethnic minority students from achieving academic success at present in Yunnan, China, it is strongly recommended that ethnic minority students themselves construct and enhance their ethnic identity and strengthen their self-esteem and confidence in their identity. After all, at any time of history, success always belongs to those who make unremitting efforts, as a Chinese proverb says: "Clumsy birds have to start flying early, and practice makes perfect!" On the other hand, ethnic minority parents also need to encourage and support their children in their academic achievement and gain access to higher education because the illiterate population is concentrated in poor and remote areas not only because of their poor economic conditions but also the local people's outdated ideological perceptions formed by generations of a farming life style.

In summary, ethnic minority education is an important issue in China and even in the world, and it is directly rooted in the government's policy. Although the Yunnan government as a provincial authority has made a great effort to improve ethnic minority's higher education and trilingual education conditions, due to Yunnan's general financial and educational levels which lag behind that of other provinces in

central China, there are still a lot of deficiencies and considerable room for improvement. In brief, government, society, school, family, community and individuals all have a role to play in education and they should take responsibilities to enhance the educational success of ethnic minority students. The findings of this study call for a comprehensive understanding of the special needs of EMUS and systematic, multidimensional interventions to meet those needs.

8.3 Contributions of the Study

8.3.1 Contribution to Research Practice

As an exploratory study, the study's prime contribution is methodological. The study adopted a mixed-methods research approach with a combination of quantitative and qualitative research methods, which enabled the researcher to confirm findings from various data sources and develop an understanding from one method to another on different data sources. The use of triangulation in conducting this research helped the researcher gain a deep understanding of all the 4 RQs. Besides, a longitudinal view switched from PAPs which boost ethnic minority students in NCEE and trilingual learning at the basic education stage (including primary school and middle school) to higher education to explore EMUS' English (L3) learning difficulties and challenges after entering into university in the trilingual context of Yunnan province. Simultaneously, horizontal multiple comparisons and an analysis of different ethnicities including the Han were carried out, particularly of the views of different stakeholders in Yunnan. The study of stakeholders exemplified methods recommended by the MOE in deliberating on school-based studies, allowing local participants a voice (Yang &

Zhou, 2002). The use of multiple embedded ethnic minority groups and 4 different university sites enabled a triangulation study and permit a greater confidence in its findings.

There is no ready-made study designed to investigate the whole trilingual educational situation in Yunnan and accordingly to gain a comprehensive understanding of the factors that may shape the policy and implementation of TEP. The present study fills a small gap by providing empirical evidence of the perceptions and views held by major stakeholders in Yunnan Province, China. Referring to the 4 models identified by Adamson and Feng in 2013 (see Chapter 2, Table 2.8) that are implemented in ethnic minority areas in China, a trilingual education model for ethnic minority students of Yunnan Province has been designed by the researcher based on the findings of the study (see Figure 8.1).
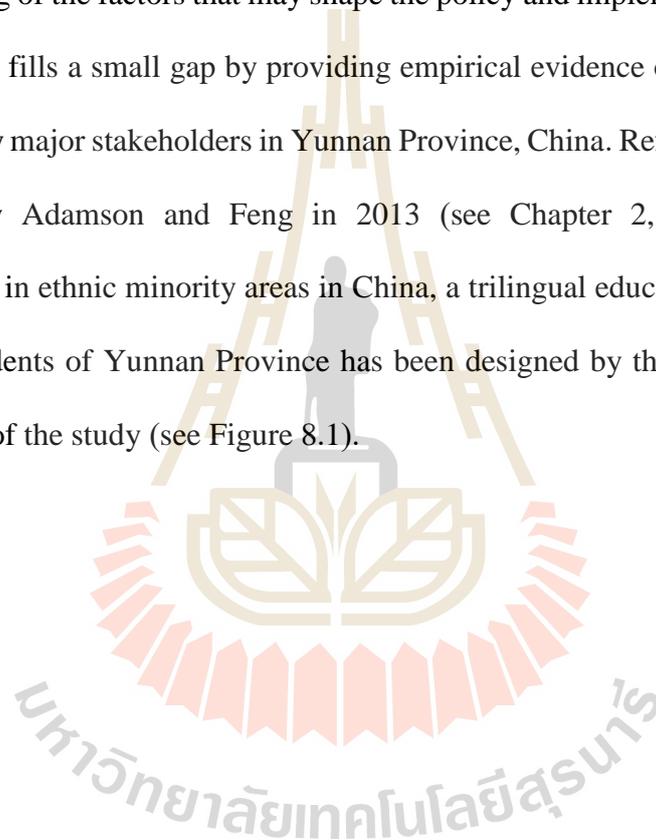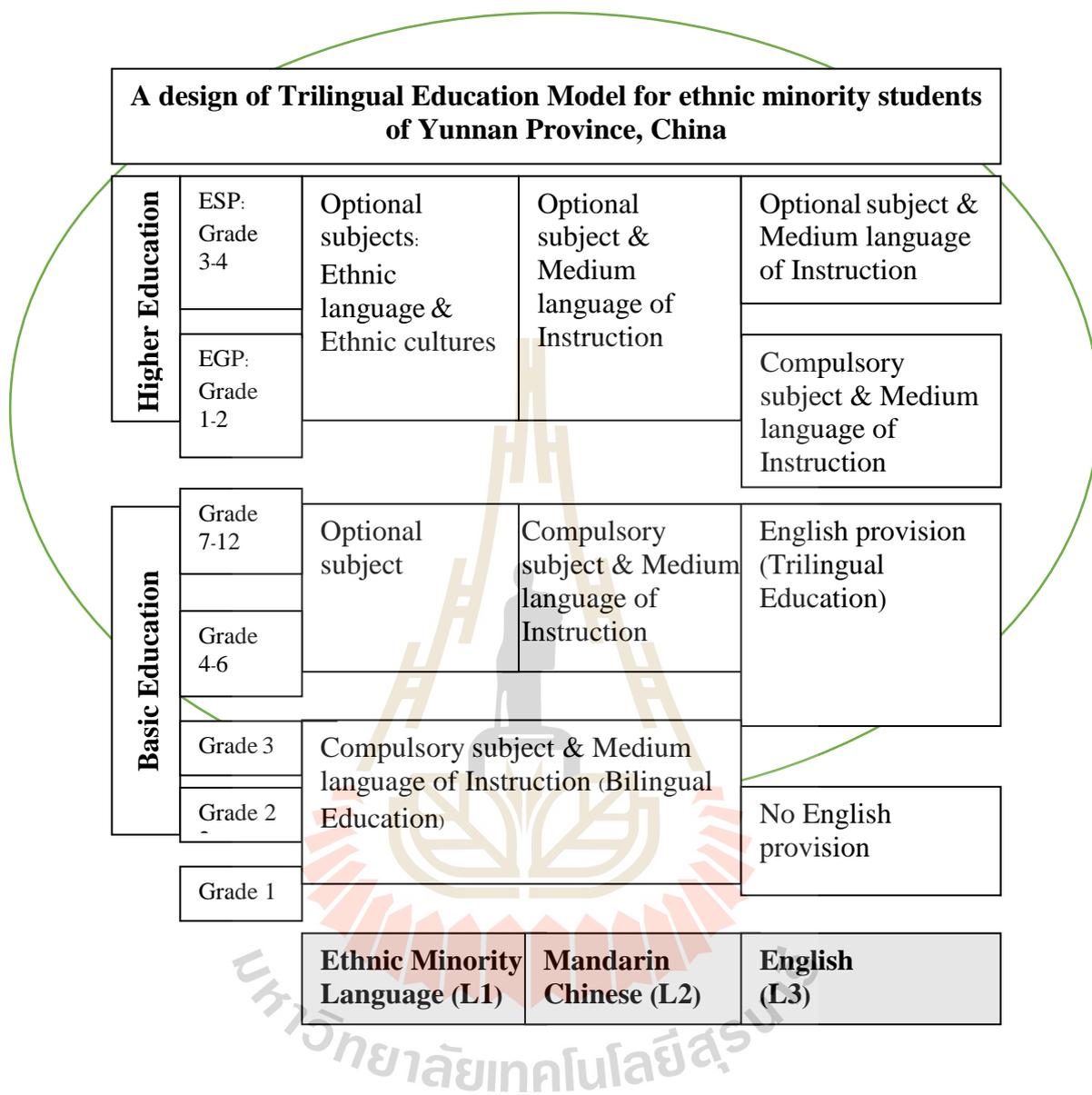
Figure 8.2 A Model of Trilingual Education for ethnic minority students in Yunnan

This model of trilingual education in Yunnan is tended to be a "balanced model". It is a balance between mandarin Chinese (L1) and the ethnic minority language (L2) at the starting point of primary school，and later taking English (L3) as an emphasis too. Article 53 (see Chapter 2, 2.4.1) states clearly that every minority group has the right to use and develop its language and writing system. Thus, from

Grade 1 to Grade 3, bilingual education (L1+L2) should be inserted into the education system, and both L1 and L2 are compulsory courses for ethnic minority students. This bilingualism can help ethnic children have a smooth transition from their mother tongue to standard mandarin schooling language since both the two languages are taken as medium language in instruction at school if conditions allow for that.

After Grade 3, ethnic minority language is shifted from compulsory subject to optional subject due to the realistic shortage of L1 teacher resources and the pressure of other subjects. However, L2 is a compulsory subject through the whole basic education period as it is regulated by the policy (see Chapter 2, Article 37). While in the first two years of primary education, English (L3) should not be taken into the schooling as what has been done in most big cities in China. For ethnic minority students, they have two languages to learn already (L1 and L2) and most Chinese ethnic minority EFL learners still rely on mandarin Chinese as a medium language or interlanguage to help them acquire English, as was revealed before. Only when ethnic minority children have a good foundation of Chinese (L2) can they move forward to English (L3) learning. But based on the study, the researcher still strongly call for an earlier starting point of learning English (L3) from primary school instead of secondary school for ethnic minority students in order to bridge the gap in this perspective (see 6.3). The balance is kept among the three languages from the basic education by the distribution of curriculum subjects. Meanwhile, because of the pressure of NCEE, L2 and L3 are kept to be compulsory subjects from primary school to secondary school.

Ever since the higher education, the three languages' position can be adjusted again. At this stage, the university should take a responsibility to provide EMUS with

optional subjects of ethnic languages and ethnic cultures to strengthen their ethnic identity. Mandarin Chinese (L2) is an optional subject too as it is closely linked to the study of all courses at university and will assist students to get to know profound Chinese culture. For English (L3), as EMUS still have a lot of difficulties in the language, it is a compulsory course at EGP level (Grade 1-2). Simultaneously, some selective courses like English grammar, Academic Writing, etc. are better to be offered (see 8.2.1). At ESP level, most university students study English combined with their specific majors. Due to the different requirements of different schools or faculties, there is no need to conduct uniform English education any longer. More English courses with various academic English background at this period should be set up to university students (including EMUS), even covering online English courses such as MOOCs. Individualized English education and autonomous learning are innovated.

But it has to be noted that the design model for the trilingual education at a basic level is only fit for minority students from ethnically compact communities as there is comparatively one ethnic language (L1) dominant in the region. While for some multiethnic areas, this model is not available due to both the diversity of ethnic languages and the shortage of language teachers. Using this model, the study may offer some useful references to the issues of language policies and ethnic education in a trilingual context in Yunnan.

8.3.2 Contribution to Research Theory

In fact, studies on ethnic minority students' EFL learning at tertiary level with respect to their perceptions on PAPs and TEP from a narrative life story in the multi-ethnic context of Yunnan are rare. Theoretically, through dozens of ethnic interviewees'

perceptions and their own experiences in trilingual education, the study may throw a light on relevant policies for further implementation especially if the PRC government actually puts emphasis on the development of minorities in China. It is hoped that the perspectives on trilingual education offered by this study, including the particular Chinese political and sociolinguistic dimensions, will contribute to a deeper understanding of a range of contexts on language policies, bilingual education, trilingual education, CE curriculum reform, and linguistic ecology, etc. in Yunnan. This interdisciplinary and transdisciplinary study integrates applied linguistics, sociology, and ethnology. A deep understanding of some possible challenging factors, difficulties and perceptions influencing L3 learning in a trilingual context have been investigated. This study will therefore enhance the theoretical foundations in both bilingual and trilingual education for ethnic minorities.

8.4 Limitations of the Study

In spite of all the endeavors made in the present study and its empirical, theoretical and educational significance, the study has several limitations.

The first important limitation is related to the sample of the study. In the quantitative portion, a relatively small sample inevitably limits the representativeness and generalizability of the study. Meanwhile, the qualitative sample does not include some small ethnic groups but is confined to 6 large ethnic groups plus a very few others due to limited access and time constraints. According to Ogbu's research and other empirical studies on ethnic minority students in China, students with different ethnic backgrounds tend to respond and perform differently at school (Ogbu & Simons, 1998;

Yi, 2007; Tsang & Ding, 2005). A limited number of ethnic sample groups in the study cannot clearly reveal the differences between ethnicities.

Also, as a researcher, I have gained a wealth of experience on Chinese and English language proficiency, and it may have shaped my own attitudes towards these two languages. As Creswell (1994) points out, "Qualitative research is interpretative research. As such, the biases, values, and judgment of the researcher become stated explicitly in the research report" (p. 147). When I was collecting qualitative data through interviewing, regardless of my efforts to avoid any stereotyping, there is the possibility that my beliefs and my roles were biased.

Finally, the study is limited in terms of scope, depth and rigour. For practical reasons, the data and subjects for the study cannot be fully representative of all the minority groups in Yunnan, China. Further research will be needed to complete the picture provided by this study and similar educational situations in other provinces or regions will need to be investigated.

8.5 Recommendations for Future Research

For a long time, research on ethnic minority education in China has been lagging behind due to a lack of political executive power and social attention. Although progress has been made in recent years, there still remains large gaps in knowledge of ethnic education that need to be addressed. This study attempts to fill the research gap by investigating in depth the impact of PAPs and TEP on ethnic minority students, also on the standard of EMUS' L3 at a higher education level and what factors have affected their academic performance in L3. Furthermore, the influence of English (L3) on their

ethnic identity has been considered. Although this study has yielded some important findings, its significance is limited as detailed in the above "Limitations of the Study" (8.5). Based on this research project, more potential research directions should be found for future research.

(1)   Language policy and planning in shaping language diversity and preserving the endangered languages in China from the perspective of ecolinguistics require further research especially in the complex linguistic environment that exists in Yunnan. Relevant policies to build up a linguistic ecology (to promote L2 and L3 and, at the same time, to maintain and develop L1 and sustain the heritage of ethnic traditional culture) should be undertaken in further research.

(2)   In the future, cooperative studies should be conducted to further explore effective trilingual education models of ethnic minority children by using large-scale provincial and national data, including more ethnic minorities and ethnic regions involved in research. Meanwhile, given the vast differences between different provinces in terms of bilingual and trilingual education and education policy, a comparative analysis of the different regions in China would help the government continue on and fulfill relevant policies.

(3)   Another important direction for further research is to explore the issues of L2 and L3 and identity formation of ethnic minority students. Qualitative methods, particularly anthropological and ethnographical approaches, should be used to gain a deeper understanding of the process of trilingual education and ethnic identity development, and ultimately educational achievement. Based on the diverse languages

in Yunnan's multiethnic areas, further and more detailed studies should be conducted through ethnographic linguistic studies on minority language in endangered regions.

(4)   In terms of trilingual education, issues need to be addressed concerning the functional links among three species of languages, i.e. ethnic languages (L1), and Mandarin Chinese (L2), and English (L3). In fact, the researcher advocates promoting research in multilingual education in Yunnan because Yunnan neighbors a number of Southeastern Asian countries. Education in the languages of Thailand, Laos, Burma, Indonesia, Vietnam, etc. currently has a profound significance in promoting China's policy of "The Belt and Road" (B &R). Yunnan province should be based on national policies, closely combining the reality of education especially on foreign languages, deep understanding of regional conditions to encourage education to open up to the outside world. In brief, it is the mutual support and intergrowth of the language that make up the ecological balance of human culture.

8.6 Conclusion

In this chapter, findings are summarized corresponding to the four research questions, i.e., PAPs, TEP, problems in English (L3) learning and ethnic identity as an affected factor in trilingualism. The the researcher presents a whole picture of general trilingual education situations in Yunnan China from basic education bottom upward to higher education. Therefore, implications from different aspects are illustrated. In the contributions of the study, a model of trilingual education for ethnic minority students in Yunnan is designed and clarified based on this research project. Last but not least, relevant limitations of the study are stated and some recommendations are made for further study in the near future.

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Appendix A:

INFORMED CONSENT FORMS

(ENGLISH AND CHINESE)

(For individual in-depth Interview, focus group interview, and questionnaire)

English Version:

Dear participants,

My name is Deng Dongyuan. I am an associate professor of Faculty of Foreign Languages and Cultures, KUST, as well as a PhD candidate at School of Foreign Languages of SUT, Thailand. I am writing to invite you to participate into my research project which may involve some interviews either in individual form or in focus group form, and also a survey in the form of a questionnaire.

The purpose of my study is to explore and probe into ethnic minority university students' English learning experiences under trilingual context of Yunnan province, especially the challenges, difficulties, and barriers related, as well as your perceptions of trilingual education and ethnic identity with learning English as L3.

The questionnaire will be either conducted online linked to your language laboratory or in a paper form from your English teacher. You are encouraged to participate voluntarily and it will take about 30 minutes. For research purposes, the interview will be audio-taped upon your approval. Your answers and all information collected during the interview will be completely confidential and anonymous. Pseudo names will be used to ensure confidentiality and privacy. You are free to refuse to participate in this study or to withdraw from this study at any time. Your decision to withdraw will bring no negative consequences.

If you agree to participate in the study, please sign this consent form. Should you have any questions or concerns, please feel free to contact me by my email:

dengdongyuan@126.com

or by phone: 13808732957 (China).

Thank you very much for your participation! Please feel free to contact me at any time for further information.

Sincerely yours

Dongyuan Deng

Associate Professor

Faculty of Foreign Languages and Cultures

Kunming University of Science and Technology

No. 727, Jingming South Road, Chenggong

Kunming, Yunnan Province

China, 650500

Tel: (O)86-0871-65916701

   (Mobile)86- 13808732957

I agree to participate in the interview and the survey of this study.

Signature:_____

Date:_____

Chinese Version（汉语版）：

研究项目个体访谈和小组访谈以及问卷调查知情同意书

亲爱的老师和同学们，

您们好！

　　我是邓东元，昆明理工大学外国语言文化学院的副教授，同时也是泰国苏南拉里理工大学外语系的一名博士研究生。我邀请你参加我的研究项目访谈，有可能是个体访谈或者小组访谈，同时有一份问卷调查表的填写。

　　这个研究项目主要是想了解云南省少数民族大学生在三语**学**习的语境下对英语学习的经历和感受，尤其是可能存在的困难和学习障碍，当然，还有你对民族身份及英语语言能力的理解。

　　问卷会以网络调查或者纸质问卷（会从英语老师那里获取）的形式进行，大约需要半小时左右，鼓励你自愿参加。出于研究的目的，在征得你同意的基础上，访谈会被录音，但所有这些资料都将严格保密，您的姓名及任何个人信息都不会出现在任何论文和报告中，而会以编码或者匿名的方式代替。参加本项研究完全出于自愿，被采访者有权在任何时候退出访谈或研究。本项研究成果将为改善目前少数民族（大）学生的汉语（二语）和英语（三语）教育政策提供重要的科学依据，从而可能将为受访者的群体英语教育和学习带来一定的益处，参加本项研究不会为您带来任何风险和**不良影响**。

如果您愿意参与这项研究，请在这份知情同意书上签名。在签名之后您仍然可以改变主意不参加这项研究。如果在访谈和问卷调查中您有任何疑问和担心，请随时与我联系。非常感谢您的参与！

致礼！

邓东元

我的联系方式如下：

手机（中国）：13808732957

办公电话：0871-65916701

邮箱：dengdongyuan@126.com

我同意参与本项研究的访谈和（或）问卷调查。

签名：_____

时间：_____

Appendix B: A

QUESTIONNAIRE OF THE STUDY

Dear students,

This questionnaire covers 5 facets: (1)basic demographic information; (2) ethnic identity; (3) basic information on trilingual education; (4) possible factors which may cause English Learning difficulties at university as L3; (5) your suggestions on bilingual and trilingual education.

*The questionnaire is **anonymous** and your personal information won't be revealed but just for the research.*

Thank you very much for your cooperation!!!

Part I: Demographic and Background Information of Participants

1. University: A. YMU   B. KUST   C. DU   D. CNU

2. Gender: A. Male   B Female

3. Major: A. English major   B. Non-English major

4. Study Field: A. Liberal arts   B. Science and engineering

5. Hometown: A. City_____   B. County_____   C. Village_____

6. Your ethnicity: A. Han   B. Ethnic Minority_____(Please specify)

   If you are an ethnic minority student, please state your parents' ethnicities:

   Father :_____; Mother:_____

7. You are: (1) an undergraduate student: (BA) _____, Academic Year ____

   (2) a graduate student: (MA) _____, Academic Year_____

   (3) Doctoral and beyond: (PhD) _____, Academic Year_____

8. Your parents' education level:

   Father: A. Primary School B. Junior High School C. Senior High School

   D. Technical Secondary School E. Junior College   F. BA. D. MA

Mother: A. Primary School B. Junior High School C. Senior High School

   D. Technical Secondary School E. Junior College   F. BA. D. MA

9. Your English language proficiency level at university (**Very important, please fill in**):

CET-4_____(your scores);

or CET-6_____(your scores);

or Not pass yet _____(your scores)

TEM-4_____ TEM-8_____

Haven't participated in these tests yet_____
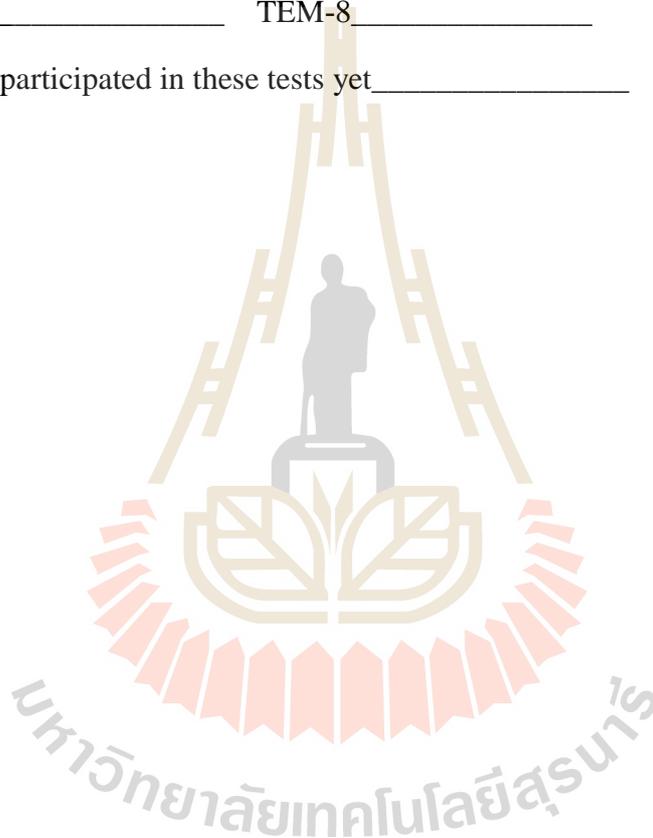
Part II: A Questionnaire for the Multigroup Ethnic Identity Measurement (Revised) (MEIM-R)

Directions: This instrument is composed of 6 statements concerning Ethnic Identity (EI). Please read each statement and select the answer that BEST describes you AS YOU REALLY ARE (1=strongly disagree; (2) Disagree; (3) Undecided or Unsure; (4) Agree; (5) Strongly Agree.) **There is no right or wrong answer.** Thank you!

Item No:	1	2	3	4	5
1. I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs.					
2. I am active in organizations or social groups that include mostly members of my own ethnic group.					
3. I have a clear sense of my ethnic background and what it means for me.					
4. I think a lot about how my life will be affected by my ethnic group membership					
5. I am happy that I am a member of the group I belong to.					
6. I have a strong sense of belonging to my own ethnic group.					
7. I understand pretty well what my ethnic group membership means to me.					
8. In order to learn more about my ethnic background, I have often talked to other people about my ethnic group.					
9. I have a lot of pride in my ethnic group.					
10. I participate in cultural practices of my own group, such as special food, music, or customs.					
11. I feel a strong attachment towards my own ethnic group.					
12. I feel good about my cultural or ethnic background.					

（*The following parts are only for ethnic minority university students*）

Part III: Basic Information on Bilingual and Trilingual Education

(Please tick the proper answer you choose, and fill in the blank if necessary)

1. Could you speak Mandarin Chinese when you began your schooling?

    A. Yes   B. No

2. What language did your teacher use in your first year at primary school?

    A. Mandarin   B. My ethnic mother tongue   C. Half mandarin and half my mother tongue   D. Dialect

    E. Others _____ (Please specify)

3. Where and when did you start to learn your L1 (ethnic mother language)?

    A. From home   B. In kindergarten   C. Primary school

    D. Junior high school   E. Senior high school

    F. Other grade_____(please specify)

4. Where and when did you start to learn your L2 (Mandarin Chinese)?

    A. From home   B. In kindergarten   C. Primary school

    D. Junior high school   E. Senior high school

    F. Other grade_____(please specify)

5. Where and when did you start to learn your L3 (English)?

    A. From home   B. In kindergarten   C. Primary school

    D. Junior high school   E. Senior high school

    F. Other grade_____(please specify)

6. Self-rated language proficiency

    (1)L1 (ethnic mother tongue):

        A. Can communicate fluently without any difficulty

        B. Can communicate fluently with some difficulties

        C. Can communicate basically, but not fluently

        D. Can understand some, but can't express clearly

        E. Can't understand, nor speak

    (2) L2 (Mandarin Chinese):

        A. Can communicate fluently without any difficulty

        B. Can communicate fluently with some difficulties

        C. Can communicate basically, but not fluently

        D. Can understand some, but can't express clearly

        E. Can't understand, nor speak

    (3) L3 (English):

        A. Can communicate fluently without any difficulty

        B. Can communicate fluently with some difficulties

        C. Can communicate basically, but not fluently

        D. Can understand some, but can't express clearly

        E. Can't understand, nor speak

7. After entering university, you feel your

    (1)L1 (ethnic mother tongue):

  A. Get improved a lot   B. Get improved a little

    C. No change D. Become poorer a little   E. Become poorer a lot

    (2) L2 (Mandarin Chinese):

    A. Get improved a lot   B. Get improved a little

    C. No change D. Become poorer a little   E. Become poorer a lot

    (3) L3 (English):

    A. Get improved a lot   B. Get improved a little

    C. No change D. Become poorer a little   E. Become poorer a lot

8. How much can you understand teachers' talk in English class at university?

    A. Not a bit   B. A little C. Part of them D. Most E. All

9. How many hours do you usually spend in learning English except English classes?

A. Within 1 hour   B. 2 hours   C. 3 hours   D. More than 3 hours

10. Which part of English do you think the most difficult for you? (Can be multiple choices)

A. Pronunciation   B. Vocabulary   C. Grammar   D. Reading

E. Writing   F. Translation   G. Others_____   （Please specify）

11. Which of the following skills are within your best mastery in English learning? (Can be multiple choices)

A. Listening   B. Speaking   C. Reading

D. Writing   E. Translation
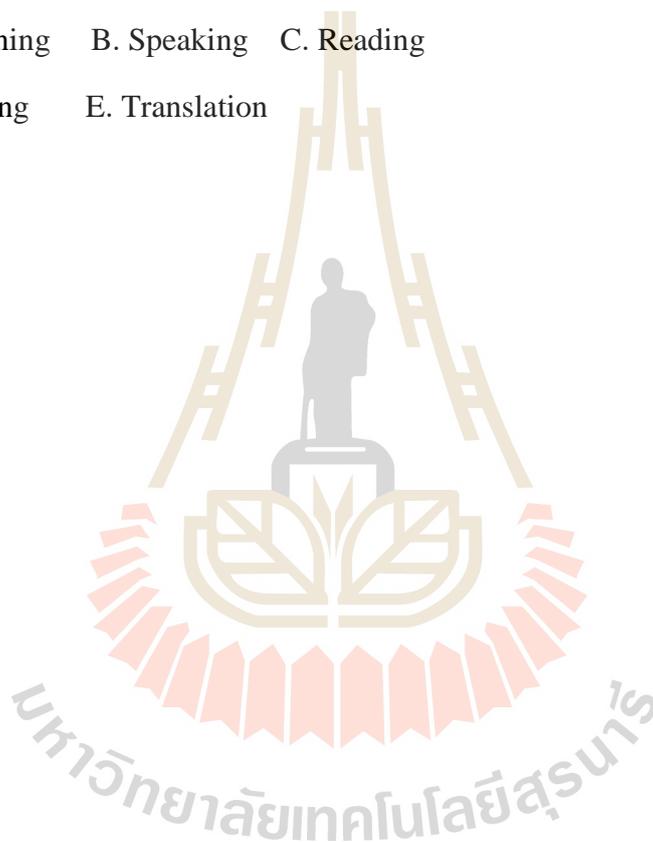
Part IV: Factors may cause difficulties in L3 (English language) learning at university:

Instructions: *The following are some possible **factors** which may cause difficulties in learning English as a L3 for ethnic minority university students in Yunnan, China. Answer ALL of the statements by putting a tick (√) on the number that appropriately describes your present circumstance. If you have some other supplements not covered here, please add in the "Others" and tick the relevant number(s).*

0 = Not applicable   (if you never get involved in that situation)
1 = Strongly disagree   2 = Disagree   3 = Neutral   4 = Agree
5 = Strongly agree

No.	Descriptions						
1-Listening	**I have difficulty in listening to English mainly because_____**						
L-1	I lack enough English vocabulary/ expressions/ grammar knowledge to comprehend.						
L-2	I don't take English listening ability seriously since it is irrelevant to my major and future work.						
L-3	some units in textbooks seem difficult and dull						
1-4	class-hours for listening are not enough.						
L-5	I have had limited practice in English listening after class.						
L-6	I'm confused by teacher's speaking speed, accent, stress, and intonation.						
L-7	I feel ESP vocabulary a barrier to my listening comprehension.						
L-8	large class is not good for English teaching and learning.						
L-9	whether the teacher emphasis on listening teaching and training makes some differences.						
L-10	my ethnic mother tongue (L1) has some negative influence on my English (L3) understanding.						

L-11	Mandarin Chinese (L2) has some negative influence on my English understanding.						
2-Speaking	**I have difficulty in speaking English mainly because _____**						
S-1	I lack enough English vocabulary/ expressions/ grammar knowledge to express my ideas clearly.						
S-2	oral English class hours are not enough.						
S-3	oral English contents in textbooks seem difficult and dull.						
S-4	teachers do not pay much attention to oral English teaching, so often they give classes in Chinese.						
S-5	I have had limited practice in English speaking after class.						
S-6	I don't think oral English ability very important and relevant to my major and future work.						
S-7	ESP vocabulary is a barrier to my English speaking/ expressions.						
S-8	speaking speed, accent, stress, and intonation affect my expression in English.						
S-9	large classes offer fewer chances to practice speaking and discussing etc.						
S-10	my ethnic mother tongue has some negative influence on English speaking.						
S-11	Mandarin Chinese has some negative influence on my English speaking.						
3-Reading	**I have difficulty in reading English mainly because**						
R-1	I lack enough English vocabulary/ expressions/ grammar knowledge for reading comprehension.						
R-2	I seldom read other English materials other than textbooks.						
R-3	I can't adapt to the way of English reading teaching at university, and I lack some reading skills to understand passages.						
R-4	I don't think English reading very important and relevant to my major and future work.						
R-5	large classes have some negative effect.						

R-6	class hours for reading are not enough.						
R-7	the teacher attaches importance to reading, but sometimes can't explain clearly.						
R-8	English articles on ESP are difficult to read.						
R-9	textbooks seem difficult, dull and old.						
R-10	my ethnic mother tongue (L1) has some negative effect on English (L3) reading.						
R-11	Mandarin Chinese (L2) has some negative effect on English (3) reading.						
4-Writing	**I have difficulty in writing English mainly because _____**						
W-1	my English vocabulary, grammar, and structural knowledge are weak, limiting my writing ability.						
W-2	I don't think English writing is important and relevant to my major and future work.						
W-3	my ethnic mother tongue (L1) negatively affects my English writing.						
W-4	I'm likely to use Chinese (L2) to translate into English, which may cause Chin-English in writing.						
W-5	teachers don't pay attention to writing teaching, and it lacks systematic training and guidance.						
W-6	there are insufficient writing class hours.						
W-7	instruction and guidance to the individual are often overlooked in large classes.						
W-8	our daily writing practice is not enough.						
W-9	the difficulty and interest of teaching material affect my study in English writing.						
W-10	ESP writing is difficult, esp. my major-related articles and papers.						
W-11	the teacher's teaching methods are a little rigid and I lack some writing skills training.						

Part V：Ethnic Minority Students' Bilingual and Trilingual

Education (Open-ended Questions)

1.Based on your own experiences, if you have any suggestions and advice on ethnic minority bilingual and trilingual education in Yunnan, China, please state here：

_____
_____
_____
_____
_____
_____

2. In order to improve ethnic minority university students English (or other foreign) language proficiency, what kind of suggestions do you have for English (or other foreign languages) curriculum provision?

_____
_____
_____
_____
_____

Thank you very much for your kind cooperation!

This study also includes one-to-one or small group interviews with some of the participant, mainly from **Zhuang, Hani, Yi, Miao, Bai, Dai** ethnic university students. The interview will be primarily about your responses, and will last for 30-40 minutes. If you are willing to be contacted for an interview appointment, please provide your email address.

□ I am not convenient for the interview.

□ I can spare my time for the interview. □One-to-one interview   □ Group interview

E-mail address: _____

Tel: _____ QQ：_____

Many thanks!!!

Chinese Version (汉语版):

有关云南少数民族大学生外语学习的调查问卷

亲爱的同学，

这是一份有关云南少数民族大学生外语学习问题的调查问卷。调查是匿名的，请你真实填写适合你情况的信息和选项。该问卷用于社会科学研究，旨在真实反映少数民族学生语言学习，尤其是三语学习中存在的问题和现实状况，力图为改进和提高云南少数民族学生的外语教育做出一定的实践和理论性探索，并将作为少数民族学生外语教育政策和外语教学规划的重要参考资料。非常感谢你的合作！YOUR VOICES DO MATTER!

请将做完的电子问卷于2017年6月30日前发回到：<u>minzuyanjiu@126.com</u>

欢迎加入"少数民族学生外语学习"QQ群：182084766

Part I：大学生基本信息 （请在适合的选项处打√，<u>下划线处填写信息</u>）

1. 所在大学：＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿

2. 性别: A. 男　B 女

3. 专业: A.英语专业　B.非英语专业

4. 科目：A.文科　　B.理工科

5. 生源（城乡）：A.城市　B.县城　　C.农村

6. 民族: A.汉族　B. 少数民族＿＿＿＿＿＿ (请填写你所属的民族)

如果你是少数民族学生，请说明你父母所属的民族:

父亲：＿＿＿＿＿＿＿; 母亲:＿＿＿＿＿＿＿＿

7. 你的文化程度: A.本科　硕士研究生　.C博士研究生

8. 你父母的文化程度：

父亲：A 小学　B 初中　C 高中　D 中专 E 大专　F 本科　G 研究生

母亲：A 小学 B 初中 C 高中 D 中专 E 大专 F 本科 G 研究生

9. **你在大学的英语语言能力水平是（非常重要，请务必填写）：**

大学英语四级CET-4_____(请填写你的分数);

大学英语六级CET-6_____(请填写你的分数);

四级没通过_____(请填写你的分数)

专四_____, 专八_____ （过了请打钩）

未参加考试_____

Part II：有关民族身份认同的调查

说明：这个测试有12个选题，用于调查民族身份。请认真阅读，选择最真实而且适合你的答案选项，1=强烈不同意；2=不同意；3=不太确定；4=同意；5=强烈同意。选项不存在对与错。非常感谢！

选项:	1	2	3	4	5
1. 我花费了一定的时间去了解我的民族，例如她的历史、传统与风俗习惯。					
2. 我积极参加同族亲友组织的活动与聚会。					
3. 我很清楚自己的民族身份，并且知道这对我来说意味着什么。					
4. 我经常想到我的少数民族身份并且认为它会影响我未来的发展。					
5. 我很高兴自己是那个所属民族群体的一员。					
6. 我对自己的民族族群有较强的归属感。					
7. 我非常明白作为本民族的成员对我来说意味着什么。					
8. 为了知道更多了解自己民族的历史和背景，我经常和别人交流。					
9. 我对自己的民族感到骄傲和自豪。					
10.我积极参与本民族的各种活动，例如食物的制作、传统节日及风俗活动等。					
11. 我对自己的民族有很强烈的依附感。					
12. 我喜欢自己的文化或民族背景。					

（以下部分仅少数民族同学填写）

Part III: 三语学习基本情况（请在适合的选项处打√，下划线处填写信息）

1. 你开始上学时能说普通话吗？ A. 能 B. 不能

2. 小学一年级你的老师使用什么语言教学？

　A. 普通话 B. 少数民族语 C. 普通话和民族语 D. 地方方言 E. 其它

　_____

3. 何时何地开始学习自己民族语言的？

　A.从小在家里 B.幼儿园 C.小学 D.初学 E. 高中

　F. 其它时候/其它情况_____(请说明)

4. 何时何地开始学习普通话的？

　A.从小在家里 B.幼儿园 C.小学 D.初中 E.高中

　F. 其它时候/其它情况_____(请说明)

5. 何时何地开始学习英语的？

　A.从小在家里 B.幼儿园 C.小学 D.初中 E.高中

　F. 其它时候/其它情况_____(请说明)

6. 你对自己基本语言能力的评价

　(1)一语 (民族母语):

　A. 能流畅交流，没有困难 B. 能流畅交流，有一定困难 C. 能基本交流，但不够流畅 D. 能听懂一些，但不能清楚表达 E. 听不懂，也不会说

　(2) 二语 (普通话):

A. 能流畅交流，没有困难　B. 能流畅交流，有一定困难　C. 能基本交流，但不够流畅　　D. 能听懂一些，但不能清楚表达　　E. 听不懂，也不会说

(3) 三语 (英语):

A. 能流畅交流，没有困难　B. 能流畅交流，有一定困难　C. 能基本交流，但不够流畅　　D. 能听懂一些，但不能清楚表达　　E. 听不懂，也不会说

7. 进入大学后，你感觉你的

(1) 一语 (民族母语):

A. 提高了很多　B. 提高了一些　C. 没有变化　D. 变差了一些 E. 变差了很多

(2) 二语 (普通话):

A. 提高了很多　B. 提高了一些　　C. 没有变化　D. 变差了一些 E. 变差了很多

(3) 三语 (英语):

A. 提高了很多　B. 提高了一些　　C. 没有变化　D. 变差了一些 E. 变差了很多

8. 在大学的英语课中你能听懂多少？

A. 基本听不懂　B. 一点　C. 部分　D. 大多数　E. 都能听懂

9. 除了英语课，你每天花在学习英语上的时间有多少？

A. 1小时之内　B. 2小时　C. 3小时　D. 3小时以上

10. 你认为以下几项中最难学的是（可多选）

A. 语音　B. 词汇　C. 语法　D. 阅读　E. 写作　F. 翻译

G. 其他（请说明）

11. 以下技能中你掌握最好的是（可多选）

A.听　B.说　C.读　D.写　E.译

Part IV：少数民族学生英语（三语）的学习困难及成因

说明：以下是少数民族大学生可能存在的英语作为三语的学习困难及其可能性成因，请选择适合你情况的选项打钩。如果你还有其它的**一些英**语学习困难和问题选项中未能提及，请你补充在**后面**。

	选项描述						
	我在听英语时有困难，因为_____						
	我没有足够的英语词汇量/ 表达/语法知识来理解问题和内容（英语基础）						
	我觉得英语听力不重要，跟我的专业关系不大（态度和动机）						
	教材内容的难度和趣味性影响我的学习						
听力课时不够							
	我课后的听力练习量不够						
	老师的语速、口音、重音、语调影响我的听力						
	我觉得学术英语/专业英语词汇妨碍我的听力理解						
大班上课							
	老师是否重视听力教学和训练会影响学生的听力水平提高						
	我的民族母语会影响我的英语听力理解						

	汉语会干扰我的英语听力理解						
	我在表达英语时有困难，因为_____						
	我没有足够的英语词汇量/语法知识来清楚陈述和表达						
	英语口语课时不够						
	英语口语教材内容的难度和趣味性影响我的学习						
	老师不重视口语教学，常用汉语授课						
	我课后很少练英语口语/说英语						
	我觉得英语口语不重要，跟我的专业和将来的工作关系不大						
	学术英语/专业英语词汇的表达比较难						
	英语老师的语速、口音、重音、语调影响我的口语						
	大班上课，用英语讨论和发言机会少						
	说英语时会受到本民族语的影响，造成表达困难						
我觉得汉语会对英语有负面影响，造成表达困难							
	我在阅读英语时有困难，因为____						

	我的英语的词汇、语法和结构方面的知识比较薄弱，限制了我的阅读理解能力						
	我很少看除了课本之外的英文书（材料），阅读量不够						
	我不太适应大学的英语阅读教学						
	我觉得英语阅读不重要，跟我的专业和将来的工作关系不大						
	英语大班上课会有影响						
	英语阅读课时不够						
	老师重视英语阅读，但有时讲解不够清楚						
专业/学术英语方面的文章比较难							
	英语阅读教材难，枯燥，版本较老						
	阅读英语文章时会受到汉语思维的影响						
	阅读英语文章时会受到民族语思维的影响						
	我觉得英语写作比较难，因为_____						
	英语的词汇、语法和结构方面的知识比较薄弱，限制了我的写作能力						
	我觉得英语写作不重要，跟我的专业和将来的工作关系不大						
	我的民族语会对英文写作有不利影响						
	我在英文写作中常常要借助汉语转化为英语，很容易出现汉语式的英语表达						

		英语教师不重视写作教学，在英语写作方面缺乏系统训练和指导						
		英语写作课时不够						
		大班上课，老师对个体的关注和指导不够						
		平时英语练笔作文写得少						
		教材内容的难度和趣味性影响我的英语写作学习						
		专业学术论文写作比较难						
		老师的教学方法有点死板，我们缺乏写作技能的训练						

Part V：少数民族双语和三语教育（开放答题）

基于你自身的经历，请谈谈你对云南少数民族地区学校的民族语、汉语和英语教育的意见和建议：

_____
_____
_____
_____

为了提高少数民族大学生外语（含英语）语言学习能力和水平，你对小学、中学、大学的英语（或者其它外语）教学课程设置、考核有何意见和建议：

_____
_____
_____
_____

这个研究还包括一个和部分参与问卷答题者面对面的个人访谈或者小组访谈，主要对象为：**壮族、哈尼、彝族、苗族、白族、傣族**的民族大学生，访谈内容主要是基于你的答卷，以匿名方式进行，大约需要30-40分钟，不会对你造成任何不良影响。如果你愿意接受访谈邀请，请提供你的邮件地址或者QQ、电话等联系方式。

□我不方便接受访谈　□我可以抽出一点时间接受访谈　□个体访谈　　　□ 小组访谈

电子邮箱: _____

电话: _____ QQ：_____

非常感谢你的合作！
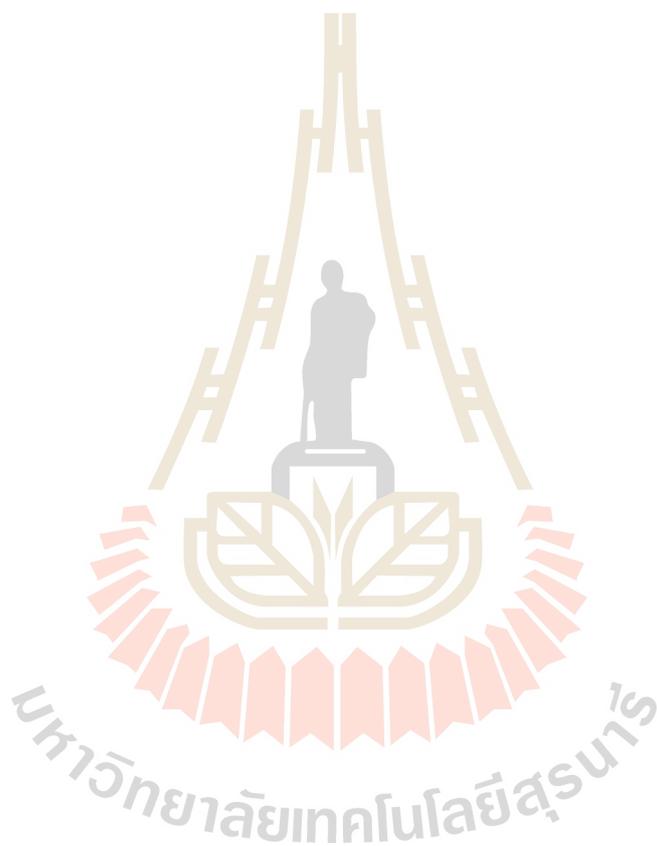
Appendix C:

AN INTERVIEW PROTOCOL - QUESTIONS FOR EMUS

(In order to elicit data to the 4 RQs, some **sub-questions** were supplemented during the interviews):

Part I: Background Information of the Interviewees

1. Where are you from and which university are you study at?

2. Are you an ethnic minority? If so, which ethnic group?

3. Which grade are you in now and what is your major?

5. Have you adapted yourself to the university?

Part II: Interview Questions

RQ1**:** What are the stakeholders' perceptions of preferential admission policies (PAPs) especially EMUS in Yunnan?

(1) What do you think about preferential admission policies (PAPs) in Yunnan?

(2) Do you think PAPs supportive for ethnic minority students to higher education or not in Yunnan? Why?

(3) Do you have any suggestions for enhancing the equity of education for ethnic minority students from rural areas?

RQ2**:** What are the stakeholders' perceptions of trilingual education policy (TEP) especially EMUS in Yunnan?

(4) What do you think about trilingual education policy (TEP) in Yunnan?

(5) Do you think TEP supportive in multi-ethnic education in Yunnan or not? Why?

(6) Do you have any suggestions for languages policies and trilingual education?

RQ3**:** What are the difficulties encountered by EMUS in English (L3) learning at university? What are the main factors causing them?

(7) What challenges and difficulties have you encountered while studying English (L3) at university?

(8) What are the most influential factors on your English (L3) study?

(9) What do you wish teachers and your university do in terms of EFL education for ethnic minority students?
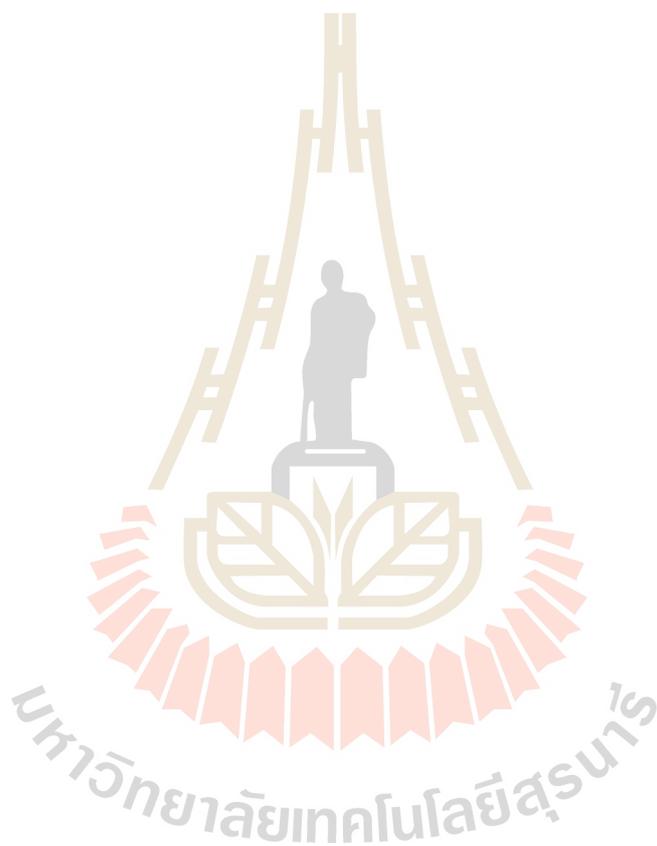
Appendix D:

AN INTERVIEW PROTOCOL - QUESTIONS

FOR TEACHERS

Part I: Background Information of the Interviewees

1. How long have been teaching English at university?

2. Are you an ethnic minority? If so, which ethnic group?

3. Where do you come from?

4. Which grade students do you teach now?

5. Are there any ethnic students in your class? What's your impression on their English learning?

Part II: Interview Questions

RQ1**:** What are the stakeholders**'** perceptions of preferential admission policies **(**PAPs**)** especially EMUS in Yunnan?

(1**)** What**'**s your understanding on preferential admission policies **(**PAPs**)** in Yunnan?

(2**)** Do you think preferential language policies supportive in higher education for ethnic minority students or not in Yunnan? Why?

(3**)** Do you have any suggestions for bridging the gap of education between the students from the city and those from the rural areas?

RQ2**:** What are the stakeholders**'** perceptions of trilingual education policy **(**TEP**)** especially EMUS in Yunnan?

(4**)** What**'**s your general impression on TEP?

(5**)** What advantages or disadvantages do you think of TEP in Yunnan? How will it benefit **(**or not benefit**)** ethnic minority students?

(6**)** Do you have any suggestions for trilingual language policies for ethnic minority students and administration?

RQ3**:** What are the difficulties encountered by EMUS in English **(**L3**)** learning at university? What are the main factors causing them?

(7**)** What challenges and difficulties have you encountered while giving English classes to EMUS?

(8**)** Which language do you prefer to speak to ethnic minority EFL classes at university according to your own teaching experience? Why?

(9**)** Do you think there are some differences in learning English between Han majority students and EMUS? If yes, in what way?
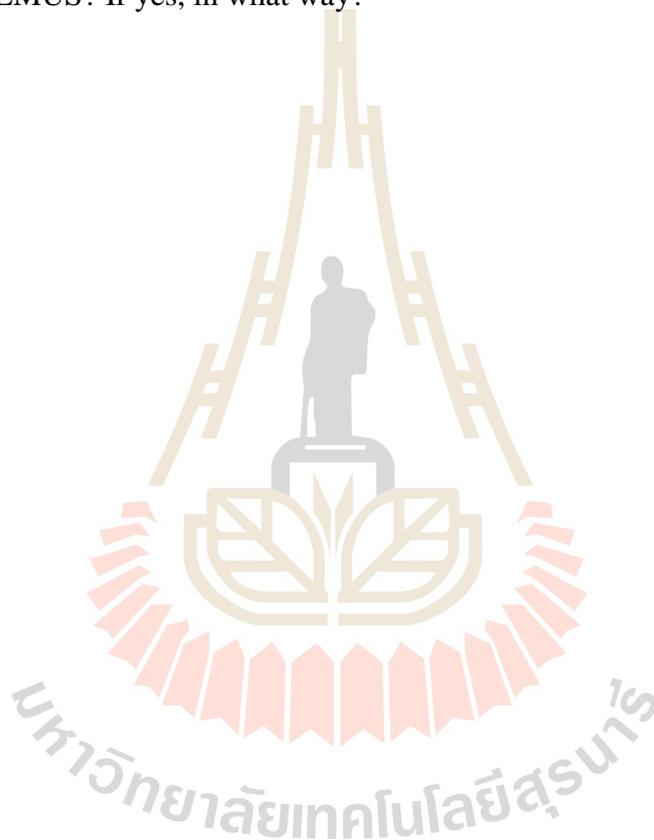
Appendix E:

AN INTERVIEW PROTOCOL - QUESTIONS

FOR ADMINISTRORS

Part I: Background Information of the Interviewees

1. Where do your work?

2. How long have been working as an administrator in Faculty of Foreign Languages or Department of English or some other administrative divisions at university?

3. What is your ethnic nationality?

Part II: Interview Questions

RQ1**:** What are the stakeholders**'** perceptions of preferential admission policies **(**PAPs**)** especially EMUS in Yunnan?

(1**)** What**'**s your perception of PAPs?

(2**)** Do you think PAPs supportive for ethnic minority students in higher education or not in Yunnan? Why?

(3**)** Besides PAPs, what can administration do to enroll more ethnic minority students into university?

RQ2**:** What are the stakeholders**'** perceptions of trilingual education policy **(**TEP**)** especially EMUS in Yunnan?

(4**)** How is TEP implemented in your university?

(5**)** What is your point of view with regard of L1, L2, and L3?

(6**)** Have your university provided EMUS with some courses of ethnic languages and cultures? If yes, what are they?

RQ3**:** What are the difficulties encountered by EMUS in English **(**L3**)** learning at university? What are the main factors causing them?

(7) What difficulties that EMUS may have in learning English **(L3)** in your point of view?

(8) What is the general condition of CET passing rate of EMUS at your university?

(9) Do you have any suggestions for EFL language education curriculum provision taking ethnic minority students into consideration for your university?
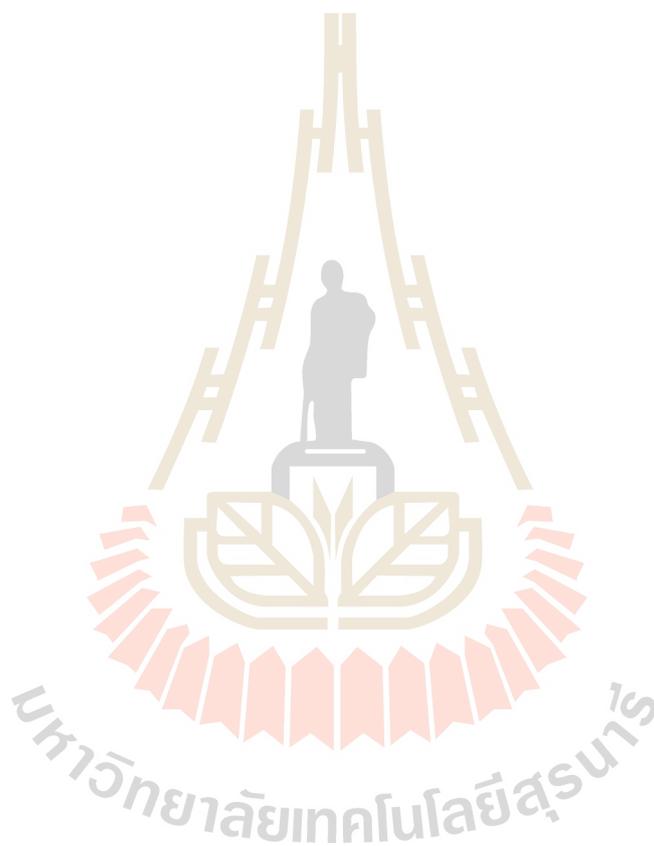
Appendix F:

AN INTERVIEW PROTOCOL - QUESTIONS

FOR OFFICIALS

Part I: Background Information of the Interviewees

1. How long have you been working at YPED/ KEB?

2. Are you an ethnic minority? If so, which ethnic group?

3. How is your work related to ethnic minority students' education?

Part II: Interview Questions

RQ1**:** What are the stakeholders**'** perceptions of preferential admission policies **(**PAPs**)** especially EMUS in Yunnan?

(1**)** What do you think about PAPs in Yunnan?

(2**)** Do you think PAPs can really help more ethnic minority students step into universities in Yunnan? Why?

(3**)** Besides PAPs, what can government do to improve ethnic minority education level?

RQ2**:** What are the stakeholders**'** perceptions of trilingual education policy **(**TEP**)** especially EMUS in Yunnan?

(4) How do you understand TEP in your perspective?

(5) Are there any policies or programs that the government offer to ethnic minority students to enhance their mandarin Chinese **(**L2**)** and English learning **(**L3**)** in Yunnan Province? If yes, what are they?

(6**)** What are the challenges for the government to implement bilingual and trilingual education in Yunnan? How will it benefit **(**or not benefit**)** ethnic minority students?

RQ3**:** What are the difficulties encountered by EMUS in English **(**L3**)** learning at university? What are the main factors causing them?

(7) What is the overall English education level of universities featured with ethnic education programs like YMU, DU, and CNU, compared with other universities without ethnic education program?

(8) After most ethnic minority students enter into higher education with assistance of PAPs, what might be the new challenges for their English learning?

(9) We all know that most ethnic minority students**'** English **(**L3**)** foundation is comparatively weak**.** What can the government do to strengthen it?

DATA REPORTS OF TWO ANOVA TESTS

1. The 1st One-way ANOVA Test for Total Ethnic Identity

An Overall Impact of English Language Proficiency on Ethnic Identity

EMUS (N=411) Total Mean

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	3.490	2	1.745	3.496	.031
Within Groups	203.626	408	.499		
Total	207.115	410			

Yi (N=114)   **ANOVA**

Total Ave.

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	5.084	2	2.542	5.603	.005
Within Groups	50.368	111	.454		
Total	55.452	113			

Hani (N=63)   **ANOVA**

Total Ave

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.837	2	.418	.760	.472
Within Groups	33.031	60	.551		
Total	33.868	62			

Zhuang (N=60)   ANOVA

Total Ave

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.702	2	.351	1.958	.150
Within Groups	10.209	57	.179		
Total	10.911	59			

Bai (N=56)   ANOVA

Total Ave.

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	4.770	2	2.385	4.720	.013
Within Groups	26.780	53	.505		
Total	31.550	55			

Dai (N=46)   ANOVA

Total Ave

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1.642	2	.821	3.514	.039
Within Groups	10.048	43	.234		
Total	11.691	45			

Miao (N=40)   ANOVA

Total Ave

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.466	2	.233	.519	.600
Within Groups	16.620	37	.449		
Total	17.086	39			

Naxi (N=32)   ANOVA

Total Ave

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.012	2	.006	.031	.969
Within Groups	5.448	29	.188		
Total	5.459	31			

Han (N=206)   ANOVA

Total Ave

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	2.350	2	1.175	1.981	.141
Within Groups	120.450	203	.593		
Total	122.800	205			

Total (N=617)

ANOVA

Total Ave.

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.686	2	.343	.636	.530
Within Groups	331.141	614	.539		
Total	331.827	616			

2. The 2nd One-way ANOVA Test for 2 Subscales of Ethnic Identity

ANOVA

EMUS (411)		Sum of Squares	df	Mean Square	F	Sig.
Exploration	Between Groups	4.793	2	2.397	3.471	.032
	Within Groups	281.726	408	.691		
	Total	286.519	410			
Commitment	Between Groups	2.771	2	1.385	2.587	.077
	Within Groups	218.522	408	.536		
	Total	221.293	410			

Yi (114)

ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
Exploration	Between Groups	5.477	2	2.739	5.794	.004
	Within Groups	52.462	111	.473		
	Total	57.940	113			
Commitment	Between Groups	5.177	2	2.588	4.656	.011
	Within Groups	61.705	111	.556		
	Total	66.882	113			

Hani (63)

ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
Exploration	Between Groups	2.323	2	1.162	.810	.450
	Within Groups	86.054	60	1.434		
	Total	88.377	62			
Commitment	Between Groups	.931	2	.466	.756	.474
	Within Groups	36.970	60	.616		
	Total	37.901	62			

Zhuang (60)

ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
Exploration	Between Groups	.067	2	.034	.184	.833
	Within Groups	10.450	57	.183		
	Total	10.517	59			
Commitment	Between Groups	2.221	2	1.110	4.291	.018
	Within Groups	14.749	57	.259		
	Total	16.970	59			

Bai (56)

ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
Exploration	Between Groups	8.201	2	4.100	6.676	.003
	Within Groups	32.554	53	.614		
	Total	40.754	55			
Commitment	Between Groups	3.254	2	1.627	2.473	.094
	Within Groups	34.861	53	.658		
	Total	38.115	55			

Dai (46)

ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
Exploration	Between Groups	2.285	2	1.142	3.916	.027
	Within Groups	12.544	43	.292		
	Total	14.829	45			
Commitment	Between Groups	1.194	2	.597	2.361	.106
	Within Groups	10.871	43	.253		
	Total	12.064	45			

Miao (40)

ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
Exploration	Between Groups	.402	2	.201	.226	.799
	Within Groups	32.922	37	.890		
	Total	33.324	39			
Commitment	Between Groups	1.147	2	.573	2.168	.129
	Within Groups	9.785	37	.264		
	Total	10.932	39			

ANOVA

Naxi (32)

		Sum of Squares	df	Mean Square	F	Sig.
Exploration	Between Groups	.160	2	.080	.326	.725
	Within Groups	7.120	29	.246		
	Total	7.280	31			
Commitment	Between Groups	.375	2	.188	.908	.414
	Within Groups	5.991	29	.207		
	Total	6.366	31			

ANOVA

Han (206)

		Sum of Squares	df	Mean Square	F	Sig.
Exploration	Between Groups	1.076	2	.538	.831	.437
	Within Groups	131.379	203	.647		
	Total	132.455	205			
Commitment	Between Groups	5.825	2	2.913	3.628	.028
	Within Groups	162.966	203	.803		
	Total	168.791	205			

Ethnicity

ANOVA

Total(617)

		Sum of Squares	df	Mean Square	F	Sig.
Exploration	Between Groups	2.778	2	1.389	2.044	.130
	Within Groups	417.400	614	.680		
	Total	420.179	616			
Commitment	Between Groups	.194	2	.097	.152	.859
	Within Groups	392.708	614	.640		
	Total	392.902	616			

Appendix H：

UNDERSTANDING THE 4 ETHNIC MINORITIES

1. The Yi

(1) The Yi's Demographic Situation

The Yi, one of the aboriginal peoples of southwest China, are mainly found in Yunnan, Guizhou, Sichuan, and the Guangxi Provinces. The Yi or Nuosu people are an ethnic group in China, Vietnam, and Thailand. Numbering 8 million, they are the seventh largest of the 55 ethnic minority groups officially recognized by the PRC, and of which over 4.5 million live in Yunnan Province. The Liangshan Yi Autonomous Prefecture in Sichuan, the Chuxiong Yi Autonomous Prefecture, the Honghe Hani-Yi Autonomous Prefecture in Yunnan, the Lunan Yi Autonomous County, the Luquan Yi Autonomous County and other 15 Yi autonomous counties are main regions where the Yi people live (Zhang, et al, 2017). The overall pattern of the geographical distribution of the Yi is that they live in small compact communities far from each other or in large communities with mixed ethnic populations.

(2) The Yi's Religion and Festival

Yi ethnic group is reputed as a nation with a long history and splendid culture within southwestern China. Various beliefs are treasured, such as the belief of the spirit, the worship of their ancestors, and the adoration of nature, along with the cherishing of Catholicism, Christianity, and Buddhism. Amongst all these beliefs, the power of the spirit is regarded as the most magical one. Some heirlooms left to the Yi people by their ancestors are endowed with magic that can bring good will to their owners (Chen &

Cheng, 2002**).** Therefore, these highly valued possessions are carefully kept and passed down through generations**.** Traditional festivals include the Torch and Chahua festivals**.** Among them, the Torch Festival is the grandest traditional festival**.**

(3) Unique Nuosu

In the case of Yi, despite the **"**internal variety**"**, they were placed under one roof**.** This description of Yi, as Pan **(**2002**)** argues, Nuosu is as prototypical Yi in the identification of nationalities **(**Pan 2002**).** Nuosu society, rather than in Yi elsewhere, legitimizes its distinctness as one nationality, also reifies the social structure as if there were one separate entity**.**

Academically speaking, the Nuosu were derived from the slavery stage, and their culture was backward**.** Comparatively, the Nuosu were said to be unable to assimilate any groups other unless by turning them into their slaves **(**Grub, 2012**).** So the cultural similarities of Nuosu were proof that they shared a common ethnic origin**.** In other words, when dealing with the Nuosu, Chinese scholars followed the idea that common culture indicates common **"**origin**".** The Nuosu have great pride in themselves and their life in the high mountains**.** The Yi society is divided into two castes**: "**Black Yi**"** accounts for 7**%** of the population for the upper status, and **"**white Yi**"** about 93**%** for the lower status**.** For decades, the Yi preserves a sense of ethnic dignity and social stability **(**Harrell, 1995**).**

2. The Dai

(1) The Dai's Demographic Situation

The Dai population in China is 1,250,000, in Yunnan is 1222,000 (Zheng, 2014). The Dai people are one of several <u>ethnic groups</u> widely distributed in the <u>Xishuangbanna Dai Autonomous Prefecture</u> and the <u>Dehong Dai and Jingpo Autonomous Prefecture</u>, and some Dai autonomous counties like Gengma Dai and Wa Autonomous County, Menglian Dai-Lahu Autonomous County, Jinggu Dai and Yi Autonomous County, and Xinping Yi and Dai Autonomous County in Yunnan (China, 1994a, p.3). The Dai contains several groups of people based on their geographic compact living communities such as *Han Dai, Shui Dai, Bai Dai, Hei Dai, Huayao Dai, Sha Dai etc (Shen,* et al, 2017). Except in Xishuangbanna Prefecture, the Dai population is smaller than the Han population in other autonomous prefectures and counties.

(2) The Dai's History, Religion, and Festivals

The Dai have a long history, which is closely connected with those of the Zhuang, Bouyei, Shui, Dong, and Li minorities in China. By extension, they also have a genetic relationship with the Lao in Laos, the Tai in Thailand, the Shan in Burma, and the Dai, Tu, and Nong peoples in Vietnam. Originally, the <u>Tai</u>, or Dai, lived closely together in modern Yunnan Province until political chaos and wars in the north at the end of the <u>Tang</u> and <u>Song Dynasty</u> and various nomadic peoples prompted some to move further south into modern Laos then Thailand.

The Dai people follow their traditional religion as well as <u>Theravada Buddhism</u>, and maintain similar customs and festivals (such as <u>Songkran</u>) to the other Tai-speaking peoples and more broadly, in regards to some cultural aspects, to the unrelated dominant

ethnic groups of <u>Myanmar</u>, <u>Cambodia</u> and <u>Sri Lanka</u>. They are among the few natives groups in China who nominally practice the Theravada school of Buddhism.

The festivals of the Dai people are mostly related to religious activities. The main festivals include door closing festival, door opening festival and water splashing festival. In the two festivals on the same day, all of people will go to the Buddhist temple to hold ritual activities. People will offer foods, flowers and coins to the Buddha. The three months between the closing door festival and the opening door festival are the "close" time, and the most religious time of the year.

(3) The Local Government's Support

Dai people have a strong cultural identity and take great pride in their rich and colorful culture. They have their own calendar, their own books in Dai script used for calculating solar and lunar eclipses, and literary and historical documents that includes poetry and fables and ancient stories and legends. The Dai is an ethnic group with solid tradition and comparatively good education. The use of Dai language in schools was made possible because local governments constantly made an effort to train Dai language teachers and even compile textbooks in Dai. In 1955, soon after the approval of Dai writing system as authorized language for experimental use, Dehong Prefecture's Department of Education made plans for Dai teacher training to support primary schools and literacy campaigns.

Dehong's Normal School, founded in 1974, played an important role in training Dai teachers for primary and middle schools. In 1974 alone, the school ran 3 training classes for 135 Dai language teachers for different counties in Dehong prefecture. From 1985 on, the school decided to enroll 50 Dai majors for a three-year associate degree

program. By 1998, there were 191 Dai language teachers in primary school, 10 in middle school, and 3 in technical school (Ming, Wang, et al, 2017).

With the government's support, the Dai writing system has gradually spread from Buddhist temples to public schools and the whole society through the use of Dai in education, media, and publishing. The experience with language planning in Dai communities actually sheds light on issues in two areas, the writing system reform and bilingual education, which may be of reference to other ethnic language planning in minority communities in China and language planning in the world community.

3. The Bai

(1) Demographic and Historical Background of the Bai

Bai people live mostly in the provinces of Yunnan (Dali area), and in neighboring Guizhou and Hunan provinces. Of the 2 million Bai people, 80% live in concentrated communities in the Dali Bai Autonomous Prefecture in Yunnan Province. According to archaeological excavations around the Lake Erhai, Bai people were originated in the lake area.

Generally speaking, it is believed that the Bai people are the descendants of the ancient Diqiang people who migrated southward and were scattered around the Erhai region during the Sui-Tang Dynasties (AD 581–907). The Bai have an age-old history and flourishing culture from the Nanzhao and Dali kingdoms, which were established and coexisted with the Tang and Song central governments and lasted for about 500 years (AD 618–1279). The two kingdoms' positions as vassal states of the Chinese

Dynasties, the close economic ties, and the strong attraction of the Han culture impelled the two regimes to spread and promote the Chinese script instead of creating their own. In this period, the Bai became a unique ethnic group. In Ming Dynasty (1368–1664), the Bai people came under the direct rule of China's central government and played an important role in the development of a multiethnic China. The Dai people have a long record of cultural development including the Neolithic Culture, the Bronze Culture and the Nanzhao and Dali cultures. At the same time they also enjoy a good reputation among the other ethnic groups in China in the fields of literature, history, architecture, dance, opera, music, painting, and sculpture (Ma, 2003).

(2) *Minjia* People and *Benzu* Religion

Minjia People

Bai called themselves *minjia*, a Chinese term being translated as "common people", or sometimes as "civilian households", a reference implies that the contemporary Bai are descendents not just of Nanzhao rulers but also of the soldiers and civilian personnel who settled in Yunnan in the Yuan, Ming, and Qing dynasties. More recently, during the late 19th and early 20th centuries, a number of *Bai/ minjia people* were key elite of Yunnan's political and economic areas. With the expansion of rural enterprises and the tourism industry, Dali's economic growth boomed and allegedly traditional culture has served as the springboard for much of it.

Benzu Religion

As Pedro Ceinos Arcones stated, the Benzu religion is by far the most extensive spiritual tradition among the Bai and is one of their most unique characteristics. A fascinating amalgamation of history, fable and devotion, each village has its own god,

who receives the worship of the people, and who protects them**.** In general these gods are historical warriors, heroes, sages or popular leaders, deified**.** Bai people believe that they are able to protect livestock and crops, to avert illness and bring peace and prosperity to the village **(**Arcones, 2015**).** The *Benzu* worship phenomenon is typically cited as **"**proof of Bai distinctiveness**" (**Tapp, 2014**).** It is a highly decentralized, village**-**specific polytheistic set of activities organized on the worship o f local tutelary gods and protector spirits, and is often portrayed as a distinguishing perspective of Bai culture, unique to them as a people, and even as their **"**national religion**." (**Feng, 2005**).** Over time *Benzu* worship started incorporating deities from other religions and figures from myth and history**.** *Benzu* temples and rituals were dedicated to Long Wang, Guanyin, Laomu **(**some important gods and goddesses in Chinese myth**)** and other staples from Chinese Buddhism, Daoism, and Confucianism**.** Culturally, the Bai concern with filial piety and ancestor worship, and the Benzu religion preserves the memory of numerous mythological characters associated with legends, mythology around Bai**'**s communities **(**Bryson & Bryson, 2013**).**

(3) Bai Festivals and Architecture

The grandest festival of Bai people is the Third Month Fair, held annually at the foot of Mount Cangshan in Dali between the 15th and the 20th day of the third lunar month**.** Originally it was religious activity to rally and pay homage, but it gradually evolved into a fair including performances of traditional sports and dance, as well as the trade of merchandise from different regions**.** Another important festival is the Torch Festival, held on the 25th day of the sixth lunar month to wish health and a good harvest**.** On that evening, the countryside is decorated with banners with auspicious words

written upon them. Villagers then light torches in front of their gates and walk around the fields while holding yet more torches in order to catch pests.

The Bai architecture is very famous and characterized by three buildings forming a U and a fourth wall as a screen. The middle has a courtyard. The houses are usually built out of brick and wood, and the main room is in the middle. The screen wall is built with brick and stone. The house is painted in white with black tile paintings depicting animals and other natural images. The detailing usually is made of clay sculpture, woodcarving, stone inscription, colored drawing, marble screens. It produces a very striking and elegant effect (Lu, 2007). Dali is well known for its marble. The name for marble is "Dali marble" in Chinese. It is used in modern architecture by the Bai.[48]

4. The Zhuang

(1) The Zhuang's Demographic Situation

The Zhuang was officially recognized in the first census under the new PRC government in 1953. The Zhuang people are an ethnic group who mostly live in the Guangxi Zhuang Autonomous Region in southern China. Some also live in Yunnan, Guizhou, Guangdong and Hunan provinces. Their population, estimated at 18 million people, makes them the largest minority in China. In Yunnan, the population of

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[48] Reference: https://en.wikipedia.org/wiki/Bai_people

the Zhuang is about 1.14 million, only accounts for 8.21% of the total population of Yunnan ethnic minorities, and mainly distributed in Wenshan Zhuang and Miao Autonomous Prefecture (Funing County), Honghe Hani and Yi Autonomous Prefecture (Mengzi County) (statistics of the 2000 census).

(2) The Zhuang's History and Religion

The origin of this native group can be traced, in historical records in Chinese, to the Spring-Autumn and Warring States periods (722–221 BC). Most Zhuang follow a traditional animist faith known as Shigongism or Moism, which include elements of ancestor worship (Kaup, 2000). The Mo have their own sutra and professional priests known as *bu mo* who traditionally use chicken bones for divination. In Moism, the creator is known as Bu Luotuo and the universe is tripartite, with all things composed from the three elements of heaven, earth, and water. There are also a number of Buddhists, Taoists, and Christians among the Zhuang.

The term of Zhuang was first recorded about 1,000 years ago in the Song Dynasty. There is a reference to the crushing of a Zhuang uprising in the Tang Dynasty (618-907). From that time on, the Zhuang have been assimilated by the Han majority. Zhuang religion is similar to Han Chinese religion. It incorporates elements of ancestor worship, Buddhism and Taoism. Zhuang ancestor worship differs in that it embraces kings and mythical and historical heroes and heroines. Most homes have altars where names of ancestors are written on strips of red paper. Important gods include the Mountain Spirit, the Dragon Kin gand She Sheb, the village tutelary spirit. Zhuang honor ancestors during Chinese New Year and the Festival of the dead in the summer. Their biggest celebration is Antiphonal Singing Day.

CURRICULUM VITAE

Ms. Dong-yuan DENG graduated her Bachelor's degree in Teaching English as a Foreign Language (TEFL) with a first class honour from Yunnan University in 1994. From 1998 to 1999, she participated in Sino-US College English Teacher Training Program at Peking University. In 2002, she finished her post graduate studies in English Language and Literature from Yunnan University. In 2006, she obtained a TESOL Advanced Certificate at Payap University, Thailand. From 2008 to 2011, she obtained her Master's degree in Teaching Chinese as a Foreign Language (TCFL) in Yunnan Normal University, China. During these years, she also worked as a visiting scholar at University of Alberta, Canada from 2010 to 2011. Later, from 2014 to 2019, she pursued her Ph.D. in English Language Studies (ELS) at Suranaree University of Technology, Thailand. Her research interests are mainly in the areas of applied linguistics, intercultural communication, and trilingual education of ethnic minority students. Currently, she is an associate professor at Faculty of Foreign Languages and Cultures, Kunming University of Science and Technology in Yunnan Province of China.

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