Exploring the Impacts of Cultural Globalization on Cultural Awareness/ Values and English Writing in Chinese Context

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Abstract: This article explores the impacts of cultural globalization on the cultural awareness and orientation of cultural values among educated Chinese young people and on English writing of Chinese college students. It demonstrates that, while making fast achievements in its economy in the process of globalization, China has also gone through great changes in its national culture in the areas of traditional cultural values, multicultural awareness, and English education since the historical reform of 1978. One noticeable impact of cultural globalization on Chinese society is the phenomenon that many Chinese educated youths have become more orientated toward individualism and that Chinese college students have gained stronger intercultural awareness, thanks to university teaching practices that focus on this awareness. Finally, the author argues that the practice of teaching English as the dominant foreign language in Chinese universities and high schools during this period of cultural globalization has contributed to the findings that Chinese college students have learned a variety of rhetorical patterns from both Chinese and English rhetoric, in particular, that they seem to prefer a deductive organizational pattern in their English writing.

Keywords: Cultural globalization, individualism orientation, culture awareness, English

1. Introduction

The discussion concerning the impact of globalization on higher education has been drawing increased attention from educators and researchers since the 1990s. For example, Dodds (2008), in order to gain an up-to date view of the meaning and perception of 'globalization' among contemporary scholars, reviewed 41 articles related to higher education and globalization published in educational journals in 2005. She claimed that one perceived impact of globalization on higher education was that globalization had led to a concentration of linguistic and economic power in what Pennycook (1994) described as "the spread of English as the 'global lingua franca'" (as cited in Dodds, 2008, p. 510) and in what Mazawi (2005) characterized as "higher education 〔…〕 'converging' towards a Western model" (as cited in Dodds, 2008, p. 511). Wang (2008) also noted that economic globalization and the advances of communication technologies in the new era had brought about increasing interaction across cultures; consequently, under the new situation, possible cultural convergence was leading to similar rhetorical systems around the world, which came into being as a response to the globalization.

Many other scholars have focused their discussion on contextualizing the influences of globalization on education in the specific cultural and educational contexts of their countries. For example, Chang (2006) examined the impact of accelerating globalization and rise of

global English, the adjustment of China's English language policy, the growth of the education of English majors, and the challenges faced by English education in China. He stated that " it is in the broad context of a changing global 〔world〕 and the emergence of global English that China has started to embrace the English language" (Chang, 2006, p. 515). Moreover, Mizuta (2009) also claimed that English became predominant in Japan after the defeat of Japan in the World War II, and became even more dominant in the 1980s along with the emergence of the discourse of internationalization in Japan.

It is evident that the researchers in higher education worldwide are aware of the influences and changes in education and culture brought about by globalization in a broad sense and by the status of English as a global language in a narrow sense. The present study aims to join and contribute to the ongoing discussion on the impact of globalization on higher education and culture. I will focus on discussing two specific educational and cultural impacts of cultural globalization on cultural value orientation and multicultural awareness of Chinese educated youths and on the use of English rhetorical pattern by Chinese college students.

To fully explore the themes listed here, I will first define the term of and the scope of cultural globalization. Then, I will discuss the specific impact of cultural globalization in Chinese context from two aspects: 1) the potential transformation orientation of Chinese cultural values and the stronger culture awareness among Chinese educated youths, and 2) the emergence of a shared cross-cultural deductive organization in Chinese college students' English writing. Finally, I will draw implications from the present study for effective intercultural communication in a global context.

2. What is Cultural Globalization?

The concept of globalization is nothing new to us now. As Kumaravadivelu states, "Simply stated, globalization refers to a dominant and driving force that is shaping a new form of interconnections and flows among nations, economics, and peoples. It results in the transformation of contemporary social life in all its economic, political, cultural, technological, ecological, and individual dimensions" (p. 32). As an essential part of globalization, cultural globalization refers to how "contact between people and their cultures — their ideas, their values, their ways of life — have been growing and deepening in unprecedented ways" (Kumaravadivelu, 2008, p. 33).

Scholars studying globalization have divided cultural globalization into three models: cultural homogenization, cultural heterogenization, and cultural glocalization. The first of these, the cultural homogenization model, holds that cultural globalization is the progressive spreading of one dominant culture outward to other cultures (Kinberg, 2009). For example, some scholars suggest that ideas of American individualism and consumerism are circulated more freely and accepted more widely among young people in various parts of the world (Kumaravadivelu, 2008). By contrast, the second model, cultural heterogenization, posits that cultural globalization has actually led to a rise in preservation of local cultures, mainly as a reaction against subsumption by a dominant culture (Kumaravadivelu, 2008). As Hodos (2010) explained, the increasing intensity of contact and communication at the global level can develop into conflicts between cultures, which results in heightened attempts to define the boundaries

between different groups more strongly; thus, changes that take place as a result of intensified contact can be understood as provoking reactions that seek to rediscover particularity, localism and difference. Finally, the cultural glocalization model refers to simultaneous homegeneous and heterogeneous cultural development (Kinberg, 2009). This model assumes that cultural transmission is a two-way process in which cultures in contact shape and reshape each other directly and indirectly. The third model, therefore, asserts that forces of globalization and those of localization are so complex and overlapping that they cannot be understood from the narrow perspective of a "Center-periphery dichotomy" (Kumaravadivelu, 2008).

However, some scholars interpret cultural globalization from a more focused perspective; for example, Yu (2008) claimed that some people believe that cultural globalization is not about the homogenization of national cultures but the inseparable interconnections among different national cultures as well as the increasing consensus about and consciousness of global issues. In their view, cultural globalization is a process rather than a condition. As Li (2002) stated,

> Cultural globalization is essentially a process of cultural integration. Based on economic globalization and information technology, different national cultures have been updated and integrated through intensified interactions. Cultural globalization is also such a process, in which consensus on global issues can be reached through beneficial interactions among different national cultures. In this sense, cultural globalization is neither an accomplished reality nor the fatality of disadvantaged nations. It is just a process with certain tendencies. (p. 22)

The present study is in agreement with Yu's (2008) and Li's (2002) perspective that cultural globalization is not about the uniformity of national ways of living and beliefs and values but instead involves the rather permanent connections among different cultures, and that cultural globalization is a process in which agreement on mutual concerns can be achieved through helpful interactions among different countries. With such a perspective, I will examine and analyze two specific phenomena that occurred in the process of cultural globalization in Chinese context, namely, the increased culture awareness among Chinese educated youths, and the emergence of a shared cross-cultural rhetorical pattern among Chinese university students.

3. Cultural Globalization in Chinese Context

3.1. A Transformational Orientation in Chinese Cultural Value and Increased Culture Awareness among the Chinese Educated Youths

It is well-known that China started fully engaging in the process of globalization after 1978, the very beginning of the economic reform in which China shifted its focus from political and ideological campaigns to national economic development. Since then, China has been actively participating in international practices from every aspect so as to catch up with other countries and take advantage of the globalized world. As Liu & Wang (2007) pointed out, China's economic prosperity over the past two decades or so, to a larger extent, has actually benefited a lot from the globalized world as well as from its own transformation from a planned

economy to a market-oriented economy. For example, Qin (2005) stated that this fast economic development was demonstrated through China's share of foreign trade in GDP rising from 12% in 1978 to 36% in 2000, and China's total increased volume of imports and exports from almost zero in 1978 to US$46.9 billion in 2001, ranked the third largest in the world in 2005 (as cited in Liu & Wang, 2007). While making fast achievements in its national economy in the process of globalization, China has also gone through great changes in its national culture such as the changes in the areas of traditional cultural values, multicultural awareness, and English education since the historical date of 1978, as a result of inseparable interconnections among and integration with different national cultures, especially Western culture, through intensified interactions.

One noticeable impact of cultural globalization on Chinese society is the phenomenon that more and more Chinese educated youth gradually have become more oriented toward individualism. Triandis, McCusker and Hui (1990) defined individualism as "a social pattern that consists of loosely linked individuals who view themselves as independent of collectives; are primarily motivated by their own preferences, needs, [and] rights,…and emphasize the rational analysis of the advantages and disadvantages to associating with others" (p. 1012). Summarizing the characteristics of American individualism as independence, autonomy, privacy, personal achievement, and equality for each individual, Althen emphasized the role of liberty in American life. He maintained that Americans believe that individuals should have sufficient freedom, and that neither the government nor any other external force or agency should dictate what the individual does (Althen, 2002). Therefore, Americans chafe from constraints arising outside themselves and are grateful for the opportunity "to do their own thing" and "have it their own way" (Wu, 1998, p. 43). On the other hand, collectivism is a long lasting cultural value of the Chinese people (Hui & Triandis, 1986; Hofstede, 1980; Chen & Starosta, 1998). Collectivism may be defined as a cultural characteristic in which individuals "see themselves as parts of one or more groups (family, co-workers, tribe, nations); are primarily motivated by the norms of, and duties imposed by, those collectives; … and emphasize their connectedness to members of these collectives" (Triandis, McCusker & Hui, 1990, p. 1011). Generally, people from collective societies are more concerned with effects of their actions on others, sharing benefits, and losing face. They are also willing to accept others' opinions, and they want to feel that they are contributing to the lives of others (Hui & Triandis, 1986). However, some studies on the influence of cultural globalization in Chinese society since 1978 have revealed that there was a change of cultural value orientation and a higher intercultural awareness among Chinese educated young people.

Liu and Wang (2009) conducted a study that analyzed diachronically the debate lasting for 20 years (1980-2000) on values of personal life in China in one of the best received magazines in China, *Chinese Youth.* Liu and Wang (2009) concluded that

> Our study indicates that Chinese educated youth have become individualized so prominently that no previous generation would ever have imagined. It also shows that individualization of Chinese educated youth has taken a different path 〔from that of the West〕and experienced three transformations — transformation of traditional values, transformation of proletarian ideology, and transformation of family consciousness. (p. 69)

They described these three distinctive transformations in Chinese cultural globalization as "individualism with Chinese characteristics" (Liu & Wang, 2009, p. 69). Namely, these distinctive transformations were strong self-consciousness, which meant that Chinese educated youths were more concerned with personal interest and cultivation; focused on materialistic achievements, which indicated that the Chinese youths paid great attention to material gain and personal success; and exhibited the super-person complex, which reflected that the Chinese youths admired those individuals who had achieved significantly in business (Liu &Wang, 2009).

In a survey study on the impact of cultural globalization on Chinese educated youths, Shi (2009) explained that great emphasis had been given to developing college students' cultural awareness through college English teaching in order to prepare students for effective intercultural communication in an era of globalization. Shi (2009) noted that *College English Curriculum Requirements,* issued by the Department of Education of China in 2007, set up some guidelines and objectives for English teaching to non-English majors. For example, it requested that, when designing College English courses, the universities "take into full consideration the development of students' cultural capacity and the teaching of knowledge about different cultures in the world" (Department of Education, p.18). The significance of these requests from the Department of Education of China was reflected in how the language teachers in Chinese universities modified their language teaching strategies. As Shi (2009) explained, "[at] present, the teaching goals have shifted from the simple memorization of cultural facts to a higher order: the acquisition of 'interactional competence'" (p. 243). Shi (2009) further elaborated that language teachers purposefully engaged students in learning the differences and similarities between cultures and in appreciating them and in understanding the target culture through interpreting accurately its value system, religions and conventions while learning language skills.

As a result of this teaching practice for raising multicultural awareness, Shi (2009) claimed, based on the findings of her survey on 197 non-English majors in a university in China, that Chinese college students' intercultural awareness had improved, and "at present, students are not just satisfied with learning different cultures, but rather they want to assimilate, compare, and accommodate different cultures" (p. 241) through "selecting the essence and discarding the dross" (p. 242).

3.2. English Education in China: The Emergence of a Shared Cross-Cultural Rhetorical Pattern

According to Short, Boniche, Kim, and Li (2001), cultural globalization was intimately connected with the development of English as a global language, similarly to Pennycook's (1994) argument that one of the most important consequences of globalization was the spread of English as the 'global lingua franca'. It is in the broad context of a changing world and the emergence of global English that China started to embrace the English language. In fact, English has been the dominant foreign language in the curricula of educational institutions and in foreign language learning in Chinese society since China's opening-up to the outside world in 1978 (Chang, 2006). This practice of teaching English as the dominant foreign language

in Chinese universities and high schools in the context of cultural globalization has exerted some important influences on Chinese students' English writing. Some recent empirical studies comparing English writing by American students and Chinese college students have found that the Chinese college students have learned a variety of rhetorical patterns from both Chinese and English rhetoric. Particularly, in their English writing, they seem to prefer using a deductive organizational pattern, a conventional English rhetorical pattern, just as their American counterparts do.

In the following, I will describe the major findings from my own dissertation study (2007) and Wang's dissertation study (2007) in order to explore how a shared cross-cultural rhetorical pattern, deductive organization, emerged in Chinese college students' English argumentative essays and in their English business letters due to the influence of cultural globalization in Chinese context.

My dissertation research (2007) responded to the controversy concerning contrastive rhetoric in Chinese rhetorical studies. This controversy, initiated by Robert Kaplan (1966), stated that the organizational pattern of written English of Chinese ESL students was indirect, and thus assumed that organization of Chinese rhetoric/argumentation was indirect. My study examined the differences and similarities between rhetorical organization in argumentative essays written by selected U.S. college students and by selected Chinese college English majors in China. The study also explored how different social and cultural factors such as cultural values, the ways of writing instruction provided by the educational institution, and the students' learning experiences in English, influenced the student participants' choices of rhetorical organization in both English and Chinese argumentation (the latter of which is beyond the discussion of the present article).

In the following, I will briefly describe parts of the methodology and findings of my dissertation study that are related to the present discussion.

3.3. Methodology

3.3.1. Definition of "Rhetorical Organization"

While there is some disagreement on whether or not organization is, indeed, a part of rhetoric, per se, I am defining "rhetoric" in this context in two ways. First, I use "rhetoric" in a classical sense (as this is what is taught in English Composition classrooms in the United States and abroad) and, as such, one of the canons of rhetoric is, indeed, arrangement or organization (Giberson & Moriarty, 2010). In the Aristotelian or classical definition, rhetoric involves the use of all available means of persuasion, including arrangement or organization. More to the point of this article, I also define the term as the skills and subject matter taught in a typical English Composition classroom. For those courses that use a "modes" approach to the teaching of writing (i.e., the variety, conventions, and purposes of different types of writing), organization is taught as a rhetorical feature of a work (Booth, 2004). Certainly, organization plays a key role in the rhetoric of argumentation as many English Composition programs employ the Toulmin model, a format that uses a very explicit format and order (Toulmin, 2003).

3.3.2. Participants in the Study

To compare the differences and similarities between rhetorical organization in argumentative essays written by selected U.S. college students and by selected Chinese college English majors in China, I recruited two groups of participants. The first group was composed of 50 U.S. freshmen taking a required course in Introductory Composition and Rhetoric at a university in the U.S. The second group was composed of 50 Chinese college junior EFL (English as a Foreign Language) students majoring in English at a university in China. Both groups were asked to write an English argumentative essay.

3.3.3. Data Collection

My former colleague in the Department of English at the university in China helped administer the writing task for the written argumentative essays in English by the Chinese college junior EFL students. I myself administered the writing tasks for the written argumentative essays at a university in the U.S. The following are the prompts for the argumentative essays in English for both groups:

Instructions: Among the two essay prompts given below, please chose ONE of them to write an argumentative essay of about 400 words. Be sure you will establish a clear thesis statement for your essay. You will have 50 minutes to write your essay. Please write as LEGIBLY as possible.
  A. Some people think that family is the most important influence on young adults. Other people think that friends are the most important influence on young adults. Which do you think is the most important influence?
  B. Some university students want to live in a room alone. Others prefer having roommates. Which do you like better--- living alone or living with roommates?

3.3.4. Data Analysis

According to Huckin (2004), the units of analysis or text features to be identified for analysis must be those that emerge logically from the research question. Therefore, according to the typical English rhetorical organization, the text features analyzed in my study are:

  • The presence or absence of a thesis statement (whether the essay had a thesis statement or not)
  • The location of the thesis statement (where the thesis statement was placed in the essay, at the beginning, in the middle, or at the end)
  • The presence or absence of a summary/concluding statement (whether the essay had a restatement of the thesis at the end or not)

For the purpose of the dissertation study, I applied the following operating definitions of a thesis statement, deductive organization, and inductive organization to collect and

analyze the data:

• *A thesis statement* is the basic stand one takes, the opinion one expresses, the point one makes about one's limited subject; it is one's controlling idea, tying together and giving direction to all other separate elements in one's paper   (Skwire, 1979).
• *Deductive organization*: A thesis statement is presented at the beginning of the essay, followed by supporting details and a possible restatement of the thesis in the conclusion, which implies a direct rhetorical organization.
• *Inductive organization:* Examples and details are presented first, and a thesis statement is placed in the final/concluding paragraph, which implies an indirect rhetorical organization.

In order to avoid misrepresentation in the data collection of the study and to increase the reliability of coding or analysis process, as MacNealy (1999) recommends, I used two co-coders for analyzing the English argumentative essay data. The first co-coder was a native English speaker with two years' ESL teaching experience and a BA in English and Psychology. Thus, the co-coder was not only familiar with English academic writing but also understood the ESL/EFL student writing well. The second co-coder was a native English speaker who was a PhD student in English at Texas Tech University. With the co-coders, 50% of the data was sorted separately into three predetermined coding categories according to the text features as described previously in this section, and then all the coders met to discuss the results of coding. During this process, the respective sorting/coding was compared for inter-rater reliability, and the final consensus on differences was reached.

3.3.5. Findings

Through comparing and contrasting 100 English argumentative essays by the participants from the two participant groups, I obtained the following results (Table 1)on what kind of rhetorical choices the students from the two studied countries made in the organization of their English argumentative essays.

Table 1. Chinese and USA College Student Participants' English Argumentative Essay (n=100)

Rhetorical Organization	English Essays by the Chinese EFL College Student Participants (n=50) (Percentage)	English Essays by the USA College Student Participants (n=50) (Percentage)
Deductive	40 (80%)	42 (84%)
Inductive	10 (20%)	8 (16%)
None of the above	0	0

The data from Table 1 revealed that argumentative essays written in English by Chinese college student participants in the study did not seem to differ from the same kind of essays

written in English by U.S. college student participants. In fact, the majority of students in each group, 42 of 50 (84%) U.S. students and 40 of 50 (80%) Chinese college students, organized their English argumentative essays deductively.

There are some important implications arising from the findings displayed in Table 1. First, the findings suggest that it would be useful to revisit the notion of Chinese writing being essentially indirect in character. Second, some previous studies by other scholars argued for a "mixture" use of deductive and inductive organization in some Chinese ESL/EFL students' English essays. However, the findings of the present study suggest that deductive organization seem predominant by now, which was demonstrated by the fact that the Chinese college participants in my study could write as directly as their U.S. counterparts when composing their English argumentative essays, a phenomenon very different from what previous contrastive rhetoric scholarship described, such as the studies by Robert Kaplan (1966) and Carolyn Matalene (1985).

3.4. A Brief Description of Wang's Study

In contrast to my study of argumentative essays, Wang's dissertation (2007) studied whether the different cultural business contexts could influence the rhetorical styles in business correspondence. Specifically, she studied claim letters (which refers to a letter of complaint about a purchased product or a service received by a customer) written by two groups of student participants. One group was recruited from the technical writing students at an American University while the other was from the technical writing students majoring in English at a university in China. Using a textual analysis method, Wang aimed to find out the direct and indirect rhetorical strategies used in the 77 collected claim letters written by these two groups of participants. As Wang (2007) explained,

> Analyzing business letters from two cultural groups, China and the United States, helps to examine whether indirectness is a typical rhetorical preference for Chinese, and whether American and Chinese business letters are moving toward convergent rhetorical patterns. In the meantime, the claim letter analysis is also useful to see whether contextual factors such as the economic changes that happened to the Chinese society, exert influences on culture and communication. (p. 52)

The criteria that Wang (2007) used to identify whether the participants used direct or indirect organizational patterns in their claim letters were to examine if the participants placed their problem or request statements at the beginning part of the claim letters. Wang's study (2007) disclosed that "among 77 student participants from two countries, 22 of 35 (63%) claim letters written by American participants used direct approach while 25 of 36 (69%) claim letters written by Chinese participants also organized their claim letter in a direct pattern, because they all placed their problem and request statements in the introductory paragraphs" (p. 61). Then, Wang (2007) stated that, contrary to what the present scholarship would suggest on the long-held belief about the East-West dichotomy on directness and indirectness in business communication, her research showed that similar rhetorical preferences on directness

and indirectness were found from claim letters from both of the two cultural groups of the participants regardless of their different cultural backgrounds.

3.5. Discussion

These recent research findings that Chinese college English major participants could write as directly as the U.S. college participants in both their English argumentative essays and business claim letters can be explained, at least in part, as a by-product of cultural globalization in Chinese context. Some scholars such as Chow (2001) argue that it is problematic to treat globalization as a more-or-less one-sided phenomenon (Western influence on Chinese culture and discourse); others such as Shi (2003) suggest that, indeed, linearity and directness in contemporary Chinese writing are the result of an Anglocentric influence. To adopt one or the other viewpoint, however, is somewhat beyond the scope of this paper, and, more important, such a seemingly false binary opposition ignores the nuances of cultural globalization. Suffice it to say, then, that the dominant deductive pattern observed in Chinese college students' English writing, a conventional English rhetorical pattern for Americans, may be closely related to the seemingly inseparable interconnections among and integration through intensified interactions with Western culture in the process of cultural globalization. Particularly, this identifiable cause and effect relationship seems to be possible because English has been the dominant foreign language in the curricula of Chinese colleges since China's opening-up to the outside world in 1978 (Chang, 2006), a historically significant stating point of cultural globalization in the Chinese context.

Connor (1996) argued that the basic idea of contrastive rhetoric is that language and writing are cultural phenomena and, as a result, each language has rhetorical conventions unique to its particular culture. Indirectness or inductive organization is believed to be a preferred rhetorical pattern in Chinese rhetoric (Young, 1994; Liu, 1996; Fei & Han, 2007; You, 2008; Yuan, 2009). However, the findings on the directness of Chinese college students' English argumentative essays (Liu, 2007) and business letters (Wang, 2007) here also indicate that each culturally specific rhetoric (Chinese rhetoric in this context) can be influenced by rhetoric from other cultures as the society itself in which the culturally specific rhetoric exists goes through changes.

It is well-acknowledged that China's active participation in global economy and world affairs after 1978 has brought tremendous changes to Chinese society, especially in English education. For example, during the 1980s, great social changes in China led to many educational changes. After all, the middle 1980s in China marked itself as being not only in the vigorous process of recovering from the "fatal" damage of the Cultural Revolution (1966-1976), which "was revealed as a devastating faux past in the national modernization project" (You, 2010, p. 109) in economy but also in education. During the Cultural Revolution, "[d]ue to leftist educational policy, students were sent to remote areas to work on jobs marginally related to what they had learned in school" (You, 2010, p. 109). In addition, Mao Zedong pushed a radical decree through the party's Central Committee proclaiming the start of a new educational era, in which political recommendations and class background were the primary means of determining admission to a college education (Hannum, 1999). When the colleges reopened by resuming

the exam-based system for admission in 1977 (after the initial years of chaos due to the Cultural Revolution), the educational quality was seriously problematic at all levels (Lewin, Little, Xu, & Zhen, 1994). In fact, in the middle 1980s, the universities in China had only resumed for 8 years after the damages of the Cultural Revolution; therefore, higher education in China was still in a developing stage in the aspects of curriculum design, availability of qualified instructors, textbook preparation, pedagogical approach, and fund-raising. Just as Adamson (1998), who taught English at one Chinese college during the middle 1980s for four years, observed that, during the period from 1978 to 1985, education in China had witnessed three specific challenges: a reorientation of curriculum towards academic, professional and vocational training, the assimilation of foreign ideas and expertise, and the broadening of mass education to a national norm of nine-year compulsory schooling. Many other researchers also identified the problems with the education of English majors during the 1980s as backward educational ideology, teachers' inadequate language skills and professional competence, an outdated national curriculum, inefficient training program, obsolete textbook, shortage of facilities, and lack of language teaching research (Zhang & Yang, 2000; Fang, 2001; Tan, 2000).

As an undergraduate student majoring in English at one of eight key foreign languages universities in China from 1980-1984, I experienced for myself the general shortages in the English Departments at most of the universities in China. For example, the general initial English proficiency of the enrolled college English majors at my former university during the early 1980s was not high. Most of the students only had two years of English sentence-making and simple grammar instruction from their high schools when they started college. This kind of initial English proficiency only equals the first year English class focus in junior high school in China at the present time. In addition, the English Department of my former university did not have proper English writing textbooks, and, even worse, they did not have enough qualified English writing instructors. The writing textbook basically was a series of grammatical exercises, and the writing tasks given by many writing instructors were comprised of filling blanks (grammar drills) and completing sentences. The students did not start to practice writing paragraphs or short essays in English until they were in their junior year in college. Thus, the English essay writing ability of most college students during the middle 1980s would probably display what many Westerners called "inappropriate" (Mohan & Lo, 1985) organization compared to the Western standard writing because of their comparatively lower English proficiency and lack of sufficient English writing practice.

However, the English teaching and learning situation in China for both high schools and universities since the late 1980s had much improved not only in the students' initial English proficiency but also in the quality of their English instructors, in a well-developed national curriculum, and in the improved teaching facilities as China's cultural globalization deepened. As You (2010) stated, by the late 1980s, English teaching had fully revived from its demise caused by the Cultural Revolution. For example, high school graduates studied at least six years of English and had to take a standardized English test in the college entrance exam before they entered college. You (2010) further explained that, starting in 1987, college students have also been required to pass another standardized test, the College English Test (CET), before graduating from college. So, You (2010) argued that "[t]hese exams enhanced accountability of English teaching in the Chinese market economy as well as in global competition and

cooperation. Both English and Chinese composition instructions were deeply influenced by these assessment systems…" (p. 138).

Additionally, some scholars also demonstrated how the further deepened cultural globalization in China had led to a rapid development in English education in China during the 1990s. Wu (2001), an English professor in Beijing International Studies University, in her article, "English Language Teaching in China: Trends and Challenges," provided some important evidence about the national English teaching development in China. She stated that in recent years English had been introduced into the primary school curriculum in an increasing number of cities across China, and that efforts were being made for a two- stage learning process consisting of the primary/junior high/senior high stage and the university stage, which covered a total span of 14-16 years of English teaching and learning (Wu, 2001). In addition, Wu (2001) stated that teacher education for university ESL/ EFL instructors had received increasing attention because the administrators and teachers themselves were increasingly aware of the key role the teachers played in a successful EFL teaching and learning context in China. Wu (2001) also pointed out that, to satisfy the requirements of the new curriculum, English language teaching publishers and teachers had attempted to produce textbooks that framed and supported systematic, efficient, and effective English language learning. While Wu (2001) illustrated the fast development in English education in China during the 1990s, Chang (2006) discussed the motives that made such remarkable progress in English education possible when he pointed out,

> The dominance of English as the first preferred foreign language in China has proved beneficial. Its communicative and instrumental function, sometimes its role as a lingua franca, and its global reach has accelerated China's foreign trade and helped China's economic growth in the past two decades. It has also promoted China's exchanges with the outside world. (p. 516)

In fact, I attributed the evidence of direct rhetorical patterns displayed in English writing by my Chinese college participants (who were from my former university) in my dissertation study to four dynamic factors occurring in my former university since 1995. First, the students' initial English proficiency had greatly improved since they all had studied English for at least six years in their high schools (in the 1980s, by contrast, only two years). Second, the "proper" Western style English writing textbooks had been used for English writing classes since 1990. Third, the students had been provided more systematic English essay writing practice. For example, when I taught English writing from 1995-2000 at my former university in China, the students were offered plenty of writing practice in different writing modes such as description, exposition, and argumentation every other week throughout the semester. I maintain that all these factors of improved English teaching and learning situations during the process of China's cultural globalization helped improve Chinese college students' English proficiency as a whole and writing ability in particular, thus resulting in the students' better conformity to conventions of English argumentative essays.

Similarly, when interpreting her research data on the direct approach of her Chinese college students' English claim letters, Wang (2007) pointed out how pedagogical practice

in teaching business letters in contemporary China since 1978 contributed to her research findings. She stated that her nine business English textbooks for her study in China all teach students a direct approach to deal with claim letters. For example, all the textbooks teach students that, while writing complaint letters, the opening paragraph should state the problem; the body gives additional information, and so forth (Wang, 2007). In addition, Wang (2007) maintained that in the process of globalization, for the past few decades, China has not only interacted with the outside world economically, but has also interacted with diverse ways of communication rhetorically; for example, many joint-venture companies in China have had to teach their employees how to effectively communicate with their coworkers and customers from Western culture in written forms. Wang (2007) argued that many Chinese had learned that in a fast-paced, multicultural, and modern China and world, any implicit approach like indirect organization pattern in communication may exhaust a reader's time and patience; consequently, many Chinese tried to learn the alternative ways such as the more explicit direct style of Western rhetoric to communicate with people both in China and in other cultures. Wang (2007) concluded that just as many recent research studies have shown, in order to reflect and meet the needs of the Chinese economy and of communication in a global or multicultural context, many Chinese English instructors, especially business English teachers, had emphasized teaching their students the typical Western rhetorical pattern of direct (explicit) approach in written business communication. Thus, this English teaching trend towards deductive organization, was also supported by her dissertation study.

3.6. Limitation of Both the Dissertation Studies

I realize that both Wang's (2007) and my dissertation research had some limitations that could restrict the "generalizability" of our studies. A common limit of both studies was that our pool of participants was limited only to a comparatively small number of college English majors; thus, it may not fully reflect how non-English major Chinese college students would organize their English argumentative essays and claim letters. But I do believe that our dissertation studies can encourage more researchers to explore these findings regarding the organization of persuasive essays, which evolved during the process of cultural globalization in Chinese context. Another area for further study perhaps might involve finding a way to isolate which aspects of globalization itself had the biggest impact on our research results.

4. Conclusion and Implications

The present study demonstrates that, in the process of cultural globalization, Chinese society has gone through some important changes, especially in the areas of traditional cultural values, multicultural awareness, and English education. The study shows that many Chinese educated youths have critically accepted some essential Western cultural values such as individualism but with unique Chinese characteristics, and that they have also further developed their intercultural awareness. Another important influence of cultural globalization on Chinese society is that Chinese college students have enriched their choices of rhetorical patterns as a result of improvements in English education since 1978, especially in using a shared cross-

cultural deductive pattern in their English writing.

Several implications can be drawn from the present study. First, the discussion on the increased intercultural awareness among college students indicates that teaching of foreign language could be moved beyond its traditional focus on one target language community and from passive reception of cultural information to more active and critical reflection. Thus, the cultural instruction in language classes should engage student in activities that focus on both the targeted cultural community and the students' native cultural community through comparing and reflecting on two cultures. Language teachers should take new perspectives in their teaching, for example, they should understand "that the cultural/language interaction is not one-dimensional and that language is only one of many facets of culture" (Kingberg, 2009, p.736). Another important implication of the present study is that the discussion on the emergence of a shared cross-cultural deductive pattern in College students' English writing further reflects the dynamic nature of intercultural communication rhetoric. We can see that when the richer English educational conditions are created by local educational institutes as a response to cultural globalization, the English rhetorical pattern can become a part of the rhetorical reservoir for writers from a different culture.

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