TEACHING AND LEARNING LINGUISTIC POLITENESS IN AUSTRALIAN HIGHER EDUCATION: CHINESE AS AN ADDITIONAL LANGUAGE

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Abstract

As China emerges as an economic power, an increasing segment of the global population is taking up Mandarin as an additional language, potentially facilitating greater communication between Chinese and non-Chinese speakers. With the growing importance of global relations, linguistic politeness is increasingly crucial for sustaining positive social and interpersonal ties.

This study bridges the praxis gap between Chinese linguistic politeness research and the context of teaching Chinese as an additional language in Australian higher education. It contributes to the present body of knowledge by (a) investigating politeness strategies embedded in current textbooks and analysing these findings; and (b) capturing, through semi-structured interviews, the perceptions and pedagogical practices of instructors/lecturers in teaching Chinese linguistic politeness.

Employing Brown and Levinson's (1987) politeness theory as the theoretical foundation for investigation, this study uses qualitative and quantitative data-collection methods: textbook content analysis and semi-structured interviews.

First, the textbook analysis presents the characteristics of Chinese linguistic politeness from a purposive sampling of five textbooks. The politeness strategies investigated show the highest frequency in negative politeness strategies, followed by bald on-record and positive politeness strategies. The findings show that many politeness strategies are evident at the beginner level, even though the CEFR recommends that these be taught at the intermediate level.

Second, whereas the mode of presentation differs in grammar explanation and examples in functional usages of politeness, all textbooks adhere to the *Hanyu Shuiping Kaoshi* Chinese language proficiency test in China. However, only one textbook incorporates the skills for the 21st-century world readiness standards for languages proposed by the

American Council on the Teaching of Foreign Languages, which is more in line with current research regarding second language acquisition. The outcome of the investigation presents to policy makers and educators the analysis and recommendations of curricula adopted in the current Australian higher education Chinese as an additional language scene.

Second, the outcome of the interviews shows the challenges (that is, limitations of resources and policies) instructors/lecturers face in teaching linguistic politeness.

The two modes of investigation (textbook analysis and interviews) provide important focal points and directions for further research and data collection. This study concludes with implications for the ongoing development of teaching linguistic politeness in the Australian tertiary education sector, particularly Chinese as an additional language.

Certification

I certify that the ideas, results, analyses, and conclusions reported in this dissertation are entirely my own effort, except where otherwise acknowledged. I also certify that the work is original and has not been previously published or submitted for any other award.

[redacted]

5-09-2022

Signature of Candidate
(Leei Wong)

Date

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Statement of Authors' Contribution

University of New England

We, the Research Master/PhD candidate and the candidate's Principal Supervisor, certify that all co-authors have consented to their work being included in the thesis, and they have accepted the candidate's contribution as indicated in the *Statement of Originality*.

	Author's Name (please print clearly)	**% of contribution**
Candidate	Leer Wong	85% Performed analysis on all samples, interpreted data, wrote manuscript, and acted as corresponding author.
Other Authors	Dr Esler, Joshua	15% Helped to evaluate and edit the manuscript.
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Psalm 32:8

I will instruct thee and teach thee in the way which thou shalt go:

I will guide thee with mine eye.

I would like to give praise and thanks to my Heavenly Father and the Lord Jesus Christ for the many blessings and guidance I have had along the way. I could not have undertaken this journey without the many people He has brought into my life.

It has been quite a journey for me since embarking on this PhD.

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May God bless everyone.

List of Abbreviations, Acronyms, and Definitions

ACARA	Australian Curriculum Assessment and Reporting Authority
ACL	Australian Curriculum Languages
ACTFL	American Council on the Teaching of Foreign Languages
AL	Additional language
AFMLTA	Australian Federation of Modern Language Teachers Associations
AQF	Australian qualifications framework
ACRI	Australia-China Relations Institute
BA	Bachelor of Arts
CA	Cultural awareness
CAL	Chinese as an additional language
CAQDAS	Computer-assisted qualitative data analysis software
CC 1	Contemporary Chinese 1 Textbook
CEFR	Common European Framework of Reference for Languages
CFL	Chinese as a foreign language
CLP	Chinese linguistic politeness
CNKI database	China National Knowledge Infrastructure database
D	Distance
EAL	English as an additional language
FL	Foreign Language refers to a language that is not widely used by the people of that country in public communication.
Fossilization	Incorrect linguistic features have become a permanent part of the learner's language usage
FTA	Face-threatening act
Gender	The state of being male (M) or female (F). (https://en.oxforddictionaries.com/definition/gender).
Go8	Group of Eight (of Australia's leading universities)
H	Hearer
HE	Higher education
HSK 1	Hanyu Shuiping Kaoshi 1 textbook
IC	Intercultural competence
IC 1	Integrated Chinese 1 Textbook
Lit.	Literal translation by researcher
LP	Linguistic politeness
L2=	Second language
LLP	Learning linguistic politeness
LOTE	Languages other than English
NPCR 1 (2nd)	New Practical Chinese Reader 1 (2nd Edition) Textbook
NPCR 1 (3rd)	New Practical Chinese Reader 1 (3rd Edition) Textbook
OIs	Ostensible invitations
PAR	Participatory action research
PCK	Pedagogical content knowledge
PC	Pragmatic competence
PD	Professional development
RT	Principle of relevance
S	Speaker
SCSA	School Curriculum and Standards Authority identified

SL	Second language refers to a language besides one's mother tongue but makes it seem less important than the 'first language'.
Speech act	The way humans perform an action by uttering something (Austin, 1975).
TA	Thematic analysis
TCAL	Teaching Chinese as an additional language
TEQSA	Tertiary Education Quality and Standards Agency
TLCLP	Teaching and learning Chinese linguistic politeness
TLP	Teaching linguistic politeness
TLLP	Teaching and learning linguistic politeness
QDAS	Qualitative data analysis software

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Chapter 1: Background

1.0 Introduction

Linguistic politeness (LP) refers to language formulation within interactions that help contribute to positive social relationships between the individuals involved and reduce the risk of conflict (Chapman & Routledge, 2009; Lakoff, 1990; Percival & Pulford, 2019). Van Olmen's (2017) definition of LP is apt for this study:

> Linguistic politeness can be defined as how language is employed in conversation to show consideration for the feelings and desires of one's interlocutors, to create and uphold interpersonal relationships, and to comply with the rules for what society or one's culture considers appropriate behaviour. (para. 1)

This chapter outlines research regarding teaching and learning politeness in Chinese as an additional language in Australia, focussing on the higher education (HE) sector. This chapter is divided into five parts. Section 1.1 presents the background of language learning in Australia and Chinese as an additional language (CAL). Section 1.2 discusses teaching Chinese in the Australian context and politeness research in China while highlighting the challenges and importance of teaching LP in a global setting.

Section 1.3 discusses the relationship between the Chinese concept of 'face' and politeness. Subsequently, in section 1.4, the problems this study sought to address are outlined by identifying the research gap in teaching and learning linguistic politeness (TLLP). In section 1.5, the originality and contributions of the study are outlined. Section 1.6 introduces the underlying theoretical foundation of politeness theories, and in section 1.7, the structure of the thesis is explained. Last, a summary of this chapter is provided in section 1.8.

1.1 Language Learning in Australia

1.1.1 The Australian HE Language Policy Crisis

Understanding the backdrop to CAL in Australia is essential to appreciate teaching practices better and learning CAL in Australia. The AL language policy crisis (Kent, 2020; Martín, 2005) is not a new phenomenon in Australia HE, and it continues to pose challenges that affect the learning of AL in Australia.

Although the fees to study languages in Australian universities have dropped by 42% (Visentin, 2020) despite the doubled cost of studying humanities (Cornish & Hanrahan, 2022), Asian languages have been cut, including the Chinese language (Crouch, 2020). In recognising a downturn in the number of languages offered at universities, the government has emphasized the need for language proficiency. For example, during the Leadership in Languages Day in October 2016, the Australian government again emphasised its commitment to reviving the teaching of languages in Australia with a more ambitious goal of at least 40% of year 12 students studying a language other than English within a decade (Lo Bianco & Slaughter, 2009). The Go8, the coalition of eight leading Australian universities, realised the lack of language learning nearly a decade ago, stating that the number of languages offered in Australian universities has decreased significantly, from 66 in 1997 to 31 in 2007 (Go8, 2007). They released a discussion paper titled ‘Languages in Crisis’ (Go8, 2007), which proposed collective efforts with Commonwealth, state and territory governments to actualize ‘A consistent national approach to language education at all levels of the education system’ (Go8, 2007, p. 1).

More than a decade ago, the Australian government reaffirmed their stance in 2014 and issued the Go8 languages incentive schemes stating, ‘speaking an additional language is increasingly important for effective participation in a globalised world’ (Go8, 2014, p. 1). They highlighted that all the 35 languages available at the tertiary level in Australia are offered at the Go8 universities. They have implemented a range of language incentives for entry-level and currently enrolled students since 2015 (University Languages Portal Australia, 2015). However, according to government initiatives, Asian language subjects were cut in 2021, and it disadvantages students' future job prospects, according to the president of the Asian Studies Association of Australia (Zhou, 2021).

Aside from policy issues, discrepancies in benchmarking and curricula between universities and states. There are no explicit benchmarking schemes among universities that offer the Chinese program. Jiang (2020) called for benchmarking learners' language proficiency in Australian tertiary Chinese programs using the new *Hanyu Shuiping Kaoshi* (HSK) tests, establishing them as the Chinese bachelor of arts (BA) language proficiency threshold for Australian tertiary CFL programs. Setting benchmarking standards is a welcome step, as a Chinese major student at an Australian university could be distinguished as being at HSK level 3 or HSK level 4. Implementing the international proficiency tests in the tertiary program ensures quality and consistency in Chinese language education at the tertiary level.

1.1.2 Chinese as an Additional Language Education in Australia

In the policy briefs reported in April 2021 regarding Chinese-Australians and within the Australian public service, Jiang (2021) articulated the "low levels of Chinese language proficiency in key government departments"(Section 3) despite the urgent demand within the Australian public service for Chinese language and culture expertise. This is mirrored by Chen (2015), Scarino et al. (2011), and Scrimgeour (2012), who expressed the same sentiment, noting that the achievement of non-Chinese background learners is "particularly low" (Scrimgeour, 2012, para. 1). Jiang (2021) also quoted an academic saying that a deficit in Chinese language skills has repercussions and is detrimental to relations between Canberra and Beijing. Several needs must be met to form a system that teaches CAL purposefully, thoroughly, and forward-looking. Although Canberra and Beijing ties have been emphasized in papers (Chen, 2015; Orton, 2016), increasing enrollment of Mandarin learners, training prepared teachers and preparing a well-designed program still need to be accomplished (Orton, 2016).

Jane Orton (2016), senior project officer for the Asian Languages in Teacher Education Project, highlighted the gaps in Australia's Chinese language capacity and how these can be bridged through careful and considered analysis in the 2016 Australia-China Relations Institute (ACRI) report on Chinese language study in Australia, 'Building Chinese Language Capacity in Australia'. Orton (2016) urged the need to increase the number of Mandarin learners with at least a basic proficiency to engage with China and meet Australia's needs as a 21st-century nation and outlined three steps towards achieving this goal. She also emphasised China's growing importance to Australia's prosperity and security, especially in China's growing trade and cultural ties. As Chen (2015) stated, Chinese has been taught as a foreign language in Australian schools based on China's prominent economic relations with Australia. Orton articulated the inadequacy of the reliance on a small group of Asian Australians for Australia's extensive relations with China and stressed the need to develop a pool of Chinese language experts to have a 'sophisticated mastery of how China works' (Orton, 2016, para. 6).

The first step Orton (2016) suggested in bridging the gaps in Australia's Chinese language capacity is outlined in 'Building Chinese Language Capacity in Australia' (2016), where she noted that there should be clarity in the enrollment procedure for students. Schools and institutions separate candidates into three groups: genuine second-language learners; local students who have had extended exposure to the language; and first-language speakers who have been educated in China. The procedure should be more transparent so that only students who are genuinely at these levels can enrol. Orton's (2016) suggestion is valid because, in this way, we can encourage each of these groups to develop their skills and abilities more fully on a 'fair playing ground'. In addition, it can also aid classroom management as it is challenging for teachers to teach a class of students of varied abilities.

In the next step towards bridging the gaps, Orton (2016) specified the need to acquire adequately trained teachers to meet the demands of the Chinese language scene in Australia because, at present, Chinese language teachers do not possess such specialised training. The current Chinese language education delivered by teachers who are native speakers of Chinese is perceived as low in quality and inadequate to meet non-background speakers' needs (Chen, 2015). The reasons could be a lack of specific skills, as described by Orton (2016): 'Teachers need to learn how to teach [the] special features [of Chinese], such as tones and characters, to English speakers' (Orton, 2016, para. 10). We discuss further issues specific to teaching Chinese to non-native speakers in later chapters, such as the traditionally preferred passive pedagogy in contrast with constructivist pedagogy and ICT in the modern Chinese language classroom.

As for the third measure, Orton (2016) suggested the need for a well-designed "targeted program that can lay a foundation for strong future growth" (Orton, 2016, para. 10). In other words, she advised the laying of the Chinese language foundation from a young age, built upon continually so when they reach year 12, they have a high proficiency in the language. She pointed to the lack of support for primary school Chinese language initiatives to meet the country's needs.

Some academics, such as Harrison (2016), expressed disappointment regarding the recent findings from Orton (2016). The report showed a decline in Chinese language education in Australia, despite 30 years of policy promoting Chinese language education. He denounced the shortcomings of Anglophone Australia in failing to address the realities of learning Chinese. Harrison (2016) also pointed out that over one million Chinese tourists visited Australia in 2015; a mere 4500 students, just 0.1% of the population, are learning

Chinese in year 12. He reasoned that, as a result, Chinese language learning has not made a breakthrough to become a normalised part of Australian education and commented:

The outcome is 30 years of policy promoting Chinese language education in ways that reflect the changing policy and political inclinations of Anglophone Australia but do not address the realities of learning Chinese. As a result, Chinese language learning has not made a breakthrough to becoming a normalised part of Australian education. As Orton described, Chinese language learning in Australia has atrophied (Harrison, 2016, final section).

Other measures Orton (2016) proposed were innovative and effective ways to teach Chinese, such as using Internet sites and computer applications to engage with the language more regularly outside classroom hours. Another measure is to engage young Australians with their Chinese counterparts through immersion programs to help shape Australia's economic and strategic future.

1.2 Teaching Chinese in the Australian Context and Politeness Research in China

1.2.1 The Challenge and Importance of TLLP in a Global Setting

In recent years, what has been described as a 'global fever' for learning (Mandarin), Chinese has emerged due to China's opening and engagement in international trade and the Chinese government's promotion of its soft power in exporting its culture (Hubbert, 2020). China offers a vast potential market for global economic development, diplomatic relations and travel, and intercultural interaction opportunities. Large numbers of people from outside China are taking up learning Chinese. Increased engagement with the Chinese language and culture is also encouraged by governments and education jurisdictions worldwide, including in Australia.

China's global influence has prompted language learning education systems to consider how to teach Chinese in a way that will result in positive diplomatic relations. One such strategy is integrating cultural learning and understanding into teaching CAL in the form of teaching politeness. In the context of intercultural communication, ‘politeness’ is understood as the necessary means of maintaining good social and interpersonal relationships, vital for everyday communication (Liu et al., 2019). As politeness is a vital part of a culture’s language system, it is essential to teach LP well so that each person learning Chinese may develop their own ‘Sinophone’ identity. Ruan et al. (2015) also advocated more research to be conducted regarding pragmatics (politeness study is part of pragmatics study in linguistics) “given the high context” (p. 204) of the Chinese language.

Considering the growing importance of enhancing global relations, learners of the Chinese language possess the potential capability to become future Sinophones (*Zhongguo tong* / 中国通), that is, people who are regarded as foreign ‘China experts’ who are familiar with and have an affinity for the Chinese language and culture (DeFrancis, 2009). Sinophones, in essence, are very well versed in all aspects of Chinese affairs (Shih, 2011). To become a Sinophone, McDonald (2013) advised that one must “develop [one’s] own Chinese ‘voice’ ’ (p. 6). To do so, one must master the semantic and phonetic aspects of the language and immerse oneself in Chinese culture, forging one’s own Sinophone identity. In this sense, one can establish one’s stance and perspective while enhancing mutual respect for the opinions and viewpoints of others, exemplified in Barmé’s (2015) reference to an ‘enmeshment with the Chinese world’ (Another China Story section) to bring about interaction and understanding of the Chinese people.

Aside from fostering an environment that provides a foundation for Chinese language learners to become Sinophones (as noted above, Chinese-speaking people, either natively or by adoption), Chinese language educators face new challenges in the task of TCAL. Chinese language educators must meet the needs of new learners to engage with China and use Chinese in a range of international and diasporic contexts and for different purposes. A vital part of successful AL learning is acquiring pragmatics, particularly speech acts in different contexts.

1.2.2 Politeness Research in China

This study begins the investigation with a preliminary search of the politeness research in China from 2000 to 2020. It was conducted through a search in the Australian National University (ANU) student library portal by accessing the subscription of the CNKI portal overseas database. After surveying the research output in China, I identified the CAL textbooks used in Australian HE sectors to conduct textbook content analysis in the latter part of this research.

Research conducted in contemporary mainland China on politeness in the Chinese language is not readily available in the West, and most of this research is written in Chinese.

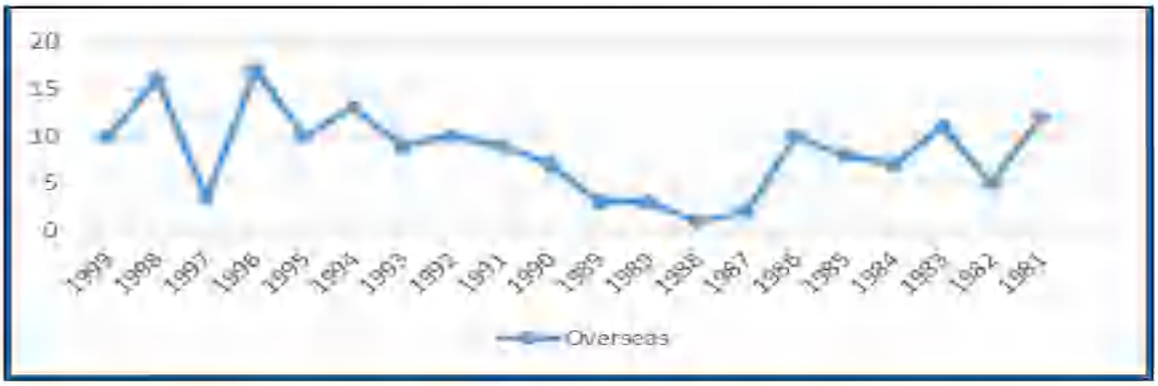
Although the research content is not visible due to limited subscription in Australian university databases, the quantity of politeness research reflected in the upgraded CNKI overseas site (officially relaunched in January 2018) can be investigated. The investigation intends to survey the development of domestic research output on politeness language in China. Ye (2014) explained CNKI as China's most prominent academic database, produced by Beijing-based Tsinghua Tongfang Knowledge Network Technology Company (TTKN). It was founded by Tsinghua University and supported by the press and publications administration of the Chinese government. The data sample for analysis of the inquiry falls between the publication years of 2000 to 2020. The rationale for employing CNKI for this study is that CNKI is ranked first in overall user experience among China's three representative academic databases (Alemneh et al., 2018). This database is widely representative of research in China.

Ye (2014) stressed the growing importance of scholarly publications in China for overseas academics, citing a gradual increase in searches for and access to Chinese publications. Some academic publications in China are only visible on databases within China. The scholarship of mainland Chinese scholars is shaped by differences such as in philosophy, ideology, theoretical approach, or cultural practice and may have different perspective from scholars in the 'West' (Ye, 2014).

Figure 1.2.2a shows the results from the CNKI overseas database (accessed in 2018). It indicates that research in China regarding politeness began in 1981. This matches Chan and Kang's (2008) observation that the actual study of politeness began in the 1980s when research on pragmatics in China flourished, even though research in related fields in pragmatics started earlier in China. Another possible reason could be that Brown and Levinson (1987) define politeness theory may have triggered politeness research in China. Therefore, the external academic world may have encouraged research regarding politeness in China.

Figure 1.2.2a

Research not Shown in CNKI China Database but Extracted from the CNKI Overseas Portal



Note. From 'Linguistics politeness research in China: A comparison of statistical reports and an analysis of the findings from the China National Knowledge Infrastructure (CNKI) China and CNKI Overseas portals', by L. Wong, 2020, ANU Open repository, p. 4 (https://openresearch-repository.anu.edu.au/handle/1885/210611).

Figure 1.2.2a reveals a gradual growth in the 1990s in politeness research after a decrease in the 1980s. Although the sudden drop in output in 1996 and a sudden increase in 1998 show some slight inconsistencies, Gu's (1990) study is still a breakthrough in the academic scene in China, and his findings could explain what sparked an increase in research conducted in the 1990s.

Over the last three decades, the data collected demonstrates that there have never been more than 20 search results per year for the number of publications containing the general topic of politeness, with the number of journals significantly outweighing the number of theses. This finding matches Zeng's (2015) comments about a comparatively 'very small number' (p. 81) of research journals, master's, and doctoral theses produced on this topic in China.

This brief overview reveals that the Chinese academic scene concerning research on politeness studies is still lacking. Nevertheless, despite the limited research activity in China, the above search on politeness from 2014 to 2017 exemplifies a gradual, consistent increase in research output on politeness in China. With Chinese scholars in China and overseas actively contributing to research on politeness, especially in TLLP, it contributes to the deep stimulation of politeness research.

1.3 The Chinese Face and Politeness

This study employs Brown and Levinson's (1987) face theory (more will be elaborated in chapter two) to explore the Chinese face concepts and understand Chinese linguistic politeness (CLP). Regarding early Chinese politeness studies, Liu and Chen (2013) explained that the study of honorifics existed more than 2000 years ago in the Dao De Jing（道德经）. Subsequently, *Xuan Zheng* (郑玄), *Xiong Yang* (扬雄), *Shen Xu* (许慎) in the Han Dynasty (202 BC-220 AD) wrote commentaries about Chinese honorifics. After that, *Zhitui Yan* (颜之推) in the Wei and Jin Dynasties (220 AD-420 AD) compared the different usages of honorifics, and the research continued through the Tang (618-907 CE) and Song (960 AD-1276 AD) Dynasties by literary scholars. The results were then recorded by *Zhangkui Liang* (梁章钜) in the Qing Dynasty (1644 to 1912).

The earliest conceptualisation of the notion of face was established by Goffman (1955,1967) when he described face as the positive public image one seeks to establish in social interactions. The sociologist acknowledged the Chinese source of his concept of face in a footnote of his seminal work (Qi, 2017). The source refers to Hu's (1944) work on the Chinese concepts of 'face', whereby the multifaceted notions of the Chinese face, such as notions of *Mianzi* (面子，prestige) and *Lian* (脸，physical level of 'face' or prestige) are explored.

Hinze's (2012) and Pullin's (2015) observations exhibit the multifaceted aspects of the 'Chinese face'. The 'balance of face' and the 'drawn game' in the culture mentioned in Hinze's (2012) and Pullin's (2015) study is similar to the law of 'cultural reciprocity' in the Chinese culture, which includes *Guanxi* (关系, networks of influence), *Mianz*i (面子, face), and *Bao* (褒- relational reciprocity). These three concepts were first highlighted by Hwang (1998) regarding Chinese social relations and transactions of contemporary Chinese social realities, and they are crucial in learning Chinese linguistic politeness.

In the theoretical underpinnings for LP firmly grounded in pragmatics, Leech (2014) expressed that Gu's (1990) idea of 'face', like Brown and Levinson (1987), is relevant in Chinese culture. However, the difference is that, as opposed to Brown and Levinson's (1987) notion of "psychologically motivating characteristics" (p. 36), Gu (1990) advocated 'face' in the Chinese culture within the context of social norms.

Gu's (1990) findings adapted Brown and Levinson's theory to cater to Chinese politeness by incorporating the notions of respectfulness, modesty, attitudinal warmth, and refinement (Leech, 2014). The four maxims of the Chinese politeness principle proposed by Gu (1990) are self-denigration, address, tact, and generosity. He also presented the balance principle, that favours are reciprocated to exemplify that the politeness principle serves the function of social equilibrium.

It is critical to analyse the conceptualisation of the Chinese face in contemporary Chinese society to understand the importance of social equilibrium and the concept of Chinese politeness. Thus, we can draw from documented conceptualisations of the Chinese face in Chinese society. The origin of the Chinese concept of face is associated with the Confucian system (Cheng, 1986; Hu, 1944; Kinnison, 2017; Pan & Kádár, 2012) of hierarchical relationships and regulated by propriety and rules of conduct (*Li*, 礼). In the Confucian system of hierarchical relationships, these relationships are distinctively defined according to the five human relationships (*wu lun*, 五伦) for the maintenance of social harmony: (a) Emperor-minister, (b) father-son, (c) husband-wife, (d) elder brother-younger brother, and (e) friend-friend. Any system disruption causes chaos (*luan*, 乱) in society. The extreme sensitivities of *Luan* are primarily manifested in the historical political rhetoric, and *Wending* (稳定/) is also emphasized in the present context. *Hexie shehui* (和谐社会), that is, the Socialist harmonious society, was propagated by Hu Jintao (General Secretary of the Chinese Communist Party from 2002 to 2012) in 2004 to establish a social order in society. The ideology has been inherited by the present era of Xi Jinping and extended to the ideology of the Chinese Dream for the future.

Harmony (*Hexie*, 和谐) is highly valued in maintaining *Wending* (稳定， stability) in society (Huang, 2016). However, harmony can only be obtained when individuals acknowledge their place in society and behave according to the rules. For example, in the day-to-day manifestations of LP in Chinese, the student must address the professor by his occupational title before his surname (e.g., Li professor). Failing to demonstrate contempt for the professor upsets the smooth social interaction system.

The concept of the Chinese face is a complex notion and is closely linked to politeness in society. The Chinese characters for ‘face’ connote moral character and social prestige (‘Face, Oxford English dictionary’, n.d.) rather than solely focusing on the concept of embarrassment, as in the English folk term ‘losing face’ (Brown & Levinson, 1987). The complexity of the notion of ‘face’ is demonstrated in the interpretation by the great literary figure in modern China, Lu Xun (1888-1936) of the early missionary Arthur Henderson Smith’s (1845-1932) perception concerning ‘face’ in China. Smith (1894) observed that it is a struggle for foreigners to understand the observed phenomenon that “ ‘face’ is the key to the Chinese spirit” (Lu, 1959, p. 129). The complexity of ‘face’ in China was exemplified for Smith after serving as a missionary in China for 54 years. Smith realised that the Chinese face-saving phenomenon is tied to another concept called the ‘balance of face’ being a ‘drawn game’ within Chinese culture. Gu’s (1990) proposition of the ‘balance principle’ follows a similar line to Smith’s observations, noting how favours are reciprocated between people to exemplify politeness to maintain social equilibrium. In this way, it is demonstrated that the Chinese face is intricately woven into different notions of politeness in Chinese society and carried forward into the modern period.

However, a contrasting notion in Chinese culture is one where ‘losing face’ is valorised instead of ‘saving face’. While ‘saving face’ is idealised in Confucian virtues, as mentioned in the paragraph above, ‘losing face’ is thought to have a good outcome in Taoist philosophy and thought (Fang, 2012). Chinese polite language existed more than 2000 years ago, as outlined in the *Dao De Jing* (道德经) (Liu & Chen, 2013), which *Laozi* (老子) (sixth-century BC Daoist sage) is thought to have composed, although *Zhuangzi* (庄子) is the one who expounded upon it and formulated what could be considered the actual beginnings of Daoism. Therefore, both Confucianism and Daoism can contribute to the concept of harmony in society. Fang (2012) explained a Taoist philosophical principle stating, “Having the courage to lose face” (Fang, 2012, p. 182) is a quality to cultivate resilience in life. This is shown in stanza 13 of Dao De Jing, where it reads: “Accept disgrace (loss of face) willingly; do not be concerned with loss and gain; this is called accepting disgrace willingly” (Laozi &

Wu, 1989, p. 15). Fang (2017) proposed the "holistic duality" (p. 26) of the Chinese face as likened to the *Yin Yang* Chinese duality or Western dialectical thinking. In other words, the Chinese face is fluid and stereotypical conceptualisations should be avoided.

In contrast to the 'balance principle', other researchers note that the Chinese face is fluid in its conceptualisation. Sometimes, face is not used to preserve harmony in society but rather to impair it. Faure and Fang (2008) explained that the *Shashu* (杀熟 Lit: 'killing the acquaintances') phenomenon in a profit-driven economy is an example of how the Chinese face may be used in situations that do not necessarily build harmony. Hinze (2012) expanded on this business-focussed example by questioning the usefulness of 'face' as a "linguistic tool for examining the inner workings of politeness in Chinese business context" (p. 11). He explained that participants in a business interaction often do not exhibit 'saving face' as an act of politeness, frequently engaging in non-polite or even impolite verbal or non-verbal behaviour, and at the same time. The notion of using face in changing politeness tactics in different types of situations is further supported by Qi (2017), who emphasized the fluidity in the Chinese face, that "an individual's face generation and the outcome may arise out of another individual's status or behaviour" (p. 16). Qi's (2017) explanation also refers to the intriguing in-group and out-group concepts regarding Chinese politeness. Lee (2019) explained the in-group and out-group concepts concerning three politeness types (resonating Brown & Levinson, 1987) according to social distance, power relationships, and age and gender between the speaker (S) and hearer (H):

Communicating with someone close and intimate [an insider: zìjiren (自己人)] may not need politeness strategies. Therefore, interaction or a speech act could be made more directly than when communicating with a stranger [an outsider: *wairen* (外人)]. Communicating with someone who is senior and has authority may require respect, modesty, and humility. This also helps preserve the speaker's positive face want (Lee, 2019, p. 33).

The Chinese are not solely limited to social approval or disapproval, as outlined above. Similarly, the Chinese manifestation of face as 'indirect' is also problematic in business or everyday greetings. This is because directness does not always mean a lack of politeness. In many cultural contexts, direct speech expresses clarity and avoids ambiguity. Therefore, the Chinese face is multifaceted and integral to appreciating politeness in modern Chinese society. The nuances of 'face' can have different effects in different settings. Neither 'saving face' nor 'losing face' can be determined to be of greater importance than the other, each being valued in different contexts. Thus, an appreciation for the Chinese face is an important facet of politeness. Various characteristics of the Chinese face can be seen throughout all forms of politeness in modern Chinese society.

1.4 Statement of Problem

In the study of politeness in languages, specifically TLLP, this study sought to identify a gap in the literature and the 'problem' for investigation.

Framing the context of politeness in the CAL context is crucial as misperceptions concerning Chinese politeness can lead foreigners to perceive Chinese communicative practices as stereotypically impolite or vice versa (Ji, Li, & Hsu, 2016; Pan & Kádár, 2011; Zhu, & Wang, 2022). Politeness is essentially a matter of taking into account the feelings of others as to how they should be treated (Haugh, 2004; Gomes, 2019), including behaving in a manner that demonstrates appropriate concern for interactors' social status and their social relationship (Brown, 2015; Brown, 2022).

Politeness conventions are essential for second language acquisition (Bella et al., 2015; Haugh & Chang, 2015; Hyland & Paltridge, 2011), but there is minimal research exploring the phenomenon of Teaching and Learning Linguistic Politeness (TCLP) (Félix-Brasdefer & Mugford, 2017; Ramos-González & Rico-Martín, 2015), especially in Chinese as an Additional Language (CAL). The scarcity of research on TLLP will be discussed further in section 2.6. To date, textbook analysis on linguistic politeness is limited to ESL for Indonesian, Korean, Iranian, and Japanese learners (see chapter 2). None has been conducted on Chinese CAL. Therefore, the primary literature has to heavily rely on the area of English as a Second Language (EAL). Moreover, numerous studies have demonstrated the inefficiency of current language textbooks as they do not effectively prepare students for communicative skills in a diverse, globalised environment (Hu & McKay, 2014; Kiss, 2018; Minh & Phuong, 2020).

The developer of the global language benchmarking -- The Common European Framework of Reference for Languages (CEFR), has classified politeness conventions as a B1 (or intermediate) level descriptor (Council of Europe, 2020). However, Pizziconi (2015) examined the CERF framework and found it to be consistent with ambiguous descriptors, called for educators and researchers to inquire into the framework thoroughly, and called for more research in the field of (im)politeness. Bella et al. (2015) further articulated the same sentiments and advocated the need for LP to be taught at the beginner stage instead of the proposed intermediate stage, notably in beginner textbooks. This warrants an investigation into the status of textbooks/ teaching resources and teacher beliefs (Ishihara & Cohen, 2014; Economidou-Kogetsidis, 2019) in TLLP. It also raises important questions such as the type of textbooks additional language educators are using, the pedagogical needs, and their perceptions in the highly underresearched area of TLLP, especially in the Australian Higher Education contexts.

The limited research in TLLP (Bella et al., 2015; Brown, 2022; Byon, 2004), especially in CAL (Gu & 2021; Li, 2020; Lu, 2015; Ramsakova, 2021; Su, 2020; Yang 2021), coupled with common misperceptions about Chinese politeness strategies (Ji, Li, & Hsu, 2016; Pan & Kádár, 2011; Zhu, & Wang, 2022) indicate a need for further research. Thus, this research attempted to address this gap by investigating the problem of TLLP in

CAL in the Australian HE contexts through textbook analysis and instructor/lecturer perceptions and then provide insights for researchers and teachers of languages on how they might approach teaching politeness.

Relevant topics of interest are identified and outlined in the literature review. The research design concept is developed accordingly, based on the identified knowledge (research) gaps, and acknowledging the importance of addressing these gaps for Chinese instructors/lecturers in Australia.

1.5 Originality and Contributions

This thesis is original and significant in that it makes four key contributions to the body of knowledge on LP through empirical, theoretical, methodological, and practical contributions and the implications it yields.

First, the provision of empirically-based research contributes to underexplored critical areas in the educational process that many textbook writers and researchers have not previously explored. This study unfolds the extensive empirical results of Chinese LP presented in textbooks using NVivo12, which ultimately contribute to current pragmatics and politeness knowledge. This study is unique as it lists the most commonly presented politeness strategies in beginner CAL textbooks, which has not been done to date, unlike EAL. This study gives a comprehensive and summarised scope of LP through a unique empirical lens, which serves as a foundation for instructors/lecturers of LP in CAL in their textbook use and textbook writing.

Moreover, the results shed light on the similarities and differences of politeness strategies in textbooks. The analysis compares how the textbooks explain politeness in lexical terms and cultural aspects. By distinguishing between similarities and differences between politeness strategies in CAL textbooks, it was found that some textbooks adhere to the ACTFL standards, are consistent with contemporary scholarly LP research, and explain LP in better lexical terms and cultural aspects. In contrast, other textbooks do not explain to the same extent. The significance of the findings illuminates the uses of different textbooks to advance the discourse around TLLP by bringing to light ways to utilise textbooks in the context of TCAL and the field of pragmatics.

This study also sought to bridge the ‘cultural gaps’ in textbooks by deciphering the underlying patterns in language teaching resources (Tribble, 2009; Wingate & Tribble, 2012). This is especially insightful for language educators and researchers to acquire pedagogically beneficial approaches to teaching ALs and enable educators to have a bird’s eye view of the benefits of presenting LP functions in the curricula. The study also provides evidence to support or challenge current entrenched educational policies, such as limitations in the teaching readiness of instructors/lecturers and the overemphasis on grammatical instruction in CAL.

Another contribution of this study is the theoretical contribution to integrate two prominent frameworks in politeness studies—Brown and Levinson’s (1987) classic politeness theory and the contemporary discursive framework (Eelen, 2001; Van Der Bom & Mills, 2015). It integrates both frameworks by combining Brown and Levinson’s (1987) quantitative-orientated framework and the current qualitative discursive framework in politeness research, which scholars seldom study together in a combined setting. While Brown and Levinson’s (1987) framework is an effective quantitative tool, the discursive qualitative approach complements Brown and Levinson's (1987) in better analysing LP in social-cultural contexts. Thus, this study provides new insight that both politeness frameworks can complement each other in providing an alternative to address the deficiencies and culturally specific interpretations. Brown and Levinson’s (1987) comprehensive framework is used to identifying and classify face-threatening acts (FTAs), which refer to speech acts (e.g., requesting, apologising, advising, criticising, inviting, complimenting). In this way, FTAs can be identified systematically and yield empirical data. The quantitative data gained by Brown and Levinson's (1987) research is further complemented by qualitative analysis through the discursive method in politeness research that focuses on the domain (situation)-based and addressee (speaker/hearer)-based (Baider et al., 2020).

The methodological contribution of this study incorporates a transparent audit trail process, which previous research has not attempted in quantifying politeness strategies. It establishes a comprehensive step-by-step process audit trail by documenting screenshots of the research steps and showing specific tabulated and graphed data from the findings investigating the politeness strategies in the CAL textbooks. Therefore, it enhances the credibility of the research.The audit trail process is seldom implemented in actual research practice. This study adhered to standards of credibility in quantitative research by keeping track of research records, monitoring the process of investigations, and presenting the observations, interpretations, and conclusions. To date, no study on politeness strategies has presented a clear, comprehensive audit trail and Chapter 5 of this study presents the transparency of the research process.

The study's methodology incorporated research software for the quantitative component and the qualitative interview process, implementation, and analysis. The interviews of instructors/lecturers were transcribed using the Otter transcription software (also verified by the researcher) and saved in NVivo 12 code themes (data) and categories for analysis. The memo function in NVivo 12 was also utilised to incorporate the 'thick' description. Moreover, the Otter transcription software (with verification from the researcher) also contributed to the credibility and reliability of the data collected. This way, the methodology used is enhanced and abided by quality, rigour and trustworthiness in qualitative research.

Aside from the empirical contributions to instructors/lecturers, this study also has practical pedagogical and policy implications to assist educators in teaching LP in CAL, specifically through the detailed explanation in the analysis of data of the politeness strategies. The primary specific outcome of the study lies in raising awareness of enhancing LP-integrated CAL textbooks and teaching approaches, as well as overall institutional/government policies. Although "Chinese linguistic politeness is predominantly manifested on the lexical [vocabulary, words or morphemes] level" (Lee, 2020, p. 1), the analysis of the data compared and contrasted the politeness strategies on the lexical and morphological [prefixes, suffixes] forms. This way, instructors/lectures can consolidate information from the analysis and better conceptualise CLP instruction.

Another potential outcome of the study was to channel more research interest for scholars in the under-researched area of TLLP, especially in CAL, to generate awareness and provide insights and advice into the TLLP. Notably, the vast presence of politeness strategies in beginner textbooks shows the need for LP to be taught at the beginner stage instead of the usual intermediate stage (Bella et al., 2015). This can help deter interlanguage fossilization where incorrect linguistic features become permanent in AL learners.

In short, the result, the implications, and recommendations of this study are paramount for future practice, policy, and research.

1.6 Theoretical Framework

The theoretical framework draws on Brown and Levinson's (1987) pillars of theoretical construct and politeness theory as the starting point for discussion. The theoretical framework shows the complementary relationship between this study and the research questions (Grant & Osanloo, 2014) by employing Brown and Levinson's (1987) framework for the quantitative data collection in investigating politeness strategies in textbooks. Mills

(2003) argued in favour of Brown and Levinson's (1987) quantitative framework of using speech acts that researchers can measure to attain empirical results objectively in LP entities.

The key contours of Brown and Levinson's (1987) framework illuminate the study by linking the theoretical components (such as face and power) with the study's findings. The basis of Brown and Levinson's (1987) theoretical framework posits that everyone has a positive face and a negative face. The positive and negative face is mitigated through how the H and S receive FTAs and how their face is managed and negotiated. The key factors that relate to this study are the distance (D), power (P), and ranking of imposition (R) in varied social interactions. These theoretical factors illuminate the nuances of facework and LP in the Chinese language. For example, Brown and Levinson's (1987) notion of the positive face is based on forming a weaker stance of distance (D), power (P), and ranking of imposition (R), looking to gain solidarity and the approval of others. This theoretical knowledge is confirmed by this study in the empirical results of the textbook analysis, which found the use of the deferential, honorific pronoun *Nin* (您, you) presented in all textbooks investigated and in the qualitative data drawn from the interviews of current instructors/lecturers, some of whom expressed a preference to be referred to as *Nin* (您, you) as a sign of politeness from students towards teachers.

Another example of the relation of Brown and Levinson's (1987) theoretical framework illuminating a finding in this study is regarding negative face, which is based upon an acknowledgement of social distance (D) or power (P) in the relationship between the interlocutors that causes the S to have a lower ranking of imposition (R). The negative face searches for freedom and unimpeded imposition from others, which is achieved through the H's increased distance (D) and power (P). This aspect of Brown and Levinson's (1987) theoretical framework is exhibited in the textbook analysis and semi-structured interviews. The textbook analysis showed that textbooks highlighted the address term *Laoshi* (老师, a respected teacher) as the primary address term for students toward teachers, which mirrored the results of the interviews, where some instructors/lecturers stated their preference to be referred to as *Laoshi* (老师, a respected teacher) instead of by their first names. Thus, this study provides an explicit linking and reinforcement between the key contours of Brown and Levinson's (1987) theoretical framework and this study's quantitative and qualitative findings.

Aside from employing Brown and Levinson's (1987) primarily quantitative approach, the data analysis of this study also employed the discursive approach (Eelen, 2001) in politeness research to compensate for Brown and Levinson's (1987) speaker-centred, sentence-focussed model of communication. The discursive approach is qualitative, focuses on contexts, and examines communication misunderstandings instead of Brown and Levinson's (1987) proposition that politeness is inherent in speech acts (Van der Bom & Mills, 2015).

1.7 Thesis Structure

Chapter 1 addresses the background knowledge upon which this research is undertaken. It identifies the topic of interest for the literature review in Chapter 2 and the knowledge gaps present in the current literature. Chapter 1 states the objectives and significance of this paper and outlines the theoretical framework upon which this thesis was written. It discusses the importance of recognizing the global stage and context in which this paper is placed and, as such, provides a brief overview of the research background of China as an emerging economic power. This is discussed in concordance with an increasingly significant proportion of the global population taking Mandarin as a second language. Furthermore, Chapter 1 explores how politeness is taught in Australia by studying the curricula and textbooks used and analyzing the reports concerning these curricula' effectiveness in Western Australia itself and nationally.

Specifically, the current state of language education is discussed, addressing the policy crisis within the Australian HE language sector. The teaching of CAL within Australia is also explored, linked with the politeness research already prevalent in China. Chapter 1 highlights the dire need for awareness regarding the teaching of politeness within a global context. Topics such as Chinese face and politeness, issues within politeness research, and possible solutions are further discussed with a statement of the problem, and there is an exploration through the originality and contributions. Empirical, theoretical, methodological, and practical contributions are highlighted, and the chapter is finalized with an explanation of the theoretical framework, a whole structure of the thesis, and a summary.

Chapter 2 highlights the theoretical framework, which addresses the research questions through discussing and linking politeness theories and intercultural communication. The theoretical background of this study is Brown and Levinson's (1987) politeness theory (and pragmatics) within the intercultural communication context. This literature review explores the gap in TLLP within the context of AL acquisition, specifically regarding the Chinese language. It provides a view of the present TLLP research and evaluates the debates in the realm of the studies of politeness theory. Chapter 2 lists the research questions and highlights how they align with data collection methods. This chapter identifies the gaps within existing research and formulates the two research questions.

This chapter evaluates politeness theories and lays out the politeness framework. This study uses and solidifies the discursive approach used. There is a critique of Brown and Levinson's (1987) politeness framework and its relevance, resulting in applying this framework to this study. TLLP in the Australian curriculum is discussed, followed by a discussion of the benchmarking of politeness learning, then applying this to the existing Australian curriculum. There is then discourse regarding the awareness of LP within Australian classrooms. Subsequently, awareness of LP within Australian classrooms is discussed. The culture within ALs, combined with intercultural communication in the Australian curriculum, is also noted. Cultural stereotypes and changing norms are explored, which segues into instructional resources such as CAL textbooks and what they provide through the structural syllabus, regional standardizations of Mandarin conventions, and pragmatics that are satisfying or lacking. The crucial topic of educators' readiness in TLLP is explored, examining the teachers' training in pragmatics, whether teachers are taught about teaching strategies related to LP, and how to carry this forward to students starting even from the beginner levels. The scarcity of research on TLLP is highlighted, followed by a literature review, research questions, conceptual framework, and a final chapter summary.

Chapter 3 outlines the research design of this study, stating its ontological and epistemological positions and explaining the rigour of interpretive research. The research design is then described and linked to the methodology this research adopts in Chapter 4. This study adopts an interpretive ontological standpoint, using a subjective epistemological approach within the research. The rigour of this study is derived from Lincoln and Guba's (1985) set of four criteria—credibility, transferability, dependability, and confirmability to set a standard for this research.

Chapter 4 employs specific tools discussed in-depth, including the collection methods such as observation and highlighting each method's strengths and weaknesses, justifying the adoption of methods in data collection and analysis. The applied framework and procedures exemplify this. This research's qualitative and quantitative data were collected by analysing CAL textbooks adopted by the HE providers in Australia and interviews with CAL instructors/lecturers in Australian HE institutions. Findings of textbook content analysis are presented, and the study provides a focal point and a direction for further research data collection. Through textbook analysis and interviews with educators regarding their pedagogical practices and perceptions in teaching CLP, the study investigates the current state of teaching politeness in Australia. This rationale and framework for the interviews solidify the procedures taken. The interviews are then analysed concerning their validity and summarised.

Chapters 5 to 7 report the primary findings of the empirical study. The findings include a quantitative analysis (statistical tables in which the total scores of each group per strategy are presented) and a qualitative analysis (a discussion of the statistical findings).

Chapter 5 discusses the existing Australian CAL textbooks and identifies the politeness strategies that are prevalent in them. The bald on-record and data findings are discussed and explored within a Chinese language context, such as the direct refusals and questions within the Chinese language. A summary of positive politeness is also presented, and its data findings produce analytical and pedagogical insight. A variety of positive and negative politeness strategies are discussed and summarised, and off-record strategies and their data findings and analyses are summarised at the culmination of the chapter.

Chapter 6 presents current perceptions of instructional resources. Additionally, it explores the focus on LP instruction and grammar within textbooks and TLP pedagogies. Instructional resources and institutional policies are noted, followed by a discussion about perceptions regarding pedagogies. The combination of TLP applied within a classroom context highlights the necessity of LP input in classrooms. However, particular challenges regarding this are also discussed, such as limitations of instructors'/lecturers' awareness about LP, insufficient contact time for teachers, and an application of these for AL and heritage learners. The varied views regarding non-native instructors/lecturers are also explored, and the chapter is concluded with an example of LP and a summary.

Chapter 7 explores the implications and recommendations regarding instructional resources and discusses the implications of adherence of textbooks to the ACTFL readiness standards. This leads to a recommendation for original and Australian-written research and instructional resources for Australian students and audiences and highlights the implications of LP and varying regional Mandarin conventions. The traditional focus on a structural (grammatical) syllabus is contended to be further integrated with a functional or task-based classroom approach. Additionally, the implications and recommendations regarding pedagogical practice are also elaborated upon. LP being taught starting from beginner levels is highlighted as an area that needs to be given greater attention, and the incorporation of implicit instruction as a pedagogical intervention is also explored. Implications and recommendations regarding policy are also given, and policy change, intercultural communication, and pragmatics within TLLP, instructors'/lecturers' roles, beliefs, and readiness in TLLP are highlighted and finalised with a summary.

Chapter 8 concludes this thesis by revisiting the research questions and summarising them. This chapter elaborates upon the study's limitations and possible avenues for future research and finalizes this study by highlighting the key areas of significance. This thesis then reinforces the importance of TLLP in our education system by summarizing the results from current teaching resources and educators' views.

1.8 Summary

This chapter provided the background and context to this study, situating it in the Australian context. I have identified the problem statement through an overview of the curriculum and the benchmarking standards. This chapter has also indicated the knowledge gap of the lack of studies in TLLP, especially in CAL, which I will address further in the next chapter. This chapter has also stated the significance and theoretical frameworks while clarifying its quantitative and qualitative approaches.

Chapter 2: Literature Review

2.0 Introduction

The purpose of this literature review is twofold. First, it surveys theoretical concerns regarding current scholarly knowledge on politeness research (2.1), justifying the adoption of Brown and Levinson's politeness theory (1987) and the discursive frameworks in this study. Then, it identifies the empirical findings (2.3) in areas related to AL acquisition and the Australian context. The literature synthesis presents and analyses the key authors, theories, and findings to elicit the gaps in TLLP to formulate the research questions for this study (2.6). This chapter also includes the conceptual framework (2.7) and a chapter summary (2.8). Figure 2.7.1 at the end of the chapter shows how the literature review led to the design of the research questions using the funnel approach (Tashakkori et al., 2020).

2.1 Evaluation of Theories

2.1.1 Politeness Framework and Discursive Approach

Brown and Levinson's (1987) model of universal LP stems from Goffman's (1955, 1967) notion of 'face' and Lakoff's (1975) rules of politeness. Brown and Levinson (1987) proposed that everyone has two kinds of face: positive and negative, based on the assumption that people are concerned about their public image and desire respect. Positive face wants reflect an individual's need for self-wishes or desires to be recognised in social interactions. Conversely, a negative face wants to reflect an individual's need for autonomy, to be free from the impositions of others. Thus, an FTA is an utterance or speech act threatening another individual's positive or negative face wants. Brown and Levinson (1987) indicated that many speech acts are intrinsically threatening to the S and/or those of the addressee's positive or negative face. For example, speech acts that threaten the addressee's positive face include complaints, criticisms, accusations, mention of taboo topics, and interruptions. These acts threaten the hearer's positive face wants for their desires to be recognised. Acts that threaten an addressee's negative face include offers or promises when the addressee is pressured to accept or reject a speaker's future actions.The theory assumes that both the S and H wish to maintain face. Therefore, they perform speech acts to redress the FTAs. Brown and Levinson's (1987)'s model assesses the seriousness of an FTA using the following factors: (a) the social distance (D) between the S and H; (b) the relative power (P) of (S), and (H); and (c) the absolute ranking amount of imposition in the culture. That is, Brown and Levinson (1987) took into consideration the relative weightings of (at least) three wants: (a) the want to communicate the content of the FTA, (b) the want to be efficient or urgent, and (c) the want to maintain H's face to any degree. Unless (b) is more significant than (c), S will want to minimize the threat of his FTA. In other words, the bigger the perceived threat, the more the redressive action. Subsequently, there is no need for redressive actions if there are no perceived face threats. Thus, the computation of this formula is as follows:

W* (weightiness, seriousness) FTAx = P (H, S) + D + Rx

(FTAs = face-threatening acts; P = power; H = hearer; S = speaker; D = distance; Rx = ranking (magnitude in the imposition of culture) (Brown & Levinson, 1987).

The first wave of politeness research emerged when Brown and Levinson (1987) proposed the classic framework on the universality of face about 40 years ago, and since, it has triggered vibrant research to the present day. The plethora of research ranges from sociolinguistics (Gittan et al., 2020; Troutman, 2021) to translation studies (Sidiropoulou, 2021; Skrempou, 2020). In politeness research, currently, no other comprehensive framework adequately substitutes Brown and Levinson's (1987) classic model (Van Der Bom & Mills, 2015), as it is by far the most influential (Eelen, 2001; Leech, 2014; LoCastro, 2012,). Moreover, Brown and Levinson's (1987) model has a prominent role in politeness research because it provides a 'coherent set of concepts for analytically dissecting polite speech in different societies and contexts' (Brown, 2015, p. 329). The framework is the only theory to provide a comprehensive cross-cultural comparison in politeness speech (Brown, 2015).

To facilitate the adoption of the framework for this study, I have summarised Brown and Levinson's (1987) conceptualisation of face threats in their politeness theory (Tables 2.1.1a to Table 2.1d). Table 2.1.1a depicts the speech acts that threaten H's negative face. Table 2.1.1b illustrates the speech acts threatening H's negative and positive face. Table 2.1.1c summarises threats to the S's positive and negative face, and Table 2.1.1d consolidates FTAs for S and H. The purpose is to decipher the connection between FTAs and politeness strategies to find clues for text queries. For instance, Table 2.1.1a shows the speech acts that primarily threaten the addressee's (H's) negative face wants. The probable cause of this is the potential indication that the S does not intend to avoid impeding the freedom of action of the H. Some examples are orders, suggestions, and reminders. The presence of FTAs indicates that politeness strategies are present to counteract threats. I identify the politeness strategies and mitigating measures that attend to the S's and/or H's positive and/or negative face wants that emerge from the relevant speech acts in this study.

[redacted]

[redacted]

Table 2.1d

Summary of FTAs for S and H (Brown and Levinson, 1987)

[redacted]

Alternatively, the discursive turn proposed by Eelen (2001) has also dominated politeness. This discursive approach to the prominent politeness and impoliteness research in the Western academic scene in recent years is defined as:

> …a more localized, interactive, and context-focused form of analysis that considers the interaction between participants, chooses longer stretches of discourse for analysis and focuses on the perceptions of the individuals concerned in terms of what they judge to be polite and impolite. (Van Der Bom & Mills, 2015, p. 187)

However, the non-predictive approach, in contrast to Brown and Levinson's (1987) theory in the Western academic scene in recent years, has been criticised by Kecskés (2015). This concern has been echoed by others, including Haugh (2007) and Savić (2014), the latter of whom referred to this approach as "more ambiguous and chaotic" (p. 35). The primary concern is that the discursive turn in (im)politeness research proposes a non-predictive approach compared to Brown and Levinson's (1987) politeness theory. The results differ according to specific contexts and variables.

Nevertheless, it is a practical approach for analysing scenarios and contexts. In the limited research on CLP using the discursive approach, Chen (2019) proposed a new analytic construct using the *Jia wenhua* (家文化/family culture) ideological notion and formulated a set of new maxims to account for some discursive practices of Chinese politeness.

The most distinguishing factor between Brown and Levinson's (1987) framework and the discursive approach is that the former is suitable for quantitative research and the latter is relevant for qualitative analysis. Therefore, in this study, I used Brown and Levinson's (1987) framework for quantitative investigation of textbooks and adopted the discursive approach in analysing Chinese politeness entities in specific contexts. In this way, these two approaches added to the study's credibility in a complementary way.

2.1.2 Critique of Brown and Levinson's (1987) Politeness Framework and Relevance

In the previous section, I have presented an overview of the Chinese face located in the cultural aspect. In this section, I evaluated the Chinese face in relation to Brown and Levinson's (1987) face theory.

Conceptualisations of Chinese politeness by various scholars such as Gu (1990) and Leech (2014) have been prominent in response to Brown and Levinson's (1987) theory. Gu (1990) pointed out two primary issues in Brown and Levinson's (1987) theory that is inadequate in the Chinese context. First, the politeness dualism of Brown and Levinson's (1987) face consisting of the positive face and negative face is not relevant in the cases of offering, inviting, and promising in Chinese because the Chinese face is not 'threatened' in such instances. To further illustrate this point, he cited the example of a Chinese person's insistence on a Westerner's acceptance of being treated to dinner as 'intrinsically polite' and, if not executed, will 'incur ill fame or reputation'. Gu (1990) appears to have a greater emphasis that in Chinese language communication, there is an underlying and already inherent intrinsic knowledge of how one should act politely. Mao (1994) elaborated on Gu's (1990) interpretations regarding Chinese invitational activity by stating that it is a highly structured interaction. Unlike Brown and Levinson's (1987) claims, the invitational activity does not threaten the inviter's positive face and does not involve the negative face. For example, EFL learners are not as sensitive to the size of imposition as the relative power and social status when refusing an offer or invitation (Li, 2018, 2022). Moreover, the Mandarin Chinese speakers' conscious sensitivity to relative power and imposition affected their use of internal and external modifiers in their email requests (Li, 2015).

However, the invitational acts that Mao (1994) and Gu (1990) referred to are ostensible invitational speech acts instead of usual invitational speech events. Li (2004) explained that invitations could be broadly classified into 'genuine invitations' and ‘ostensible invitations’ (OIs), especially in Chinese culture. OIs refer to invitations as not to be taken seriously. Thus, the goal of OIs is usually impromptu (Su, 2021) and not to establish the invitation itself but to satisfy the various social, ritual, and interpersonal tasks necessary to develop harmonious relationships in Chinese society. Thus, they are used for tacit reasons instead of propositional content to show deference, as polite rituals, or to abide by society's norms (Isaacs & Clark, 1990). In the Chinese context, they save the face of both the inviter and the invitee (Guo & Sang, 2019).

Another criticism of Brown and Levinson’s framework is that it is subject to Anglo-Saxon perspectives and unsuitable for Asian contexts. For instance, East-Asian scholars such as Yum (1988) pointed out that communication in East-Asian culture is more oriented towards the receiver or hearer, whereas Brown and Levinson’s (1987) theory is more inclined to the speaker’s perspective. Other East-Asian scholars, including Ide (1989), Gu (1990), and Mao (1994), questioned the applicability of the theory in Asian cultures and languages and have thus tried to broaden the applicability of Brown and Levinson’s (1987) theory. Gu’s (1985) theory formulates seven politeness maxims (he condensed his theory to four maxims in 1990): the self-denigration maxim, the address maxim, tact, and the generosity maxim (underpinned by notions of attitudinal warmth and refinement). He also briefly proposed the balance principle (Gu, 1990, p. 255)—*Huanli* (还礼)—a reciprocal return of favour practised in the Chinese culture. Leech (2014) also contended that the ‘Eastern’ preference for group ethos is not an absolute contradiction to ‘Western’ individualism but rather, “they are positions on a scale” (p. 83).

Another related area of concern about Brown and Levinson’s (1987) theory is that it stresses individualism and privacy, which might not suit Asian contexts. Culpeper and Demmen’s (2011) views are such that Brown and Levinson’s (1987) politeness theory is summarised adequately by Slavova (2014), stating the following concerning the origins of individualism, which is key to Brown and Levinson's (1987) theory: The concept of individualism is not particularly culturally specific but is time-specific due to massive changes that occurred during industrialisation and urbanisation that resulted in shifts in ideological beliefs about the individual self, privacy, and how a person self-relates to society (Slavova, 2014). Therefore, although China is labelled a 'collectivist' society, the stereotypical view restrains research in the study of politeness, as the country is constantly undergoing rapid changes is not addressed. For example, youths born in the 1980s and 1990s experience ongoing individualization (Yan, 2010), a phenomenon in the Chinese society of forming individual identity and the awareness of individual rights. Yan (2010) claimed that these concepts were already prominent in the May 4 movement in the early 20th century.

Brown and Levinson's (1987) framework is also an "empirical tool for examining interaction …on the ground… [with] pan-cultural applicability" (O'Driscoll, 2007, p. 486). Other scholars noted that Brown and Levinson's (1987) formula also applies to non-Western cultures (Al-Khatib, 2021; Byon, 2004; O'Driscoll, 1996; Song, 2017; Terkourafi, 2011). Therefore, despite its non-Asian origins, the theory can be adapted to explore Asian contexts when accompanied by, more specifically, Asian-focused research.

Therefore, Brown and Levinson's (1987) theory is relevant for this study given the detailed framework for analysis provided within the theory, in conjunction with Asian-focused research such as research conducted by Gu (1990) and Yum (1988). Linking these analyses to language teaching and the classroom, Bella et al. (2015) stated that research on language teaching in recent years is based on Brown and Levinson's (1987) model to cater to present-day language classrooms' practical needs and demands.

2.1.3 Adapting Brown and Levinson's (1987) Framework to This Study

The framework's suitability for contemporary scholarship in evaluating politeness is visible in many contemporary scholars' writings adopting this framework for various areas of their research. For instance, Song (2017) compared politeness weightiness in East Asia, the U.S., and Latin America using Brown and Levinson's (1987) theory; Kavanagh (2016) surveyed how American and Japanese bloggers used Brown and Levinson's (1987) positive politeness strategies; Ogiermann (2015) examined Brown and Levinson's (1987) off-record requests; Grainger (2018) used face-threatening behaviour and positive politeness and negative politeness drawn from Brown and Levinson's (1987) theory to analyse courtroom interactions; Ginsburg et al. (2016) conducted an in-depth analysis of a set of written in-training evaluation reports; Tereszkiewicz (2019) investigated the responses to customer complaints regarding English and Polish corporate profiles on Twitter, and Yaghoubzadeh (2021) explored the negative politeness sub-strategies in English and Persian requests.

In the area of Chinese politeness strategies, Lin (2005) investigated Chinese salespersons' politeness strategies, while Deng (2016) and Z. Wang (2021) surveyed Chinese politeness strategies in computer-mediated communication (CMC). Deng (2016) investigated politeness strategies used in the popular Chinese public QQ chat groups, and Z. Wang (2021) also showed that various strategies were used to achieve politeness in CMC using the Chinese WeChat platform regarding requests and responses among Chinese college students.

Although politeness research has extended to include impoliteness through the work of prominent scholars [such as Bousfield and Locher (2008); Brown (2020); Culpeper (1996); Culpeper et al. (2017) and Kecskés (2015)], Brown and Levinson's (1987) politeness theory is still relevant as the focal point for these studies and in current discussions on the teaching of politeness in language learning. Therefore, this study adopted Brown and Levinson's (1987) framework to investigate the politeness strategies in CAL textbooks. However, the framework has been adapted after considering the debates from various scholars.

For example, apologies in Brown and Levinson's (1987) framework are classified as negative politeness strategies because the framework is rooted in the speaker's perspective

(S). Brown and Levinson (1987) treated apologies as the speaker showing concern for the addressee's negative face. However, there is no mention of how the H receives the apology in the conceptualisation process. Therefore, interactants may disagree on whether the speech act is an apology (Glinert 2010, cited in Chang & Haugh, 2011). The speaker's apologies may cause uneasiness to the hearer, thus impeding their negative face and autonomy in accepting the apology.

Other scholars have also demonstrated that apologies can function as positive and negative politeness strategies (Holmes, 1995; Deutschmann, 2003; Alahmad & Asma, 2020). The S supports the H's positive face in the positive politeness strategy. The apology also serves as a remedial action for facilitating face-saving for both the one making the apology and the recipient (Trosborg, 1995, p. 374). Table 2.1.3 shows Holmes' (1995) examples of an apology act functioning as positive politeness.

Table 2.1.3

Examples of an Apology Act Functioning as Positive Politeness (Holmes, 1995)

[redacted]

In line with these scholars, this study adopted the notion that apologies can be positive politeness strategies, as the S can restore their self-face (Martínez-Flor & Beltrán-Palanques, 2013) through such a strategy leading to face-enhancement. Only Wang (2020) has used the discursive approach

to analyse CLP. Leech (2014) considered apologies face-enhancing as they assign a positive value to the H. In such cases, this study adopted the discursive approach in examining the conversation between the interactants. Therefore, Brown and Levinson proposed that this study did not classify apologies as strictly negative politeness strategies (1987).

Another example of how this study differs from Brown and Levinson's (1987) theory is that in Brown and Levinson's (1987) theory, 'Please' and 'Thank you' are strictly classified as negative politeness. Negative politeness establishes boundaries and autonomy. Therefore, saying 'Please' acknowledges the person's autonomy to whom we are making a request. Similarly, saying 'Thank you' to someone means acknowledging their autonomy—that they are not obliged to help. However, this study adopted the discursive approach to classifying 'Please' and 'Thank you' utterances. Utterances containing 'Please' and 'Thank you' can be classified as positive politeness are strategies if the objective is to build closeness and induce warmth between people. Therefore, in this study, 'Please' and 'Thank you' could be validly classified as either positive or negative politeness depending on the context of the conversation, rather than being classified according to Brown and Levinson's (1987) assumption that 'Please' and 'Thank you' are always forms of negative politeness.

Although some critique of Brown and Levinson's (1987) framework is warranted in light of the alternative perspectives provided by the discursive approach, O'Driscoll (2007) pointed out that there is much value in Brown and Levinson's (1987) theory of politeness since it provides an effective empirical tool (Grainger, 2011; O'Driscoll, 2007). Additionally, according to Bella et al. (2015), research on interlanguage pragmatics and language teaching still appears to heavily rely on Brown and Levinson's (1987) model to meet the practical needs of the language classroom. Thus, this study adopted Brown and Levinson's (1987) theory while modifying its relevance to the current context examined within this study.

2.2 TLLP in the Australian Curriculum

Recognizing the benchmarking of politeness learning in the common European framework of reference (CEFR) standards, which gauge proficiency levels in some Australian HE CAL courses is essential. In this way, the position of TLLP in Australian HE is evident. Moreover, politeness learning in the Australian curriculum provides the backdrop for CAL learners who continue to undertake HE CAL learning.

2.2.1 Benchmarking Politeness Learning

The CEFR is a leading developer of the global benchmarking framework for 40 languages and one of the most well-known Council of Europe policy instruments adopted by the European Commission. It characterises politeness conventions as one of the essential aspects of teaching a language (Bella et al., 2015; Hyland & Paltridge, 2011), and the importance of politeness in the AL curriculum has been highlighted for language skills assessment (Council of Europe, 2001) consultancy to the Council of Europe since 1968. The updated 2020 CEFR Companion Volume with New Descriptors (CEFR/CV) classifies politeness as a B1 (or intermediate) level descriptor on the scale of politeness conventions (Figure 2.2.1a); therefore, it is understood as a critical component of language usage for anyone seeking at least intermediate skills in CAL. However, Pizziconi, (2015) examined the CERF in teaching politeness and found the framework to be consistent, with ambiguous descriptors and called educators and researchers to inquire into the framework thoroughly and called for more research in the field of (im)politeness.

Figure 2.2.1a

CEFR Companion Volume with New Descriptors

[redacted]

Note. From 'CEFR Companion Volume with New Descriptors', CEFR, 2020, p. 114. (https://rm.coe.int/common-european-framework-of-reference-for-languages-learning-teaching/16809ea0d4).

The six-level descriptors (A1, A2, B1, B2, C1, C2) specify the progressive mastery of each language skill, and B1 and B2 refer to intermediate and upper-intermediate languages, respectively. In other words, the ability to use LP conventions is expected at the intermediate level. This is approximately equivalent to Australia's second year of tertiary language education. Although there is no set curriculum for Australian Chinese language learning, the benchmarking of the second-year curriculum is level 6, according to the Australian qualifications framework (AQF). However, the AQF does not provide details on the learning of AL.

Although Australia uses the CEFR, which provides descriptors to measure communicative language competence, it does not measure language proficiency 'necessary to master life in a globalized world' (Fleckenstein et al., 2016, para. 3). Currently, there are no specific initiatives in Australia providing guidelines pertaining to AL's teaching and learning, focusing on AL's skills to meet the needs of the ever-changing globalized world. Alternatively, the American Council on the Teaching of Foreign Languages (ACTFL) created the world languages 21st-century skills map, which defines the skills and themes within language learning, using the Partnership for 21st Century framework (P21) (U.S. national organization that advocates for the integration of 21st-century skills in learning).

Table 2.2.1b shows the differences between traditional language classroom approaches and the essential integration of 21st-century skills in learning.

Table 2.2.1b

ACTFL-World Languages 21st Century Skills Map (2020)

[redacted]

Note. From '21st Century Skills Map,' by ACTFL, 2020, p. 4. (https://www.actfl.org/resources/ resources-2020).

There is also currently no analysis of the content of Chinese language teaching available in Australian tertiary education. However, the Australian Curriculum Assessment and Reporting Authority (ACARA) has identified specific politeness teaching and learning areas in the Australian curriculum. Although the reports from ACARA refer to primary school and high school Chinese language teaching in Australia, they can provide valuable insight into TLLP in the tertiary education sector in Australia.

2.2.2 Linguistic Politeness in the Australian Curriculum

In the *Australian Curriculum: Languages* (ACARA, 2018), politeness as a concept and learning about politeness is addressed in several areas. According to ACARA (2018), the concept of politeness itself and its integration into learning languages in all language curricula is integral to successful language learning. If educators are made aware of how the concept is viewed in these key national documents, a more standard approach to teaching in culturally and contextually appropriate ways may be achieved.

A report of the Australian Curriculum regarding teaching politeness can be found in the *Australian Curriculum: Languages Chinese (revised), Chinese for Second Language Foundation to Year 10 Sequence* report (ACARA, 2014, 2018). The 2014 version was revised in 2018, with work sample portfolios for Chinese, French, Indonesian, Italian, and Japanese published on the Australian Curriculum website, detailing student learning at the achievement standard.

The report is divided into five learner pathways, developed for learners from varying background experiences, from first-language speakers to background speakers to second-language learners: and an entry-level from foundation year or year 7, specifying the scope and sequence of Chinese language education in Australia.

There are two strands for each pathway curriculum: ' communicating’ and ‘understanding’. These strands are common to all language curricula in the broader

Australian curriculum. The communicating strand has five sub-strands: 'socialising', 'informing', 'creating', 'translating', and 'reflecting'. Table 2.2.2a summarises the report's information (concerning politeness references within the sub-strands).

Table 2.2.2a

Summary of Teaching and Learning Politeness in the Australia Curriculum (ACARA, 2018).

[redacted]

'Polite' or 'politeness' is referred to in the report and can be found within three sub-strands in the communicating strand— 'socialising', 'translating', and 'reflecting' (as indicated in Table 2.2.2a). The prevalence of these terms in the report indicates that the concept of politeness is viewed as integral to communicative skills across most dimensions of language learning.

2.2.3 Awareness of Linguistic Politeness

The Australian curriculum's lack of awareness of LP has been articulated in the above section. The conceptualisation of politeness in the Australian curriculum focuses on Watts'

(2003) concept of politeness 1 (first-order politeness) and lacks academic discussions of politeness 2 (second-order politeness), as discussed in Chapter 1. Examining LP, it is essential to cultivate awareness and differentiate the dichotomy between politeness 1 and politeness 2 (Sidiropoulou, 2021), as proposed by Watts (2003). Research in politeness 2 supplements politeness 1 to fill in the gaps surrounding laypeople's notions of politeness, which can be stereotypical and lack academic conceptualisations that focus on a holistic view.

Some examples of politeness 1 include layman conceptualisations of 'Thank you', 'Sorry', 'Please', which are also referred to as "first-order politeness" or "politic behaviour" (Watts, 2003, pp. 217-249). According to Watts (2003), politeness 1 is distinguished from politeness 2 in that the former refers to the lay ethnographic approach to conceptualisations of socially appropriate protocols of everyday politeness. Second-order politeness, on the other hand, refers to theoretical politeness, such as Brown and Levinson's (1987), Leech's (2014), or Eelen's (2001) academic study of LP.

Félix-Brasdefer (2021) summarised politeness 1 under three categories: (a) expressive, (b) classificatory, and (c) metapragmatic. Expressive politeness 1 refers to politeness encoded in the speaker's speech with polite intentions. It is realized using terms of address, honorifics, and conventional, formulaic expressions ('Thank you', 'Excuse me'). It can also be realised through polite requests in various linguistic devices, such as indirect speech or the use of the conditional if-clause in situationally appropriate contexts. Table 2.2.3 summarises politeness 1, adapted from Félix-Brasdefer (2021). Alternatively, politeness 2 refers to the scientific conceptualization of politeness 1 and as a theory of the universal principles governing human interaction as outlined in Brown and Levinson's (1987) politeness theory. Therefore, politeness 2 (the scholarly discussions regarding politeness) helps us envision how politeness 1 works in social interaction and understand its function in society.

Table 2.2.3

Summary of Politeness 1 (Félix- Brasdefer, 2021)

[redacted]

2.3 Culture in Additional Languages (AL)

2.3.1 Intercultural Communication in the Australian Curriculum

As defined in Chapter 1, politeness is understood in intercultural communication as the necessary means of maintaining good social and interpersonal relationships, which are vital for everyday communication (Liu et al., 2019). Like any language acquisition, CAL is incomplete without its cultural relevance. However, successfully teaching the cultural elements in our second language classes stays elusive. Culture is an integral part of language instruction. Still, the problem is that there are insufficient explicit plans in the content about teaching Chinese culture, so the learners' ability to understand culture is left to their own devices. Cultural competence and language learning have to be in tandem. It is clearly articulated in the *Australian Education Review on Second Languages* and *Australian Schooling,* published by the Australian Council for Educational Research (ACER) explains:

> Intercultural Language Teaching and learning culture teaching should not be left until learners have acquired language competence and then taught as a series of study items or units. However, cultural differences are inherent in all communication, and since learners notice these, culture should be taught immediately. (Lo Bianco & Slaughter, 2009, p. 30)

Therefore, culture must be taught and not reduced to an optional teaching item in the second language classroom. However, CAL learners are not to be viewed as mere learners attempting to conform to native-speaker norms. They are primary users of the language, focusing on its functional effectiveness. As non-nativeness is widely accepted in second-language acquisition (Van Patten et al., 2019), TCSL does not need to intend to produce native-like users of the language as learners lack the authentic familial, cultural background that goes hand-in-hand with the first-language acquisition process. The cultural aspect of teaching in the classroom is not to assume learners adhere to certain expected stereotypical cultural factors. Therefore, deliberate intervention in teaching culture is vital to attain a balance between language acquisition and the understanding of culture (Li, 2018).

The Australian curriculum classifies the elements of intercultural understanding into three interrelated categories: recognising culture and developing respect; interacting and empathising with others; reflecting on intercultural experiences and taking responsibility (ACARA, 2014).

Drawing on this definition, we can appreciate that intercultural understanding focuses on sharing, creating, and contesting different cultural perceptions and practices, and supports the development of a critical awareness of the processes of socialisation and representation that shape and maintain cultural differences.

Moreover, the teaching of language and culture are inextricably intertwined; students learn to understand the culture of the people who speak the target language by learning about the culture's products and practices and how those relate to the people of that culture. (ACTFL, 2020, p. 2). Pullin (2015), like many other scholars (such as Kramsch, 1991; Liddicoat & Crozet, 2000; Lo Bianco & Crozet, 2003; Papademetre et al., 2003; Scarino, 2021), highlighted the importance of teaching culture in the second language setting, rather than as 'a fifth skill' that is prioritised after listening, speaking, reading, and writing. Garcia-Perez and Rojas-Primus (2017) emphasised the same sentiment in promoting intercultural communication competencies (ICC) in HE AL learning. In other words, it involves 'a critical reflection of the relationship between values, behaviours, and attitudes of one's own culture and the target culture' (Skopinskaja, 2009, as cited in Garcia-Perez & Rojas-Primus, 2017, p. 295). The relevance is seen in the TCAL context. For example, although some universal politeness phenomena, such as respectfulness, exist across cultures, examples in the Chinese context show different conceptualizations of such notions. For instance, the use of kinship terms to address non-kin relations is not present in the English-speaking context. The emphasis on occupational address terms to show respect does not always apply to the Australian context.

Moreover, for educators, teaching students about culture can be problematic as Díaz (2013) agreed with Liddicoat and Scarino (2013) that although language educators recognise the link between language and culture, the 'development of deliberate teaching practices remains to be explored beyond the level of passive recognition' (Díaz, 2013, p. 13) and urged educators to 'critically engage with the development of interculturally-oriented practices' (p. 13).

Dasli and Díaz (2017) also stated, 'until relatively recently, those involved in language education downplayed the significance of its "(inter)cultural dimension" (p. 3), which shows the insufficiency of cultural knowledge imparted to learners. Therefore, as mentioned in 2.3.1, culture instruction should be incorporated in tandem with AL learning and should not be separated or delayed (Lo Bianco & Slaughter, 2009). It is then of considerable significance to examine the input of cultural elements in CAL classrooms.

The relevance of politeness 'proficiency' in the ongoing process of globalization seems underrepresented in the international discourse on educational outcomes. Educators and learners must adopt changes integrating multiple cultural perspectives for learners to use the target languages at work across cultures, with global members, and address real-world situations.

2.3.2 Cultural Stereotypes and Changing Norms

China has a long history of civilisation, rituals, and cultures and has been historically hailed as a *liyizhibang* (the land of ritual and etiquette) since the Zhou dynasty (690 AD-705 AD). In popular Western imagining, China may be seen in static terms (Ropp & Barrett, 1990; Zheng, 2021), perpetuating a traditional culture rooted in Confucian conventions, rituals, and morality. Given both this indigenous and Western popular imagining, Pan and Kádár (2012) noted that some foreign residents in China or learners of the Chinese language are perplexed by the 'peculiarities of modern Chinese im/polite behaviours' and the 'myth about Chinese politeness' (stemming from the widespread perception) that seems 'impolite' (Pan & Kádár, 2012, p. 328).

The terms 'positive politeness cultures' and 'negative politeness cultures' have been commonly used in cross-cultural pragmatics to highlight that cultures with features of collectivism prefer to use positive politeness daily. In contrast, Anglo-Saxon cultures emphasise individualism and are more concerned about negative face needs (Ogiermann, 2009a). However, the cultural aspect of teaching in the classroom is not to assume learners adhere to certain expected stereotypical cultural factors. Ogiermann (2009a) cautioned that the terms are "extremely fuzzy and those employing them usually do not define them or explain what makes the culture they investigate a positive or negative politeness culture" (p. 35). Therefore, it is crucial not to stereotype any particular culture but to analyse native culture-based norms and critically compare them to other norms in other cultures.

The Chinese culture is usually classified as a 'collectivist' culture as opposed to the English-speaking 'individualistic' culture, as the stereotypical conceptualisation that the positive face is valued more. In other words, there is a need to be accepted by the group in contrast to the negative face (in contrast to the negative face, where there is a need to have autonomy and be independent).

Ogiermann (2009a) used the terms 'positive politeness cultures' and 'negative politeness cultures' to indicate the culture-specificity of politeness in studies regarding apologies. Li (2018) explains that individualism in Australia and collectivism in China could explain the pragmatic transfers of requests and refusal acts in emails by Chinese EFL learners. In other words, their language and cultural knowledge influence Chinese learners' language learning (Kasper, 1992). In addition, Li (2022) observed that Chinese refusals were more indirect than their Australian counterparts in refusals, and there were multiple supportive moves in Chinese invitations or requests.

However, there is a shift in the tendency towards Westernization in Chinese responses to compliments (Curtis & Sussex, 2018; Lin et al., 2012), and stereotypical norms may differ in different contexts. In addition, misconceptions in non-Chinese speaking countries regarding China and its culture as being static are articulated by Zheng (2021). In contrast to how China and its culture have been seen in conventional static terms under the generalized heading of *Liyizhibang* (礼仪之邦)，a nation of rituals and etiquette in which most Chinese share immense pride in its complexities and sophistication appears to be diluted. Although after the Communist party took power in 1949, much of the concept of *Liyizhibang* was lost, there seems to be a revival in the usage of this term in recent years, especially with the rapid economic development over the last three decades (‘A land of courtesies and formalities,’ 2015).

Perhaps, the notion of *liyizhiban* has diminished (So & Zelin, 2013) due to several factors. One of the possible factors could be that the ‘novelty’ of China and Chinese culture is wearing off (such as the enchanted image of an ancient culture) and is being abruptly replaced by the reality of a quickly changing society since the opening and reform (改革开放 Gaige kaifang) (1979-1984). The initial enchantment is undoubtedly wearing thin in China, especially with the ever-evolving nature of the current political situation, wherein the social dynamics cannot be strictly stereotyped as being ‘individualistic’ or ‘collectivistic’.

Mills (2017) stressed the fluidity of Chinese politeness that it “is not homogenous and still in the process of changing” (p. 41). Therefore, understanding of politeness communication can vary according to different contexts. Misunderstanding of politeness norms may lead to negative consequences such as hostility, reinforcement of stereotypes, and even a communication breakdown. One example is that family obligation is changing. Due to the close relationship between harmony and interpersonal or social situations (Garcés-Conejos Blitvich et al., 2013; Holmes & Wilson, 2017; Lakoff, 1990; Leech, 1983; Meyerhoff, 2018; Wu, 2015), the conceptualisation of politeness will thus be affected. Family obligation has been an exceptionally salient feature of Chinese culture, and it continues to be significant in contemporary China. Significantly, the family law implemented in 1950 and 1978 in China supports reciprocal obligations within the family (Qi, 2015). In 21st-century China, everyday Confucianism upholds the notions of strong family obligations, and Qi (2015) argued that general family obligations and sentiments in Chinese society are still substantial. The obligations and feelings may even extend to the broader society in general. However, researchers (Barbalet, 2016; Yan, 2020) have begun pursuing the theme of the 'individualization' of contemporary Chinese society to a greater degree in recent times. Neoliberal capitalism and the one-child policy have undoubtedly contributed to the individualization in Chinese communities.

Another theme that leads to confusion is the different conceptualisations of LP in different cultures. One example is Ren and Fukushima's (2020) study that shows Chinese participants used considerably more lexical/phrasal internal modifiers than Japanese participants, who used more external modifiers in the speech act of requests. However, compared to the English language conventions, Chinese speakers do not frequently use internal modifiers such as 'Please' and 'Thank you', while English speakers do. This phenomenon could easily be translated as rudeness from the perspective of another culture (Lee, 2019). Chinese speakers instead represent these ideas through reciprocal actions of apologies or gratitude, as their opinion is that there is generally no need to express such thoughts in language.

Another related example demonstrating the importance of context regarding perceptions of politeness is how power imbalance exhibits different implications according to other politeness conventions. Pan and Kádár (2012) cited the empirical studies of Pan (1997, 2000a, 2000b) and Sun (2005, 2008) and concluded that "in contemporary China, the person who has power tends to avoid the use of polite formulas … 'he use of conventional polite expressions are associated with the 'powerless' " (p. 1535).

Furthermore, in other English-speaking cultures, such as Australia, all interlocutors may use polite expressions, regardless of their relative power in a relationship. Thus, the seeming 'lack of politeness' and the contrasting use of politeness strategies between Chinese and English speakers can be confounding to both non-learners and learners.

In addition to the 'lack of politeness' that confuses learners, politeness norms can be challenging. One example is that acceptance in response to compliments is becoming increasingly common compared to the past. The change from deflecting compliments to accepting them was reflected in He's (2012) study, as it is seen that participants from the older generation in He's study were more than twice as likely than the younger participants to reject a compliment, while those in the younger group tended to use 'Thank you'. One of the reasons for this shift was the phenomenon of more Chinese people accepting compliments. Another reason for this shift is a tendency toward Westernization in Chinese responses to compliments (Curtis & Sussex, 2018; Lin et al., 2012). There has been a growing openness toward acceptance of compliments towards oneself in the past decade. It may be through the Chinese diaspora born in the late 1990s to early 2000s who may influence their elders' view of how people can respond to compliments. Moreover, Westernization is influenced by globalisation and the emergence of the widespread use of social media and technology; Western ideas are increasingly likely to influence Chinese culture overseas.

An example is comparing two studies by Chen (1993) and Chen and Yang (2010). When complimented, a significant increase in the number of people in 2010 responded by saying 'Thank you' (*Xiexie*). Furthermore, Wu and Kaur (2016) found that Malaysian Chinese undergraduates used the acceptance strategy at the macro-level (such as accepting compliments in the classroom). Even at the micro-level (personal level), compliments' preferred response strategy appeared to be acceptance, especially appreciation, which shows gratitude towards the compliment. The examples mentioned above show how positive politeness in responding to compliments seems to be a growing trend in recent times.

In a study titled 'Compliment Response Strategies by Chinese College Students in 2012', the findings showed that strategies used by Chinese college students have changed a great deal and are primarily different in comparison to the traditional patterns of responses to compliments (Cai, 2012), which coincides with Chen and Yang's (2010) findings. Cai (2012) further concluded that Chinese college students preferred the acceptance strategy (thanking) rather than the rejection strategy (dismissing the compliments) (Cai, 2012). Another interesting finding is that females are more likely to use the explicit acceptance strategy than males, whereas males prefer deflection and rejection strategies (Cai, 2012). Therefore, it shows that the deflection of compliments no longer dominates compliment responses, and perhaps this could be greater highlighted in Australian classroom settings.

Moreover, people prefer to use the explicit acceptance strategy (such as thanking the person) to respond to compliments from an unfamiliar person or someone with relatively greater social power. In contrast, deflection and rejection strategies are more frequently adopted when people respond to a compliment from a familiar person or a person without greater social power (Cai, 2012). In other studies, it has also been shown that explicit compliments emerged as the most popular strategy, especially in situations where appearance and possession or performance and ability were being discussed (Lin et al., 2012). Therefore, instead of deflecting compliments altogether, there is a mixture of acceptance and deflection of compliments instead of the stereotypical deflection norm.

Therefore, the above studies exemplify the changing norms in Chinese society, with context-specific examples and how young people in China may differ in their cultural understandings of norms and behaviours compared to the older generation.

2.4 Instructional Resources

2.4.1 Chinese as an Additional Language (CAL) Textbooks

The above section shows that, like any AL acquisition, CAL acquisition is incomplete without cultural relevance. However, the successful teaching of cultural elements in Australian AL classes remains an elusive goal. Culture is an integral part of language instruction. However, there are insufficient concrete plans in the teaching content concerning Chinese culture, leaving learners to pursue this element of learning on their own.

Therefore, it is crucial to examine instructional resources such as textbooks used in AL classrooms, especially regarding cultural representations. Murray and Christison (2021) agreed with Edge (1996) about the importance of curricula and contended, “ Curricula are sociocultural artefacts that reflect local values and local beliefs about language and language learning. They, therefore, do not transfer well to different contexts” (p. 1). Thus, teachers must be aware of these differing sociocultural perspectives that inform these curricula and adjust as appropriate when teaching in Australian classrooms.

In the area of instructional resources for CAL used in China and overseas (including Australian HE institutions), Richards (2013) stated, “only a few stakeholders decide the publication of textbooks in China in official policymaking” (p. 14). The design of the CAL curriculum follows a top-down approach, is centralized by the state and carried out by several agencies (Wang, 2016). Indeed, *Zhongguo Guojia Hanyu Guoji Tuiguang Lingdao Xiaozu Bangongsh*i (Hanban), the agency of the Ministry of Education of the People’s Republic of China, has commissioned three professors at Beijing Language and Culture University (previously known as Beijing Languages Institute) to be the primary authors of the *New Practical Chinese Readers* (*NPCR*) books. Although the agency Hanban described itself as a non-government and non-profit organization (Flubacher & Del Percio, 2017), it is often referred to as a ‘government entity’ ("Confucius says," 2014, Li, 2019; Ruan, 2016). Subsequently, Hanban changed its name to the Chinese International Education Foundation in 2020 to be a non-governmental charitable organization (Horsley, 2021). Lu (2017) revealed the shortcoming of Chinese instructional resources, saying that “the cultural input in CAL textbooks is inadequate and the lexical input is insufficient for developing students’ intercultural competence” (Lu, 2017, p. 2).

Therefore, the transmission of cultural values is somewhat tailored to state ideologies and may not accurately reflect all aspects of Chinese culture that are not state-sanctioned.

Due to the shortcomings of these state-approved language textbooks, American and Taiwanese-produced textbooks provide a counter-narrative to this top-down influence in this study. Thus, perhaps providing examples from various textbooks published in different countries could provide a broader perspective for students to increase awareness of the different ways politeness is taught.

The limited teaching materials in the Australian market (there are only a few leading textbooks adopted in Australian HE CAL courses) do not allow a variety of ways and methods to teach culture in classrooms. It is difficult for educators to find materials that address the contexts and complexity of intercultural aspects of communication and integrate them well into the curriculum. Moreover, numerous studies have demonstrated that textbooks do not effectively prepare students for communication in a multicultural, incredibly diverse, globalised environment (Hu & McKay, 2014; Kiss, 2018; Minh & Phuong, 2020).

At present, various challenges and the inadequacy of teaching resources are outlined in the literature (Ruan et al., 2015, chap. 6), identifying the gaps in the present instructional materials for CFL and concluding that there is still a long way to go in teaching pragmatics (Ruan et al., 2015). Pichastor (1998) noted that textbooks could be "organized and principled so that the learner is presented with a coherent functional syllabus instead of finding bits of politeness strategies scattered along with the textbook units without any clear organizing principle" (p. 9).

Ismail et al. (2014) agreed with Pichastor (1998), who said, "the main concern in language textbooks is whether politeness strategies are presented in a manner. . . to facilitate the understanding of the concept" (p. 186). Ismail et al. (2014) explained that in their research on a few Spanish and English textbooks, they found an absence of explanation on politeness issues. Moreover, "like in most language textbooks, politeness strategies are not presented contextually" (Pichastor, 1998, p. 186).

The problem of language textbooks presenting an unnatural model is articulated by Gilmore (2007), and the vital importance of authentic learning materials is also pointed out by many scholars (Asmari and Gulzar, 2016; Gilmore, 2011; Shadiev et al., 2020). One example identified in the *NPCR* series textbooks is the inadequate usage and explanation of the term *Nihao* (你好, lit.: you good) in the internationally widely used *NPCR* textbook series (Lin et al., 2015). It gives the learner a false impression of actual usage, leading many learners to use it in a way that equates to the common phrase ‘How are you?’ in English. Lin et al. (2015) criticized the term *Nihao* presented in the *NPCR 1* (2nd edition) as unnatural and noted that *Nihao* is undoubtedly not the most common form of greeting in Chinese, especially among friends. It is “quite a formal greeting and not frequently used in everyday life” (Lin et al., 2015, p. 122).

Citing Christensen’s (2011) definition of the term *Nihao*, Lin et al. (2015) further noted that it can be used in several scenarios. For example, when meeting someone for the first time; in formal business communication; in more formal contexts such as at school between teacher and student; or someone in an inferior position speaking to one in a superior position. Aside from the usage of *Nihao*, Lin et al. (2015) also identified the unnatural conversation exchange of *Ye henhao* (也很好, lit.: very well, too), presented in Chapter 1, as not being used in real-life conversations between friends.

Therefore, it is crucial to examine instructional resources, as the authenticity of teaching resources is vital to successfully teaching cultural representations in AL acquisition.

2.4.2 Structural Syllabus in Textbooks

The standard structural syllabus is popular with teachers, especially new and inexperienced graduates (Christison & Murray, 2021). Australian HE instructors/lecturers welcome using textbooks as they find them reliable (Knight, 2015). These results are not surprising, as the structural syllabus gives teachers direction in course planning and uniformity in content teaching (Christison & Murray, 2021) across institutions.

However, Christison and Murray (2021) stressed that this uniform acceptance and use of standard textbooks could be problematic as the 'forms' in grammatical structures are different in real-life situations as opposed to their representation in textbooks as "a form can realize more than one function and a function can be realized by more than one form" (Christison & Murray, 2021, p. 87). Previous scholars have articulated that effective language learning is not focused on grammatical forms but communication in different contexts.

Therefore, incorporating the functional or task-based syllabus would complement successful LP learning in CAL. In this way, learners can select the appropriate form-function relationship in authentic communication scenarios (Meihami & Khanlarzadeh, 2015) and the background information provided for different settings (Jiang, 2006).

2.4.3 Regional Standardization of Mandarin Conventions

The Chinese language (like English, with different standards, including Australian English, American English, and British English) is a pluricentric language with different non-dominant varieties worldwide. It is an official language in Hong Kong (with English), Macao (with Portuguese), mainland China, Singapore (with English, Malay, and Tamil), and Taiwan. Kaltenegger (2020) gave a clear picture of Chinese pluricentricity and stated that Chinese comprises 15 standard varieties: 2 Cantonese, 3 Hokkien, and 5 Mandarin varieties, 2 varieties of the Chinese script and 3 varieties of Mandarin phonetisation systems.

In the area of AL teaching and acquisition, it is crucial to raise awareness in the learners regarding the five Mandarin varieties and two varieties of the Chinese script. Kaltenegger's (2021) studies on the perception of Mandarin pluricentricity in practice revealed that the Mandarin learners were more accepting of the pluricentric Chinese language than the interviewed Mandarin teachers. It presents a contrast in opinions due to political or personal preferences of language educators, and the choices could impact the learning outcome.

Ndhlovu (2014) explained that "language is one of the key rallying points in the manufacture of uniform identities necessary for the sustenance of the nation- state" (p. 79). Mandarin has been designated the standard national language since 1930, and its success has been affirmed since 1949 (Kaltenegger, 2020). W. Wang (2021) explained the origin of the present standard Mandarin as the fusion of Chinese spoken by Manchus in the inner city and Chinese spoken by Han people in the outer city of Beijing in the Qing Dynasty, and the modern Beijing dialect is thus the "basic dialect" of the common national language (abstract section). He added:

Since most of the languages spoken by the nomadic ethnic groups in Central China in history belonged to the Altaic language family, it is of great typological significance to reveal the connotation of 'Chinese influenced by the languages of Northern non-Han ethnic groups in history' (W. Wang, 2021, translated by author). The CAL Chinese textbooks also exhibit the limitations of other foreign-language textbooks, as Wang (2016) observed, who critiqued them as "ideological, representing the dominant culture and values" (p. 1).

Instructors/lecturers could narrow the gap between their teaching practice and the strategic use of textbooks (Reichenberg, 2016). This regional preference could be bound by a specific ideology held by the textbook writers (Apple, 2018; Han, 2019), which subsequently determines the design of the textbook content. Language is ever-changing, and as people become more mobile in the modern era and as globalization continues, various forms of Mandarin can be recognized along with the LP conventions that accompany these forms.

2.4.4 Culture and Pragmatics in TLLP

"Pragmatic awareness as an inherently intercultural phenomenon" (McConachy, 2019) and the relationship between culture and language, rooted in pragmatics, form the basis for politeness study. Incorporating pragmatics, which Kasper (1997) described as “the study of communicative action in its sociocultural context” (p. 1), is vital in AL teaching and learning. Pragmatics must be highlighted in classrooms to give students a more holistic and practical view and experience of the language they are learning. McConachy and Hata (2013) enunciate specifically the problems regarding how pragmatics is presented in connection to culture in language textbooks. Taguchi and Roever (2017) observed that in classrooms in general, ‘”L2 pragmatics is not well integrated into curricula and is often just treated incidentally in the classroom” (p. 227).

Li (2018) advocates the crucial need for pedagogical intervention in foreign language pragmatics instruction. The overemphasis on the rote learning of character-writing, vocabulary, and grammar in AL classrooms (Nagamine, 2017) leaves lecturers limited time to focus on LP. Pragmatics is an area of language learning that cannot be overlooked, as scholars also advocate for the importance of pragmatics in TLLP, such as Brown (2010) in Korean as an additional language; Z. Wang (2021) in Spanish language learners who are Chinese; Rieger (2018), and Kasper and Ross (2013) in AL classrooms.

Kecskés (2016) further differentiated between cross-cultural and intercultural pragmatics. He explained that cross-cultural pragmatics compares different cultures by investigating specific aspects of language use, such as speech acts, behaviour patterns, and language behaviour. It analyses the differences and similarities in the language behaviour of people representing different languages and cultures, for example, the difference between compliment norms in the Chinese and English languages.

Alternatively, intercultural pragmatics does not highlight differences between cultures to such a degree as cross-cultural pragmatics. It focuses more on intercultural interactions and investigates the nature of the communicative process among people from different cultures and having different first languages, but more often regarding the same language.

Intercultural pragmatics is a relatively new discipline and is mainly interested in what occurs when representatives of different first languages and cultures communicate using a common language. For example, the common language could be Mandarin, but the learners may come from various backgrounds.

The impact of having a multifaceted classroom may make it more complex and challenging to teach language to students who are all used to differing types of language structures. Thus, textbooks are primarily explained in English, which is assumed to be the language all Australian classroom students can understand. The diversity of Australian classrooms due to the multi-ethnic composition of Australia's population may highlight the need to employ new methods of translanguaging in such classrooms (Skrempou, 2020). This has been done in the past with German as an AL (Daghan Aslan & Kiray, 2020), English as an AL (Hardigree & Ronan, 2020), and Chinese language teaching in classrooms (Wang, 2016).

The disparity between textbook model conversations and real-life conversations in AL resources is usually criticized, and Gilmore (2019) emphasized the difficulty in bringing change to the existing curriculum and textbooks within AL teaching. Scholars have articulated that it is vital to incorporate authentic materials in AL learning (Asmari & Gulzar, 2016; Gilmore, 2011; Shadiev al., 2020). The pragmatics features of politeness are a large part of authentic conversational examples that should be more emphasized in the classroom.

Cohen (2018) suggested that lecturers could adopt creative ideas in the teaching of pragmatics. However, to implement creative pedagogical interventions, the lecturers' beliefs must be considered. Díaz's (2013) case studies on proposing a languaculture (language and culture) pedagogy in the first year of beginner Chinese language teaching in an Australian university were met with much resistance from the Chinese language lecturer in her study.

The underlying resistance stems from the mindset that only linguistic accuracy is important in developing linguistic competence.

The resistance could be due to language teachers lacking practical workshops or education that equips them to teach students with a languaculture pedagogy. Díaz (2013) noted that the strategies employed by language instructors/lecturers “appeared to be ad hoc, with no planning or coherence across subjects or proficiency levels” (p. 227). Díaz’s (2011) study depicted the textbook as the ‘default’ syllabus, an archetypical characteristic of university language programmes. However, there is a lack of education surrounding the consolidation of explicit grammar items to become effective communicators; thus, instructors cannot assume that learners will naturally glean this languaculture knowledge from textbooks alone (Nagamine, 2017). This demonstrates how crucial instructors’/lecturers’ roles are in bridging between TLLP and assisting learners in navigating different intercultural scenarios effectively. This teacher readiness is discussed in the section below.

2.5 Educators’ Readiness in TLLP

2.5.1 Instructor Training in Pragmatics

Instructor readiness can be defined as “a teacher [being] equipped with the content knowledge and pedagogical skills that will impact classroom instruction” (Management Association; Information Resources, 2018, p. 1635). Instructor readiness in TLP helps them develop pedagogical skills intended to teach (both explicitly and implicitly) the pragmatics of LP. The lack of formal instructor-training programs and professional development (PD) in teaching LP is evident in the HE context in Australia. Ishihara (2007) explained:

> Although pragmatic ability (the ability to use language effectively to achieve a specific purpose and understand language in context) has been recognized as an essential component of communicative competence, pragmatics has not been fully incorporated into today’s second/foreign language (L2) teaching and teacher education [emphasis in original].

(Ishihara 2007, p. 21). Vásquez and Fioramonte (2011) were concerned about the lack of pragmatics instruction within English as a second language (ESL) master's degree programs in the United States. The situation is similar in Australia. Overseas educators who seek to teach in Australian primary and secondary schools undergo stringent qualification checks.

Therefore, the teaching standard is assured to comply with teacher education in Australia. However, instructors in HE in Australia generally do not undergo language pedagogy training to be employed as language instructors/lecturers. Therefore, instructors/lecturers and learners are 'left to their own devices' regarding this area of language teaching. Learners depend on study abroad experiences for pragmatic development, which makes it problematic for instructors/lecturers as they can only depend on informal experiences or department meetings to enhance their pedagogical skills.

In addition, instructors/lecturers trained in pragmatics could practise Corrective Feedback (CF) in the classrooms. CF has been deemed critical to mastering pragmatics knowledge and is an effective way of developing learners' pragmatic competence (Bardovi-Harlig & Yilmaz, 2021; Lyster & Ranta, 2013; Marziyeh & Hossein, 2021; Nguyen et al., 2015). Scholars have demonstrated vibrant engagement in CF, such as recasts and prompts (Li, 2018) and immersive digital games (Cornillie, Clarebout, & Desmet, 2012). Several scholars have also articulated CF's challenges in pragmatics (compared to CF in grammaticality) (Ellis et al., 2006; Lyster & Ranta) due to the complex nature of metapragmatic and sociolinguistics (Bardovi-Harlig, 2017; 2013). Thomas, 1983).

2.5.2 Teaching Approaches Related to Linguistic Politeness

Reinforcing the relationship between politeness research and TLP in AL classrooms is urgently (Bella et al., 2015) to facilitate effective TLP pedagogies. For example, the teaching approaches synthesized in this section can equip instructors with tools and procedures in TLP. The studies include traditional methods of examining speech acts, teaching approaches, and investigation of teaching resources.

The traditional way of tackling speech acts, exemplified in the book *Speech acts and politeness across languages and culture* (Zarobe & Zarobe, 2012), focuses on the learning and teaching of speech acts and the politeness of ALs. Regarding teaching approaches in ALs, an eclectic approach, reflexive approach, and interactional approach were proposed by three scholars in various AL settings. Bella et al. (2015) suggested that the eclectic approach equips teachers and learners with clear, practical steps and activities to teach Greek as a second language, incorporating Brown and Levinson's (1987) classic theory. Ramos-González and Rico-Martín (2015) proposed a reflexive approach for teachers as a methodological guide in teaching Spanish as a foreign language. Haugh and Chang (2015) propound an interactional approach to raise pragmalinguistic and sociopragmatic awareness in learners and differentiate between first and second language politeness systems.

In addition to addressing teaching approaches, other scholars have proposed that teachers include a pedagogical framework for raising awareness about the language's perspective of (im)polite behaviour in the classroom (Culpeper et al., 2017). Yoon and Brown (2018) presented a contemporary multiliteracies paradigm for the education surrounding Korean multimodal (im)politeness. The learners were given a series of media materials activities, and explicit discussions regarding individual perspectives on LP usage were carried out (Brown, 2022). This approach highlights the importance of using various text types to situate language use within socially complex multimodal contexts.

Teaching resources have also been the subject of investigations by certain scholars. Nijakowska (2013) discussed the LP notions presented in English as a foreign language (EFL) methodology textbooks. Babická and Nevařil (2016) investigated the presentation of politeness conventions in 10 English coursebooks for advanced English learners and compared polite expressions and phrases against different social contexts. Their investigations indicated evidence of some teaching resources addressing language learners' various conventions of politeness. Besides textbooks, other teaching resources proposed by scholars included television programmes and emails. Ramos-González and Rico-Martín (2015) presented a descriptive study of five television series broadcast on the Internet as a resource for teaching Spanish as a foreign language. The teaching of email politeness with examples of explicit email instruction was proposed by Economidou-Kogetsidis (2015) in teaching email politeness in EFL/ESL classrooms.

The above has presented research on TLP in ALs such as English, Greek, Korean, and Spanish. However, there is a limited trace of research on LP in CAL research. This presents a substantial gap in TLP research and practice. Although academic publications have gradually 'buil[t] bridges that are now narrowing the theoretical and empirical gaps' (Dasli & Díaz, 2017, p. 3), there are still various challenges and hurdles, especially in the case of CAL. In other words, although academic publications address this issue, there is still a gap between theory and practice, especially in the CAL context.

2.5.3 Chinese Linguistic Politeness at the Beginner Stage

The current CAL teaching and learning scenes focus on explicit (or declarative) knowledge. In other words, rule-based knowledge such as grammar structures and vocabulary is acquired through the lecturer's explicit instruction. However, explicit knowledge must be taught in tandem with implicit knowledge in communicative usage or performance-based activities (Nagamine, 2017). Otherwise, learners have difficulties in becoming effective communicators in the target language. Therefore, implicit knowledge can be taught at the beginner level, as pragmatic competence can be developed despite elementary grammar competence (Félix-Brasdefer, 2021). Bella et al. (2015) stated that most suggestions or proposals by scholars regarding the teaching and learning of politeness are only directed at the intermediate or advanced levels. For instance, within the Common European Framework of Reference for Languages (CEFR), politeness skills are required later, at the intermediate B3 level. However, Bella et al. (2015) argued that politeness "should be introduced at the earlier stages of language learning and go hand-in-hand with the learners' grammatical development" (p. 36). This can be practically implemented within classrooms.

Moreover, as mentioned at the beginning of this study, fossilisations may occur at higher intermediate or advanced levels (Bella et al., 2015). This is characterized by learners who are already at the intermediate or advanced levels regarding language competency but do not have the same knowledge regarding politeness. This is because specific skills may not be encountered in the later intermediate levels, and learners may lack the ability to engage in more linguistically polite speech. For example, when asking for someone's name, some textbooks do not teach Nin gui xing (您贵姓, lit.: What's your 'honourable surname'?). In this case, the Chinese surname is the subject of inquiry, but it can also be used to generally ask for someone's given name in addition to their surname. Learners do not encounter the 'asking of someone's name' at later intermediate and advanced levels. They may continue to use the same informal speech when they speak with a professor or doing business, saying *Ni jiao shenme mingzi* (你叫什么名字? / What is your name?), which may sound rude, especially to strangers and those with higher social distance. Therefore, the appropriate level of politeness education must engage with the level of language competency and institutional usage.

However, as mentioned, the overemphasis on grammar and vocabulary in most instructional resources overshadows teaching of LP usage. Including explicit methodological steps and awareness-raising tasks instead of a primary focus on grammar explanation and vocabulary terms could integrate the teaching of politeness in a more meaningful way. For example, there is a list of kinship terms in the textbook, but the functional usages are lacking.

Therefore, the input of the lecturers is crucial in filling the gaps in the textbooks and adjusting to the needs of the students.

LP can be taught at the beginner level instead of delaying the instruction to the intermediate or advanced stage. The pedagogical interventions to assist learners in engaging in, interpreting, and negotiating the complexities surrounding LP can start at the beginner stage.

2.6 Scarcity of Research on TLLP

This section evaluates previous and present limited studies on TLLP for a better understanding of the present state of TLLP.

As mentioned in section 2.1.1 of this chapter, politeness research has flourished in the past 40 years and ranges from various fields such as translation studies and sociolinguistics. However, the 'under-representation of politeness elements in language textbooks' (Brown, 2022, chap. 4) means that the strategies presented in textbooks and instructors' perceptions regarding TLLP are rarely addressed. To date, TLLP has been explored in the EAL frames of reference and limited to the context of Indonesian learners (such as Afriani, 2019; Meiratnasari et al., 2019; Purwanto & Soepriatmadji, 2013; Zulianti & Nurchurifiani, 2021), Japanese learners (such as LoCastro, 1997; Yuka, 2009); Korean learners (such as Brown, 2010, 2022; Byon, 2004; Hahn, 2010); and Chinese students (such as O'Sullivan, 2007); Iranian learners (such as Adel, Davoudi, & Ramezanzadeh, 2016; Behnam & Niroomand, 2011). However, none has been conducted in the area of CAL.

The paucity of research investigating the realization and instruction of an underexplored component of pragmatic competence—LP. The lack of focus is well-articulated by Bella et al. (2015):

> Despite the tremendous expansion of research on politeness over the last 35 years and impoliteness more recently, comparatively little has been done on the teaching of

> politeness. This state of affairs raises several issues, including the possibility and the ways of teaching politeness . . . unlike native speakers who may be socialised into politeness in their native language, learners of foreign languages will have to learn how to behave politely. (Bella et al., 2015, p. 23)

An early attempt at TLLP instruction was developed in 1975 by Gomes de Matos. The paper 'Politeness Pays' highlighted the 'Think and Choose an Opening' section on polite English dialogue in an EFL textbook and the applicability for teachers teaching LP in the classroom. The instructions in the textbook demonstrate to teachers the steps to present the exercises, such as guiding students to select the most polite, next most polite, and least polite dialogue sentences to use in specific situations. Gomes de Matos' (1975) paper also drew attention to the teacher's manual with two sample questions and guidance provided for teachers. Gomes de Matos' (1975) work is important as there is evidence that there have been early attempts by textbook and teacher manual writers to highlight the importance of TLLP. They investigated the phenomenon of TLLP in the classroom and made suggestions for teachers and educators. The presentation of the resources is adequate and precise, and it serves as a valuable source for language teachers and textbook writers. Specific instructions are provided on how to teach the giving and receiving of requests politely in three EFL textbooks. Thus, this could be used as a model for teaching in CAL classrooms.

There have been gaps in TLLP research and studies suggesting practical ways to incorporate the TLLP in the classroom since Gomes de Matos' (1975) work. It was not until 1998 when Pichastor (1998) adopted a general framework of communication (using Sperber and Wilson's [2011] principle of relevance), focussing on the practical strategies the addressee employs, as well as situational, cultural, and contextual differences. At the same time, there is an inter-relatedness between Leech's (1983) politeness maxims and Sperber and Wilson's (1995) principle of Relevance (RT) (Pichastor, 1998). In the RT, linguistic communication only refers to an ostensive-inferential mode of communication (Ruytenbeek, 2019), and the maxim-and-principal perspective of politeness is suitable to explain cross-cultural politeness differences (Wang, 2014).

The importance of the Pichastor (1998) study lies in incorporating politeness theories and emphasising Fraser's (1990) 'appropriateness' in a conversation, taking into account the various factors in a conversational discourse such as power and status cultural factors. Pichastor's (1998) study was the first to emphasize the idea of 'appropriateness' in politeness-teaching and learning. It may have influenced future scholars who also emphasize 'appropriateness' in the area of TLLP. One example is Meier's (1997) proposition (in teaching the universals of politeness) concerning "politeness as appropriateness" (Meier, 1997, p. 24). Meier contended, "I propose that the most useful working definition of politeness for second /foreign language pedagogy is that of appropriateness" (Meier, 1997, p. 24).

Meier's (1997) view of replacing the term 'politeness' with 'appropriateness' was also shared by Bou-Franch and Garcés-Conejos (2003). However, Bella et al. (2015) argued that the change may be just as ambiguous or even more perplexing as the concept encompasses a broader boundary. Pizziconi (2015) shared the same view as Mills (2003), as different individuals may have different reactions to the same behaviour in the same situation (Dewaele, 2008). Bella et al. (2015) did not refute adopting the term 'appropriateness' but cautioned that it is not the 'avoidance of inappropriateness' in teaching and learning politeness, just as the notion of politeness is not precisely the opposite of impoliteness.

Alternatively, Bou-Franch and Garcés-Conejos' (2003) methodological proposal for TLP disagreed with Meier's (1997) views on Brown and Levinson's (1987) model, stating that the classic theory is still relevant from the socio-cognitive perspective on the use of language. We can deduce that there is a difference between Meier's (1997) and Bou-Franch and Garcés-Conejos' (2003) views on Brown and Levinson's (1987) politeness theory. Meier (1997) articulated the problems in Brown and Levinson's (1987) politeness theory, namely: politeness is not well-defined; there are problems in the definition of face wants, as mentioned by Matsumoto (1989), and the universality in indirect speech acts across cultures is irrelevant (House & Kasper, 1981).

Bella et al. (2015) agreed on 'appropriateness'. Still, they disagreed with Bou-Franch and Garcés-Conejos (2003) using the terms ' positive politeness' and 'negative politeness', as proposed in Brown and Levinson's (1987) politeness theory when TLP in the classroom. Bella et al.'s (2015) proposal of teaching politeness can be seen as a further extension of Bou-Franch and Garcés-Conejos' (2003) proposal. It also includes several suggestions for teaching at different levels, such as low-intermediate and intermediate levels. Adding explicit examples and activities also served as valuable recommendations for teachers.

Although there is a difference in how scholars define politeness, Meier's (1997) proposal can be considered the first comprehensive pedagogical study that provided guidelines and suggestions for TLP(focusing on teaching Spanish as a second language). She proposed three consciousness and awareness-raising activities that address "causes of pragmatic failure and negative transfer" (Meier, 1997, p. 26), with 'an understanding that different evaluations of appropriateness may exist across cultures' (Meier, 1997, p. 24). It is crucial to "pay attention to contextual factors and their value in the L2 so that learners will be prepared to make informed interactions and present their desired image" (Bou-Franch & Garcés-Conejos, 2003, p. 10). The activities are as follows:

1. Discussion of judgments of appropriateness in the context of both cultures.
2. Avoid prescriptivism and use learner observation, discussions, and comparison of unsuccessful/successful dialogues to increase understanding of linguistic behaviour.

3. Modifying textbook dialogues and participating in role plays to raise students' awareness of the social and cultural factors determining pragmalinguistic choices. (Bou-Franch and Garcés-Conejos, 2003, p. 10)

Meier's (1997) three sets of awareness-raising tasks serve as crucial pedagogical information in politeness-teaching. However, Bella et al. (2015) suggested that cultural-awareness activities should not be taught to avoid the pitfalls in learning an AL but can be utilized to reinforce cultural awareness.

Other scholars who proposed consciousness-raising tasks included Brown (2013), who introduced activities in the KAL classrooms using contemporary media resources such as television dramas to differentiate the different polite styles in the Korean language for KAL learners. Byon (2004) suggested identifying "what to teach" (Byon, 2004, p. 55), such as the level of directness in speech acts and explicit instruction incorporating contextual factors such as social status, power, and distance. In the planning for instructors, he suggested:

- An emphasis on learning Korean LP to communicate through interaction in Korean.
- The employment of authentic texts as much as possible in learning Korean LP situations.
- An attempt to link classroom language learning (the honorifics) with language activation outside the classroom.

Byon (2006) proposed awareness-raising tasks to develop whereby learners engage in a survey with L1 and L2 speakers of the Korean language. One result is that learners discovered, "It seems that you need to be more humble and polite talking to someone in higher status in Korean society" (p. 257), and it made them "think critically of what you [we] and others said [say] " (p. 258).

As for Bou-Franch and Garcés-Conejos' (2003) methods, aside from highlighting the notion of 'appropriateness' and implementing 'awareness-raising tasks', the lessons can be "complemented by pragmatic knowledge provided by the teacher" (Bou-Franch & Garcés-Conejos, 2003, p. 7). The difference between Meier's (1997) proposal and Bou-Franch and Garcés-Conejos' (2003) is that the latter proposed adding a pragmatics component and making politeness theory more relevant. Bou-Franch and Garcés-Conejos (2003) proposed the awareness-raising tasks, which consisted of five methodological steps for learners, as summarised by Bosuwon (2015):

1. Defining LP.
2. Being introduced to Brown and Levinson's (1987) descriptive account of the lexico-syntactic and prosodic realization of LP.
3. Being introduced to Scollon and Scollon's (1995) politeness systems as a complement to the analysis of the sociological variables identified by Brown and Levinson (1987).
4. Analysing a variety of target-language short excerpts of texts belonging to different genres: from ordinary conversation to academic writing (Bou-Franch & Garcés-Conejos, 2001).
5. Reflecting on the notion of positive-politeness-oriented cultures and negative politeness-oriented cultures—those different cultures may favour different politeness strategies and levels for the same situations. (p. 102)

Each of the five steps focused on teaching explicit pragmatic knowledge to engage, analyse and discuss the communicative tasks. Moreover, awareness of cross-cultural concepts of politeness and politeness strategies for second or foreign language learners is also crucial (Bosuwon, 2015).

Aside from the consciousness-raising and awareness-raising tasks, the genre-based and politeness systems-based approaches are also suitable for TLP (Bosuwon, 2015). Genre in systemic functional linguistics (SFL) adopts the functional approach to language, influenced by focussing on the situation itself (Halliday, 1978) and cultural contexts (Martín, 1985). The genre-based communicative tasks can help students acquire pragmatic knowledge.

Bosuwon (2015) also advocated that the ‘politeness systems-based approach’ proposed by Scollon and Scollon (1995) could be adopted in TLP. The politeness systems in Scollon and Scollon (1995) are based on the influences of sociological variables of power (P) and distance (D):

- A deference politeness system (-P, +D), in which the interlocutors have no power differences (they are equals) but put distance between themselves
- A solidarity politeness system (-P, -D), in which the interlocutors have no power differences (they are equals) with close social differences
- A hierarchical politeness system (+P), in which the interlocutors respect the social differences

Although methodologies in TLP have been proposed, there has been little empirical research on the implementation in TLLP. Nevertheless, the above has synthesized the literature concerning TLLP in Western academia.

Concerning the research written in the Chinese language by scholars in China, TLLP in the TCAL classroom is an under-researched area. Lu (2015) attributed the lack of publication regarding teaching Chinese politeness in the TCAL classroom to three primary factors. First, the avoidance of teaching politeness in the Chinese classroom is due to inadequacies in the teachers’ pragmatic knowledge. Second, common misuses of politeness strategies by TCAL learners are prevalent but ignored mainly by educators. Third, most instructional resources' overemphasis on grammar and vocabulary overshadows the need to teach politeness language usage.

Only a limited number of scholars have researched CLP. Pan and Kádár (2011) investigated the historical politeness against contemporary CLP theories, and they investigated Chinese discourse and interaction (Pan & Kádár, 2013). Kádár (2019) highlighted the difficulties of using Western politeness theories in East-Asian language research, which started in the 2000s. One example is Haugh and Hinze's (2003) study using the metalinguistic approach to deconstruct the concepts of 'face' and 'politeness' in Chinese, English, and Japanese. Kádár (2019) emphasised the importance of metapragmatics, using language to describe pragmatic functions in conversations. Other research on Chinese politeness includes Pan and Kádár's (2012) attempt to conceptualise Chinese politeness and Kádár's (2019) overview of research in LP.

Research on Chinese CMC has been widespread, triggered by Ma's (1996) study on computer-mediated conversations as a new dimension of intercultural communication between East Asian and North American college students (Kádár, 2019). Some examples include Zhang's (2014) study on opening and closing ('Hello' and 'Bye-bye') online chats; Deng's (2016) research on the politeness strategies in Chinese Internet Relay Chat communication; Li's (2018, 2022) investigations on e-mail requests by Mandarin Chinese speakers and Australian English speakers; Wang's (2021) study on politeness in making requests and responses in CMC among Chinese college students.

Kádár (2019) attempted to fill the gap by examining Chinese (im)politeness characteristics across various modes of interpersonal communication and advocated that further research is essential to fill the gap. Chinese (im)politeness is currently being undertaken mainly through Chinese scholars, where this study area has recently gained traction. They include Xie (2020) on the pragmatics of Internet memes and Yus (2021) on pragmatics, humour, and the Internet. Additionally, Ren and Fukushima (2020) compared requests between Chinese and Japanese social media.

Various sociocultural factors have also been studied in the politeness field, such as gender and age, by linguists such as Lakoff (1975), Mulac et al. (2000) as well as Bacha et al. (2012). They have studied the effects of age and generational gaps on the use of politeness within societies, and there is a distinct need for comprehensive research regarding the relationship between (im)politeness and various social variables. Lii-Shih's (1988) cross-cultural study on conversational politeness in Chinese and EFL is the earliest work on Chinese politeness. The study systematically compared politeness rules and strategies used in the Chinese and English. However, the study did not outline any explicit methodological steps. The study's analysis of linguistic measures commonly used for politeness and polite language usage (forms of address, compliment responses, greetings, and requests and rejections) suggested implications for TLLP in Chinese and English AL classrooms.

In addition to Lu's (2015) observations, another critical aspect of politeness education is that many CAL teachers are first-language Chinese speakers whose politeness conventions are most likely 'transparent' or apparent to them. In other words, teachers of their first language are often unaware of the enculturation of their knowledge and of how second language learners need explicit instruction on aspects that seem apparent to the first language teacher. This showcases an area that needs to be addressed in classrooms today.

The literature review of this study has highlighted that there are scholars who have proposed different teaching approaches, frameworks, and resources in TLP in various second language settings. Scholars have also proposed awareness-raising tasks in TLLP. However, to date, there is no scholarly research on the pedagogical area of TLCLP. There have been studies on speech acts produced by Chinese speakers, such as Lee (2019), but only concerning ESL.

2.7 Summary of Literature and Formulation of Research Questions

2.7.1 Literature Review Summary

I began this chapter by surveying the current scholarly knowledge on politeness research. I have also addressed the critiques of Brown and Levinson's (1987) politeness framework and the discursive approach and identified how I link both approaches in my study.

I then evaluated the literature on AL acquisition and the Australian context in three areas: TLLP in the Australian curriculum, culture, and instructional resources in AL acquisition. First, I discussed how politeness is benchmarked as an intermediate level according to the international CEFR framework about the ambiguity of politeness learning in the Australian curriculum. I then highlighted the importance of LP awareness, which is crucial in conceptualising politeness in the curriculum.

The literature review proceeded by situating TLLP in cultural learning within the intercultural communication competence area in the Australian curriculum. Many scholars have articulated that cultures and language learning are inseparable and cultural competence and language learning should be in tandem ("ACER 2011-2012 annual report" by Australian council for educational research (ACER)," n.d.). Language pedagogy can incorporate culture at the core of language learning (Kim, 2020); therefore, cultural teaching must not be reduced to an optional teaching item in AL classrooms. Moreover, cultural teaching and learning intricacies, such as avoiding stereotypes and considering the duality of politeness norms, are essential for increasing LP awareness.

I then addressed issues concerning instructional resources in TLLP by reviewing scholars' research regarding the content of textbooks, such as the structural syllabus itself, cultural representations, international Mandarin conventions, and incorporation of pragmatics in language teaching. Following that, I reviewed the literature on instructors'/lecturers' readiness in language addressing issues in teacher training and teaching approaches, particularly in LP, articulating scholars' views that LP can be taught at the beginner stage as contrary to the CEFR standards.

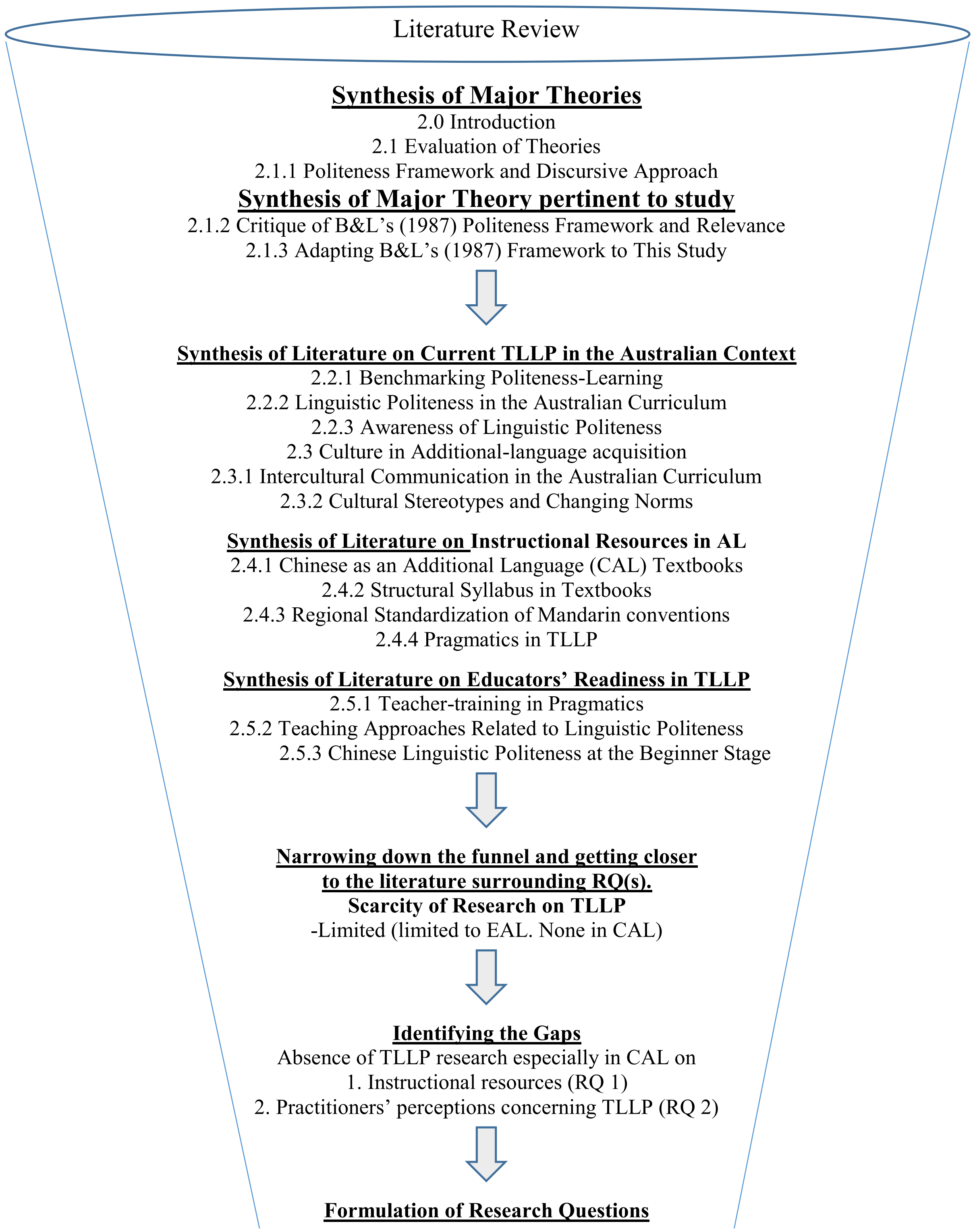
In the concluding section of the literature review, I highlighted the scarcity of research on TLLP, especially in CAL, linking the literature to the research questions. Recent studies on TLLP investigated traditional methods of investigating speech acts, teaching approaches, teaching frameworks, and the investigation of teaching resources. However, studies on the area of TLCLP are still scarce. A gap in the research is the lack of inquiry regarding instructional resources, especially in CAL. Another gap is the prevalence of politeness awareness and how instructors/lecturers perceive TLLP, especially in CAL.

It exhibits the urgency of the TLLP, especially in CAL. Therefore, the purpose of this study was twofold: (a) to explore the linguistic pragmatics of politeness in the complex reality of teaching Chinese politeness through examining the 'artefacts' in the textbook evaluation and (b) to investigate instructors' and lecturers' perceptions regarding TLLP.

As mentioned at the beginning of this chapter, Figure 2.7.1 shows how the literature review leads to the design of the research questions using the funnel approach (Tashakkori et al., 2020), starting with the synthesis of major politeness theories and relevant topics of TLLP such as current TLLP in the Australian context and related topics including instructional resources and AL educators' readiness in TLLP.

Figure 2.7.1

How the Literature Review directs the Research Questions.



2.7.2 Research Questions

The previous section synthesized the research on TLLP. The studies reveal research gaps, particularly the absence of TLLP in the Chinese as an AL context. This section formulates research questions for this study that address theoretical, empirical, and pedagogical concerns by exploring the two research questions. Table 2.7.2 summarises how the research questions are aligned with the data-collection methods and study objectives.

Research Question 1

The first research question explores curricula and texts and analyses politeness and cultural values embedded in curriculum 'artefacts'—actual curricula in textbooks for teaching. I adopted the content-analysis mode of inquiry to answer research question one.

1. How is Chinese politeness embedded in textbooks used for teaching Chinese as an additional language (TCAL) in the Australian context:
    a. What does the content analysis reveal about politeness entities?
    b. How do the quantitative and qualitative results contribute to TLLP?

Content analysis is one way to evaluate textbooks. Babbie (2020) explained that content analysis handles the 'what' in the research, and the data obtained addresses the 'why' and 'with what effect'. Therefore, content analysis in this study examined 'what' kind of politeness entities are presented in commercial textbooks used in Australia and why they are selected for use in textbooks.

In this study, the topic of 'what is taught' was best examined through textbooks' content-analysis mode of inquiry. This shed light on the presence (or absence) of politeness discourse. It also analyses the reasons for politeness entities' inclusions (or exclusions) in the current CAL HE curricula and their implications.

Research Question Two

Complementary to the first research question, I investigated instructors'/lecturers' experiences in TLLP in the Australian tertiary education sector in the second major component of this study. The interviews will elicit perceptions of the textbooks from instructors/ lecturers in the Australian HE sector to serve as triangulation of the data obtained from the first research question. The semi-structured interviews also shed light on their experiences and perceptions regarding TLLP in Australia. The interviews were designed to answer research question two of this study:

2. What are the perspectives of HE instructors/lecturers of TCAL in Australia regarding TLLP (and the implications)?

This study sought to investigate the phenomenon of teacher professionalism as situated within the real-life contexts of HE in Australia. As such, a qualitative approach was appropriate for this study. The adoption of interviews as an investigation tool aligned with the ontological and epistemological perspectives. Interview-based research is a qualitative inquiry (Creswell, 2021; Morris, 2015; Wengraf, 2001). The qualitative nature of teacher interviews captured this study's ontological (interpretive) and epistemological (subjective) aspects. Therefore, the different perceptions of instructors/ lecturers regarding LP in this study could lead to suggestions for application in the teaching and learning Chinese LP.

Through the data from interviews and the literature review, an analysis was made of the current perceptions of instructors and lecturers in the Australian HE sector. This qualitative information is specific; thus, the setting and context are not meant to be generalized to other settings (Creswell, 2018).

Table 2.7.2

Aligning the Research Questions with Data Collection and Study Aims

Research Questions	Data Collection Method	Study Objectives
Research Question 1	Textbook content analysis	Explore curricula and texts to analyse politeness and cultural values embedded in curriculum 'artefacts'—actual curricula and teaching textbooks.
Research Question 2	Semi-structured interviews	Examine current practitioners' experiences and perceptions of teaching politeness.

2.8 Conceptual Framework

The conceptual framework for this investigation involved two primary elements: (a) politeness theory and pragmatics situated in the cross-cultural/intercultural/communication context, and (b) teaching and learning ALs. These two constructs align with each other and the research questions in this study. Politeness theory and cross-cultural/intercultural pragmatics have implications for politeness-teaching pedagogies. The outcomes of investigating how Chinese politeness is embedded in textbooks for TCAL in the Australian context have implications for such pedagogies. This is similar to teacher perspectives on the teaching and learning Chinese politeness, as it has implications regarding pedagogical practice and raising intercultural awareness in learners of Chinese as a second language.

To explore the first research question: How Chinese politeness is embedded in textbooks for TCAL in the Australian context, I used Brown and Levinson's (1987) politeness theory. Brown and Levinson (1987) identified four main politeness strategies: positive politeness, negative politeness, bald on-record, and off-record politeness strategies. I identified and categorised the types of politeness strategies integrated into TCAL textbooks.

Intercultural communication raises awareness of cultural differences and possible miscommunication in LP. This vital element links to the second research question investigating teacher perceptions of pragmatics teaching in LP. This study was situated within an interpretivist paradigm, and it used the methods of coded textual analysis of teaching materials and interview data.

The first two elements in the conceptual framework were integrated to inform politeness-teaching pedagogies. By employing Brown and Levinson's (1987) politeness theory in conjunction with cross-cultural/intercultural pragmatics, the theoretical framework and the concrete implications were analysed to explore the possible outcomes for politeness-teaching pedagogies. Similarly, the first two research questions paralleled the first two elements of the conceptual framework—likewise based on more abstract (i.e., textual) and practical (i.e., teacher) understandings of politeness.

2.9 Summary

This chapter presented a comprehensive review of the literature and addressed the relevant literature's theoretical, pedagogical, and empirical concerns. It explained the theoretical framework of Brown and Levinson's (1987) politeness theory and the discursive approach against various scholarly debates and situated the theory in this research on CLP. I have also identified the pedagogical concerns regarding instructional resources. The review of the empirical literature has identified a clear gap in teaching and learning TLCLP in politeness research, and I have formulated research questions to fill the gaps and presented the conceptual framework of this study.

Chapter 3: Research Design

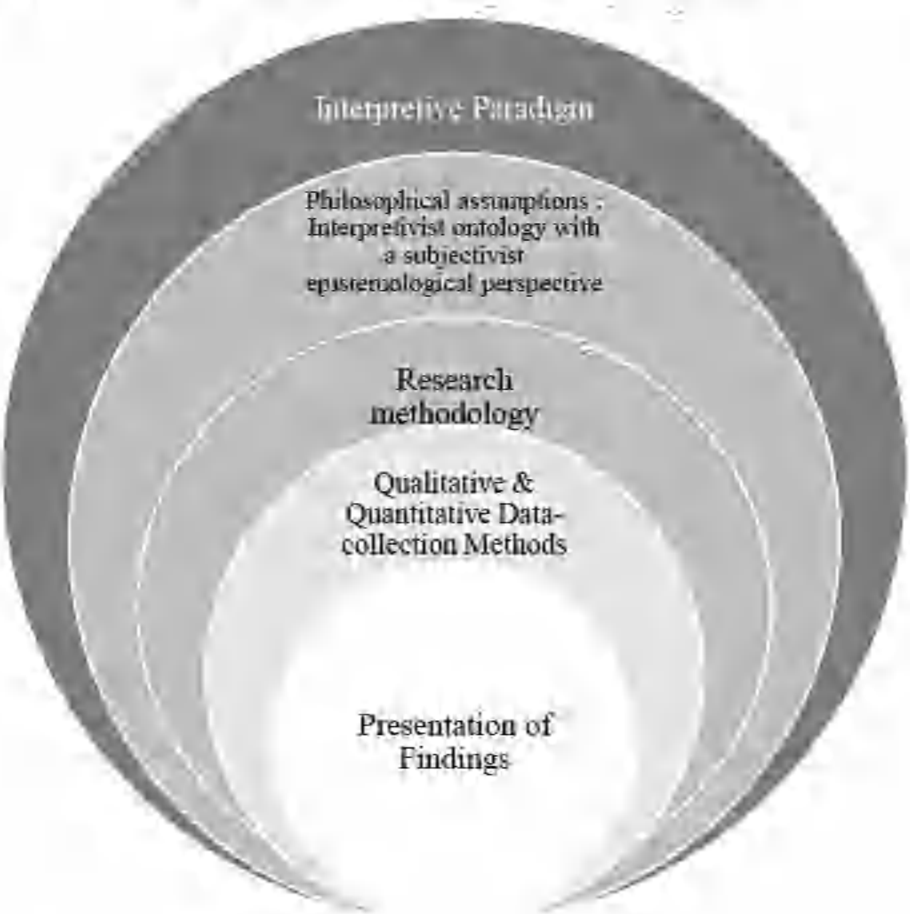
3.0 Introduction

Scholars (Lincoln & Guba, 1990; Scotland, 2012) have discussed how ontological, epistemological, and methodological assumptions define the researcher's philosophy and chosen paradigm. The researcher studies the nature of the phenomenon being investigated and selects the most appropriate way to address it (Creswell, 2018). The researcher's philosophical orientation guides their actions, subsequently affects the choice of methodology and methods and may influence the outcome of the study (Ling, 2017). Thus, it is important to define the ontological and epistemological perspective and their effects on this research.

In this section, I explain and justify the research paradigm adopted in this study. I first examine my ontological orientation in this research to identify my position as a researcher. My ontological position enabled me to define my worldview according to the broader ontological framework of "what exists, what is the nature of the world, (and) what is reality" (Scott & Usher, 2002, p. 11). I start by identifying my interpretive ontological perspective, explore 'what exists' in the world (reality), and briefly explore how it may be known by examining the epistemological orientation (closely linked to the ontological perspective). I then explain how reality is subjective and multiple in this study. Finally, I state briefly how my ontological and epistemological perspectives led to the methodology and methods in this study (which are discussed in-depth in the next chapter). I conclude the section by reinforcing the philosophical perspective of this study: an interpretivist ontology with a subjectivist epistemological perspective. Figure 3.0 shows how the interpretive paradigm informs this qualitative research process concerning the study of politeness.

Figure 3.0

How the Interpretive Paradigm Informs the Qualitative Research Process in the Study of LP



3.1 Ontological Position of this Study

Identifying the researcher's relationship with the ontological position is vital, as two researchers using different ontological assumptions will derive different results (Daniel & Harland, 2018). Crotty (2015) defined ontology as 'the study of being' (Crotty, 2015, p. 10), and Bartlett and Burton (2020) explained that "there is no one objective reality" (Bartlett & Burton, 2020, p. 41) in the interpretivist paradigm. Furthermore, interpretivists do not "see society as having a fixed structure" (Bartlett & Burton, 2020, p. 45).

This study adopted the ontological position of an interpretivist, which assumes that there are multiple social realities suitable for this study. Bartlett and Burton (2020) state, "People interpret events and act in response, and the actions or interactions must be intentional and meaningful" (p. 45). In other words, unlike the positivist assumptions, knowledge is not objectively determined but is socially constructed. Social reality is constructed based on actions and interactions. The role of the researcher is to seek to understand events and actions and produce 'versions of events' (Bartlett & Burton, 2020, p. 45). A single objective reality paradigm cannot investigate the present status of TLLP in this study.

This qualitative study was best carried out by embracing the ontological assumption of multiple truths and multiple realities since multiple realities of the politeness phenomenon cannot be reduced to a single observable scientific conceptualisation. This study exhibited the characteristics of interpretive research. First, it is represented by a "small scale aiming for details and understanding" (Bartlett & Burton, 2020, p. 41). The collected textbooks analysed are not extensive but are distinctive and indicative of resources currently used in Australian HE sectors. Twelve interviews were conducted, with each participant selected with the intended purpose of answering key questions related to this study. Since the data were small-scale, this study differed from positivist research, which usually employs large random samplings for generalizability.

This study's small scale also aided in identifying the dynamic interactions between the researcher and the researched (e.g., interlocutors). Through the understanding and interpretations of the interactions, the study illuminated examples of the present state of politeness teaching. Therefore, it can be distinguished clearly from other approaches, such as the critical theory approach, as it did not seek immediate transformation, although the results could lead to better practices in teaching.

Another characteristic of interpretive research that this study adopted was the practice of reflexivity. Guba and Lincoln (2018) defined reflexivity as "a conscious experiencing the self as both inquirer and respondent, researcher and learner, like the one coming to know the self within the research processes" (Guba & Lincoln, 2018, p. 97). Reflexivity is an interpretive criterion for evaluating research. As reflexivity is not predictive at the design stage of research, the researcher must anticipate changes (Schwartz-Shea & Yanow, 2013). For example, data collection and initial analysis can be executed simultaneously, reflecting and making changes to the research design. The first interview can also be coded before moving on to the next one instead of completing all the interviews and then moving on to the task of coding.

3.2 Epistemological Position of this Study

In this section, I explain the subjective epistemological position of this study and how it linked to the ontological position discussed in the previous section.

The epistemological question addresses the relationship between the enquirer and knowledge. Creswell (2018) stated that results are obtained in interpretive research through the researcher's interactions with the researched (e.g., interlocutors or texts) while valuing subjectivity. In this interpretive study, the interlocutors were human and not viewed within a paradigm of objectivity. This is because subjective experiences construct their reality within specific contexts (Creswell, 2018).

The ontological perspective demonstrates that social reality is not singular or objective but is shaped by human interactions and specific social contexts. Therefore, it was appropriate for this study to employ subjective interpretations (epistemology) according to the varied contexts. The findings in part 1 (what is taught in politeness-teaching) and part 2 (instructors'/lecturers' perceptions of politeness) adopt a subjective stance. My subjectivity inevitably came into play in framing the research area, identifying the politeness items, and analysing interviews.

Having adopted this particular epistemological stance, I addressed the study's credibility in the following sections.

3.3 Rigour in Interpretive Research

This section refers to Lincoln and Guba's (1990) seminal classification in my discussion of credibility, transferability, dependability, and confirmability in interpretive research. I then outline how this evaluative criterion was used in this study.

In interpretive research, Lincoln and Guba (1990) argued that credibility, transferability, dependability, and confirmability replace the usual positivist internal and external validity, reliability, and objectivity criteria. Their set of criteria to determine the rigour of interpretive research are seminal, although many scholars have introduced or modified sets of criteria according to updated models. Yanow and Schwartz-Shea (2015) listed Lincoln and Guba's (1985) classic four criteria; Eisner (1992) reduced these to three; Maxwell (1992) expanded these to five; Lather (1993) and Riessman (1993) used four; Brower et al. (2000) listed three criteria; and Lincoln himself, in a later work (1995), included eight criteria. The different criteria are not of specific interest but indicate variability in theoretical approaches. In selecting Lincoln and Guba's (1990) criteria, I have chosen a 'middle ground' of the most commonly used criteria applicable to my approach.

The credibility of interpretive research rests on how the study establishes truthfulness in the findings according to the research design, participants, and context. In other words, the researcher is expected to present the observations, interpretations, and conclusions as accurately as possible (Ary et al., 2019).

In this study, I use "prolonged engagement" (Lincoln & Guba, 1990, p. 301) to provide evidence of the researcher's extended engagement in the field. I have spent sufficient time in the area to investigate and understand the nature and types of textbooks used in TCAL. I have spent time building rapport and trust with interlocutors to facilitate the construction of meaning through the interviews.

Lincoln and Guba (1990) highlighted that prolonged engagement refers to the scope of the research, and "persistent observation" (Lincoln & Guba, 1990, p. 304) enables depth in research. Therefore, persistent observation is intended to pinpoint the features relevant to the problem under study and focus on them. In this study, I identify the crucial elements such as speech acts in textbook analysis pertinent to politeness and focus on how the factors impact the teaching and learning of politeness. Concerning the interviews, I have endeavoured to capture lecturers' perceptions from different backgrounds regarding teaching and learning politeness and have focused on intersecting views to understand the problem under investigation. In this way, I also uncovered the challenges teachers might encounter in teaching Chinese politeness. In interpretive research, transferability refers to how the findings can be generalised to other settings (Ary et al., 2019). Only when the methods used are reproducible and consistent can the study be dependable. Although interpretive research allows variability due to the differences in contexts (Ary et al., 2019), the findings are applicable in other contexts.

In this research, the following components allow for the transferability of the findings to other contexts: (a) incorporating appropriate, thick descriptions (rich, detailed descriptions of the research context); (b) using purposive sampling in the selection of textbooks for the content analysis and participants for the interviews, and (c) logical and concise presentation of the analysis accompanied by relevant evidence from the data.

Dependability in interpretive research shows that the findings in the research study are consistent and can be repeated. Accordingly, I examined the inquiry process (such as how the textbooks data were collected and how the data were kept) and maintained accuracy in the data.

Confirmability in interpretive research refers to how the findings reported can be independently "confirmed by others investigating the same situation" (Ary et al., 2019, p.

537). Therefore, there must be neutrality in that the interlocutors and the textbooks analysed shape the findings of this study and not the researcher's bias, motivation, or interests.

Regarding interviews, confirmability is demonstrated through intersubjectivity, where the social participants agree on the inferences derived by the researcher. This is because intersubjectivity (shared understanding) "is not an individual endeavour but is socially situated" (Given, 2008, p. 468).

The socially situated nature of this study is demonstrated through the audit trail (Lincoln & Guba, 1990) and is created and reported to ensure the trackability of data. I have included methodological decisions such as research design, rationale, data collection, and the procedures to manage, analyse, and report data. The methodology section explores these methodological decisions in more detail.

3.4 Summary

I have outlined my philosophical perspectives in the above sections in this chapter, revealing my beliefs as a researcher (Creswell, 2018). I have shown my underlying assumptions in this study, which have guided the direction of the purpose, design, methodology, research methods, and data analysis and interpretation.

I have identified my interpretive ontological orientation in this research and explained how reality is subjective and multiple in this study. The ontological and epistemological perspectives lead to the methodology (quantitative and qualitative) and methods (textbook analysis and interviews) in this study, reinforcing the philosophical perspective of an interpretivist ontology with a subjectivist epistemological perspective.

Therefore, I have shown how the research paradigm is coherent within the ontological and epistemological assumptions outlined. Figure 3.4 is a graphic summary of my research paradigm.

Chapter 4: Methodology

4.0 Introduction

This chapter describes the two primary methods in this study: a content analysis of commercial textbooks and semi-structured interviews with instructors/lecturers of CAL in Australian HE sectors. I address the procedures in detail and justify the adoption of the methods.

These two methods (content analysis of commercial textbooks and semi-structured interviews) addressed the two research questions of this study respectively and are theoretically founded on politeness theories and pragmatics presented in the earlier sections. The interpretive content analysis (of the current textbooks used in Australia HE) and the semi-structured interviews in this research aligned with this research's ontological, epistemological, and methodological of this study.

In 4.1, I describe how the content analysis of textbooks was conducted in this study. In 4.1.1, the rationale for the methodology is provided, followed by a framework for the methodology (4.1.2) and the procedure by which the methodology is carried out (4.1.3). Section 4.1.4 discusses how the data analysis was conducted using the interpretive content-analysis method to explain its validity.

In 4.2, I describe the semi-structured interviews with lecturers/instructors in Australian HE to answer research question 2. Section 4.2.1 explains the rationale for using semi-structured interviews and follows the framework and procedures in sections 4.2.2 and 4.2.3, respectively. In 4.2.4, the validity of semi-structured interviews and the method for data analysis of the semi-structured interviews are discussed. Section 4.3 provides the overall summary of the chapter.

4.1 Interpretive Content Analysis of Textbooks

This study explored curricula and texts to analyse politeness and cultural values embedded in curriculum 'artefacts'—actual curricula, textbooks for teaching, and lesson plans. I adopt the content-analysis mode of inquiry to answer research question 1, as described in 1a.

Research Question 1:

1. How is Chinese politeness embedded in textbooks used for TCAL in the Australian context:
    a. What does the content analysis reveal about politeness entities?
    b. How do the quantitative and qualitative results contribute to TLLP?

As mentioned in the literature review, although different scholars have explored the topic of LP, LP presented in instructional resources is only limited to a few research outputs on EAL textbooks. To date, no studies have been conducted on CAL resources to address the gap in the research regarding instructional resources. Research question 1 sought to identify and analyse evidence of LP in CAL instructional resources used in Australian HE institutions. The mixed-method approach contributed to the state of TLLP in Australian HE education and CAL learning and teaching.

4.1.1 Rationale for Methodology

The short history of evaluation theories for textbooks started in the 1970s and continued into the 1980s. A wide-ranging textbook analysis methodology is used, exploring the relations between quantitative and qualitative, empirical and interpretative, and explicit and implicit textbook content (Weinbrenner, 2022).

As mentioned in Chapter 2, content analysis is one way to evaluate textbooks. One advantage of this type of analysis is that the researcher has a bird's eye view of what is embedded in various textbooks produced in different contexts—in this case, current Chinese textbooks produced in a Western country and China. Therefore, in this study, the topic of what is taught was best examined through content analysis. This mode of inquiry in textbooks sheds light on the presence or absence of politeness discourse, the reasons for the inclusions, exclusions, and the implications.

4.1.2 Framework

I applied Brown and Levinson's (1987) theoretical framework in my study to address the research questions by discussing the linkage of politeness theories and intercultural communication, as mentioned in 1.7.

The politeness strategies are considered in proportion to the seriousness of the act. The five different strategic levels serve to attain the goal of LP. Brown and Levinson (1987) presented the strategies in Figure 4.1.2a.

Figure 4.1.2a

Possible Strategies for doing Face-Threatening Acts

[redacted]

Note. From 'Politeness: Some universals in language usage', by Brown, P., & Levinson, S., 1987, p. 69. Cambridge University Press.

For ease of identification of the strategies in my study, I have summarised the strategies in Tables 4.3.1a to 4.3.1e and included some of the examples listed by Brown and Levinson (1987). The framework's application can be understood using Yule's (1996) example. Yule (1996) explained this framework further using the example of 'How to get a pen from someone else' (p. 66). It can be explained by incorporating the chart from Figure 4.1.2a into the flowchart. The flow chart in Figure 4.1.2b outlines Yule's example, incorporating the strategies in Figure 4.1.2a.

Figure 4.1.2b

How to get a pen (Adapted from Yule, 1996, p. 66)

[redacted]

The given scenario is when 'I' forget to bring a pen to a lecture and the types of strategies I can choose from to obtain a pen. First (step 1), I have to estimate the degree of face-threatening that I will incur on the hearer. If I feel the degree is high and decide not to take any 'risk', I will choose strategy 1, listed in the above flow chart. In other words, 'I' will take no action and do nothing or let no one know that 'I' need a pen.

If 'I' decide to take the 'risk', I can choose between bald on-record strategy, positive politeness strategy, negative politeness strategy, and /or off-record strategy. Bald on-record is the most direct politeness strategy, “where face is ignored or is irrelevant” (Brown & Levinson, 1987, p. 95). In the bald on-record strategy, the speaker uses the structure of imperatives to achieve maximum results, as in the case of an emergency when someone says, ‘Look out!’ In the above example, ‘I’ may say to a friend nearby, ‘Give me your pen.’

There are two categories of bald on-record usages. One is the everyday use of imperatives for demands (sometimes metaphorically), which omits face concerns. Another type is FTA-oriented bald on-record usage cases are face-oriented. Table 4.1.2c and Table 4.1.2d summarise Type 1 and Type 2 bald on-record, respectively.

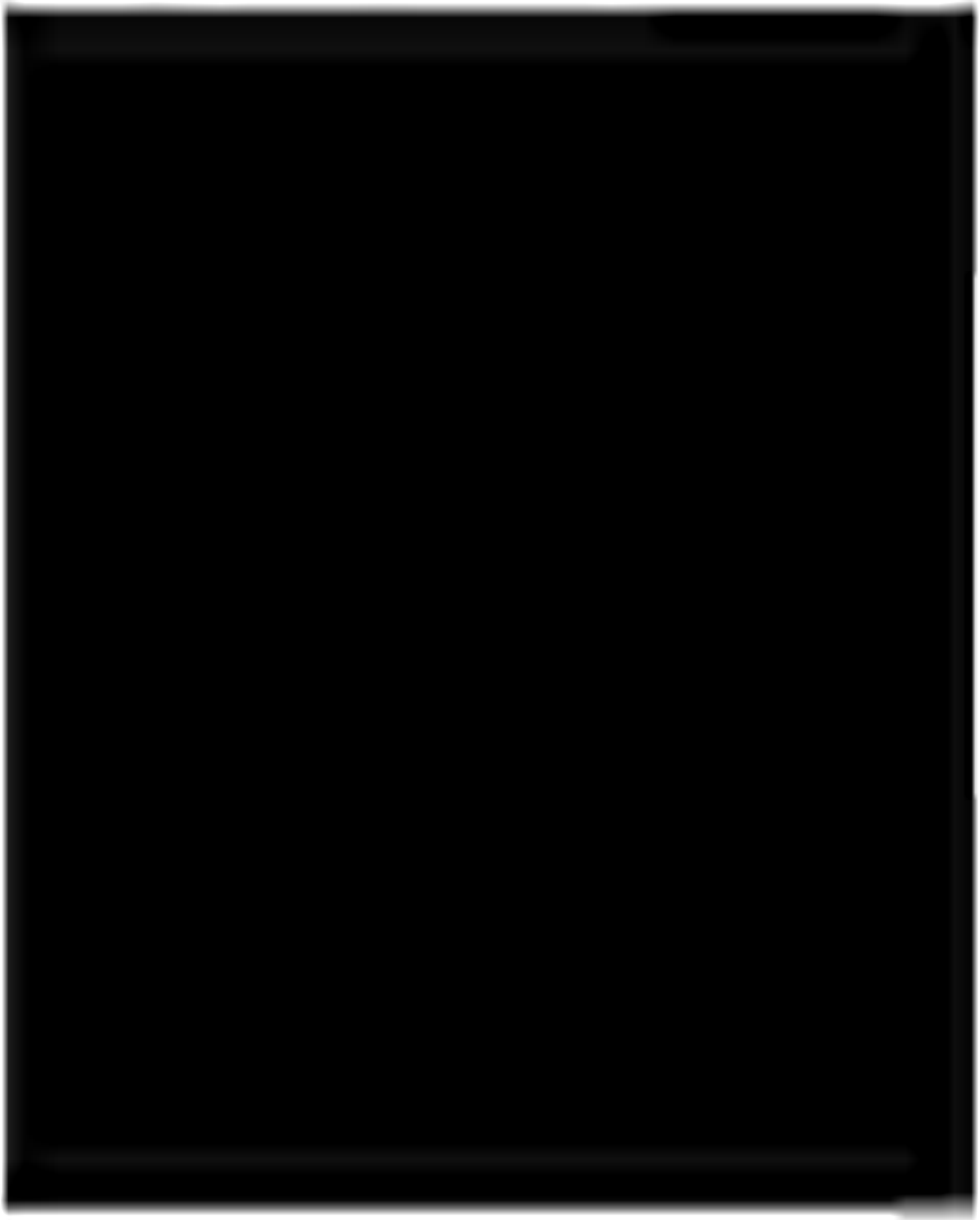


Table 4.1.2d

Summary of Type 2 FTA (Bald On-Record) usage (Brown and Levinson 1987)

[redacted]

Another positive politeness strategy in "getting a pen" is to say to the friend nearby: "How about letting me use your pen?" Positive politeness addresses the hearer's positive face (the positive self-image that the hearer wishes to claim for themselves). Brown and Levinson (1987) proposed different ways of realising positive politeness strategies, as shown in Table 4.1.2e.

Table 4.1.2e

Positive Politeness Strategies (Brown and Levinson, 1987)

[redacted]

In Yule's (1996) example, if 'I' decide to use the negative politeness strategy, 'I' would say, 'Could you lend me a pen?' to address the hearer's negative face. In this case, it gives the hearer the autonomy to have their freedom of action unhindered and encompasses respect (Brown & Levinson, 1987). Negative politeness strategies are shown in Table 4.1.2f.

Table 4.1.2f

Summary of Negative Politeness (Brown & Levinson, 1987)

[redacted]

The final strategy that 'I' can use is the 'off-record' strategy. Off-record politeness is a politeness strategy that relies upon implications from the speaker. In this case of 'How to get a pen', 'I' can say, 'I forgot my pen', hinting that the hearer may lend the speaker their pen in response. It is important to note that the difference between positive and negative politeness strategies is that it is "not possible to attribute only one clear communicative intention to the act" (Brown & Levinson, 1987, p. 211). The off-record politeness strategies are listed in Table 4.1.2g.

Table 4.1.2g

Summary of Off-Record Politeness Strategies (Brown and Levinson, 1987)

[redacted]

4.1.3 Procedures (Steps 1-6)

This study commenced by adopting the following step in the first part of the investigation: A textbook analysis was applied to commercial textbooks prepared by Western publishing companies for use by Australian (second language) students learning Chinese in Australian HE institutions, which have attempted to bridge some of the 'cultural gaps'. Tribble (2009) and Wingate and Tribble (2012) advocated utilising a process of identifying underlying patterns in language teaching resources for language teachers and researchers to develop pedagogically valuable insights into the languages being taught. O'Keeffe & McCarthy (2012) also stressed the importance of this approach for practitioners.

The range of year-level learners targeted in the study is HE beginner non-native adult learners. According to the most up-to-date (2013) AQF handbook, no concrete benchmarking is available for tertiary language education in Australia.

The selection criteria for the textbooks to be analysed are beginner textbooks used in Australian HE. The textbooks are for non-native adult English speakers. This study first investigated the Australian curriculum and then looked at the Western Australian curriculum as an example of TLP. Then I analysed the outcome and implications for TLP in Chinese as an AL context, using these resources.

The data collection process was in line with the interpretive research paradigm, emphasising credibility using the following six steps (Lodico et al., 2010). 1. Prepare and organise the data; 2. review and explore the data; 3. code data into categories; 4. construct thick descriptions; 5. build themes, and 6. report and interpret data. There was some back-and-forth movement within these six steps depicted in Figure 4.1.3a.

Figure 4.1.3a

Six-Step Analytical Procedure of Data-collection and Analysis for this Study

[redacted]

Note: Adapted from Lodico et al.'s, 2010, Methods in educational research: From theory to practice (Vol. 28), John Wiley & Sons.

This detailed audit trail (Figure 4.1.3a) explains the significant stages of the researcher's steps and decision-making process. The chapter concludes by emphasising the importance of the audit trail process in the credibility of an interpretive study's findings.

The six steps in planning and carrying out experimental research (Lodico et al., 2010) were adapted in this study to contain six steps, and this section explains these six procedural steps in detail (Figure 4.1.3a)

Step 1: Prepare and Organise the Data. First and foremost, an overview of the data to be collected (Lodico et al., 2010) was crucial. As the textbooks' digital format was unavailable, the data were scanned manually and extracted using optical character recognition (OCR) to be manually searched and translated. Then a computer-assisted qualitative data analysis software (CAQDAS) tool, QSR NVivo 12, was used to manage and analyse the data containing politeness information from the textbooks. The rationale for using NVivo 12 was its user-friendly interface, and it did not interfere with the design and nature of the research (Zamawe, 2015). Another feature is that the software allows text-based data imported in .doc(x) and PDF formats, which were convenient for this research. Another advantage was that the researcher could create or code nodes automatically for Chinese politeness features, subsequently classified by further creating a theme node. For instance, different appellations appearing in the textbooks could be classified as theme nodes, such as kinship address forms, job titles, or zero appellations. Using NVivo 12 for analysing qualitative and quantitative data in this study was suitable as it is a systematic and rigorous tool.

Next, a survey of the content page and the appendix of the five textbooks was conducted. Content analysis can be time-consuming (Allen, 2017; Krippendorff, 2013), expensive or labour-intensive. Therefore, this study used NVivo 12 to generate text queries as the software is a systematic and rigorous tool; thus, it increased the trustworthiness of the research process. It represented an objective strategy to manage data so that the foundation of the study was solid in terms of numerical information from the start (Arellano, 2018). After stating frequencies or text patterns through numerical details or statistics, the interpretation and analysis of the results generated provided insightful findings concerning textbook authors' common philosophies in presenting politeness strategies.

All five textbooks were scanned in preparation and organising the survey data. The downloaded PDF format appeared as individual images in Adobe Reader, from which I could not select characters when viewed in this format in NVivo 12. Therefore, I converted all scanned images to text using OCR software before importing them to NVivo 12. ABBYY software was used instead of the online free OCR software as it is more suitable for material with Chinese characters.

A preliminary overview of the textbooks showed that they were intentionally included in speech acts. For instance, on the content page of *NPCR 1*, a detailed listing of ‘suggestions’ or ‘requests’ is included. Brown and Levinson (1987) stated that specific speech acts ‘intrinsically threaten face’. The overview result proves the presence of FTAs (explained in Chapter 1) included in the textbooks. Moreover, it identified the politeness strategies in the textbooks and how they were used to counteract the FTAs presented in speech acts.

The data collection commenced with (a) negative politeness strategies, then (b) positive politeness strategies, followed by (c) bald on-record and (d) off-record strategies.

Step 2: Review and Explore the Data. In step 1, I examined the data to gain an overall sense of what it included and insights into its possibilities. I use negative politeness strategies in this section to illustrate the data collection steps. Defining the coding unit (i.e., negative politeness strategies) was the first fundamental decision (Weber, 1990). I started with a close examination of FTAs and politeness strategies to examine how politeness strategies emerged. The politeness strategies have been considered in proportion to the seriousness of the act. The four different strategies serve as different levels to attain the goal of LP. In this section, I begin by addressing negative politeness strategies.

Step 3: Code Data into Categories. According to this step, I examined speech acts that may trigger possible negative politeness strategies. An example is commissive speech acts such as promises, where the S ‘commits’ themself to a “future act for the H’s benefit (Brown and Levinson, 1987, p. 66). In the case of offers, the S indicates that they want H to commit themself to whether they want S to do some act for H; thus, H incurs a possible debt. Ultimately, it can be said that promises are commissive utterances in which the imposition falls on the S. Brown and Levinson (1987) considered offers and promises to be speech acts that 'predicate some positive future act of S towards H', and in doing so, '[put] pressure on H to accept or reject them, and possibly incur.

An offer can threaten the negative face of the H because they are put in a situation where they are now seen as obligated to accept the offer from the S (Brown & Levinson, 1987). However, offers and promises can trigger not just negative politeness but also positive strategies. First, offers and promises to presuppose knowledge of the H's wants and attitudes and notice and attend to the H's wants, interests, and needs (Brown & Levinson, 1987). An example of this is Brown and Levinson's strategies 1 and 7 of positive politeness, which is to 'notice' and 'attend to' H's interests, wants, needs, and goods, and to 'presuppose, raise, or assert' a 'common ground'.

This step involves the inductive process of coding data into categories, "identifying different segments of the data that describe related phenomena" (Lodico et al., 2010, p. 183). This inductive data analysis process examined many small pieces of data and established a link among the information analysed (Lodico et al., 2010). In other words, at this stage, I examined what kinds of negative politeness might emerge through face threats.

In the memo of NVivo 12, I listed the ten negative politeness strategies (Brown and Levinson, 1987) and identified the relationship between the strategies and indicators proposed by Brown and Levinson (1987). For example, Figure 4.1.3b (a screenshot of the memo in NVivo 12) shows that strategy 5 is 'give deference', and the indicators/ descriptors are respect terms (such as 'teacher' or Mrs).

Figure 4.1.3b

Screenshot of Notes on Negative Politeness Strategies

[redacted]

Speech acts threatening the negative or positive face may trigger positive or negative strategies. There are clues to where the politeness strategies might occur by identifying the speech acts. The next step is to determine if negative strategies are present in this section by examining the syntactically encoded illocutionary force in the context presented, which can be indirectly 'conveyed rather than structural'. Figure 4.1.3c is a screenshot of Brown and Levinson's (1987, p. 131) negative politeness strategies flow chart. I have also inserted it in NVivo 12 as notes for identifying the negative politeness strategies.

As shown in the screenshot, negative politeness strategies are classified into five types, (a) be direct, (b) do not presume/assume, (c) avoid coercing the H, (d) communicate S's wants to not impinge on H, and (e) redressing other wants of the H's. They are further subdivided into ten strategies, as illustrated in Figure 4.1.3c.

For example, in the case of 'Being conventionally indirect', S minimizes the FTA by using conventionally indirect phrases or sentences that have unambiguous meaning, such as an indirect request 'Can you please pass the salt?'

Figure 4.1.3c

Screenshot of Notes for Identifying the Negative Politeness Strategies

[redacted]

I listed the strategies under negative politeness to explore the connection between the face threats and negative politeness strategies. For instance, I identified strategy 6, 'apologies' (Table 5C.0 in Chapter 5C), as a negative politeness strategy. Then I confirmed in Table 2.1.1c (mentioned in 2.1.1) that apologies directly damage S's positive face. After that, I identified and recorded how the speech acts of apologies are presented in the textbooks.

After identifying the presence of FTAs in speech acts, the next step was identifying the speech acts presented in the textbooks. Although each chapter of the textbook is thematic, various speech acts develop learners' pragmatic competence. Appendix F shows the evidence of FTAs (speech acts) in the five textbooks. Furthermore, I examined the model conversations presented in the textbooks and grouped them into the different strategies proposed by Brown and Levinson (1987) under negative politeness strategies. In this way, I identified the units of the query.

Step 4i: Construct Thick Descriptions of Activities. A thick in-depth description (Geertz, 1973) of the process of the researcher's selection of key elements from the data and the organisation of the elements revealed the meaning of the data. The thick description of this study commenced in step 1, with the meticulous process of showing the details of Brown and Levinson's (1987) FTAs and the possible presence of politeness strategies in the textbooks. It allowed transparency and for the researchers to share insights (Tracy, 2010) based on this clear representation.

I used the NVivo 12 memo to incorporate a 'thick' description in this chapter (from steps one to six). NVivo 12 memos also function as an audit trail of the analysis process to improve the trustworthiness of qualitative research (Lincoln & Guba, 1985), especially in this purposive sampling, recognising that the researcher's bias is inevitable (Curtis et al., 2014).

Step 4ii: Using NVivo 12 to Generate Text Queries. The data extracted included Chinese vocabulary, phrases, and utterances that indicate politeness strategies considering the context for pragmatics purposes. For NVivo 12 to read the documents scanned from textbooks, I first used the ABBYY FineReader PDF OCR application to convert the scanned PDF. After importing the files to NVivo 12, I used 'text search' to gather the initial data. For instance, the text search function provided a visualisation of the word 'lawyer', as shown in Appendix G. I then gathered the information, the number of references in each textbook, and the percentage of coverage (as shown in Appendix G).

The data obtained can be stored or exported in three ways: the summary view, the HTML (entire) view, and the reference view, as shown in Figure 4.1.3d.

Figure 4.1.3d

Screenshots of Forms of Data that can be Saved: HTML form, Reference View and Summary View

[redacted]

The exported data is HTML, allowing the researcher to view the number of references and the percentage of coverage. The HTML form facilitates the researcher to locate each specific datum by clicking on 'view details.' For example, the pages showing the word 'lawyer' located in different sections of the textbooks are shown in Appendix H. If one clicks on search results for 'lawyer', corresponding in the textbooks are presented to locate the exact information (Appendix I).

The data can also be presented in the reference form in NVivo 12 to show the list of all references in the five books. In the word 'lawyer' example, the job may be completed at this stage with all the 'lawyer' references listed. However, an essential and crucial inductive process includes deciding whether 'lawyer' refers to a job title or an address term to ensure data credibility. For instance, the frequency count is eliminated if the sentence is 'My uncle is a lawyer' instead of 'lawyer' as an address term, as in 'Lawyer Chen'. Moreover, some data obtained appear to be 'gibberish' and needed to be filtered. Appendix J shows the different references of 'lawyer'; not all are considered usable data. Although NVivo 12 can accurately extract data (as presented in Appendix J) using the summary function, the human process of deciphering accurate data is still crucial.

Thus, I filtered the information obtained from NVivo and entered the desirable data into an Excel sheet, as shown in Appendix K. As the researcher, I checked the context of the term used and the suitability, which the software could not detect. In this way, I have ensured the accuracy of data gathering.

Steps 5-6: Build Themes and Interpret Data. As presented in Figure 4.1.3a, step five involves building themes. The qualitative content analysis uncovers patterns, themes, and categories important to social reality (Patton, 2017). A glance at the findings revealed distinctive evidence of the negative politeness strategies presented in the textbooks, with strategy 6 (apologise) appearing most frequently, followed by strategy 2 (question, hedge) and strategy 1 (be conventionally indirect).

Above, I have outlined the process of creating an audit trail of evidence in collecting and classifying data in interpretive analysis, following the six steps of the data collection procedure (Lodico et al., 2010), and using the qualitative data analysis software (QDAS) tool NVivo 12 to save and classify data. In this way, I have shown the transparent process of this interpretive study, enhancing the credibility of the research presented.

4.1.4 Data Analysis and Validity of Content Analysis

The data collection in interpretive content analysis selects purposive rather than probabilistic samples, and "researcher interpretations and syntheses are employed" (Krippendorff, 2013, p. 61) as the data analysis was not solely descriptive.

Krippendorff (2013) highlighted the strength of content analysis, indicating it is "a research technique for making replicable and valid inferences" (p. 18). Advantages of content analysis include: that unobtrusive data are readily available (Drisko & Maschi, 2016), and the creators of the content source do not need to be notified (Weber, 1990). Although content analysis can be time-consuming (Allen, 2017; Krippendorff, 2013), expensive, or labour-intensive, the advantages of using content analysis outweigh the disadvantages since it satisfied the research objectives in this study and contributed explicitly to answering the research questions.

This study employed interpretive content analysis. While most researchers do not differentiate between the types of content analysis, Drisko and Maschi (2016) claimed that the key difference between quantitative and qualitative approaches to content analysis centres on epistemology. Drisko and Maschi (2016) defined several characteristics of interpretive content analysis, asserting that it “can move beyond simple summation to generate conceptual ways of understanding data” (p. 60).

Content analysis generally handles the ‘what’ in the research, and the data obtained addresses the ‘why’ and ‘with what effect’ (Babbie, 2020), as mentioned previously. Krippendorff (2013) differentiated between general and interpretive content analysis in that the latter goes beyond the usual descriptive purpose of finding out ‘what’ and ‘how’ and extends further to infer about ‘why’, ‘for whom’, and ‘to what effect’

This study adopted a system of well-maintained documentation whereby a third party with the relevant expertise could conduct an audit trail (Schwandt, 2015). The documentation system includes the theoretical framework, explanations of the procedures used to gather the data, and the findings and conclusions. Schwandt (2015) described triangulation as:

> A means of checking the integrity of the inferences one draws. It can involve using multiple data sources, multiple investigators, multiple theoretical perspectives, and multiple methods. . . . The strategy of triangulation is often wedded to the assumption that data from different sources or methods must necessarily converge or be aggregated to reveal the truth. (p. 298)

The data collected for the textbook analysis section came from all textbooks within the boundary of the beginner level for data triangulation. As there was a large amount of data, challenges such as the subjective nature of data, time constraints, and human error, two coders were involved in coding to eliminate human error and ensure the credibility of the data collected. The second coder was a tertiary lecturer in an arts and humanities faculty (anonymous) and had personal experience using almost all the textbooks. A standard process for coding and extracting themes was used for both coders to ensure consistency. Also, methodological triangulation was used to establish further validity, whereby findings from the different methods (i.e., textbook analysis and interviews) were used to derive a well-rounded conclusion.

This section presents a step-by-step procedure for collecting and analysing an interpretive analysis of the Chinese politeness strategies (Brown & Levinson, 1987) embedded in textbooks. The data collection process emphasised credibility by an audit trail of evidence incorporating Lodico et al.'s (2010) six steps of data collection and the QDAS software tool NVivo 12 to save data and the researcher's notes (Given, 2008). The process presented a transparent research route to facilitate credibility, dependability, trustworthiness, transferability, and confirmability (Guba, 1990).

In research, the audit trail is a transparent way to document the steps taken throughout the project, from the start of the research to developing and reporting findings. The audit trail keeps track of research records and monitors the processes of investigations. They also increase the research's rigour and the results' trustworthiness (Cohen & Crabtree, 2006). However, the audit trail process is seldom implemented in actual research practice, and the trustworthiness of the interpretive research is often questionable (Carcary, 2009). The credibility of interpretive research rests on how the researcher is expected to present the observations, interpretations, and conclusions as accurately as possible (Ary et al., 2019).

This chapter examined the audit trail's role in facilitating interpretive research's credibility. It provided a road map of an audit trail from the investigation of Chinese negative politeness strategies (Brown and Levinson, 1987) embedded in textbooks used by Australian

HE providers to the cognitive process of classifying them into the ten categories of Brown and Levinson's (1987) politeness strategies.

4.2 Semi-Structured Interviews (With Chinese Language Instructors/Lecturers)

Part two of this research focused on 12 native and non-native CAL instructors/lecturers from different states in Australian HE institutions— with a range of experiences from two years to decades; what they bring to teaching Chinese (refer to detailed demographics matrix in Table 6 of Chapter 6); and how important this is in considering a cultural element such as politeness in pedagogical practice. It also highlights the relevance for instructors/lecturers in interrogating their assumptions on how to teach CLP. The primary objective was to investigate the different responses of local instructors from different backgrounds to the content of globally produced textbooks. Qualitative data collection methods were used, including audio recordings and field notes.

4.2.1 Rationale

For this research, I conducted semi-structured interviews instead of structured interviews. Like many sociologists, Burgess (2016) pointed out the flaws of structured interviews: "the interviewer merely poses questions and records answers in a set pattern" (p. 83). Burgess (2016) also explained the advantages of semi-structured interviews as "allowing informants to develop their answers outside a structured format" (p. 83). The procedure is to "employ a set of themes and topics to form questions during conversations" (Burgess, 2016, p. 83). In this study, the questions were based on the following topics and subthemes: the teachers' conceptions of politeness in Chinese; their approaches to teaching Chinese and cultural aspects, including politeness; shifts in their thinking and pedagogical approaches through teaching Chinese in Australia to AL learners; what texts/resources are used and how; how the teacher learned Chinese; and what school/collegial pressures exist to teach in particular ways with specific resources in their teaching context.

Purposive sampling is used as a guiding strategy in this part of the study. Palys' (2008) explanation of the functions of purposive sampling, as quoted by Ravitch and Carl (2019), is to determine the 'where', 'when', and 'from whom' in data collection. Additionally, the samplings aligned with the context, objectives of the research, and research questions. Therefore, I conducted 12 interviews with this guiding principle, targeting different instructors/lecturers teaching Chinese at Australian HE institutions from distinctive backgrounds to answer the research questions.

The instructors/lecturers included in this purposive sampling were: Chinese first-language/background lecturers from diaspora nations and Chinese first-language lecturers from mainland China and Australian backgrounds (non-Chinese). The detailed demographic of the interlocutors is provided in Table 6 in Chapter 6.

4.2.2 Framework

Galletta (2013) emphasised the importance of establishing relationships, engaging participants in generating meaning, and drawing participants into critical reflection in semi-structured interviews. By examining the experience of 12 instructors of CAL, this study examined different distinctive points of view. It looked for intersections concerning values inherent in teaching politeness and commonality in what is considered polite in all Chinese language and culture contexts. In this way, a comparative analysis could add to politeness-teaching literature and intercultural language learning literature.

The interviews investigated the instructors'/lecturers' perspectives and experiences instead of pedagogical content knowledge (PCK). This study did not seek to dictate new teaching strategies, implementation changes, or pupil interventions. Instead, the interviews helped me become better acquainted with the status quo in teaching politeness in Chinese within the Australian HE sector, leading to deeper insight into the study of politeness among educators. Further, while not dictating changes to those interviewed, these interviews have implications for improving the teaching of politeness in CAL classrooms, as outlined later. I have further explained the reasons for the semi-structured interviews, the manner of data collection using voice recording, and what I would do with the data collected. I also informed them that I would use pseudonyms for their actual names and ensure the confidentiality of the data collected.

Therefore, a framework to examine the instructors'/lecturers' using a grammatical /linguistic/sociocultural pedagogical approach was not relevant in this case. Instead, I used an interview framework proposed by Castillo-Montoya (2016) in this research. The interviews centre on the lecturers' and instructors' perspectives and experiences instead of PCK or communicative preferences. Table 4.2.2 summarises the phases of the interviews, and Appendix X shows the opened-ended, semi-structured interview questions.

Table 4.2.2

Semi-structured Interview Framework for this study (Castillo-Montoya, 2016)

[redacted]

[redacted]

In phase 1, I sourced potential participants (tertiary Chinese language educators) from the Modern Language Teachers Associations (AFMLTA Inc.) using an arms-length process (interviewee and interviewer act independently and have no relationship to each other) of voluntary participation advertised through the AFMLTA. Potential participants then contacted me by email if they wished to be involved. A sample of the advertisement is provided in Appendix A.

In phase 2, I then made initial contact by email or phone. Participants were provided with information about the project, including the information sheet and consent form. Interviews commenced at this stage. The rapport building also took place at this stage and in phase 3. Recording took place at this stage, too.

In phase 3, follow-up interviews were conducted, and feedback was gathered on interview protocols. Through the subsequent interviews with instructors/lecturers, this section of this qualitative study sought to address research question two.

4.2.3 Analysis and Validity

I then began data analysis by referring to the notes taken while conducting the interviews and write-ups (Table 4.2.3). When patterns began to emerge, I used NVivo 12 to identify themes classified into different nodes. I also systematically checked incoming new data against recorded data.

The analysis of the interviews considered in conjunction with the content analysis of the textbooks then led to answering the second research question regarding implications and improvement in teaching Chinese politeness.

Semi-structured interviews with open-ended questions (Creswell, 2018), designed for this purpose, were conducted by phone or Zoom for approximately 60 minutes. As mentioned in 4.2 of this study, I conducted 12 interviews with purposive sampling, targeting instructors/lecturers teaching CAL at Australian HE institutions from distinctive backgrounds. The instructors/lecturers were from different states teaching/taught in Australian higher institutions. Some examples were the ANU, the University of Western Australia (UWA), Murdoch University, the University of Sydney (USyd), and North Metropolitan TAFE, WA.

In addition to the research design articulated in this paper, this study also adopted Bloomberg and Volpe's (2019) model of analysing data and synthesising report findings.

Subsequently, a list of nodes was developed as the emerging themes were coded using the data from the interviews. Table 4.2.3 shows the template for note-taking (adapted from Miles et al., 2018) as part of the data-collection process. The data were coded until thematic saturation and the related nodes (emerging themes) were then connected and grouped for thematic analysis (TA). The coding and theme development process and identifying consistency of findings, interpretations, and conclusions were adapted from Miles et al. (2018), and they are shown in Appendices G and H, respectively.

Figure 4.2.3e

Template for Note-taking in Semi-structured Interviews

Participant Name: ____ Type of Contact: Zoom Contact Date: ___________________________

TA is appropriate to describe the 'lived experiences' of particular social groups (Braun & Clarke, 2021). Using this analytical tool, I immersed myself in the interview data to identify common themes (Peterson, 2017). TA is in line with the interpretive paradigm of this study, whereby the ontological stance was that the researchers assumed that social reality [in this study, politeness] was "not singular or objective, but is rather shaped by human experiences [in this study, instructors' / lecturers' perceptions and experiences] and social contexts [in this study, Australian higher-education contexts] " (Williams, 2020, p. 52). Therefore, according to the epistemological view, politeness in this study was best examined within its context by "subjective interpretations of its various participants" (Williams, 2020, p. 52). This study adopted both semantic and latent approaches (Braun et al., 2017) in TA; this chapter employs the semantic approach to analyse the explicit content of the data, and through the latent approach, the subtext and assumptions underlying the data were explored.

The 'report findings' in Figure 4.2.3b relate to steps 3 and 4 (code data into categories, construct thick descriptions of activities, and use NVivo 12 to generate text queries (outlined in section 4.1.3) and were utilised in reporting and analysing the data obtained in the interviews.

Figure 4.2.3f

Flowchart for Analysing Data and Reporting Findings for this Study

[redacted]

Note: Adapted from Analysing Data and Reporting Findings by Bloomberg, L. D., & Volpe, M., 2019, SAGE.

Point 3 of Figure 4.2.3f (report findings by (a) formulating findings, (b) providing participation quotations, and (c) summarizing key findings) and point 4 (interpret findings by analysing and synthesizing findings by linking to experience, insight, and literature) are examined in Chapter 6.

4.3 Summary

This chapter described the data collection processes within the overall methodological paradigm. I have described the two primary methods of analysis in this study. Content analysis of commercial textbooks and semi-structured interviews with instructors/lecturers of CAL addressed the procedures in detail and justified the adoption of the methods.

This chapter addressed this study's ontological, epistemological, and methodological perspectives. It justified the interpretive and subjective stance adopted for this study. The chapter also outlined the research process, the choice, and the implementation of data collection methods in line with the research design. This chapter further addressed the analysis of data reliability issues by outlining the procedure of data collection and analysis.

Chapter 5: Textbook Analysis

5.0 Introduction

As outlined in the previous chapters, in exploring the problems developed from the literature review, this chapter presents the results from the content analysis of the textbooks (the four politeness strategies embedded in the CAL textbooks: bald on-record, positive, negative, and off-record strategies) used in the Australian HE sector. Sections 5.1 to 5.2 explain the rationale and method of textbook analysis, and 5A-5E consists of the results and analysis.

5.1 Chinese as Additional Language (CAL) Textbooks in Australian HE Sectors

The first and second textbooks are *NPCR 1* (second edition) and NPCR 1 (third ed.). The *NPCR* series of textbooks targets adult non-native learners and is widely used in universities. In Australia, universities use this series of textbooks for beginner to intermediate and advanced Chinese. The list of universities that are currently using the *NPCR* series includes the UWA ('CHIN1401,' n.d.); the University of New England ('Handbook,' n.d.); Charles Darwin University (Charles Darwin University Bookshop, n.d.); the ANU ('*NPCR* vol. 1 - Textbook,' 2015), Edith Cowan University ('Unit outline - CHI1104 Chinese [Introductory 1],' n.d.) and others.

Another textbook, the integrated Chinese 1 for CAL, is the integrated Chinese series of textbooks published by an independent publisher based in Boston, Massachusetts. Currently, the University of New South Wales ('Arts, Design & Architecture - UNSW Sydney,' n. d.) The University of Sydney ('Chinese Mandarin course 1012: Standard,' n.d.), University of Wollongong ('Integrated Chinese volume one 4th edition,' n. d.) adopt this set of textbooks for the Chinese language units delivered there. The third series of Chinese textbooks Australian universities adopt is *Contemporary Chinese 1* by Sinolingua. Monash University ('Monash University bookshop,' n.d.) is adopting this set of textbooks. The introduction to the *Contemporary Chinese* textbooks explains its credentials comparable to the *NPCR* series (Wu, 2015).

The rationale behind the wide use of the *NPCR* series of textbooks at Australian universities could be attributed to its predecessor, *Practical Chinese Reader*, published in 1990, which was one of the few new Chinese textbooks published by Hanban, the official agency for the administration of the Chinese Proficiency Test (HSK). With the sponsorship of Hanban, in consultation with the China National Committee for Chinese Proficiency Test, which administers the only international Chinese proficiency test for non-native speakers (HSK), the *NPCR* series of learning materials are deemed important resources in use in Australian schools, especially with the publication of the third edition in 2017, and the concurrent introduction of Hanban programs across schools in Australia. The author of the series has a significant reputation in the textbook series, having developed this series for over 30 years.

Therefore, an analysis of Hanban textbooks sheds light on examining textbooks designed within China for learners outside China, representing a 'Chinese (state-sanctioned) view' of what needs to be learned.

5.2 Identification of Politeness Strategies in Textbooks

The criteria they were evaluated against were the pragmatics of politeness, which include different speech acts using the four politeness strategies proposed by Brown and Levinson (1987). This study adopted the original terms still widely used by scholars, proposed initially by Brown and Levinson (1987) in classifying politeness strategies. They are summarised and presented in Chapters 5 to 7. Moreover, most Chinese linguistic politeness items (markers) are expressed at the lexical level (Lee, 2019; Pan, 2011). Thus, the analysis focused primarily on the lexical forms in Chinese that exhibit politeness strategies in the textbooks surveyed. Thus, these in-textbook investigations can highlight Chinese politeness strategies.

I investigated the conversations in the textbooks to examine how they were presented against the framework of Brown and Levinson's (1987) model of politeness strategies. As explained in the previous chapters on face theory, the politeness strategies are categorised into four types at different levels to address positive and negative face threats (FTs) that the hearer(s) may experience; an FTA is an act through which a speaker threatens the positive and/or negative face of the hearer(s).

The five strategies are bald on-record (the most direct and least polite strategy mainly using imperatives); positive politeness (to appeal to the positive face of the hearer); negative politeness (appealing to the hearer's right to act freely); off-record (indirect strategy); and no redressive actions at all. The findings are presented in the relevant chapters.

First, I investigated the occurrences of the respective strategies in each chapter of the textbooks. Then, I cross-examined them against the other three textbooks to decipher similarities and differences in the sequence in which each politeness strategy is presented. For example, the negative politeness strategy of showing deference according to the textbook context is listed. All examples and reoccurrences in other chapters are indicated under the column 'chapter', and the pages are also listed.

With this information listed in the chart, I viewed the prevalent examples from a bird's eye view. I investigated whether there were specific common patterns of sequencing of learning across the textbooks in the presentation of the four strategies. Important arguments on major characteristics of CLP are presented from a pragmatic perspective, which forms the basis for data analysis and interpretation of findings.

Chapter 5A: Bald On-Record

5A.1 Introduction

This section investigates the bald on-record strategies presented in the five textbooks. It includes a breakdown of the frequency of occurrences and graphs regarding the results from the five textbooks. I analysed the results and the evident bald on-record strategies, which reflected the types of bald on-record strategies that textbook writers emphasized in curriculum design.

Bald on-record is a politeness strategy containing clear, direct, unambiguous, and concise utterances. As such, bald on-record does not consider its imposition on the speaker. Brown and Levinson (1987) classified different kinds of bald on-record usages depending on varying circumstances. For example, the S can have other reasons for using bald on-record, such as carrying out the FTA with maximum efficiency. The two different classifications of bald on-record are type 1: where the face threat is not minimized (face is ignored or irrelevant), and type 2: where S tries to minimize face threats by implication such as negative politeness strategies.

A typical type 1 bald on-record is usually in the direct imperative form, for example, 'Do this!'. Therefore, this strategy is generally found in utterances between people who know each other very well (low social distance), such as close friends, relatives, or family. According to Brown and Levinson (1987), S does not consider P (power), D (distance), and R (absolute ranking of imposition in the culture) values for this type of bald on-record strategy. Another example of direct imperatives is in an emergency such as 'Help!'. Brown and Levinson (1987) classified this type of usage as non-minimization of the face threat: maximum efficiency is crucial. It is mutually acceptable to both S and H, and no face redress is necessary. Therefore, the impact of direct imperatives can sometimes be uncomfortable to the addressee because of the lack of cognition regarding face threat.

Type 2 bald on-record refers to imperatives softened with hedges or conventional politeness markers. For example, instead of saying 'Come in', one can say, 'Please come in'. A list of the strategies and samples provided by Brown and Levinson (1987) is summarised in Table 4.1.2c in Chapter 4.

5A.2 Discussion of Findings—Bald On-record

The primary data outcome of the investigation is that both type 1 and type 2 bald on-record are presented in beginner textbooks, and type 2 occurs more frequently than type 1. Figure 5A.2a and Table 5A.2a show a breakdown of the frequency of occurrence in the five textbooks.

Figure 5A.2a

Bald On-Record Data in All Textbooks

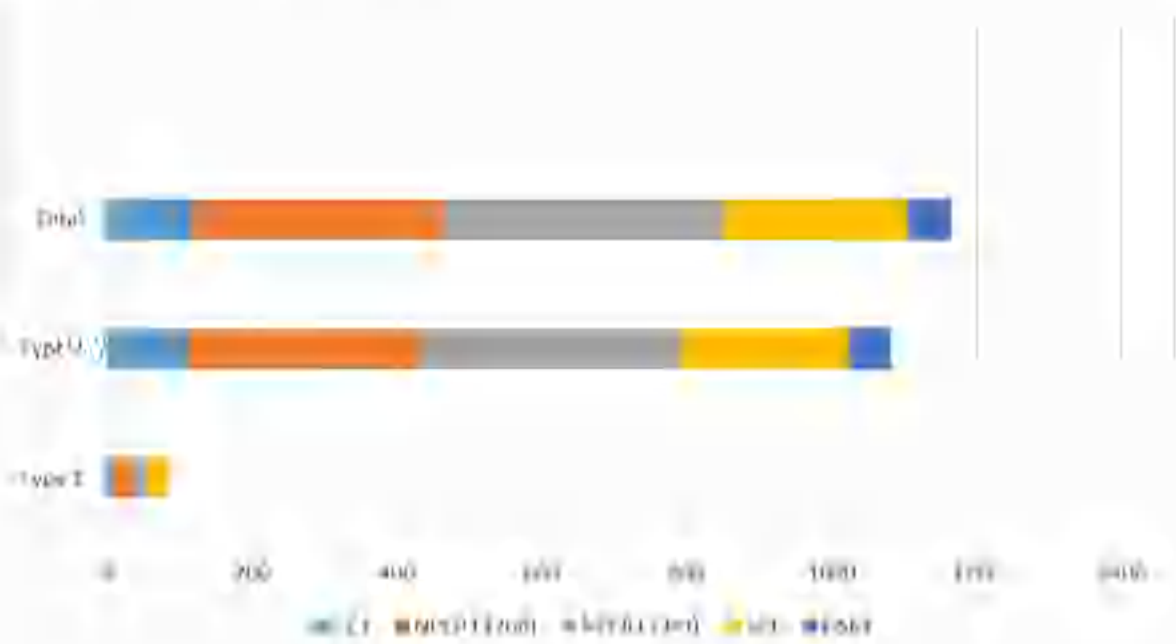


Table 5A.2a

Bald On-Record Data in All Textbooks

	CC 1	*NPCR 1* (2nd)	*NPCR 1* (3rd)	*JC 1*	*HSK 1*	Total in all textbooks
Type 1	9	27	23	25	1	1165
Type 2	111	321	361	231	58	
Total	120	347	383	256	59	

Table 5A.2b shows that *CC 1*, *NPCR 1* (2nd), *NPCR 1* (3rd), and *IC 1* have a similar ratio between type 2 and type 1 strategy, within the range of 11.89 to 15.7, whereas we see a much more significant disparity in the *HSK 1* textbook as 0.017 as depicted.

Table 5A.2b

The ratio in Percentages of Type 2 against Type 1 Bald On-Record Strategies in All Textbooks

	NPCR 2nd	*NPCR* 3rd	*IC 1*	*HSK 1*	*CC 1*
Type 1	27	23	25	1	9
Type 2	321	361	231	58	111
Type 2 vs type 1	321/27 = 11.89	361/23 = 15.7	231/25 = 9.24	1/58 = 0.017	111/9 = 12.33

First, the findings show insightful content on how the textbooks present address terms in daily usage. In Figure 5A.2c, the service person is addressed as 'waitress' (服务员, literally 'service person'), which may sound 'abrupt' in the eyes of non-Chinese speakers. There is much ambiguity in Chinese address terms (Gao, 2014) and Chen (2010) explains that there are distinctive cultural differences between Chinese and English address terms. In this textbook example, the vocative, or term of direct address (Chao, 1956) of 'waitress (服务员)' is not explained to English-speaking learners. It may be intriguing to learners that professions can be used as terms of address. Therefore, there could be more clarity in the textbook explanation or instructor/lecturer input regarding using occupational address terms. On top of that, some professions can be used as titles and terms of address, and professions that cannot (Ross & Ma, 2018). For example, it is all right to address someone as 'doctor' or 'lawyer' (Ross & Ma, 2018, section 22.3.2), but it is uncommon to address someone as dentist, writer or engineer (Ross & Ma, 2018, section 23.3). In addition, the service person may be addressed using a pseudo-kin term in different Chinese contexts. Huang and Zhou

(2017) observe the semantic extension of eight kinship terms in twenty-one address forms created since the Economic Reform, such as dìgē (的哥 "male cab driver") (dì 的+ gē 哥= taxi + elder brother).

Another observation is that English-speaking learners may have found that the norm in English to politely say 'thank you' to a waiter or waitress in English (Alshakhi, 2019; Bartlett, 2005; Liddicoat & McConachy, 2019; Limberg, 2016) is not indicated in any of the situations portrayed in the textbooks. Floyd et al. (2018) explain that in some languages tends to be a "marked expression and thus used with restraint" (section 5), whereas, in other languages, it may sound rude when 'thank you' is not uttered. Although thanking could be perceived at times as a formulaic expression (Bardovi-Harlig et al., 2008; Bouchara, 2015; Cheng, 2010; Coulmas, 1981; House & Kadar, 2021; Liao, 2013), in English, saying 'thank you' is seen as polite, presumably expressed out of acknowledgment for their expertise in their respective jobs. Floyd et al. (2018) surveyed five continents and found that speakers of English and Italian tend to express gratitude the most. They explain that English speakers in foreign circumstances may feel impolite when gratitude is not expressed.

However, from the Chinese perspective, the service person provides a service for which no thanks is required. Scollon and Scollon (1991) reason that temporary contacts such as sales service encounters do not require elaborate face redressing strategies. Nevertheless, as mentioned previously, Chinese cultural traits are not static, especially due to increased commercial activities. Politeness norms among strangers (out-group) and friends and relatives (in-group) are undergoing continuous change (Kong, 2022; Pan, 2000a).

The subsequent important finding is that direct imperatives are used extensively as requests in bald on-record examples in the current Chinese textbooks but are not made clear to the learners. "Imperatives can sound curt, blunt, rude or harsh" (Gordon-Pershey, 2022, p. 36), especially direct imperatives, as is apparent in scenarios depicted in the service sector

(Figure 5A.2c). In other words, the Chinese requests may sound like a command to non-English speakers. Consider the literal translations to English in the following example of interactions (from the *NPCR 1* textbook) with a waiter, taxi driver, and doctor:

Figure 5A.2c

Example of Direct Imperatives as Requests or Suggestions as Bald On-record Strategy

[redacted]

Note. From *New Practical Chinese Reader* 3rd ed., Vol. 1, by Liu, X., 2015, pp. 31-32. Beijing Yuyan Daxue Chubanshe.

(Literal translation)

A: Waiter, order food.

B: What do you (honorific form) want

A: I want roast duck.

The textbook explains that the auxiliary verb *Yao* (要/ want) indicates one's desire and is used when shopping or ordering in a restaurant, saying *Wo yao* (我要/ I want), but it is lacking in explaining the apparent abruptness that may sound uneasy to the English-speaking ears. Pasen (2018) explains that the usages of *Yao* (要/want) and *Xiang* (想 / think) are generally interchangeable, but *Yao* can sound more demanding and may come across as less polite.

Similarly, in Figure 5A.2d, the passenger's apparent abrupt request (Go Gugong!) is not explained. None of the textbooks examined explain this seeming bluntness in the eyes of the non-Chinese –speaker learners when imperative forms are used in the service sector.

Figure 5A.2d

Example of Imperatives used in Textbook

[redacted]

Note. From *New Practical Chinese Reader 1* (3rd ed., Vol. 1) (p. 32), by Liu, X., 2015, Beijing Yuyan Daxue Chubanshe.

While the textbook demonstrates that the English equivalent given is 'I want' or 'I would like', they do not address the contextual norms of English speakers. A clear example of the impact of English-speaking contexts is the use of *Yao* when a shop assistant or restaurant waiter/ waitress is asking customers *Nin yao shenme* （您要什么?）, translated as 'What would you like?'. Looking at the literal translation of *Yao* in both cases, *Wo yao* means 'I want', and *Nin Yao Shenme* means 'you (honorific) want what?'. The abruptness of 'I want something' and 'you want what?' may sound rude to non-Chinese speakers. On the contrary, 'would' in English is used to make requests and is a more polite and indirect form of will (Cambridge Dictionary, 2022). Subsequently, English beginner grammar books indicate that a more polite way of saying 'I want' is "I would like' (Ribes et al., 2006; Riddell, 2014; Murtha & O'Connor, 2018). Therefore, instructors/lecturers could explain the differences in this case: in Chinese requests, modal verbs such as 'would' are non-existent, and their absence does not indicate rudeness or abrupt speech.

Khrakovskiĭ (2001) studied imperative sentences across 23 languages and found that they could function as a command, demand, request, suggestion, prohibition, permission, or instruction. Scholars describe Chinese imperatives as commands (Chao, 1968; Gao, 1948; Li & Thompson, 1981; Sun, 2006; Zhu, 1982;), and early Chinese grammarian Gao (1957) further categorises them into two types: mandatory commands (such as orders and prohibition) and non-mandatory commands (such as requests and advice). Others have classified them similarly as commands, requests, and suggestions (Chen et al., 2013; Fan & Zhang, 2001; Gao, 1999; Liu et al., 2001; Lee-Wong, 1994; Rue & Zhang, 2008; Yuan, 1993; Zhang, 2014).

Lee-Wong's (1994) study reveals that Chinese speakers in China consistently show a preference for impositive speech acts or the direct bald on-record strategy in requests. Other scholars have articulated in a similar vein that the distinctive feature of Chinese imperatives is that Mandarin requests are primarily performed through imperative sentences (Chen, He & Hu, 2013; Lee-Wong, 1994). Although imperative requests are also used in many languages, they are usually due to a degree of urgency (Mondada, 2017). For example, even if imperative requests are used, they are indirect requests in English and German instead of direct requests (Ogiermann, 2009b). More evidence in Rue and Zhang's (2008) empirical data shows that Mandarin imperative requests are even more frequently used in natural conversations than in the perceived usage of Mandarin speakers in studies that scholars have conducted. Therefore, the expression 'I want' is seldom used by non-Chinese speakers, and learners may be perplexed about the scenario presented with no context. Zou (2019) highlights the stark difference in the use of the expression 'I want' in Chinese and Australian students' emails by evidencing Li's (2018) study that the expression 'I want' in Chinese students' emails is never used even once by any of the Australian students' emails.

Therefore, it is pertinent to clarify imperative requests in Chinese as, unlike English and most other European languages, they are not regarded as impolite (Lee-Wong, 1994). Similarly, Bolden (2017) explains that in Mandarin and Russian, speakers often employ the imperative form when making requests and are not perceived negatively by the recipients.

Regarding the explanations presented in the textbooks, Table 5A.2b presents a simplified overview, and Table 5A.2c provides the explanations in all the textbooks.

Table 5A.2b

Presence of Explanations in Textbooks on How to Make Imperatives More Polite

	NPCR 2nd	*NPCR* 3rd	*IC 1*	*HSK 1*	*CC 1*
一下 (*Yixia*, lit. 'once')		✓	✓		
一点儿 (*Yi dian'r*, lit: a bit			✓		
吧 (*Ba*, a sentence-final)		✓	✓	✓	
请 (*Qing*, lit: please)	✓			✓	

Only three textbooks clearly explain how imperative sentences are made more polite. This suggests that these textbooks are more up-to-date and are leaning into the awareness of how politeness strategies need to be recognised and contextually explained in the classroom. The textbooks are the *IC 1*, *NPCR*, and *HSK 1* textbooks.

IC 1 explicitly explains the roles of *Yi xia* (一下, a little) and the modal verb *Ba* (吧, modal) in imperative sentences; *NPCR 1* (2nd) explains the use of *Ba*, but the examples given also mention the use of *Qing* (请, please), *Ba* (吧, modal verb) and *Yixia* (一下, a little). The following is an analysis of how each textbook describes making imperatives polite (Table 5A.2c).

Table 5A.2c

Explanations On How to Make Imperatives More Polite

	NPCR 2nd	*NPCR* 3rd	*IC 1*	*HSK 1*	*CC 1*
一下 (yi xià, lit. 'once')			Following Both 一下 (yi xià, lit. 'once') and 一点儿 ({yi} diǎnr 'a bit') can soften the tone of a question or an imperative sentence, therefore making it more polite. When used in this way, 一下 (yi xià) modifies the verb, while 一点儿 ({yi} diǎnr) modifies the object		
一点儿 (yi diǎnr, lit: a bit					
吧 (ba, a sentence-final)			✓吧 (iba) 吧 (*ba*) is a sentence-final 'suggestion' particle, often used to soften the tone at the end of an imperative sentence.	When used at the end of an imperative sentence, the modal particle ba indicates a suggestion or command with a softened mood.	
请	The modal particle *Ba* '吧' has many uses. It is used to soften the tone of speech here and may also be used in sentences expressing requests, commands, persuasion, and consultation.			When the verb '请' (*Qing*) is used before another verb, an imperative sentence is formed, indicating a polite suggestion.	

IC 1's explanation is: "Following a verb, both *Yi xia* (一下, a little) and *Yi dianr* (一点儿/ a little) can soften the tone in a question or an imperative sentence, therefore, making it more polite" (Liu & Yao, 2010, p. 126).

The *NPCR* (2nd) explains the use of *Qing ba* (请吧, please + modal verb); *Qing zuo ba* (请坐吧, 'please sit' + modal verb); *Wo wen yixia ba* (我问一下吧, lit.: I ask 'a little' = modal verb) by highlighting that *Qing* (请, 'please') + verb is a polite way of making a request.

The explanation *HSK 1* is as follows: ‘When the verb *Qing* (请, Please) is used before another verb, an imperative sentence is formed indicating a polite suggestion or hope . . .” (Jiang, 2014, p. 75). *HSK 1* also attempts to explain the particle *Ba*: “When used at the end of an imperative sentence, the modal particle *ba* (吧, modal verb) indicates a suggestion or command with a softened mood” (Jiang, 2014, p. 101).

All textbooks focus on different types of lexical/phrasal internal modifiers. *IC 1* demonstrates how an imperative is made more polite with lexical/phrasal internal modifiers, while *HSK 1* indicates that an imperative sentence can convey a polite suggestion with the polite imperative marker *Qing* (请, Please) in the context of the Chinese imperative. These findings are consistent with the literature review, highlighting the common presence of lexical/phrasal internal and external modifiers that can be given a greater focus in classrooms (Ren & Fukushima, 2020).

Teaching the effects of direct imperatives in the Chinese language in day-to-day life and the classroom is essential, as requests or suggestions in the form of direct imperatives may sound intrusive, and this can help AL learners to learn how to mitigate the imposition. As mentioned, there is no fixed way of using a command form in Mandarin, and the command form can sound similar to the request form. There seems to be only a slight disparity between the two when heard in daily conversations, which can be problematic for non-Chinese speakers learning the language. For example, Chinese imperative sentences can be in the form of (a) commanding and prohibiting, (b) suggesting and persuading, and (c) requiring and requesting (Yuan, 1993). A suggestion in Chinese may encompass the meaning of the command and could sound intrusive. In this aspect, learners may wonder about the linguistically similar structure of speech acts (suggestions and commands). Ross and Ma (2017) explained that close relatives and friends are obliged to help each other; therefore, requests and commands are usually indistinguishable. Thus, the apparent similarities may be problematic for AL learners, and an explanation in the classroom would be necessary.

This aligns with the findings from the literature review in Chapter 2, as globalisation and evolving ideas in Chinese-speaking societies mean that CAL classrooms need to adapt to or at least mention the significance of how these impact command forms in the Chinese language. The concept that bald on-record in Chinese can be either a command, a request, or an order Chinese is exemplified in the above social situations (waiter, taxi driver, and doctor), and the textbooks mentioned need additional input from instructors/ lecturers regarding differentiating the usages of the imperatives in Chinese. As discussed in Chapter 2, expected obligative command forms used in requests or suggestions could change in the future, which could be noted in the CAL classrooms.

Observing the occurrence of type 2 bald on-record strategies in the textbooks, a possible reason for the lack of explanation regarding different Chinese language politeness strategies is their more foreign and perhaps confusing nature from an English speaker's point of view. The grammatical forms in bald on-record strategies presented in the textbooks are mostly only positive (affirmative) imperative sentences such as 'Please take a seat' *Qingzuo* (请坐, lit: please sit). This belongs to Brown and Levinson's classification of type 2 bald on-record. However, there are no negative (negated) imperatives such as 'Don't eat' in the textbooks. The negative auxiliary in Chinese imperatives is intricate and less straightforward than the affirmative imperative. For example, in response to a question such as *Ni xuyao wo bangmang ma*? (你需要我帮忙吗? / 'Do you need my help?'), *Bu yong* (不用/ 'Don't need') expresses S's polite and amiable attitude, while *Bu bi* (不必/ Don't have to) implies the speaker's superior attitude to the listener (Zhang, 2008). The lack of this existing politeness strategy in the English language could be why negated imperatives are not presented in addition to affirmative imperatives in all the textbooks.

Another reason may be that, in most cases, beginner textbooks present simple, uncomplicated sentence structures or speech acts. In this case, there are minimal face threats (FTA potentials) to facilitate 'polite language' to be taught to AL learners. For example, *Qing jin* (请进, Please come in) is an example presented in four of the textbooks (except *HSK 1*) instead of *Jin lai* (进来, come in) or *Ni jin lai* (你进来 / You come in). There are no synthetic inflected forms as the verb does not change. However, the textbooks automatically present it in a way that can soften the force of the command by either prefixing it with another verb, such as *Qing* (请, Please) and/or adding '*Ba* (吧, modal verb)' at the end of the clause. Thus, there appears to be a subtle recognition of both type 1 and type 2 bald on-record strategies, but due to the higher level of language ability associated with this, these seem to be omitted at beginner levels.

5A.3 Further Discussion

5A.3.1 Chinese Baldness and Direct Refusals

Another characteristic of CLP presented is the use of bald on-record. The bald on-record presented in the Chinese textbooks may be perceived as abrupt or too direct to the ears of an English speaker as some speech acts are inherently face-threatening (Brown & Levinson, 1987; Wardhaugh & Fuller, 2021) and thus require tact to use "face-saving manoeuvres to accommodate the non-compliant nature of the act" (Gass & Houck, 1999, p. 2). This is especially so in the case of direct refusals and direct questions presented in the textbooks.

For example, a direct *Bu xing* (不行, Lit. Not ok!) presented in *CC 1* may sound abrupt when responding to invitations. Below is the conversation presented in the textbook. Although the conversation is mitigated by an apology *Duibuqi* (对不起， sorry), the conversation sounds unnatural and does not reflect real-life language usage. Bai Xiao Hong rejects Mading's request three times, saying 'no' first, then rejecting the offer, then claiming she is busy as she must see a friend and do homework. The textbook presents this response as using conventional refusal strategies (see Figure 5A.3.1b for the English translation).

Figure 5A.3.1a

Screenshot of Direct Refusals and Direct questions in CC 1 Wu (2015, p. 107)

[redacted]

Note. From *Contemporary Chinese 1*, (p. 107), by Wu, Z., 2015, Sinolingua.

Figure 5A.3.1b

Screenshots of Translations of Direct Refusals and Direct Questions (Wu, 2015, pp. 144-145

[redacted]

Note. From *Contemporary Chinese 1*, (pp. 144-145), by Wu, Z., 2015, Sinolingua.

In refusals, Gu (1990) illustrated the typical norm of constant refusals (three times) by native speakers to lessen the imposition on the invitee. However, distinctions between what is appropriate in formal and informal settings or the age and social Madding's status of interlocutors could be considered while instructing students on the typical norms followed by native speakers. Pearson (1986) argued that by presenting non-representative disagreements, ESL textbooks could mislead students into assuming that English native speakers (NS) argue more frequently and explicitly than in reality. Similarly, the above example demonstrates the issues seen in ESL textbooks in the 1980s that exhibit this problem. Therefore, non-representative native-speaker disagreements presented in textbooks may mislead learners to assume that Chinese NS tend to disagree more frequently and more directly, leading to the perception that they are impolite.

In fact, in general, the *NPCR* textbooks stereotype both the Chinese culture and other cultures. One example is Westerners lick their fingers after eating a delicious meal, while Chinese people do not. Westerners may find the prospect of licking one's fingers after eating quite disgusting. Another example is the somewhat naïve character 'Jack' from Australia, who keeps calling his Chinese fiancée's father *Xiansheng* (先生, Mister). He cannot correct himself even after the fiancée's father tells him several times (and the mother forgivingly says it's okay as he is from a different culture, and they should accommodate him). These are in the higher-level *NPCR* books, but the general cultural stereotyping seems present throughout the textbooks.

Cultural explanations accompanying examples of repetitive rejections may be helpful rather than presenting them as stereotypical Chinese behaviour, which is how they presently appear in the textbooks. They could also explain why Chinese friends often insist on offering gifts even though the English-speaking person has indicated a negative response. In other words, a 'No' to the Chinese native speaker may be interpreted as the receiver being polite when rejecting the offer. The greater use of repetitive rejections in the Chinese language could be explained as a form of being polite to the English-speaking learner.

5A.3.2 Direct Questions in the Chinese Language

Another area that is worth discussing is direct questioning in the Chinese language. The COBUILD dictionary explains the context for the sentence 'What do you want?' as being rather rude or aggressive when used to interrogate the reason someone has come to you or wishes to speak with you and provides the following example of this scenario:

‘What do you want!’ and the responses are:

(She whispered savagely.) ‘Get out.’.

Some examples from the textbooks are as follows in examples 1 to 3:

Example 1 (Wu, 2015)

服务员：还要什么？

(Lit. translation)

Waiter: What else do [you] want?

(Pinyin)

Fúwùyuán: Hái yào shénme?)

Example 2 (Liu, 2012, p. 132)

师傅： 先生， 您要什么？

(Lit. translation)

An expert (of a trade): Mister, what would (honorific ‘you’) like to have?

(Pinyin)

Shīfù: Xiānshēng, nín yào shénme?)

Note. From *New Practical Chinese Reader* (3rd ed., Vol. 1) (p. 132), by Liu, X., 2015, Beijing Yuyan Daxue Chubanshe.

Example 3 (Liu, 2012, chapter 13)

（打电话 Making a phone call)

B: 喂，哪一位啊？

A: 我是（。。。）

B: 是你啊。你怎么样？有什么事儿?

(Lit. translation)

B: Hello, who is it?

A: I'm . . .

B: Oh, it's you. What's the matter with you? (How are you?) Is there any matter? (What's up?)

(Pinyin)

(Dǎ diànhuà Making a phone call)

B: Wèi, nǎ yī wèi a?

A: Wǒ shì (. . .)

B: Shì nǐ a. Nǐ zěnme yàng? Yǒu shé me shì er?

Note. From New Practical Chinese Reader (3rd ed., Vol. 1) (chap. 13), by Liu. X., 2015, Beijing Yuyan Daxue Chubanshe.

It is crucial to explain how to make a phone call, for example, in example three, and to pinpoint the relationship between the speakers and the apparent informal mannerisms used here. This would help learners appreciate that Mandarin, like other languages, is not static. It has undergone significant changes in the contemporary period and is therefore not as rude and abrupt as it may be perceived to be without this added contextualization. This is well exemplified in an example of differences in politeness conventions in the 1800s by Holland and Gilder (1893). They commented, 'Where are you going?' is a common greeting in Mongolian but is 'scarcely polite' (Holland & Gilder, 1893) in Mandarin. This shows that Mandarin has undergone tremendous changes since the late 1800s (and beyond) and language conventions are not static.

The high occurrence of bald on-record strategies could be due to its exhibition through imperatives in commands and requests. This debunks the myth that Chinese speech is always 'indirect' and 'not to the point'.

Although the textbooks investigated are not business Chinese textbooks where more direct speech is preferred, as explained previously, this study exemplifies that direct speech in requests and commands is prevalent in beginner textbooks. The ‘directness’ may come across as ‘rude’ for English-language speakers in the examples of everyday usage exhibited in the textbooks. Therefore, the misconceptions could be avoided if relevant explanations and situational practices were included to compare different cultural practices. For example, saying ‘Give me a glass of water’ to waiters/waitresses may sound ‘rude’ to non-Chinese ears, but this is the norm of everyday speech in Chinese. Through cultural sensitivity and awareness in class, learners can appreciate the similarities and differences between their own and Chinese cultural norms.

5A.4 Summary

In summary, the results of these investigations demonstrate three important findings. First, two of the five textbooks explain how imperatives functioning as bald on-record can be mitigated. Second, none of the textbooks includes cases whereby the structure of commands and requests in Chinese can be similar due to the nature of obligations in Chinese relationships. Third, only positive (affirmative) imperative sentences are presented in surveyed textbooks. No negative (negated) imperatives reveal the power differences between the S and H. Furthermore, Chinese bald on-record usage characteristics as politeness strategies are also found.

Chapter 5B: Positive Politeness

5B.0 Introduction

This section investigates the realisation of politeness strategies in commercial textbooks, specifically positive politeness strategies. Like negative politeness, the S will bear in mind the degree of face threat in choosing appropriate linguistic realisations of positive politeness in positive politeness. Brown and Levinson (1987) posited that positive politeness orientates towards the hearer's positive face (H), the positive self-image he claims for himself. A positive face means that a person is concerned about their public image. A person desires their virtue to be noticed and admitted by the public. Furthermore, a person wants their interest, desire, and thought to be considered. The redressive strategies often involve solidarity or commiseration with the addressee, such as in-group identity markers.

Positive politeness is also an involvement-based approach made by the S to ratify, understand, approve of, and admire the positive image of the addressee. Brown and Levinson (1987) referred to the function of positive politeness as “positive politeness redresses utilizing fulfilling H’s want that some others should want some particular desires of his” (p. 73). In other words, the S wants as much as the hearer to protect the positive face of both. For example, terms of endearment such as ‘sweetheart’ and ‘honey’ can soften the FTAs of specific utterances. Another example is in-group identity markers such as ‘mate’, ‘bro’, and ‘sis’. In this case, the speaker can implicitly claim common ground with the addressee (Brown & Levinson, 1987).

Table 4.1.2e in Chapter 4 has presented the outline of positive politeness strategies. The categories are (a) Claim common ground, (b) Convey that S and H are co-operators, (c) Fulfill H’s want for some X, and (d) Giving gifts to H. Table 5B.0 further shows the subcategories of each main strategy.

[illegible]

[illegible]

[redacted]

[illegible]

[illegible]

Figure 5B.1a

The Distribution of Positive Politeness Strategies presented across all Five Textbooks

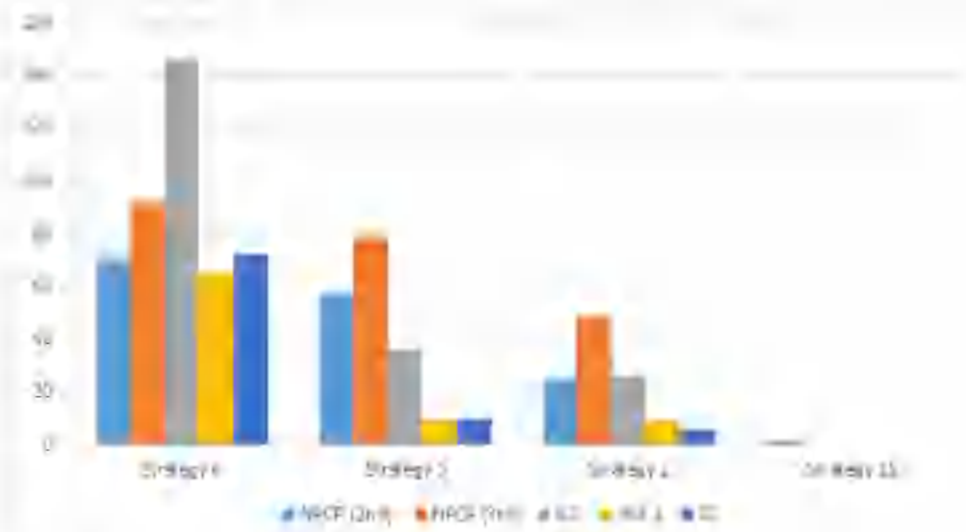


Table 5B.1a

Results of Positive Politeness Strategies Presented in all five textbooks

Total References	Strategy	*NPCR* 2nd	*NPCR* 3rd	*IC 1*	*HSK 1*	*CC 1*
389	Strategy 4	71	92	145	65	72
191	Strategy 3	57	79	36	9	10
114	Strategy 2	25	48	26	9	6
2	Strategy 15	2	0	0	0	0
696	All positive strategies	154	219	207	83	88

The results are insightful in several ways. First, the strategies in category A are prominent. The most significant strategy is strategy 4 (use in-group identity markers), with a total frequency of 389 references in all the textbooks. It is followed by strategy 3 (intensify interest to H) with a total frequency of 191 references, and strategy 2 (exaggerate: interest, approval, sympathy with hearer) with 114 references. Category C (fulfil hearer's want for some X) is minimally represented with strategy 15 unique to the *NPCR* (2nd) textbook, although it only appears in two references. The six remaining strategies in category B (convey that S and H are co-operators) are not present in beginner-level textbooks. However it is hoped that they may be portrayed in intermediate or advanced-level textbooks. This study did not detect evidence for strategies 3, 6, 7, 8, 9, or 10 in textbooks.

Although the textbooks present different frequencies in the strategies, it is illuminating that they all present a similar ratio of the distribution of strategies. For example, all textbooks have minimal or no presence of strategy 2. Table 5B.1b shows an apparent ratio of the distribution of the frequencies, which shows the similarities across all textbooks.

Table 5B.1b

The ratio in Percentages of Individual Positive Politeness Strategies Compared to the Total Number of Positive Strategies Used in All Textbooks

	NPCR 2nd	*NPCR* 3rd	*IC 1*	*HSK 1*	*CC 1*
Percentage of strategy 4 out of all positive strategies presented	71/155 = 0.46	92/219 = 0.42	145/207 = 0.7	6/83 = 0.78	72/88 0.81
Percentage of strategy 3 out of all positive strategies presented	57/155 = 0.36	79/219 = 0.36	36/207 = 0.17	9/83 = 0.10	10/207 = 0.11
Percentage of strategy 2 out of all positive strategies presented	25/155 = 0.16	48/219 = 0.22	26/207 = 0.12	9/83 = 0.10	6/207 = 0.07
Percentage of strategy 15 out of all positive strategies presented	2/155 = 0.01	0	0	0	0

Referring to the different types of positive politeness strategies as summarised at the beginning of this chapter (Table, 5B.0), the data show that textbooks exhibit all the four broad categories of positive politeness strategies: (a) claiming common ground; (b) conveying that S and H are co-operators; (c) fulfilling hearer's (H) want for something; and (d) giving gifts to H (goods, sympathy, understanding, cooperation). The differences lie in the frequencies of the sub-strategies.

In addition, category A is the most prominent positive politeness strategy in beginner textbooks (the common strategies 2, 3, and 4). A speaker can share common ground with the H by claiming they belong to some recognizable group or have a recognized relationship.

According to Brown and Levinson (1987), a speaker can indicate something in common with the addressee by claiming they belong to a recognized group or have a recognized relationship. Furthermore, using address forms, some other usages can appear as requests, where the S reminds the H that they are on familiar terms and thus obligated to help.

5B.2 Discussion of Findings—Positive Politeness Strategies

5B.2.1 In-group Identity Markers

Among the positive strategies presented in the textbooks, in-group identity markers occurred most frequently, with 389 references. Aside from *IC 1*, which has almost double the number of references compared to other textbooks with a high frequency of 119, the other four textbooks present similar results with *NPCR* (2nd) at 71, *NPCR* (3rd) at 66, *HSK 1* at 65, and *CC 1* at 72. The main reason for *IC 1* to present almost double the number of references to this strategy compared to the other textbooks is the considerably higher occurrence of the prefix *Xiao* (Table 5B.2.1 shows the frequencies investigated) used in address terms in the textbooks.

Table 5B.2.1

Frequency of 'Xiao' in the Five Textbooks

	NPCR 2nd	*NPCR* 3rd	*IC 1*	*HSK 1*	*CC 1*
Xiao (小)	71	66	119	65	72

According to Ross and Ma (2017), when addressing close friends, instead of using the family name and given name together, or the given name on its own, suffixes *Lao* (老, old) or *xiao* (小, 'little') can be used placed before the surnames. *Lao* or *xiao* do not mean 'old' and 'little' in this context. *Lao* is used for those older than oneself, and *xiao* is used for those younger than oneself. Only *IC 1* points out such examples and provides an explanation, and can be thus seen as being more practical in usage.

According to the data, *IC 1* presents more practical usage in daily conversational Mandarin. The lack of using the familiar *Xiao* in textbooks is highlighted by Li and Li (2021). Li and Li (2021) advocated using textbooks to learn Chinese address terms. For example, the *NPCR* characters include various Chinese students, international students, Chinese teachers, journalists, and friends and family. However, the appellations in the texts are mainly first names, which do not fully reflect the whole picture of how and in which circumstances Chinese appellations are used aside from personal names. Li and Li (2021) suggested using the text material to introduce more teaching and practice using appellations. For example, in the *NPCR* (2nd) textbook, as Song Hua and Wang Xiaoyun are both Chinese students, in addition to first names, they could also use 'older/younger+ last name' to address each other. If either Song Hua or Wang Xiaoyun are older/younger, they may be addressed accordingly as *Da/Xiao* Song and *Xiao/Da* Wang.

Positive politeness strategies in Chinese are also heavily influenced by a kinship-based culture that holds an optimistic attitude towards the addressee, presupposing the cooperation of the addressee reference. Thus, the attempt to bring the addressee closer, as if they were kin, underlies many of the positive politeness strategies of the Chinese. Kinship terms are used to address family members and those outside the family. One can use this strategy to convey friendly feelings towards an addressee. One can claim to be in a kinship-based relationship with an addressee, anticipate a joint activity with an addressee, or consider a proposal from the addressee's point of view to achieve this strategy (Brown & Levinson 1987). The choice of address terms indicates social relations dependent on role, status, distance, age, and gender, and pseudo-kinship terms are prominent in Chinese, especially among parents referring to their acquaintances (Dervin & Risager, 2014). For example, *Shushu (uncle) or Ayi (auntie).* Ross and Ma (2017) also explained that relatives are addressed using kinship terms rather than first names in China. The use of kinship terms extends into informal contexts, where kinship terms also refer to people who are not relatives. The person's age and gender determine the term used. It is also important to note that the extension of kinship terms used to achieve this strategy is only prevalent in Chinese but not English.

Similarly, another usage of first-person plural pronouns such as *zanmen*（咱们）in textbooks illustrates the desire to show common ground through the inclusive form of the plural pronoun for 'we/us', in contrast to *women* (我们), a less inclusive form of we/us. *Zanmen* (we/us,咱们) includes the S and the H, thus including them in the conversation in intimate terms. *Women* (我们) is exclusive or unmarked, whereas one can use *zanmen* (咱们) when the S includes the H specifically (Ross & Ma, 2017). The typical usage of *zanmen* is when one wants to shorten the distance between oneself and the addressee. An example of its use is when the S is speaking in a friendly manner, as shown in the following example in *NPCR* (2nd ed.) (excerpt 1 shown below). Both he and the H are in the same boat and use *zanmen* (咱们) to share common emotions (i.e., both are in the same boat, facing traffic jams, expensive taxi fees, and a lack of alternative transportation).

Excerpt 5B.2.1 (Liu, 2015, p. 240)

宋华：现在路上可能堵车。打车去可能很慢，也不便宜，咱们坐地铁和公共汽车，怎么样？

(Lit. translation)

Song Hua: There may be traffic jams on the road now. Taxis may be slow and not cheap.

Let's take the subway and bus. So, how is it?

(Pinyin)

Song Hua: Xiànzài lùshàng kěnéng dǔchē. DA chē qù kěnéng hěn màn, yě bù piányí,

Zanmen zuò dìtiě hé gōnggòng qìchē, zěnme yàng?

An important piece of information for learners is that the usage of *zanmen* in Chinese has no counterpart in English, and it is used more frequently in Northern China (Cao, 2019) than elsewhere in China. The fact that *zanmen* has 26 references in the *NPCR* (3rd) textbook and none in any other textbooks is perhaps indicative of the intention of the textbook's editors to—in general, promote Northern Mandarin as 'standard' Mandarin centring around the capital Beijing. As mentioned earlier in this study, the NPCR series is officially endorsed by the HSK international Chinese proficiency test.

5B.2.2 Exaggerating through Compliments

Positive politeness is solidarity-oriented, whereby interactants maintain that they are intimate and close to each other. Brown and Gilman (2012) defined solidarity as a scale of perceived like-mindedness or similarity of behavioural disposition between speaker and addressee deriving from similar backgrounds, acquaintances, or personal characteristics, such as sex. Therefore, solidarity affects the choice of expressions of social deixis. For example, when the S regards the H as a member of an in-group, close and intimate address terms are typical instances of positive politeness.

The intensifying modifier *Zhen* (真，lit.: really) in compliments is exhibited in all the textbooks. This coincides with the studies of Wang and Tsai (2003), Yuan (2002), and Le (2018), which conclude the widespread use of *Zhen* (真，lit.: really) in compliments in Chinese speech communities in Taiwan and China, respectively.

Zhen (真，lit.: really) is used syntactically in compliments to highlight the addressee's virtue, extraordinary ability, and/or remarkable possessions (Zhan, 1992). An example from the textbook which exemplifies the two points mentioned above is the *NPCR* (3rd) textbook

(Liu, 2015, p. 92), where Lin Na and Song Hua go to Lu Yuping's home, and Lin Na compliments Lu Yuping's house as in Excerpt 5B.2.2:

Excerpt 5B.2.2 (Liu, 2015, p. 92)

林娜：您好！你们家真漂亮！

(Lit. translation)

Lin Na! Your house is really beautiful!

(Pinyin)

Lin Na: Nín hǎo! Nǐmen jiā zhēn piàoliang

Aside from syntactic (order or arrangement of words and phrases to form proper sentences) structure, the lexical distribution (words or vocabulary of a language) is also uniform with formulaic predictability in Chinese adjectival compliments (Le, 2018), such as *Piao liang* (漂亮，pretty), found in the five textbooks.

None of the textbooks indicates that although the complimenting formula 'I (really) love/like' (我喜欢, *Wo Xihuan*) is a frequent occurrence in textbooks, it is not commonly used in verbal, everyday Chinese compliments. The inclusion of the personal pronoun 'I' is used for indirect requesting more often than complimenting (Le, 2018; Wang & Tsai, 2003; Yuan, 2002) because the S is subjective in their perspective.

The textbooks could include notes or situational skits to demonstrate paying a compliment appropriate to the addressee's age, gender, or profession. For example, it is more suited to compliment a professor on his academic achievements than his looks. Other examples include phrases like *Ni pang le* (你胖了/ You've gained weight), which is a compliment and is not offensive. The 'healthy', 'gaining weight' comment is one of endearment within Asian families but sparked controversy in the 2018 episode of Masterchef in Australia. The Chinese mother of a 19-year-old daughter complimented her daughter for looking chubby but attracted strong negative responses. Some of the reactions from the fans included the reactions below (quotes):

> Jess's mother fat-shaming her on national TV?' ...With a mum like Jess's, who needs Twitter for fat-shaming? ...Aah, Asian parents ...You look chubby! You've put on weight. . . and it translates to 'I love you'? (Moore, 2018)

However, in the above example, Jess, her daughter, smiled in response to her Chinese mother's 'Chinese' comments about being chubby in front of her Australian peers. This example shows that being culturally informed and polite is crucial, especially for language learners. Australia is a supposedly multicultural society, and this response is somewhat surprising.

5B.2.3 Give a gift

Strategy 15, 'Give a gift', is not limited to gifting physical goods but also to showing "solicitude, sympathy or admiration to a hearer" (Brown & Levinson, 1987, p. 129). Only *NPCR 1* (2nd) presents examples of strategy 15, demonstrated in excerpts 5B.2.3a and 5B.2.3b. The new third edition does not provide any examples.

Excerpt 5B.2.3a (Liu, 2012, chapter 14)

你外婆身体好吗？

(Lit. translation)

How's your grandma's health? (How's your grandma?)

(Pinyin)

Nǐ wàipó shēntǐ hǎo ma?

Excerpt 5B.2.3b (Liu, 2012, chapter 14)

爸爸，您身体好吗? 我身体很好。

(Lit. translation)

Dad, how’s your health? My health is good. (Dad, how have you been? I’m good.)

(Pinyin)

Bàba, nín shēntǐ hǎo ma? Wǒ shēntǐ hěn hǎo. It would be interesting to investigate further why new textbooks do not make reference to this strategy. Chen et al. (2017) stated that inquiring about a person’s health status in verbal and written form is common in Chinese greetings. Moreover, in rural areas, it is still common to greet people around mealtimes with the question:

你吃饭了吗？

(Lit. translation)

Have you eaten?

(Pinyin)

Nǐ chīfànle ma?

Chen et al. (2017) also claim that these formulaic greetings about a person’s health status are still used frequently by contemporary Chinese speakers. Perhaps more investigation could be conducted to examine why such terms are not used in newer textbooks.

5B.2.4 Showing Sympathy with an Addressee

Another example of strategy 15 is showing sympathy for an addressee when something unpleasant has happened to the addressee or family members. Syntactically, one often uses an exclamatory sentence and interjection to achieve this (Zhan, 1992). An example in the textbook is shown in excerpt 5B.2.4.

Excerpt 5B.2.4 (Liu, 2015, p. 93)

林娜：中国的孩子真忙！

(Lit. translation)

Kids in China are busy!

(Pinyin)

Línnà: Zhōngguó de háizi zhēn máng!

In this conversation between Lin Na and her friend, Lin Na shows sympathy for the addressee (the friend). Lin Na is addressing her friend telling Lin Na about her son's/daughter's hectic study schedule. Lin Na shows empathy for both her friend and her friend's child. As Lin Na is from the UK and has never had to study with the same intensity as her friend's child, she empathises with children who go through this experience and the parents who must go through the demanding study expectations with the children.

5B.2.5 Be Optimistic

This strategy is only presented in the two *NPCR 1* textbooks, and Excerpt 5B.2.5 shows the example in *NPCR 1* (3rd rd). Ding Libo holds "an optimistic attitude when requesting, suggesting something, or advising" (Brown and Levinson, p. 126) the addressee, Ma Dawei, about going to the hospital to see a doctor.

Excerpt 5B.2.5（Liu, 2015, p. 210）

马大为：我嗓子也有点儿疼。

丁力波：你应该去医院看病。

(Literal translation)

Ma Dawei: I have a sore throat too.

Ding Libo: You should go to the hospital to see the doctor.

(Pinyin)

Mǎ dà wéi: Wǒ sǎngzi yě yǒudiǎn er téng.

Dīnglì bō: Nǐ yīnggāi qù yīyuàn kànbìng.

NPCR1 (3rd explains that Y*inggai* means 'should' or 'ought to' (p. 211) and expresses that "it is necessary to do something" (p. 220). *NPCR1* (2nd) explains that the optative verb "应该 '' is used to express needs arising from moral or factual necessity. The Chinese modal auxiliary verb *Yinggai* expresses deontic necessity or epistemic possibility

(Chen & Ma, 2017; Lin, 2012; Liu & Lee, 2014; Wang, 2016). As an epistemic modal, *Yinggai* indicates that the speaker arrives at an objective epistemic conjecture when the situation may not be apparent (Li, 2004; Tsang, 1981; Xie, 2022). *Yinggai,* in the example mentioned, is a deontic modal as Ding Libo is "expressing a need" (p. 210) by telling Ma Dawei to see the doctor as he has a sore throat. In this case, it is a positive politeness strategy and shows Ma Dawei's concern and close relationship. Chinese speakers maintain an 'optimistic attitude' towards others and make requests, suggestions, or render advice using auxiliaries such as *Yinggai* (应该) with a demanding tone such as a parent to a child in affirmative sentences to express their desire or opinion (Zhan, 1992). Teng (2016) explains that it is a form of social obligation when the modal verb is used for the H to follow the 'advice'. This 'optimistic' expression of FTAs is the most dramatic difference between positive and negative politeness strategies in performing FTAs (Brown & Levinson, 1987).

The English equivalents of Yinggai (应该/ should) are 'should', 'must', and 'have to', which imply moral obligation, obligation stemming from a source outside the speaker, and obligation imposed by the speaker. However, one difference between the Chinese Yinggai and English 'should' is that the former can also be considered an expression in the category of suggestory formulae when it is a hearer-based condition, such as in the following example: *Ni Yingai rang ta huange difang* (你应该让他换个地方。/You should ask him to move to another place.) (Gao, 1999). Furthermore, according to Lim (2011), the epistemic phrase Wo juede (我觉得), translatable as 'I feel', similarly has a mitigative quality that is conventionally indirect, as it is often used to manage the recipient's possible objections to Wo juede. This statement can often position the speaker's pre-emptive awareness of the recipient's possible objection to a proposition (Lim, 2011).

The textbooks do not clarify requests, suggestions, or advice, sometimes given in the 'demanding tone'. This may cause communication obstacles when the H feels obliged to execute the tasks, loses the negative face of autonomy, or feels coerced to obey the S. Instructors could perhaps clarify the nuances involved in using strategy 11 in this tone in the classroom.

5B.2.6 Apologies as Positive Politeness Strategies

As mentioned in the literature review, while Brown and Levinson (1987) classified apologies as negative politeness strategies, other scholars (Holmes, 1995; Leech, 2014) argued that they can function as positive politeness, too, as the S demonstrates their commitment to remedy the situation and appease H through an offer of repair. *NPCR* (2nd) gives examples showing rectification employing the term *Bu haoyisi* (不好意思， sorry). An example in the *NPCR1* (2nd) textbook is as follows:

Excerpt 5B.2.6 (Liu, 2012, chapter 14)

不好意思，我的宿舍很脏。

(Lit. translation)

Sorry, my dormitory room is dirty.

(Pinyin)

Bù hǎoyìsi, wǒ de sùshè hěn zàng.

In the conversation above, S finds it embarrassing that her room in the dormitory is dirty. The S also demonstrates her commitment to remedy the situation and appeases H (Trosborg, 1995). In this case, S supports H's positive face.

5B.3 Summary

This chapter has investigated the positive politeness strategies in commercial Chinese language textbooks used in Australian HE courses. (Figure 5B.3 summarises the four most common positive politeness strategies). The results show the prominence of strategy 4 (in-group identity markers), strategy 3 (intensify interest to hearer), strategy 2 (Give a gift showing sympathy with an addressee), followed by strategy 15 (exaggerate: interest, approval, sympathy with hearer) in descending order of frequency. The results also illuminated the types of positive politeness strategies textbook writers place in beginner textbooks. The report in this chapter critiques and compares the positive politeness in the textbooks surveyed.

Figure 5B.3

Summary of Results of Most Common Positive Politeness Strategies

Chapter 5C: Negative Politeness Strategies

5C.0 Introduction

This chapter determines the negative politeness strategies Chinese textbook writers and curriculum designers highlight for beginner AL learners. It is set out to illuminate the characteristics of negative politeness strategies deemed significant in current textbooks used in Australian tertiary education.

Brown and Levinson's (1987) notion of the negative face wants of a person in LP refers to a person's desire to have his freedom of action unhindered and unimpeded. Thus, negative politeness strategies refer to the redressive action for utterances that threaten (FTAs) the hearer's negative face. Everyone has a negative face want; each also has a positive face want (Brown & Levinson, 1987). Negative politeness is power- and distance-oriented (under challenging situations), in contrast to positive politeness, which is solidarity-oriented and intends to enhance the addressee's positive face through closeness using intimate forms of address. For instance, a negative face achieved through placing a distance between oneself and others can be seen in impersonal forms of address through deference, such as using the title or surname of a person. The negative politeness strategies by Brown and Levinson (1987) are summarised in Table 5C.0.

Table 5C.0

Negative Politeness Strategies

[redacted]

[redacted]

Note. From Politeness: Some universals in language usage (pp. 130-210), by Brown, P., & Levinson, S., 1987, Cambridge University Press.

5C.1 Data Findings

Table 5C.1a provides a bird's eye view concerning the total count of each negative politeness strategy reflected in the five textbooks investigated (refer to the sample of data in Appendix O). The results are revealing in several ways. The most significant strategy is strategy 5 (deference) with a total frequency of 732 references, followed by strategy 2 (question, hedges) with a frequency of 651 references, strategy 6 (apologies) with 462 references, strategy 4 (minimise the imposition) with a frequency of 430 references and strategy 1 (be conventionally indirect) with 69 references. This study did not detect evidence for strategies 3, 7, 8, 9 and 10 in textbooks.

Table 5C.1a

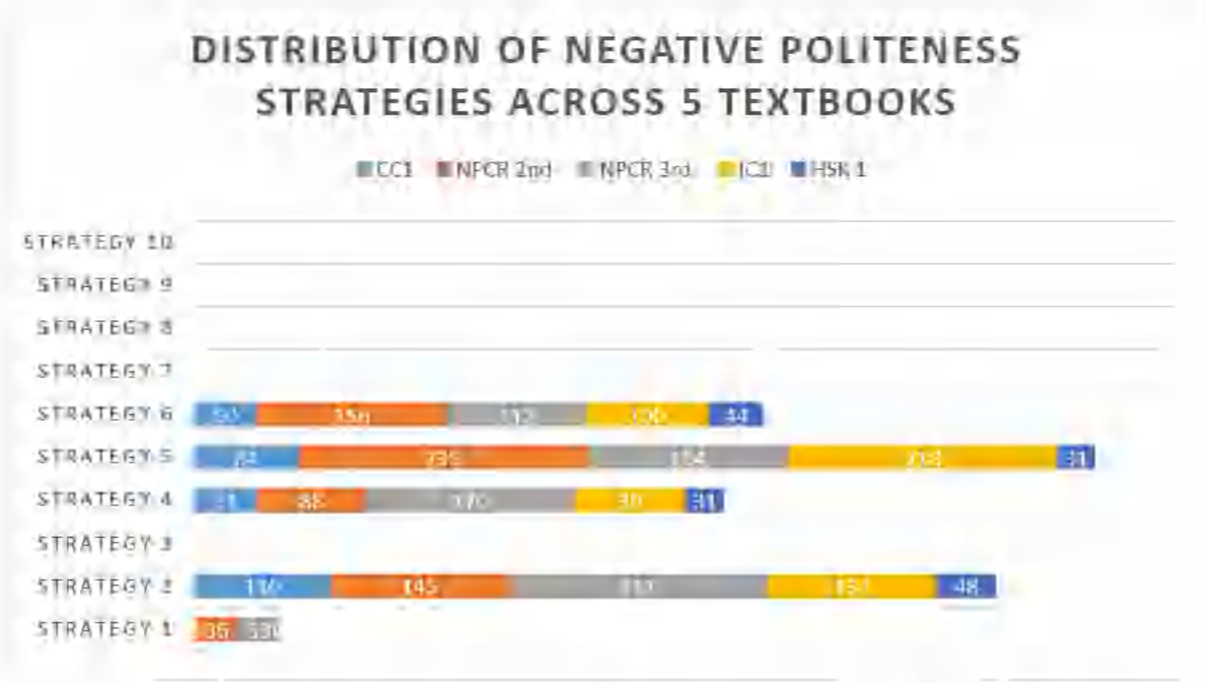
Total Count of Each Strategy Reflected in the Five Textbooks

Negative politeness strategies	Total Count Reflected in Five Textbooks
Strategy 1: Be conventionally indirect	69
Strategy 2: Question, hedge	651
Strategy 3: Be pessimistic	0
Strategy 4: Minimise the imposition	430
Strategy 5: Give deference	732
Strategy 6: Apologise	462
Strategy 7: Impersonalize S and H	0
Strategy 8: State the FTA as a general rule	0
Strategy 9: Nominalize	0
Strategy 10: Go on record as incurring debt or as not indebting H	0

Figure 5C.1a further shows the individual distribution of each strategy in the textbooks. The vertical axis shows the ten strategies classified by Brown and Levinson (1987) under negative politeness. The horizontal axis shows the total number of strategies.

Figure 5C.1a

The Distribution of Negative Politeness Strategies presented across all Five Textbooks



Although the frequency of negative politeness terms may differ among all the textbooks (due to the varying amount of content and number of pages per textbook), all the textbooks have a very similar distribution of negative politeness strategies. The ratio (not frequencies) of the negative politeness strategies is very similar. For example, comparing the orange (*NPCR* 2nd) and the grey (*NPCR* 3rd), the frequency of strategy 1 is the highest, followed by strategies 2, 4, 5, and 6. This similarity in the distribution of negative politeness strategies across different textbooks suggests that each strategy's relative importance and usefulness are deemed the same for each textbook. However, the difference lies in that each strategy is given greater or less representation due to varying levels of content and the number of pages in each textbook. This finding is also in line with the findings for the positive politeness strategies discussed in chapters 5A and 5B.

Another interesting finding is that none of the textbooks reveals strategies 3, 6, 7, 8, 9, and 10. It can be inferred that most CAL language textbooks focus on similar negative politeness strategies. Further research is needed to investigate whether the strategies are present and presented in functional ways according to usage instead of just being presented with grammatical explanations in intermediate and advanced textbooks at the tertiary level.

A third important finding is that the *HSK 1* textbook aligns with the CEFR requirements that politeness entities are not required at the beginner stage. As mentioned in the literature review, the *HSK 1* textbook was selected for comparison against the other textbooks as well as the CEFR requirements to investigate the necessary negative politeness strategies that students are required to master at the first level (level 1) of the Chinese International Proficiency Test, the HSK. The findings reveal that *HSK 1* presents a low frequency of negative politeness strategies, unlike all the other textbooks. Although the textbook comes with another separate workbook, it is an examination preparation textbook for the proficiency test. This evidence parallels the CEFR requirements that politeness entities are not required at the beginner stage. This could be because the language proficiency test is written and listening, and there is no oral communication component.

Table and Figure 5C.1a show that negative politeness strategies are already evident and introduced considerably in the beginner stage in Chinese textbooks used for Australian tertiary education, other than *HSK 1*. Thus, contrary to propositions from language benchmarking standards such as the CEFR recommending politeness skills at the intermediate level, LP can be taught at the beginner level, as interlanguage fossilization may have taken place at higher intermediate or advanced levels (Bella et al., 2015). In other words, teaching or raising the awareness of LP at the beginner level is recommended and not delayed until the advanced level.

As discussed in the literature review of Bella et al. (2015), politeness education is implemented more thoroughly at more advanced levels of Chinese language learning. However, it is argued that it could be very beneficial for students' cultural competency to understand the politeness nuances of the examples given within the textbooks. The negative and positive politeness strategies within CAL textbooks could give greater context and explanation.

5C.2 Discussion of Findings—Negative Politeness Strategies

While negative politeness strategies appear to be relatively prominent, some areas could be highlighted to students or explained in greater depth in the classroom. In these following sections, I discuss how negative politeness strategies are presented in textbooks currently and what could be done to give students a greater context and understanding of the material and language.

5C.2.1 Giving Deference

The results show that the most prominent negative politeness strategy in all the textbooks is ‘deference’. Deference can be shown in three distinctive ways: (a) honorifics, (b) kinship terms, and (c) response to compliments, and all these are present in the textbooks surveyed. In showing deference in negative politeness, a speaker will “humble and abase” (Brown & Levinson, 1987, p. 178) themselves or raise the status of the addressee. As mentioned previously, Gu (1990) proposed that the politeness maxim of self-denigration, other elevation (*Bian zi zun ren* / 贬己尊人), is a distinctive feature of Chinese politeness.

In the textbooks examined, significant examples of deference are exhibited through strategy 5, with the highest representation among the negative politeness strategies across all five textbooks. It is also the most used negative politeness strategy in each textbook.

The specific honorifics present are mainly second-person honorific pronouns and honorific titles. Interestingly, honorifics are not typically used in daily communication in the Chinese language, but the features of the honorific language are presented in beginner textbooks at an early stage. The outcome of the investigation is that *IC 1* adds more thorough information in explaining the use of honorifics compared to the other textbooks. Examples of deference through honorifics are given below.

Polite terms to elevate others (except for *Nin* (您, the honorific pronoun 'you') and *Guixing* (贵姓, 'honourable' surname) are seldom used by people in their daily face-to-face communications and terefore, they have become obsolete in mainland China (He & Ren, 2016). Gu's (1990) emphasis on polite terms in the Chinese language to elevate others may not be relevant in contemporary Chinese language usage. However, from the investigations of the textbooks, the honorific terms are still used in the present-day context. Instead of functioning as 'elevating others', *Nin* (您) and *Guixing* (贵姓) have become the basic polite expressions for everyday usage.

It is also interesting to note that the use of the honorific 'you'—*Nin* (您) and the honorific way of asking for the surname—*Nin guixing* (您贵姓), which means 'your (honorific pronoun) honourable surname', is used to elevate others but not used about oneself, as elevating the self is perceived as being arrogant or self-conceited (Gu, 1990).

The two *NPCR* textbooks explain how the second-person honorific pronoun *Nin* (您) is used, which is usually used to address the elderly or people who belong to a generation senior to one's own. When used among people of the same generation, it is used out of courtesy. The textbooks also highlight that people in Beijing primarily use the term (Figure 5C.2.1a).

Figure 5C.2.1a

Explanation of the Second-Person Honorific Pronoun Nin (Liu, 2015, chap. 2)

[redacted]

Note. From *Integrated Chinese 1* (3rd ed.). (chap. 2), by Liu, Y., & Yao, D., 2010, Cheng et Tsui.

Chapter 1 in *IC 1* presents *Nin* (您) as 'more polite' than *Ni* (你/you) (Figure 5C.2.1b). Then, it builds on the information in Chapter 4 to give a more thorough explanation of *Nin* (您) (Figure 5C.2.1c) as not just used to address an older person but also "someone of a higher social rank" (Liu & Yao, 2010, p. 150). Another vital point explained in the *IC 1* textbook regarding *Nin* (您) is the following reference: "It is common for strangers to address each other with *Nin* (您) and then switch to the term *Ni* (你/ you) as they become more familiar with each other" (Liu & Yao, 2010, p. 150). Although the reasons for this change are not stated explicitly in the textbook, teachers could follow up in their classroom teaching on how address terms towards the same person change when the relationship changes.

Figure 5C.2.1b

Usage of Nin to Replace Ni Explained in Textbook (Liu & Yao, 2010, p. 20)

[redacted]

Note. From *Integrated Chinese 1* (3rd ed.). (p. 20). by Liu, Y., & Yao, D., 2010. Cheng et Tsui.

Figure 5C.2.1c

Usage of Nin Presented in Textbook (Liu & Yao, 2010, p. 150)

[redacted]

Note. From *Integrated Chinese 1* (3rd ed.), (p. 150), by Liu, Y., & Yao, D., 2010, Cheng et Tsui.

The second-person honorific pronoun *Nin* (您) is used extensively in textbooks. Since Nin has no equivalent English word, the functions of the address term must be explained clearly in the classroom. The above two textbooks provide the explanations but consolidating both would be ideal.

In addition, the notion of deference is further noted in asking for someone's name. The surname is asked first instead of the first name in Chinese, as explained thoroughly in *IC 1* (Figure 5C.2.1d). Hence, *Nin guixing* (您贵姓, [what is] your honourable surname?) is used first, followed by asking the first/given name. The non-casual usage of addressing someone by the first/given name is also included in the explanation. The term *Guixing* (贵姓, the honorific prefix 贵 is added) is only present in the *NPCR* and *IC 1* textbooks and is explained more thoroughly in the present-day context.

Figure 5C.2.1d

Explanation of Surname Username Preceding First Name (Liu & Yao, 2010, p. 37)

[redacted]

Note. From *Integrated Chinese 1* (3rd ed.), (chap. 1), by Liu, Y., & Yao, D., 2010, Cheng & Tsui.

Regarding the *NPCR* (3rd) textbook, there is only a brief explanation (Figure 5C.2.1e) that it is a 'polite' way to ask for the surname of someone. The older version (*NPCR* 2nd) explains that it is more polite to inquire about the surname than the first name (Figure 5C.2.1f). The reason for asking for the surname is not explained as it is in *IC I*.

Figure 5C.2.1e

Polite Way to ask for the Surname (Liu, 2015, chap. 2)

[redacted]

Note. From *Integrated Chinese 1* (3rd ed.), (chap. 2), by Liu, Y., & Yao, D., 2010, Cheng & Tsui.

Figure 5C.2.1f

Explanation on Why the Surname is Inquired before the First Name (Liu, 2012, chap. 3)

[redacted]

Note. From *New Practical Chinese Reader 1* (2nd ed.). (chap. 2). by Liu. Y., & Yao. D., 2012. Beijing Yuyan Daxue Chubanshe.

Regarding enquiry about someone's name/surname, *IC 1*, like *NPCR* 3rd, explains that *Guī xing* (贵姓, honourable surname) is not to be used on the self, and it is incorrect to say *Wo gui xing Wang* (我贵姓王, my honourable surname is Wang). Furthermore, *IC 1* highlights the contemporary way to respond to *Gui xing* (贵姓) by saying *Mian guixing Wang* (免贵姓王), Mian gui xing Li (免贵姓李) (Lit.: Dispense with the honourable. [My] surname is Wang/Li.).

Regarding *CC 1*, it indicates that *Nin zenme chenghu* (您怎么称呼, how should I address you [honorific]?) can be used to ask for one's name. This is not mentioned in the other four textbooks (Figure 5C.2.1g).

Figure 5C.2.1g

Ways of Asking for Someone's Name (Wu, 2015, unit 1)

[redacted]

Note. From *Integrated Chinese 1* (3rd ed.). (chap. 2). by Liu. Y., & Yao. D., 2010, Cheng et Tsui.

In addition to that, *CC 1* also differentiates that *Nin guixing* (您贵姓, [What is] your surname?) is more polite than *Ni jiao shenme mingzi* (你叫什么名字? / What is your name?), which is essential, as the learners are adult learners. It is more appropriate—especially in workplace scenarios—to use the former rather than the latter. It may be because *Ni jiao shenme mingzi* may sound juvenile and inappropriate when used among adults.

Although the cultural notes mention the features of Chinese names in the HSK 1 textbook (as shown in Figure 5C.2.1h), the information provided is limited. It does not differentiate the different ways of asking for someone's name or surname.

Figure 5C.2.1h

Features of Chinese People's Names (Jiang, 2014, chap. 10)

[redacted]

Note. From HSK Standard Course 1 (chap. 10), by Jiang, L. 2014, Beijing Language and Culture University Press.

The explanations and examples in different textbooks demonstrate that some provide a more thorough explanation of the contemporary usages, and some include only the traditional usages. Another area regarding honorifics is address terms. There is variation in the use of honorifics in Chinese to address others (Hlavac & Xu, 2021). The characteristic of Chinese politeness in the elevation of others is shown in the address terms introduced in all the textbooks analysed. Kádár (2019) examined the broad lexicon of forms of polite address in classical Chinese, revealing an estimate of several thousand terms of address. However, these are usually only used in the written language in current times. However, there are far fewer polite address forms in present-day conversational contexts, and their use is less complicated. The examples in the textbooks are similar, such as honorific titles as the addressee's profession or title (or as a suffix following their name) are used as honorific forms of address. Some examples are *Laoshi* (老师, teacher), *Lushi* (律师, lawyer), *Fuwuyuan* (服务员, Waiter/Waitress), *Shifu* (师傅, master), *Shouhuoyuan* (售货员, sales assistant), and *Jingli* (经理, manager). *CC 1* states that these titles address people according to their respective profession or social statuses. *IC 1* also highlights the fluidity of these terms of address in terms of age, preference, speaker status, and context. In the 'cultural notes' about the uniqueness in Chinese address terms, *CC 1* further states that people must be addressed 'according to the profession or social statuses' (Wu, 2015, unit 6). However, it does not provide the reasoning behind this statement. *IC 1* does explain that one's profession may command a certain degree of respect and provides a rationale for this. For example, it explains, *Shifu* (师傅) is an old term of respect for a master craftsman or skilled worker. (Liu & Yao, 2010, p. 248). However, *IC 1* does not provide examples of how *Shifu* may be used in the contemporary context, whereas the *NPCR* (3rd) textbook provides an example of a taxi driver.

Likewise, students may infer that when addressing the teacher in the classroom, the notion of respect is embedded within the occupational address term *Laoshi* (老师/ teacher). For example, *Chang Laoshi* (常老师, Teacher Chang). Therefore, instead of addressing the teacher with the terms 'Mr' or 'Mrs.', explaining the significance of the occupational address term *Laoshi* indicates that it does not merely mirror or replace the terms 'Mr' or 'Mrs'. *NPCR* also notes that it is very impolite for students to address a teacher by their name without adding the word *Laoshi* (老师/teacher) in China. In Western HE settings, lecturers or even professors might prefer to be addressed by their first name. However, when addressing the teacher, the examples presented in the textbooks are always accompanied by the term *Laoshi*.

Another aspect worth mentioning is that although the term *Jiaoshou* (教授 /professor) is introduced in the textbooks surveyed, it is explained as an occupation and not an address term. Therefore, students may not be aware that they could address their professors as Professor + surname (e.g., Professor Lee).

While Chinese speakers do not use the address forms ‘Mr’ or ‘Mrs’, the equivalent in Chinese, *Xiaojie* (小姐，Miss) and *Xiansheng* (先生, Mister), are present in the textbooks, and the context in which they are used is explained. *NPCR* explains that *Xiansheng* can be used as a title of respect to address a senior scholar or specialist, regardless of sex. Sometimes, a woman also uses *Wo xiansheng* (我先生， my husband) to refer to her husband (Liu, 2015). This is a piece of updated information as the explanation is not present in *NPCR* 2nd. Regarding the honorific title *Xiaojie*, *IC 1* notes its broader usage in Taiwan and other Chinese-speaking communities (Liu & Yao, 2010). None of the other textbooks mentioned that the term could even mean ‘prostitute’ in the present-day context. A thorough explanation of *Xiaojie*, according to Li and Li (2021), is as follows:

> *Xiaojie* (小姐,’ miss/prostitute) was originally an honorific for a young woman but later came to refer to a young woman engaged in sexual services specifically. Through the effect of association, even when used as an honorific, this term can easily lead to misunderstandings, giving rise to unpleasantness; thus, people avoid using the title *xiaojie* (小姐, ‘miss’) in public settings as far as possible, particularly in places of entertainment, hotels, and restaurants where misunderstandings can easily arise; use of *xiaojie* (小姐, ‘miss’) as an honorific is reserved only for extremely formal social occasions. (Li & Li, 2021, p. 373)

Xiaojie (小姐) referred to young, wealthy unmarried women in ancient China. However, since the founding of the People’s Republic of China and particularly since the

Cultural Revolution, the Chinese language has undergone numerous changes. The word *Xiaojie* and its associated meanings and usage is one example reflecting these changes. Therefore, it is crucial to identify the changing landscape of language use as textbooks may not be updated as frequently.

Regarding titles such as Mr., Mrs., or Miss, English-speaking people usually address others when they meet for the first time (regardless of age) by using the first name instead of titles like Mr., Mrs., or Miss (Yang, 2010). This contradicts Chinese norms, which could deem such direct address forms 'disrespectful'. Stereotypical norms should not be emphasised in the classroom, but awareness of the different usages and their context could be explained to Chinese language learners.

Other honorifics present include *Wei* (位，a polite measure word for people), only evident in the *IC 1*. The textbook also mentions that it is the polite form of the interrogative pronoun *Shei* (谁, who) as in:

(Answering the telephone)

喂，哪位?

(Lit. translation)

Hello, who is it (that on the line?)

(Pinyin)

Wèi, nǎ wèi? (Wei: polite measure word for people?)

Qing is another example of honorifics prevalent in all the textbooks (请, 'please'). Due to the lack of tense in Chinese modal verbs, the mitigating lexical term *Qing* (请, 'please') is used to show politeness, as Gao (1999) noted. *Qing* (请, lit.: 'to request'), also an honorific prefix, expresses a hesitant attitude towards engaging in an FTA when making a request. *Qing* is introduced in the 2 *NPCR* books as part of a pivotal sentence (a sentence with a verbal predicate). In the pivotal sentence, the verb *Qing* (请) is a verb with functions for asking, ordering, or inviting someone to do something. Therefore, Qing (请) is a polite way to make a request. *HSK 1* further explains that when the verb Qing (请) is used before another verb, the imperative mood is evoked to indicate a suggestion or command using a softened tone. Thus, it creates an imperative sentence with a softened tone.

Other evidence of deference is through the examples of complex family address terms, as shown in Figure 5C.2.11.

Figure 5C.2.11

Screenshot of Chinese Family Address Terms in CC 1 (Wu, 2015, unit 3)

[redacted]

CC 1 highlights the complexity of address terms used within Chinese families and that first names are usually not used in addressing anyone older in the family tree. *CC 1* explains that elders need to be addressed according to their relation to the speaker as the address terms indicate their relationship. For instance, with the terms first (oldest) paternal auntie or second paternal auntie, youngest maternal uncle, or eldest maternal uncle, the 'position' of the individual is made clear through these specific address terms. Within the family and between friends, schoolmates, and colleagues, the complexity of the 'place' of the individual regarding seniority—*Bei fen* (辈分, order of seniority in the family or clan)—is determined through Chinese kinship terms.

Of the five textbooks, only *IC 1* presents the terms *Dage* (大哥), *Dajie* (大姐), and *Er jie* (二姐) to refer to one's own eldest brother, the eldest sister, and second eldest sister, respectively. It also presents a third person using *Dage* (大哥, 'eldest brother') to inquire about the hearer's elder brother, as in the following sentence: *Ni dage you nuer ma*? (你大哥有女儿吗？/ 'Does your eldest brother have a daughter?'). The other textbooks only present general terms like *Gege* (哥哥, older brother), not specifying the brother's position in relation to others.

5C.2.2 Response to Compliments

In addition to the inclusion of terms such as those discussed above, which raise the status of the addressee (Brown & Levinson, 1987), there is also evidence in all the textbooks of the use of terms 'humble and abase' oneself, including the rejection of compliments. Both versions of the *NPCR* textbooks explain that *Nali* (哪里/ lit.: an interrogative pronoun, having the same meaning as 'where') is usually used to "express modesty when responding to praise" (Liu, 2015, p. 188). Likewise, *Shi ma*? (是吗? / lit. is it?), used to express doubt, can also be used to express modesty. For example, *Shi ma? Wo de Hanyu butai hao* (是吗？我的

汉语不太好。/ Really? My Mandarin is not very good.). Furthermore, the *NPCR* textbooks state: ‘Whether we use a word expressing negation or doubt, the purpose is to show a modest attitude towards other people’s compliments. This is regarded as an appropriate response in Chinese culture (Liu, 2015, chap. 7).

However, *IC 1* stated, ‘When receiving a compliment, the Chinese often respond modestly that they are unworthy of the praise by using *Nali* (哪里, lit. an interrogative pronoun, having the same meaning as ‘Where’) or *Shi ma*? Nevertheless, now some people will say *Xiexie* (谢谢, ‘thank you’) instead’ (Liu & Yao, 2010, p. 276), reflecting a change of the times. Indeed, scholars have observed that *Xiexie* (谢谢 / ‘thank you’) has become the compliment response norm in Mandarin-speaking societies (Chen, 1993; Chen & Yang, 2010; Chuang & Hsieh, 2013; Lee, 2019).

IC 1 also explains that the term *Nali* (哪里, lit: an interrogative pronoun, having the same meaning as ‘where’) has ‘become somewhat old-fashioned’ (Liu & Yao, 2010, p. 176). Chinese speakers were most likely to accept compliments and least likely to reject compliments than speakers of other languages (Chen & Yang, 2010; Tang & Zhang, 2009). Nevertheless, Chinese grammar books may still convey stereotypical patterns of Chinese responses to compliments, as in the following example: “In Chinese culture, you do not thank others for compliments or invitations” (Ross & Ma, 2017, p. 370).

An example is when one compliments another on their beautiful house, the response is ‘thank you’, instead of deflecting the compliments by saying *Nali* (哪里 / lit.: where). Chinese grammar books such as Cheung et al. (2014) and Ross and Ma (2017) usually recommend the norm of deflection, through which Chinese usually deflect rather than accept compliments directly. The textbooks are more updated than some Chinese grammar reference books in this area, explaining the more preferred way Chinese respond to compliments in different contexts. Moreover, with regard to ‘please’ and ‘thank you’, Gao and Ting-Toomey

(2012) noted, "overt expressions of apology and gratitude, if used with family members or close friends, are believed to signify formality, detachment, and relational distance . . . " (Gao & Ting-Toomey, 2012, p. 74). Therefore, saying 'thanks' when a family member performs a simple gesture such as passing something to you at the table may sound like an expected social norm, but it may indicate the social distance to Chinese ears. Perhaps it is helpful to exhibit in the textbooks that 'please' and 'thank you' among close family members may be excessive in Chinese. However, there are always exceptions, and learners should not stereotypify some of the norms practised in the culture without recognising variations.

There may also be paranoia among some foreigners learning Mandarin for the first time that they will sound rude. Therefore, they want to learn the generally accepted norms to avoid this, even if they sound old-fashioned (i.e., it is better to sound old-fashioned than rude).

Both acceptance of compliments and the usual norm of deflection of compliments are presented in *IC 1*. They provide a balanced view of the current Chinese linguistic scene regarding responses to compliments. It can be concluded that awareness of the shift in Chinese linguistic trends could be emphasized in the classroom. *IC 1* is more up-to-date and non-stereotypical in conveying the modern-day use of Mandarin in contemporary Chinese society and shows the multi-dimensional usage of Chinese politeness. It achieves the best balance in conveying different ways in which one can be polite while not portraying the Chinese language as static and unchanging, and that one can adjust according to changing trends and the context in which one is speaking (e.g., one may still want to sound 'old-fashioned' when talking with elderly Chinese, while more informal speech could be used with people one's age or younger).

5C.2.3 Differences in presentation of Compliment-responses

Comparing the practical audio-visual Chinese textbook and the *NPCR* (2nd) textbook, Yeh (2016) stated that the *New Practical Chinese Reader* does a better job because of its detailed explanation of *Nali* (哪里, lit. 'where'?) where it is often used to express modesty when responding to praise. *Nali* (哪里) and *Shi ma* (是吗 / lit.: is it?) are being used to express doubt, and both carry a negative connotation instead. The term *Nali* is also provided in *IC 1*, stating that it is not commonly used in response to compliments, but the new *NPCR1* textbook does not introduce it. However, although the grammatical difference between *Nali* and *Shi ma* is made clear, the different usages in acceptance and deflection could be explained further with more examples. The presentation of the acceptance and deflection responses to compliments in the textbooks is in line with research findings mentioned in Chapter 2 (Cai, 2012; Chen, 1993, 2010; Curtis & Sussex, 2018; Lin et al., 2012; Wu & Kaur, 2016). The practice process impacts how learners discern whether to deflect compliments in real-world scenarios.

5C.2.4 Question, Hedge

The second most prominent negative politeness feature of all the textbooks is using questions and "hedges on the force of speech" (Brown & Levinson, 1987, p. 145). *IC 1* and the *NPCR 1 (2nd)* textbooks explain that questions using '*Hao ma*?' (好吗? / Okay?) are used to "solicit someone's opinion . . . after stating an idea or suggestion" (Liu, 2012, chap. 6). The tag-questions indicates that the speaker is conceding to the addressee the option of refusal, thus softening the encroachment.

In an earlier detailed study of Chinese requests, Gao (1999) explained that in English, modal verbs 'would' instead of 'will' and 'could' instead of 'can' may demonstrate politeness, while Chinese modal verbs, due to the lack of tenses, do not have the same function. Instead, the mitigating lexical term *Qing* (请, please) and tags such as *Keyi ma*? (可

以吗? / Is it all right?). *Xing ma*? (行吗? / Is it doable?), and *Nengma*? (能吗？/Is it possible?) are used in addition to *Hao ma*? (好吗？/Is it all right?), *Dui ma*? (对吗？/ Is it correct?).

IC 1 presents practice questions in lesson four (Figure 5C.2.4a), allowing students to further practise and familiarise themselves with *Hao ma* and related speech softeners.

Figure 5C.2.4a

Usages of Hao Ma in IC 1(Liu & Yao, 2010, p. 107)

[redacted]

The *NPCR* 1 textbooks include that the affirmative response is *Hao* (好/ good); it does not explain the negative responses such as *Zhen bu haoyisi, Duibuqi, Kongpa buxing* (真不好意思，对不起，恐怕不行, 'apologies for the inconvenience', 'sorry', 'I am afraid that is not possible'). *CC 1* introduce *Neng ma*? (能吗? / Is it possible?) to seek permission. *CC 1* further states that it functions the same way as *Keyi ma*? (可以吗 / Is it all right?). The examples given in section 4.3 of *CC1* are as follows:

A: 我看一下，行吗?

B:我看一下，能吗？

C:我看一下，可以吗?

(Pinyin)

A: Wǒ kàn yīxià, xíng ma?

B: Wǒ kàn yīxià, néng ma?

C: Wǒ kàn yīxià, kěyǐ ma?

(Literal translation)

A: I'll take a look. Is it okay?

B: I'll take a look, can I?

C: I'll take a look. Is it possible?

In the above example, *Neng ma* is only observed in *CC1.* Bybee et al. (1994) explain that *Neng* developed into the modal function of expressing permission (i.e., speaker-oriented modality) in modern Chinese. However, it is less frequently used in modern Chinese. The textbook *CC1* does not provide any context, so instructors/ lecturers could have their input explaining the context and functional usages; according to Lü (2010), the multi-faceted uses of the modal verb can be divided into six categories: expressing: (a) 'having the ability or condition to do something;' (b) 'being good at doing something;' (c) 'having a certain use;' (d) 'possibility;' (e) 'permission in a particular social context;' and (f) 'permission in a particular physical context.'

HSK 1 differentiates the modal verb *Neng* (能 / able to) used before a verb to form the predicate, which indicates an ability or a possibility. This is opposed to the interrogative sentence structure *Neng ma* often used to indicate a request or hope for permission. The *NPCR 1* textbooks present usages of *Dui ma*? (对吗/ Is it correct?) to indicate that the speaker is asking with an assurance that the response will affirm their question. The positive response could be *Dui* (对 / correct), and the negative responses could be *Bu dui* (不对 / not correct') or *Bu shi* (不是/ is not). All the textbooks provide clear linguistic explanations of ways to soften the tone for making suggestions or seeking permission. However, only *IC 1* provides further practice for students.

Another feature in the investigation is hedging: a politeness strategy used to 'save face' (Fraser, 1990; Ginsburg et al., 2016). Fraser (1975) introduced the term hedged performatives to indicate performative verbs (such as apologies, promises, and requests) when preceded by specific modals (such as can, must, and should). The effect is to have an attenuated illocutionary force of the speech act designated by the verb. Some examples are: I should apologize for ruining the party; I can promise I will never do this again. Brown and Levinson (1987) further expanded the definition of a hedge as:

> A particle, word, or phrase that modifies the degree of membership of a predicate or a noun phrase in a set; it says of that membership that it is partial, or true in certain respects, or that it is more true and complete than perhaps might be expected. (Brown & Levinson, 1987, p. 145)

In other words, hedges indicate "less than full commitment to the semantic category of an expression [and] can be represented by phrases such as sort of, almost, or like" (Ginsburg et al., 2016, p. 177). In other words, speakers avoid committing themselves to the intent of their speech act (by using 'I wonder if I could perhaps/ '/'Maybe'/'Could I possibly ask you').

In Chinese, *Wo xiang* (我想/I think) is most frequently used in Gao's (2020) study in the context of Chinese spokespersons' remarks at press conferences. Brown and Levinson (1987) cited examples of negative politeness in the English terms 'I wonder', 'perhaps', and 'I suppose' as tentativizers (pragmatic markers that impart hesitation, uncertainty, or vagueness), which usually indicate the presence of an implicature (meaning implied in utterances). One of the ways of hedging proposed by Fraser (1996) is using tentativizers which are subjective markers that increases the degree of politeness by implying uncertainty, hesitation, or vagueness. These tentativizers can turn a statement into a question, request, or invitation. In other words, they suspend the felicity conditions (conditions in place for a speech act to achieve its purpose), thus indicating ambiguity and indirectness. An example of a tentativizer in all the textbooks is *Wo xiang* (我想 / I think, I feel), used to signify one's invitation and suggestion.

None of the textbooks specifies that negative forms of hedged performatives do not exist in Chinese as in English. Examples include phrases such as 'I don't suppose' or 'I don't think'; perhaps this feature could be included in the explanatory notes for clarity. For example, in Chinese, the phrase *Wo bu xiang ta hui qu* (我不想他会去 / lit.: I don't think he'll go/ I don't want him to go.') is ungrammatical, whereas the sentence *Wo xiang ta bu hui qu* (我想他不会去 / I think he will not go/I don't want him to go.') is used instead. A possible explanation could be to highlight that in English, it is acceptable to say, 'I don't think he'll go' or 'I think he will not go', but in Chinese, the negative forms are not present.

There are multiple ways that textbooks demonstrate hedging on the force of speech. However, in the classroom, the difference between English and Chinese language speaking perspectives could be better highlighted and explained. All the textbooks present multiple forms of hedges on the force of speech. It is observed that this strategy of softening the tone of speech is presented in all textbooks, mainly in the sections on speech acts related to requests and suggestions, to mitigate the FTA inherent in requests and suggestions. The purpose of such speech tones could be exemplified to learners in the classroom.

5C.2.5 Minimising Imposition

The next most prominent strategy is to 'minimize the imposition', a strategy in all the textbooks. The strategy to 'minimize imposition' is used when "asking another person to do a favour, giving somebody advice or an order" (Brown & Levinson, 1987, p. 176). Methods to minimize imposition in Chinese include using particles, the reduplication of the verb, and constructions showing politeness, such as V+yixia (Jiang, 2012).

Learners need to note that these specifically Chinese ways of softening speech are unique and have no counterparts in English (Zhan, 1992). For instance, there are no expressions in English that use the reduplication of verbs to minimize imposition on the speaker. One does not say, for example, "Please let me 'think, think' " (*Qing rang wo xiangxiang*/请让我想想. This uniquely Chinese way of minimising imposition implied in the structure of such examples could be highlighted for learners in the textbooks and/or in the classroom. Only *CC 1* presents the reduplication of verbs as *Xiang yi xiang* (想一想, think about it) and *Shi yi shi* (试一试, give it a try).

The modal particle *Ba*（吧）can be used the same way as the above softeners. The function of modal particles or hedges such as *Ba* used to soften the tone in speech is indicated in *NPCR (2nd)*, *NPCR (3rd)* and *HSK 1*. *HSK 1* states this more clearly when used in an interrogative or imperative sentence, such as giving a command where the FTA is imminent. It explains: "When used at the end of an imperative sentence, the modal particle 吧 [*Ba*] indicates a suggestion or command with a softened mood" (Jiang, 2014, p. 101).

In addition to *Ba* (吧), *Qing* (请), as mentioned in Chapter 5A, is also used in imperative sentences to mitigate the face-threatening force. *Ya* (呀), *a* (啊), and the reduplication verbs also perform the same function. All these are present in the beginner textbooks surveyed. The particle/interjection '*a*' (啊) and its morphophonemic variations *Ya* (呀) function in softening the tone of speech (Liu & Yao, 2010; Zhan, 1992). For example, *Ya* (呀) is used after a vocative (a word or phrase used to address someone directly), making the sentence sound softer than a direct address. This is demonstrated in an example provided in the *IC 1* textbook (Figure 5C.2.5a)

Figure 5C.2.5a

Usage of Ya（呀） in IC 1 (Liu & Yao, 2010, p. 122)

[redacted]

Note. From *Integrated Chinese 1* (3rd ed.) (p. 122), by Liu, Y., & Yao, D., 2010, Cheng et Tsui.

(Lit. translation)

A: Who is it?

B: It's me, Wang Peng, and also Li you.

A: Please come in, please come in, come in quickly, let me introduce you. This is my elder sister, Gao xiaoyin.

IC 1 indicates the mitigating function of the interjectory particle *Ya* (呀) and the suggestion particle *Ba* (吧). It mentions that the former 'soften[s] a question' (Liu & Yao, 2010, p. 124), and the latter particle is "often used at the end of an imperative sentence to soften the tone" (Liu & Yao, 2010, p. 129). No other textbooks indicate the mitigating function of *Ya* (呀) and *Ba* (吧).

5C.2.6 Being Conventionally Indirect

Brown and Levinson (1987) state that this strategy is used when the speaker faces with tensions and chooses 'conventionalization'. In other words, indirect speech acts are contextually unambiguous and do not mean literally. In this way, indirect illocutions have the following possible results explained by Leech (1983): i) increased politeness due to its optionality; ii) tentative, diminished illocutionary force in speech.

Blum-Kulka and Olshtain (1984, pp. 201-202) further differentiate conventionally indirect from direct levels in that the non-conventionally indirect level in the following ways:

1. The conventionally indirect level: including language-specific suggestory formulas and reference to preparatory conditions.

   E.g. How about cleaning up?

   E.g. Could you clean up the kitchen, please?

2. The non-conventionally indirect level: including strong hints and mild hints.

   E.g. You have left the kitchen in a right mess.

   E.g. I'm a nun. (in response to a persistent hassler)

Another example presented in the *IC1 when a request* is changed into a suggestion by using 'how about' is as follows:

那我们去看电影，怎么样？

Nàme wǒmen qù kàn diànyǐng, zěnmeyàng?

In that case, let's go to see a movie. How's that?

Brown and Levinson (1987) stated that requests are FTAs as they threaten the addressee's negative face. Trosborg (1995) explained clearly how suggestory formulae in the taxonomy of request realization strategies allow the speaker to test their interlocutor's willingness by softening the tone of the request and thus softening their intention. The one making the request exercises power and control over the one from whom the request is made and, in doing so, threatens the requestee's negative face (the desire to be unimpeded).

Moreover, a request is an impositive act performed by the speaker to impact the intentional behaviour of the hearer for the benefit of the former only and at the cost of the latter. Turning the request into a suggestion benefits both interlocutors—the speaker and the hearer—thus minimising the imposition. That is, the speaker can sound out the interlocutor's/ hearer's willingness to co-operate while softening the tone.

However, *Zenmeyang*? (怎么样？), as used in *Ni shenti zenmeyang*? (你身体怎么样？/ lit.: How is your body?', with the implied meaning 'how is your health?' or generally 'how are you?') as a greeting or concern is not to be confused with '*Zenme yang*?' (怎么样？) on its own, as the latter is used in making a request or suggestion. This has been discussed in the chapter on positive politeness.

Another example of Being Conventionally Indirect is when one questions the felicity condition "that must be met by aspects of the communicative event in order for a particular speech act to come off as intended" (Brown and Levinson, p. 132). Austin (1975) explains that the 'felicity conditions' in speech act theory refer to the conditions and criteria that must be satisfied for a speech act to achieve its purpose. For example, in Chinese, to inquire into the felicity conditions in requests, a negative potential complement such as *Buzhidao* (不知道 / I'm not sure) is used for the request speech act to succeed. A typical example, according to Jian et al. (2018, section 2.2), is as follows:

张先生，(我想请您给我看看这篇文章)，不知道您有时间没有?

(Lit. translation)

Mr Zhang, (I would like you to look at this article.) I'm not sure if you have any time?

(Pinyin)

(Zhāng xiānshēng, wǒ xiǎng qǐng nín gěi wǒ kàn kàn zhè piān wénzhāng), bù zhīdào nín yǒu shíjiān méiyǒu?

The above rhetorical question using '*buzhidao*' is indirect and can be used to make assertions as they convey illocutionary force (Brown and Levinson, 1987, pp. 132-144; Chao, 1968, pp. 58-59). In other words, it conveys the speaker's intention in producing that utterance. So, the utterance is not an inquiry about the professor's schedule but a request that the work be looked through.

Although examples in the textbooks use *Buzhidao*, they do not mean ‘being conventionally indirect’. For example, in *IC1* (p. 210):

A: 你知道不知道王老师在哪儿？

Nǐ zhīdao bù zhīdào Wáng lǎoshī zài nǎr?

Do you know where Teacher Wang is?

As mentioned at the start of this section, ‘being conventionally indirect’ does not take the literal meaning. In this example cited, the literal meaning of ‘know’ is intended, so it does not fit in the example of ‘being conventionally indirect’. This is an example of the rigour in this study whereby the discursive method, in addition to using Nvivo to search for keywords to obtain an accuracy of data.

5C.2.7 Apologies

Brown and Levinson (1987) proposed that, before doing an FTA, the speaker apologises to show their reluctance to damage the hearer’s face in one of four ways: admitting the impingement, indicating reluctance, giving overwhelming reasons, or begging forgiveness (Brown & Levinson, 1987). Although Brown and Levinson (1987) regarded apologies as a negative politeness strategy, as explained in section 5B concerning positive politeness, this study classifies apologies as either positive or negative, according to the context. Instead of apologising via conveying respect, deference, and distance (negative politeness), the speaker can apologise using friendliness and involvement (positive politeness). Brown and Levinson (1987) treated the apology as solely a negative politeness strategy. However, this section classified apologies as negative or positive politeness strategies.

The textbooks primarily present ‘sorry’ as *Duibuqi,* which may be misleading in practical day-to-day use. As mentioned in the previous chapter, the different terms of apologies are not explained, which may confuse learners. In this case, learners may use the term *Duibuqi* in all situations, which is inappropriate. The difference between ‘sorry’ in English and the Chinese counterpart *Duibuqi* (对不起/ I am sorry) is that ‘sorry’ is usually used in the English language for more casual attention-getting and is generally ‘non-apologetic in nature’ (Arizavi & Choubsaz, 2019; House & Kádár, 2021; Kitao & Kitao, 2013).

Pan and Kádár (2012) explained the so-called ‘no-apologizing culture’ (不道歉文化/ *Bu daoqian wenhua*) developing in modern (mainland) China, where taking redressive actions rather than verbal apologies are preferred. *Duibiqi* carries the weight of blame (Gyaw, 2014) and presents a “strong form of non-compliance” (Kasper, 1997, p. 134) in refusals. Therefore, contrary to textbooks, it is seldom uttered frivolously in daily conversations.

House and Kádár (2021), Spencer-Oatey and Kádár (2021) observed in their case study that ‘sorry’ in Chinese is rarely used to express a genuine apology, and it is different from how it is used conventionally in English, as *Duibiqi* is predominantly anchored in ritual. However, as mentioned above, in most Chinese grammar books, *Duibiqi* is explained as ‘apologizing for being disrespectful’ (Ross & Ma, 2017, section 63.11). ‘Disrespect’ in the Chinese context refers to the following, as explained by Ross and Ma (2017): (a) physical actions such as bumping into someone; (b) inappropriate behaviour such as interrupting someone; or (c) unsatisfactory performance such as work done poorly or language spoken poorly. In these cases, *Duibuqi* would be used to admit one’s mistake and thus can be argued that it is used in the Chinese language to express a genuine apology.

There are also several other ways of making apologies represented in the textbooks. *Duibuqi* (对不起) is present in all textbooks, and *Hen baoqian* (很抱歉/ terribly sorry) is present in *NPCR*1 and *CC 1*. *Bu haoyisi* (不好意思) is present in both of the *NPCR* books. However, a clear difference and usage between the terms are not presented.

In conclusion, although apology expressions such as *Duibuqi, Hen baoqian*, and *Bu haoyisi* (对不起, 很抱歉, 不好意思) are present in the textbooks, they only function as negative politeness strategies when the speaker is apologizing for doing an FTA to make the addressee feel less affected (Brown & Levinson, 1987). The speaker apologises before doing an FTA to show their reluctance to damage the hearer's face rather than apologising afterwards to show their regret.

5C.3 Summary

Negative politeness intends to show awareness of the addressee's negative face when they are socially distant, described in terms of respect or deference. In the textbooks investigated, negative politeness is achieved through four strategies, as outlined in this chapter. These strategies are often taught through grammar explanations and examples without full contextualisation. However, the broader focus of contextualised politeness is more apparent in the *IC 1* textbook, where updated explanations and examples of contemporary Chinese politeness usage are outlined and contextualised.

Figure 5C.3 summarises the five most common negative politeness strategies in the textbooks.

Figure 5C.3

Summary of Results of Most Common Negative Politeness Strategies

This chapter investigated the textbook analysis of negative politeness strategies. Further research may include analysis of the other three super strategies (bald on-record, off-record, and no FTA), following Brown and Levinson’s (1987) model, in these textbooks. This investigation of negative politeness within these textbooks may lead to fewer intercultural communication misunderstandings if CAL learners are explicitly taught the different linguistic conventions that express the same meaning and strategies and politeness norms.

Chapter 5D: Off-Record Strategies

5D.0 Introduction

Off-record strategies are indirect strategies whereby the speaker uses indirect language, which removes them from the potential to be imposing (Brown & Levinson, 1987). It involves what Grice (1975) referred to as an implicature inferred by the hearer (utterances that differ from the literal meaning). This strategy involves semantic and pragmatics skills and is not linked to primary linguistic or grammatical forms, making it difficult to identify them in interaction. As mentioned, when borrowing a pen, one might use the off-record strategy such as 'I forgot to bring a pen' to hint to someone that they want to borrow a pen. The off-record strategy, as mentioned previously, is divided into 15 sub-strategies such as metaphors and ironies, as summarized in Table 5D.0 below.

Table 5D.0

Summary of Off-Record Politeness Strategies (Brown & Levinson, 1987)

[redacted]

5D.1 Data Findings and Analysis

Off-record strategies were not observed in the textbooks. For example, strategy 9: 'Use metaphors' is not present in any of the textbooks investigated. Gutiérrez-Pérez (2017) commented that the conceptual basis of using metaphors for language is almost entirely unavailable to ESL learners in HE course books and reference materials and argued the importance of 'metaphoric competence' to increase proficiency in ESL.

This assertion may be justifiable as the descriptors for using metaphors in CEFR (Figure 5D.1) are only listed in levels A2 stages and above instead of the A1 stage. However, an essential awareness of off-record usages should be included in the A1 and A2 level Chinese textbooks, as metaphor usage could be challenging for AL learners. Thus, early awareness could facilitate an easier transition to later employing metaphors at higher education levels.

Littlemore et al.'s (2014) investigation into metaphor usage at different levels of ESL writing among Greek learners demonstrates how, at the B2 level, significantly more errors start to emerge due to first-language transfer (application of linguistic features from the first language to AL). Therefore, this area can be further investigated for instruction at the beginner stage.

Figure 5D.1a

CEFR Levels

[redacted]

Note. Adapted from 'The CEFR Framework,' by Singapore Technological University. https://www.ntu.edu.sg/cml/programmes/cefr.

5D.2 Summary of Off-Record Strategies

None of the 15 subcategories of the off-record strategies was observed in all the beginner textbooks, and it could be due to the perceived complexity of the strategies for beginner speech, which textbook writers view as lacking sufficient language competence to execute these strategies.

5D.3 Overall Summary of Results

The overall frequency of politeness strategies investigated is presented in Table 5D.3, with the highest frequency in negative politeness strategies, followed by bald on-record and positive politeness strategies. The overall results are analysed in the final chapter, Chapter 8

Table 5D.3

Overall Frequency of Politeness Strategies in All Textbooks

Total		*NPCR* 2nd	*NPCR* 3rd	*IC 1*	*HSK 1*	*CC 1*
1165	Bald on-record	347	383	256	59	120
751	Positive	154	219	207	83	88
2344	Negative	660	690	545	154	295

Chapter 6: Interview Findings and Analysis

6.0 Introduction

This second component employs qualitative interviews to investigate the perceptions of CAL instructors/lecturers in teaching CLP in Australian HE, an area in CAL that has received little attention in the Australian context. The procedure for data collection has been explained in Chapter 4, and Table 6 shows the demographics of the interlocutors.

This chapter presents the key findings obtained from 12 in-depth interviews. The methodology of the semi-structured interviews is mentioned in Chapter 4 (4.2). I report on the findings from 6.1 to 6.3 in this chapter and analyse the results. The findings are divided into three main categories; (6.1) instructors'/lecturers' perceptions of TLLP instructional resources, (6.2) instructors'/lecturers' pedagogical practices, and (6.3) challenges faced in TLLP. A sample of the transcriptions is included in Appendix P.

Table 6

Participant Demographics Matrix (adapted from Bloomberg & Volpe, 2019)

[redacted]

6.1 Perceptions of Instructional Resources

6.1.1 Textbooks for Linguistic Politeness Instruction

One of the common themes from the results of the interviews is that almost all interlocutors found that commercial textbooks are indispensable in teaching CLP in HE institutions. When asked about the effectiveness of the textbooks in TLP, most instructors/lecturers indicated that they were generally satisfied with the content of the textbooks they were using. All instructors/lecturers indicated that they must adhere to the HE curriculum. The textbooks prescribed by the HE institutions aligned with HE learning requirements.

Instructors/lecturers agreed that LP is presented in the beginner textbooks, such as greetings. Valerie, a lecturer of two years, remarked:

> When we teach, we start with teaching, like, 谢谢 (*Xiexie* / thank you). Moreover, all these greetings, which cover politeness, I think, especially in [at the] elementary [beginner], are always covered, and I think it is quite common in all textbooks.

Therefore, it shows that instructors/lecturers teach in accordance with the LP features presented in textbooks, as they are crucial in directing them for instruction.

Instructors/lecturers appreciate the idea of having a dependable set of textbooks prescribed for the course. Gordon, a non-native professor, noted that, despite some of the limitations of the textbook he used, ‘It is a good textbook, in my opinion. It’s very comprehensive. It’s got a lot of things that, you know, the students can access’. This coincides with Knight’s (2015) findings, as mentioned in 2.4.2 that Australian instructors/lecturers in the context of HE welcome the use of textbooks as “they are reliable tools which provide creditable information that supports and enhances students’ understanding of critical concepts” (Knight, 2015, p. 1).

Although instructors/lecturers thought that the textbooks they use could have been improved further, they generally agreed to use the textbooks and resources appropriated to them. This can be summarised in Gordon’s words:

> I mean, it does get into a rut, because it’s the same formula every lesson. And you just get so bored with it after a while you want to kind of smack your head against the wall, another game. Anyway, it’s at least predictable in that way.

He added, ‘Yeah, it’s pretty hard, I think, to write a really good textbook.’

However, Beth, a relatively new instructor, pointed out that it was her desire to design her own personal teaching resources to compensate for the gaps in the textbooks:

> I wish I could have my own resources. But now, I’m not that experienced. So, if there is a textbook that I can rely on, I’ll be really happy to use [it] . . . But textbooks are useful, can save a lot of time.

When asked about the reasons why Beth wanted her personal designed resources with regard to TLLP and how that affected her teaching in the area of LP, she answered:

> Textbooks sometimes are not good...For example, there's a new edition of the textbook. But there're no videos. So, we're still using the old edition. Because for the polite way of self-introduction, I think it's better they have to watch the videos to see the actual scenarios.

Therefore, it is crucial for course coordinators and instructors/lecturers to have 'textbook competence' to comprehend the relationship "between teaching practice and the strategic usage of textbooks" (Reichenberg, 2016, p. 159). In other words, they have to adapt the textbooks to the needs of the students as a fixed set of textbooks cannot serve all learners.

The above shows that most instructors/lecturers must follow the curriculum designed by the HE institutions. They usually receive a set of textbooks and instructional resources. Although they thought the resources for TLLP were insufficient, they believed that the resources provided them with the main content for instruction and were helpful.

6.1.2 Regional Linguistic Politeness Differences

One main issue with the textbooks regarding TLP is the general lack of representation of regional differences in LP usages. Several instructors/lecturers commented that the textbooks allocated present LP in limited ways and did not give students a fuller perspective of Mandarin usage in different Mandarin-speaking communities worldwide. Indeed, the contents in the textbooks can be limited to the viewpoint of a particular group, as mentioned in the literature review in Chapter 2 (Apple, 2018; Han, 2019). Similarly, the results of the interviews also match Wang's (2016) critique that CAL textbooks may not give space to the experiences and cultures of less dominant Mandarin-speaking groups. This observation is exemplified in the experiences of Mandarin instructors/lecturers in varying contexts.

Gordon, the most experienced professor among the instructors/lecturers, together with another non-native instructor/lecturer, Jonathan, echoed the same sentiments and proposed a more 'international' approach to teaching Mandarin as employed in ESL teaching, where there is no 'standard English' but a 'world English'. Gordon commented about the emphasis on Beijing norms in the textbooks:

> Because it's the textbooks, they are all set in Beijing. It's very Sinocentric. So, I would add some stuff that's about what it's like to be learning Chinese or be a Chinese speaker in Australia. That's why the other textbook (published in Australia that the institution adopted previously) was quite good.

This was in reference to the many ways of saying 'excuse me' and 'sorry' in Mandarin, which may differ in different contexts. Thus, the textbook translation may not be sufficient in making learners aware of contextual differences or how politeness is exemplified in different countries.

Johnathan gave an example of the usage of *Nin* ('you', honorific form):

> . . . because *Nin* is so northern sounding to me. Sounds very big to me. And I just don't, you know, it's not my kind of Mandarin in 福建 [Fu Jian Province] and 台湾 [Taiwan] and I don't use 您 [*Nin*, honorific of *Ni* / you (honorific)] . . . very much either.

He continued, commenting that *zanmen* (咱们 / we, us), in contrast to *women* (我们 /we, us) which is used by different Chinese community groups. Jonathan explained, 'That's all sort of Northern, and I just don't believe. I'm not . . . I'm not invested in [the] Beijing dialect. As you know, I'm also not invested in 普通话' [*Putonghua*, what Mandarin is referred to in mainland China].

Jonathan also articulated that the Beijing dialect of Mandarin is not the only kind of Mandarin that is spoken and he did not insist the students use it:

> And . . . and you know, 标准国语（*Biaozhun guoyu*, the term used to refer to Mandarin in Taiwan) isn't that similar to what's spoken in Beijing. And for that matter, what's spoken in Nanjing is also Mandarin, but just not you know. . . what they speak. That's also fine, of course, but I just will 没有这种要求 (*Meiyou zhe zhong yaoqiu,* do not have such requirements), show [explain to students] if it's very Northern. I don't think that's, that's not 标准 (*Biao zhun*, standard). That's a, you know, that's a Northern thing.

Aside from perceptions regarding textbooks grounded in the China context, another lecturer, Caitlan, a native lecturer from China, was not satisfied with a textbook written in America:

> [One] modern Chinese [textbook] is written in the USA. So even though the people who wrote the textbook probably are Chinese, they are more or less based in the US, [and so] maybe they are used to the US context. So, this [leads to incorporating] some regional differences reflecting the differences [between Chinese usage in the American diasporic and mainland Chinese contexts].

Although there were differences in the preferences of the contexts presented in the textbooks the instructors/lecturers were allocated, they all agreed that textbooks could be varied to include different settings and functional scenarios to expose CAL to various contexts of using Mandarin. Moreover, there is not just one form of standard Mandarin language spoken worldwide. For example, there could be lexical differences in different regions, and it could be helpful and interesting to incorporate them in textbooks and resources.

6.1.3 Grammar-focussed Textbooks

The results show that instructors/lecturers prefer grammar-focused syllabi. Yeny welcomed the use of textbooks, but she also expressed that textbooks alone are not sufficient for instruction:

> Actually, we found [the textbooks are] quite well-organised, especially grammar, especially book 2 [second year], cover[s] 99% of the grammar points of Chinese. Yes. So yeah, I think in some ways [they are] organised, but they miss something as well.

Fenny's words paralleled Yeny's view, and she explained:

> It's very hard to teach everything in the class. And I think grammar is mainly [the focus]. So, I would focus most of my teaching on grammar and with the remaining time on the cultural aspects, through videos or sometimes some explanations in class.

Beth agreed on the focus of grammar in the beginner stage, and she said, 'Okay, if they like [are taking] Chinese One or Two, [being] grammatically correct is [of foremost importance in the first year (i.e., level one)].'

Only Karen, who has taught a conversation curriculum, expressed different views. She prepared her resources when she taught a conversation Chinese program at an HE institution that is a non-credit program. Unrestricted by the syllabus and the specific learning outcomes, there is no fixed syllabus to follow. Thus, she enjoyed the flexibility in deciding on the content to teach, targeting the learners' specific language usage needs, such as Mandarin for overseas travels. As the learners were mostly working adults learning Mandarin, they required the language for practical purposes. The scenarios presented to them were related to real-world situations, such as business settings. Karen commented:

> Actually, you know the textbook...the teaching materials are actually designed by us according to the learners' needs. Oh, my teaching materials are quite flexible. I don't think I will use one set of textbooks; okay, I would combine them based on the

student's needs okay. And if like, I found, you know, a video which is really related to my teaching materials, and then, or the students' needs...then I will just Google it and put it in and play in the class.

Elaine also pointed out that their institution uses its own designed textbooks for beginners, saying:

Speaking and listening skills [are the focus at the] elementary [beginner] stage. The writing part can be, yeah, very challenging...so [for] beginners, we use our own textbook...Yeah. So [we as] teachers... [have] put [this] together.

Thus, instructors/lecturers do not object to the traditional grammar-focussed syllabus in TLLP as they generally think grammar is the most crucial in AL learning. It could be due to the general presentation of the textbooks in a grammar-focussed format that has solidified the traditional view of teaching CAL.

6.1.4 Instructional Resources and Institution Policies

All instructors/lecturers used the textbooks allocated for the classes they taught/were teaching. They could not deviate much from the universities' learning policies. Caitlin emphasised that the teaching activities and assessments must align with the university's learning outcomes and graduate attributes. However, the textbooks were sometimes inappropriate or too difficult for AL learners in Australia. Caitlin used textbooks explicitly designed by the university and commented about the level of difficulty in the textbooks used previously:

I think a long, long time before I came here, probably, they use[d] the other textbooks like erm...probably [those] from China, [but] they [thought] that it was too advanced [for local students]. I think 新实用汉语课本 (*Xin shiyong Hanyu keben*) [New Practical Chinese Reader, *NPCR* (2nd)] ...I think that was [the] one use[d] before. . . Too difficult for students, something like that.

The HE institutions also considered student feedback as the criterion in deciding how the courses are designed. Caitlin explained:

> And then at the end of the semester, you have students' evaluation [when] they will give you feedback on how good this [the course is] and how good [the] lecture [is] or how good the tutor [is], so... then we need to act on the students' feedback in that way.

Therefore, we can deduce that instructors/lecturers do not have much autonomy in choosing textbooks due to institutional policies. So, if LP is not a significant part of the overall curriculum, it can be easily overlooked in the CAL classrooms.

One lecturer, Leticia, pointed out that there is more focus on LP in the Business Chinese courses as students need to be effective communicators. Some HE institutions with smaller departments choose to teach business Chinese over traditional Chinese courses. Leticia described:

> What happened is that at that time, they have [had] a problem with money. . . budget money. So, they can only afford two languages. And because Indonesian and Japanese [remained after budget cuts] . . . they did not close Mandarin [either], but they wanted to [shut down the] Mandarin program. Mandarin was in the School of Humanities. But the person in charge of the Mandarin course, [my] so-called. . . 'line manager', she fought for it, to be transferred into the business [faculty]. So, therefore, Chinese is not exactly 'finished', [as there is still] business Chinese. There will be more focus in business Chinese courses on LP as students need to be effective communicators.

Thus, the instructors/lecturers can incorporate resources into their teaching are limited due to various university policies.

Instructors/lecturers had various views regarding the LP resources/textbooks they were prescribed. Some resources prescribed in universities are deemed too difficult for other universities. It shows that HE does not have a standard benchmarking system, although they all adhere to the TEQSA qualifications. The following section reports on the instructor's pedagogical styles regarding LP.

6.2 Perceptions of Pedagogy

6.2.1 Teaching Linguistic Politeness (TLP)

All instructors/lecturers agreed that LP is an essential component in acquiring any AL. However, 10 of 12 (83%) indicated that they did not teach LP explicitly as they followed the teaching resources allocated to them and expressed that LP is an overlooked area in CAL in the HE setting. This finding is highly significant in the overwhelming number of instructors/lecturers who found that emphasis is not highlighted in this area.

The cultural competency education accompanying LP is a key area of learning language and culture. Instructors/lecturers only teach the linguistic aspect when it is already presented in the textbooks. It is not intentionally incorporated into their teaching, as pointed out by Caitlan:

> . . . say in the textbook[s], they obviously teach you some basics, for example, how to introduce yourself. . . so you cannot avoid the teaching [of] politeness, for example, 你好，我叫什么什么。 (*Ni hao, wo jiao shenme shenme*, 'hello, I'm called so and so'), 请问你叫什么名字。 (*Qingwen ni jiao shenme mingzi*, 'may I ask, what's your name?') right? So, this is automatically embedded in the teaching materials if we don't particularly [without the lecturer/instructor specifically] teach[ing] you.

Therefore, perhaps the more nuanced and experiential aspects of LP are neglected in the tendency to 'default' back to referencing the textbooks.

Some lecturers/instructors did not regard LP as necessary in CAL acquisition, solely focusing on the language itself. As in Wendy's teaching practices, she claimed, 'I don't particularly focus on LP, because I think I would classify [it] under like, intercultural communication, like [what] we teach about culture. . .' In other words, grammatical learning in CAL seemed to overshadow any intercultural skills in the classrooms. Caitlan echoed the same sentiments, saying:

> So, these kinds of things obviously is taught, but we just said we don't make this politeness a particular topic. . . you just teach the student this way: How do you introduce or how do you address . . . issues like this.

Yeny explained that LP is taught more at the intermediate or advanced level. Thus, it is better addressed in the upper-level classes since there is time allocated to teaching that area. She indicated that LP is incorporated in the intermediate and advanced levels in the textbooks:

> Yeah, to be honest, this *New Practical Chinese Reader*, mmm. . . they try to bring [it] in some, especially [in] Chinese Four, yeah. Chinese One or Two. . . Not much. [It is] more emphasised in Chinese Four books.

Instructors/lecturers explained why pragmatics, culture, or LP is often overlooked at the beginner level. Some think it is better to address that at the intermediate level, as in Caitlan's case. She commented, '. . . if it is at level two, we [will] teach students. . . but as to teach level one/level two students. . . we avoid to [giving] them too many technical terms. Otherwise, [it] confuse[s] them.' This mirrors Taguchi and Roever's (2017) observations, as mentioned previously, where they stated, "L2 pragmatics is not well integrated into curricula and is often just treated incidentally in the classroom" (p. 227).

However, some instructors/lecturers engaged in more explanation at the beginner level. Aside from Yeny, who had her own set of resources in CAL, Karen emphasized:

> Yeah, linguistic politeness is definitely one part of my teaching program. Because erm. . . the main purpose of teaching a language is to communicate, right? So, you know, linguistic politeness is one part of communicating skills. Yeah, it can enhance communication. . . expressions like 对不起 (*Dui buqi*, 'sorry') . . . Then I will combine them, and I will teach this expression combining it with the tones and . . . the. . . with, you know, the pronunciation, and also the function of expression. I will combine them. I will put them together in what situation we [should] say 对不起 (*Dui buqi*, sorry). And then. . . also, you know, [check if] the pronunciation is okay. (K, Chen, personal interview, May 22, 2021)

It appears that LP or pragmatics is only taught when it is clearly and explicitly embedded in the curriculum or when there is 'leftover' time, and thus is often not taken as a priority in teaching.

6.2.2 Linguistic Politeness Input

Instructors/lecturers expressed that LP can be learned in other ways due to the time constraints in class. One is self-motivation, as an andragogic approach to studying is expected of students. Wendy expressed her thought on this:

> I would expect the students because they are . . . in higher education, they're supposed to read on their own and have to expose themselves to other areas not taught in class. And it's very hard to teach everything in the class.

Jonathan also conveyed that students may discover an LP 'sense' themselves through discovery along the way in their language-learning journey, as he claimed:

> Because some students have, you know, are happy with the sort of intuitive sense of why (ya know), and maybe they kind of already know, because they kind of ha[ve] it from self-learning or whatever. . . They can... guess...

Instructors/lecturers also think that LP can be classified as ‘cultural’, and the most effective way is to be immersed in the culture through overseas immersion programs. They learn to speak appropriately to the hosts or new friends they encounter as well as the taboos through this experience; as Gordon affirmed, ‘Yes, yeah and [It is important to know] what not to say. . . .’

Others commented that university initiatives to pair up ‘language partners’ help local students interact with more Chinese students to have an ‘authentic’ learning environment. These initiatives may be implemented due to the lack of classroom contact time, which may be welcomed by Chinese language students to learn about LP as they interact with other international students and form friendships. Caitlan noted, in regard to outside-class contact:

> You can schedule a regular meeting. For example, I will schedule a regular meeting for students who meet once a week during the tutorial. . . [or] after tutorial so. . . [to] make sure that the students really practice their spoken Chinese and [they] cover certain knowledge points. So, for example, I do that in my courses so that students [are] exposed to the authentic learning environment. . . right.

Thus, instructors/lecturers generally shared the opinion that students should be self-motivated in immersing themselves in the LP aspect of learning Chinese. Other support for learning language politeness includes university-led initiatives which enable Chinese students and local students to interact in Mandarin together. This enables students to understand better the cultural background and proper usage of politeness in the Chinese language.

6.2.3 Linguistic Politeness in the Classroom

The instructors/lecturers interviewed did not have specific teacher training in teaching the Chinese language. Therefore, they only addressed LP errors when they arose, relying on informal experiences to correct these. This was due to textbooks not always providing a thorough picture of linguistic situational usage. Instructors/lecturers replied that usually, they were not offended if students sounded rude to them but would feel amused instead. They would then patiently explain the correct usage to the students. Below are the examples that the instructors/lecturers gave. Jordon recalled:

> One student told me, '老师，请写汉语拼音' ('*Laoshi, qing xie hanyu pinyin*', 'teacher, please write pinyin'). That's very rude, as if commanding me to do something! I know why there is this problem. They overuse *Qing* (请/please). They learn in the textbook that *Qing* is 'please' and substitute it in a way they use [it in] English. For example, 'please drink' in the textbook. But it's very bossy to use *Qing* to ask a superior to do something for you. They would even say, '*Qing qing qing*' a few times as if saying in English, 'please please please', thinking they're sincere.

Jonathan gave another example about a student asking him the lecturer about how he enjoyed his weekend. This was inappropriate for a student to ask the lecturer, as it seemed like the lecturer had a lot of free time on hand:

> 老师周末去玩儿什么了？'(*Lao shi zhoumo qu wan'r shenme le*?/ Teacher, where did you have fun on the weekend?) . . . And this is not, you know, okay. You know you can ask, "老师，这个周末忙什么？" (*Laoshi, zhe ge zhoumo mang shenme*?', 'Teacher, this weekend, what are you busy [with?]) . . . and then we would talk a little bit about why '玩儿' ('play') might not be the best choice, right? That's sort of when you're talking to your teacher. And it's just, you know, probably we've also [had] a class where we've talked about how broad one '玩儿，玩儿' can be, right? . . . [the implied meaning could be] 'hang out'. . . actually, you know. It can be 'playing' a computer game. It can be sports. . . you know, so it is broad, but it probably isn't the verb you want for 'what did you do this weekend?'. . . for your teacher. . . It's probably okay for a classmate, right? That sort of thing.

Another example was the inaccurate use of greetings taught at the beginner stage. Karen said she had to tell her students to stop saying Nihao ma repeatedly. (你好吗, How have you been?) every time they see her. She complained:

> And I tell students to stop saying '你好吗?' (*Ni hao ma*? / How have you been?) all the time. The translation in the textbook is 'how are you?' But it's not like English, where you can say 'How are you?' every day.

This error arises due to the difference in usage in Mandarin compared to English. '*Ni hao ma*?' differs from the everyday English greeting "How are you?" in its use. In Mandarin, asking, '*Ni hao ma*?' literally means an empathetic way of asking, "How have you been?", "Are you fine?" to find out a friend's state of health or condition. Unless the person is sick, it is unnatural to say *Nihao ma* (are you fine) to a classmate or teacher whom one regularly sees (Ross & Ma, 2017). Therefore, situational usage is crucial, as shown in this example when only the English explanation is given in limited functional usages shown in textbooks.

Similarly, the usage of *Nihao* (hello) in the textbooks can be problematic too. As the textbooks usually specify *Nihao* (hello) in greetings at the beginner's level, it tends to be overused by learners, who exhibit the same problems in their usage of the greeting '*Ni hao ma*?', as both these terms may only be used when one meets a new friend for the first time, and not with a close friend regularly. Beth explained, '你好 (*Ni hao* / hello) is the most basic one, but if I'm teaching greetings, and some, like extension, [I will also teach other expressions] like 早上好。 (*Zaoshang hao* / good morning)'. There are various ways of greeting someone in Mandarin, and it is not restricted to the textbook-style *Nihao*. Therefore, aside from teaching only the term *Nihao*, instructors/lecturers may teach different greetings not limited to *Ni hao*. Beth continued to give other examples of asking about another's well-being, such as '*Nin/ni chi fan le ma'*?'(您/你吃饭了吗？) [Have you had your breakfast/ lunch/ dinner], or about the daily plans of someone such as 去哪儿? (*Qu Na'r*) / Where're you going?). In China, the younger generation may use the pinyin pronunciation for 'hi', '*Hai*'(嗨), or 'hello' '*Halou*' (哈喽).

Thus, instructors'/lecturers' input is vital in the teaching of LP as textbooks do not always provide appropriate settings or sufficient usages of politeness in the Chinese language for learners to comprehend.

6.3 Perceptions of Challenges

6.3.1 Limitations in Instructors/Lecturers' Linguistic Politeness Awareness

Most of the instructors/lecturers interviewed do not have formal training in TLLP at all. A glance at the qualifications and experience of the instructors/lecturers interviewed reveals a lack of specific teacher training, or if they have [the] training. It is not in teaching pragmatics or teaching the Chinese language. Elaine noted:

> The education teaching degree . . . We don't need [to have this]. We are not required at tertiary University [level] [to have this qualification] yet. This is not a requirement for tertiary instructors. I guess for high school [it is], and they need to be registered. We are not registered, teachers.

There is no requirement for university instructors/lecturers to obtain a teaching qualification to teach. This presents a challenge for instructors/lecturers, as expressed by Gordon:

> It can be a challenge for lecturers not prepared to teach the language. And [and also] over the years, I had to work out my strategy for language teaching. That was. . . that was challenging. How I was going to do it?

Only two lecturers/instructors had formal training in teaching LP. Yeny was the only one who had linguistics training in China, where the teacher-training courses were conducted in Mandarin, which included in-depth linguistic training. She explained:

> Yes, I am [trained in this area]. I was born in China. And I finished my high[er] education [there]. I got my bachelor's [and] master's in China as well. So, I had a little bit of teaching experience as a master's student because I was doing Linguistics and Applied Linguistics as part of the curriculum I had to teach. . . that's just part of . . . my curriculum, as in learning applied linguistics. So, we need to do the teaching. To get the degree, right. I'm a [graduate of] master[s] of linguistics and applied linguistics. So as part of [the] curriculum, I taught Chinese as a foreign language, International Studies and [at] university as well. . . as a casual tutor.

Some instructors were primary or high school teachers in Australia before they moved to become HE instructors, so they were also more equipped in TLP. For example, Leticia said:

> I had to do PD (engage in professional development) in high school. Although I was not taught how to teach Chinese in my Graduate Diploma in Teaching [which] I took in Australia, I learned [through] the PD [provided], as we were supposed to do 100 hours in 5 years.

Due to the lack of awareness of LP among instructors/lecturers interviewed, qualifying explanations had to be provided when LP was mentioned during the interviews. The instructors/lecturers would treat LP as part of Chinese etiquette instead of pragmatics. One was frank and asked: 'Can you explain what you mean by linguistic politeness?' Most of them mistook it as simply being polite regarding mannerisms. Examples of this lack of awareness concerning LP include utterances such as '. . . they are uni students [university students], they're all quite good students. Right? And then maybe there are a lot of students from private providers, private school[s]. . . oh, [whom lead] well-behaved lives.'

Another lecturer claimed, “They learn about the Chinese etiquettes”. It is clear from these examples that there is considerable confusion among CAL instructors/lecturers concerning LP.

Another observation during the interviews was that instructors/lecturers seem to think it is merely a regional difference between the usages of *zanmen* (咱们 / we, us) and *women/* we, us). However, *zanmen* is more inclusive and constitutes a kind of positive politeness (Ross & Ma, 2017). The difference between the two is not explained in the textbooks, and instructors/lecturers conclude and instruct learners according to their preferences regarding using *zanmen* or *women*.

Fenny expressed that she does not use *zanmen* at all, although it appeared in the textbook. The difference between *zanmen* and *women* is also not stated in the textbook, and Fenny did not explain the linguistic differences to the students. She just told the students it was not her personal preference to use *zanmen*:

> I never used *zanmen* in my whole life! I use *women* instead. But because it’s [*zanmen*] in the textbooks, I read accordingly with my students. But when I talk to them, I use *women.* I explain to them that I don’t use that myself.

Aside from the difference in the usages of the first-person plural pronouns, another example that emerged in the interviews that seemed baffling to instructors/lecturers was the idiomatic expression, ‘excuse me’, which are Laojia (劳驾 / excuse me) and 请问 (Qingwen) [Please, may I ask] respectively. Leticia disagreed with the polite way that the term *Laojia* (劳驾 / excuse me) is portrayed in textbooks. She said:

> [When we want to say] We say excuse me, and we’ll say 请问 (*Qingwen*) [Please, may I ask], but the book emphasises on the term 劳驾 (*Laojia* / excuse me), but even now, I don’t think people use the word 劳驾 (*Laojia* / excuse me) in colloquial Chinese.

Ross and Ma (2017) explained the differences between the usage of *Laojia* and *Qingwen. Laojia* is generally translated as 'excuse me' but denotes an extended meaning of "excuse me for creating extra work for you" (Ross & Ma, 2017, p. 159). Both *Laojia* (劳驾 / excuse me) and *Qingwen* (请问 / excuse me) are used to attract someone's attention (usually a friend or acquaintance, but not a stranger) for help. The difference is that *Qingwen* (请问 / excuse me) is a more effective request form by turning the sentence into a question form with strangers (Ross & Ma, 2017).

This shows that due to the lack of formal pragmatics teacher training (it is not a requirement or is readily available in the HE settings for instructors/lecturers as mentioned in the literature review), it results in English-speaking learners' inability to decipher how the usage of 'excuse me' can be exemplified in different ways.

In the case of the term *Laojia,* it is included in the HSK level five vocabulary requirements (Yao, 2020), which is the advanced stage. As mentioned in 2.5.3, fossilisations may hinder TLLP at the intermediate/advanced levels (Bella et al., 2015), instructors /lecturers could briefly mention it in the beginner class to prevent 'fossilisation' when they are at the more advanced stages of CAL acquisition.

6.3.2 Insufficient Contact Time to Focus on Linguistic Politeness

All instructors/lecturers interviewed indicated that teaching LP is challenging due to time constraints. They would go according to the syllabus, and most indicated that three hours of contact time with students is not sufficient. Caitlin expressed: '. . . but here we only teach, for example, one course [and] you only have four hours a week.'

Wendy also lamented upon the same issue: 'But I guess we don't have enough time to teach them because of the number of hours every week'. Elaine likewise expressed difficulties related to limited time 'The challenge we're facing now, we are only given [limited contact hours] for each unit. Each semester, we're only given 60 or something hours. Yeap. To teach like [this]. . . that's really hard for us'.

Most instructors/lecturers use their resources when teaching LP and do not prepare extra resources. For example, Wendy said, 'I show my students videos of the textbook where different greetings in Mandarin are used'. The time constraints could be due to job allocations/descriptions in the HE context. Instructors/lecturers usually need to teach and conduct research in HE institutions. Therefore, while focussing on their research output, instructors/lecturers face the challenge of designing their pragmatics resources to suit the needs of the student cohort. Due to the lack of contact time, LP or cultural aspects are taught when there happens to be 'extra time' leftover from teaching the syllabus, as Caitlin uttered: 'Yeah. . . for example, [when] the student [cohort] is slightly [larger than usual], and we have. . . more time, then I added in my extra knowledge related to [LP/cultural aspects]'.

Only one lecturer, Yeny, expressly indicated that she has a set of resources that she has developed herself, especially in teaching pragmatics (i.e., including LP), and she will publish in the near future on this topic. Yeny is a lecturer who majored in Applied Linguistics and is familiar with using conversational analysis (CA), a form of the discursive approach adopted by scholars to study LP. She has specifically gone to China to do the recordings and spent many years on the project. She described:

> To like complement this part [the lack of pragmatic input in textbooks], I myself actually. . . composed [a textbook] with my colleague. But I didn't publish because I was . . . [working on it] when I was doing [my] PhD. . . [so] I gave up halfway. I was doing conversation analysis. . . Hmm. . . Yeah. So, I use this as supplemental material.

Therefore, for several reasons, such as inadequate training and lack of time, HE instructors/lecturers do not seem to devote much time to preparing LP resources that suit the particular cohort.

6.3.3 Additional Language (AL) and Heritage Learners

Another challenge that instructors/lecturers face is that HE institutions combine second language and heritage learner classes which poses a problem in TCLP. The allocation of classes is subject to institutional funding, and it can be challenging for the instructors/lecturers. Although they do not have the competency of writing in Chinese, heritage learners possess more LP awareness. Gordon expressed that a class with heritage and second language learners can be challenging even though the same textbooks are used:

> So yeah, in the beginning, when I first started teaching, they actually had [those] separate streams for the non-native and the heritage speakers. But because of cutbacks to funding, we had to combine them into one class. So eventually, I ended up having a class which is a mixture of non-heritage and heritage speakers from all over the world. It was challenging, that was a challenging class, because [of] the different levels. Yeah.

Gordon continued, however, that although it was challenging to teach, the heritage learners may become complacent and may not consistently outperform the non-heritage students. Perhaps one of the reasons for this is that pragmatics nuances such as politeness strategies are not assessed in the tests or examinations, as Gordon further explained:

> There were challenges because of the different levels and the different. . . the different knowledge [of LP] that people already have when it comes to the class. But I found that ultimately, it was not, you know. . . some of the heritage students might have thought they had an advantage over the others. But actually, sometimes that turned out to be a disadvantage because they would be complacent.

As mentioned, LP is not tested in the syllabus; therefore, heritage learners possessing the skills in this area may not have an advantage over non-native students. Ultimately, the grammar and writing of characters are crucial in passing the assessments and achieving good scores in these courses.

6.3.4 Varied Views on Non-native Instructors/Lecturers TLP

Regarding whether native or non-native instructors/lecturers could better grasp the methods of TLP, all the native instructors/lecturers interviewed thought it is an advantage to teach LP as a native speaker. A non-native instructor expressed that NS have an advantage over LP as they acquired the language in a first-language environment since they were young and learnt it differently from non-NS. However, one native-speaking teacher, Leticia, remarked that native-speaker norms of LP might not accurately represent Chinese LP in general due to individual differences and backgrounds. She had to learn about different norms in dealing with LP in various Chinese communities that speak Mandarin. She noted:

> I think. . . when I first started teaching Chinese in Australia, I [had] to relearn a lot of things, especially to know the cultural side, [which] includes the LP part. Not only [did I need to] just [learn] Australian norms, but also the norms [used among] mainland Chinese, because I'm from Southeast Asia. But I actually need to go into a lot of [study of these areas myself to obtain a better] understanding, looking at reading the books and things like that. Then it makes me realise [which areas of LP I need to teach].

A non-native lecturer, Jordon indicated that his lecturer, a non-native professor, insists that students address him as *Nin* (您 / honorific 'you') instead of *Ni* (你 / non-honorific 'you') and could be offended if addressed as *Ni*. In contrast, another native speaker interlocutor often does not mind even if the students address her by her first name. This coincides with the study by Economidou-Kogetsidis et al. (2020), which found that native-speaker and non-native-speaker teachers and instructors/lecturers perceive LP differently. The non-native-speakers focused primarily on issues such as in/formality, in/directness, level of mitigation, forms of address in the email content, and opening and closing emails or written messages. However, the native speaker did not focus on these issues as much.

There are varied views on non-native or native instructors/lecturers teaching LP. Perhaps it is best summarised in Gordon's statements:

> I'd say that native speakers and non-native speakers both have their advantages and disadvantages in the classroom. And actually, what I found was really the best way to teaching is to have one class or one stream where you've got both. . . you have teachers who are both non-native and native.

This insight is in line with current second-language pragmatics-teaching research, such as Cohen's (2018) study on native and non-native teachers teaching pragmatics which suggests creative ideas that both types of teachers may draw on to bridge the gaps in their pragmatics knowledge (Cohen, 2018).

Aside from the difference in how native and non-native instructors/lecturers perceive LP, in the area of using LP in the classroom, various instructors/lecturers had different views on whether students should conform to typical Chinese classroom norms, given that the setting is in Australia, not China. One example is addressing lecturers/instructors as *Laoshi* (老师 / teacher), a polite address term).

Most of the instructors/lecturers, both native and non-native, do not insist that the students address them as *Laoshi*. This is because they have adapted to Australian norms. Beth added that she has learnt to accommodate Australian culture: 'And also, I'm . . . I accept the Aussie culture that [they] [call] teacher[s] [by their] first name[s]'. Elaine also admitted that she had to take some time to adapt to the same situation:

> At first, probably, I'm not that used to [it]. . . I'm not sure how to relate to students, right, or how they [should] call [i.e., address] me. Yeah. . . at first [it was like this], but maybe one or two years later, because I'm more integrated into the society. . . I

know the expectations here. . . So, at uni-level[university-level], I always [let them know] at the first class. . . like, I give them options, if [they] would like . . . to call me [i.e., address me] following the Chinese [way of addressing a teacher], like [in] Chinese.

Leticia was surprised when she started teaching that students generally addressed their lecturers by their first names. They also did not address her as *Laoshi*:

No. No. No, very Aussie, very Aussie [i.e., They do not use the term '*laoshi*' generally]. Yeah, . . . [by] my [first] name. Okay. So, like, I mean, there are times, like, because I teach them '[In Chinese culture] you have to call [i.e., address] [your teacher as] 老师 (*Laoshi*, teacher). Therefore, there are some people who will say *Laoshi*, you know.

Other examples include Fenny's students addressing her using her first name instead of *Laoshi*, especially when they were not speaking in Mandarin. Karen echoed the same tendency when her students spoke to her in English and outside the classroom context.

However, native-speaker instructors/lecturers expressed their own 'uneasiness' if they did not use the appropriate terms of address. As mentioned previously, the term *Laoshi or Jiaoshou* does not just mean 'teacher' or professor respectively, but also encompasses the element of respect. Elaine noted: 'I always feel like uneasy to call [i.e., address] my supervisors by [their given] name'. Beth, who was teaching a Korean professor Mandarin, would address him as 'professor' even though he was technically her student. Beth explained, 'Yeah, because I'm teaching [a] Korean professor, when I mentioned him to . . . my parents, I was like [would mention him to my parents using the address term 'professor'], 李教授 (*Li jiaoshou*, Professor Lee)'.

As instructors/lecturers do not emphasise the address term *Laoshi*, some students would use it while others would not, probably because it is not common practice in Australia to address educators by their professional titles. As Wong stated, 'I told them to [say] *Laoshi* when you address the teacher, but they wouldn't. Well, [or] they forgot. Ah, yeah. It's not in their culture. I think [the] culture probably is one of the factors'. . . .

Although there was no requirement to adopt polite address terms in the classroom context, most instructors/lecturers responded that their students address them as *Laoshi* in class. Jordon explained that all his students addressed him as *Laoshi* were probably from an Asian background. Caitlin noted that her students even addressed her as *Laoshi* in their emails to her:

> They always say *Laoshi*. Surname 老师，老师您好。 (*Laoshi, nin hao*', 'hello teacher'). And they like to even start the emails say[ing] 老师你好。 (*Laoshi ni hao*, hello teacher), and then write the rest in English.

Regarding whether instructors/lecturers highlight that if the students are in China, they have to take note of address terms, Karen replied, 'Yeah. So, I tell them I'm happy to be flexible. If . . . they, you know, learn this course in China. . . Definitely, I would recommend them, you know, calling [i.e., addressing] their teachers so [*Laoshi*]'. Johnathan also articulated his flexibility concerning how students addressed him, but he explained that he would clarify to students the differences between the more informal approaches to address forms in different contexts:

> If students use 'Johnathan', that's okay with me. But it's not okay with everybody, right? It doesn't bother me. But I wouldn't recommend it to a student because I know people that it does bother. And I really wouldn't recommend it to a student studying in North America. Yeap, and you definitely don't want to be called Lin Ming Huang [Johnathan's adopted Chinese name]. In the Chinese context, addressing someone's first name and surname, called 连名带姓 (*Lianming daixing*), is considered rude, right?

Gordon, who holds the title of professor, echoed these sentiments. Aside from the terms *Laoshi* and *Nin*, he expected his students to address him as ‘professor’ (*Jiaoshou*, 教授), even when speaking English. He said: ‘I was pretty informal . . . but yeah. . . I got them to address me (laughter) [as a professor]’.

Another observation is that although the students addressed their instructors/lecturers as ‘professor’ or *Laoshi*, they often did not use the honorific *Nin* (‘you’). Instructors/lecturers had different concepts regarding the use of *Nin*. Jordon, a non-native lecturer, recalled his non-native Chinese language professor being annoyed when he was not referred to as *Nin*. However, Gordon said that usage of *Nin* was not conducted in class as it was ‘not expected of students and not emphasised in class’. Gordon also explained that it was only introduced in the textbook, but students were not required to practise its usage in the classroom context:

> Rarely. Yeah. I mean, it may have come up a few times in the class where there was an example of the text, but yet, the students knew what it meant, but we never really practised it very much at that level.

However, Beth, born and grew up in Beijing, said that *Nin* is a common pronoun even in daily life. She cited examples in television dramas where kids addressed their parents using Nin. She used it quite often too. She said, ‘Yeah, that’s interesting because I’m from Beijing and we have a really common greeting. 您吃了吗？ [*Nin chi le ma*?] (Have you eaten?)’.

The above would indicate that students’ usage of LP in class when addressing instructors/lecturers varies due to the different expectations of educators. It may be inferred that students’ usage of politeness norms can vary in the Australian context depending on the preferences of the instructors/lecturers. However, most of the time, the rationale for these preferences is not explained. The clearest way to teaching and contextualising politeness address forms is when the instructors/lecturers compare the norms in China and Australia and highlight the importance of polite address terms or the honorific pronoun according to these contexts.

6.4 Summary

LP is important in learning a target language. Perhaps the importance of this area of language learning can be summarised by a short summary of a 'lost in translation' joke Gordon referred to concerning LP:

> Actually, I watched a movie the other day about an American bomber pilot from the Second World War. Yeah, [to] cut a long story short, they flew their bomber, they bombed Japan, they finished, then they've escaped China, right, during the Second World War, and they crashed. And they were in Japanese territory, but they got rescued by some guerrillas. And then they, they were carried around the countryside for a couple of weeks. Some of them were very, very injured. But anyway. . . So, this is an American guy. . . he's never been to China. He never knew anything about [China]; the only stuff he learned about China was during the training for [the U.S. air force]. Yeah, because they thought they might end up in China. So, they taught them a little bit of Chinese. It was very bad Chinese, and they found that they couldn't, they couldn't reproduce it to get the locals to understand them. So, they use[d] hand gestures and everything. And then that one comment was like, 'Oh, the Chinese give us a banquet! But then they kept apologising for the food being really poor quality.' And then he says the next line with an exclamation mark, 'but it was really great!'. He didn't understand that. (laughter) [He didn't understand that the Chinese were not apologising for the food. They might have offered them the best food, but they were just being humble and were trying to sound polite].

Gordon's example above humorously demonstrates the importance and practicality of learning CLP.

The interviews revealed three major areas in TLLP in Australia HE and could be beneficial for HE in English-speaking countries. First, instructors/lecturers, experienced or new, found textbooks and instructional resources indispensable. Most would prefer to have their resources catered to their students as textbooks cannot ‘suit all’ learners. However, this sometimes poses a challenge due to policy training and time constraints. This leads to inadequate LP instruction, and problems in LP are only addressed when they arise.

Second, some improvements could be made to instructors’/lecturers’ pedagogical practices that include making more LP-specific class time, choosing or making materials catered to learning LP and providing valuable resources such as books or movies (as in Gordon’s example above) for students to be exposed to LP in their own free time.

Third, limitations to TLLP as well as possible solutions were identified. Instructors/lecturers must have a sound knowledge of LP and sufficient class time to teach LP. If possible, it is beneficial to separate the native and non-native learners to make it easier for teachers to focus on the students' level and possibly include both native and non-native Chinese instructors/lecturers in the same course to give different practical applications of CLP.

In summary, the interviews shed light on the current pedagogical practices in TLLP in the HE sectors, and the implications are discussed in the next chapter (Chapter 7).

Chapter 7: Implications and Recommendations

7.0 Introduction

This interpretive study intended to identify the present status of TLLP, particularly TLLP in the CAL context in Australian HE settings. In the first component of this study, I have investigated the politeness strategies presented in the CAL textbooks used in Australian HE institutions. In the second component of this study, I have explored instructors'/lecturers' perceptions concerning TLLP in CAL.

The purpose of sections 7.1 to 7.3 is to provide implications and recommendations based on the data and analysis of the textbook investigations and interview analyses. The results align with the literature review and provide new insights into the issues surrounding how CLP is embedded in CAL textbooks used in Australian HE institutions and how instructors/lecturers conceptualise TCLP in Australia. The implications and recommendations are divided into three primary themes: instructional resources (7.2), pedagogical practices (7.3), and policy (7.4).

7.1 Implications, Recommendations: Instructional Resources

7.1.1 Implications for ACTFL 21st Century World-Readiness Standards

As mentioned in the literature review, although scholars advocate the importance of politeness strategies in textbooks to aid in the understanding of politeness concepts (Ismail et al., 2014; Pichastor, 1998), the investigations show that strategies in the textbooks do not always portray accurate usage of natural conversations (Lin et al., 2015). Furthermore, section 2.1.1 states the incoherence and lack of structure in language textbooks regarding TLLP (Pichastor, 1998). Thus, the investigation of textbooks shines a light on the details of how LP is portrayed.

Although the politeness strategies presented in the surveyed textbooks are similar to most of the ones investigated, *IC 1* presents a more holistic learning approach to LP. It is written according to the ACTFL 21st Century World-Readiness Standards (Zhang et al., 2020). The fourth edition is redesigned in the cultural literacy section, promoting cross-cultural awareness through the newly implemented compare and contrast activities. *IC 1* is the only textbook surveyed that is not published in China. The *IC* series is part of a HE textbook widely used by learners, mainly in North America. Table 7.1.1a shows the correlation of this textbook to the ACTFL World-Readiness Standards. There are five categories: 1. Communication: Communicate effectively in more than one language to function in various situations and for multiple purposes; 2. Cultures: Interact with cultural competence and understanding; 3. Connections: Connect with other disciplines and acquire information and diverse perspectives to use the language to function in academic and career-related situations; 4. Comparisons: Develop insight into the nature of language and culture in order to interact with cultural competence; 5. Communities: Communicate and interact with cultural competence in order to participate in multilingual communities at home and around the world. For example, In the dialogue 'Calling a friend for help', the notes prompts learners to compare the two particles *ba* (吧) and *ma*, which could change the meaning of the conversation. Questioning with the former particle *ba* could be assertive and intrusive for the person at the other end of the telephone.

Table [illegible]

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deflected compliments among different age groups. Other textbooks present the deflected usages (negative politeness) and do not compare the usages among different age groups.

IC 1 also presents more opportunities to engage the readers in critical and comparative reflections on Chinese politeness strategies as explained in the previous analysis, such as comparing the usage of replying with *Xiexie* (谢谢 / thank you) or using *Nali nali* (哪里哪里 / don't mention it). This echoes Xiong and Peng's (2020) observations that *IC 1* presents more opportunities to engage the readers in critical and comparative reflections on Chinese cultural values. In contrast, in the *NPCR* (2nd) textbook, the cultural meanings invoked by the pictures are primarily denotational, missing opportunities to explore more profound cultural interpretations.

Therefore, lecturers could be sensitive to various textbook publications available on the market and adopt teaching practices that are more current to increase the effectiveness of their teaching.

7.1.2 Recommendation for Authentic and Australian-written Research and Instructional Resources

The literature review mentions that language textbook are usually criticized for unnatural model conversations. Gilmore (2007) pointed out the gap between authentic and textbook discourse and articulated the challenges facing the resistance to change in curriculum and material design in foreign language teaching. The results of this study coincide with what scholars have articulated (as mentioned in Chapter 2): that it is vital to incorporate authentic materials in AL learning (Asmari & Gulzar, 2016; Gilmore, 2011; Shadiev et al., 2020). Thus, TLLP instructors need to attempt to bridge this gap in the classrooms by mentioning and prioritising the depiction of accurate and authentic use of language that textbooks may lack in their description. As mentioned above, pragmatics features such as politeness are part of authentic conversational examples. Thus, they should be included in classroom discussions so that Chinese language learners feel more confident in their ability to learn a language and the authentic use of the Chinese language.

A well-written Chinese language textbook produced in Australia for the Australian context would be ideal. Chinese learners in Australia come from many different backgrounds and contexts (first language, heritage, second language), and an Australian-produced textbook would be beneficial to tackle certain cultural norms in China and how they relate to the Australian context. This would allow learners to compare cultural norms better and promote a more authentic learning experience. However, there are no CAL textbooks written in Australia that can be used in HE in Australia. Additional resources such as movie clips are also helpful in indicating tone in speech, as textbook content can be limited, and learners should be exposed to various authentic learning materials.

7.1.3 Implications of Linguistic Politeness and Varying Regional Mandarin Conventions

As mentioned above, all instructors/lecturers welcome using textbooks and resources allocated to them, although there are unavoidable limitations, such as regional differences. The CAL Chinese textbooks also exhibit the limitations of other AL textbooks noted by Wang (2016), who critiqued the emphasis on dominant cultures and textbook authors' ideologies. To mitigate the effects of culture and ideology dominating the teaching and learning of CAL, instructors/lecturers could bridge the gap between their teaching practice and limited textbook contexts (Reichenberg, 2016), leading to a more interconnected teaching and learning experience.

As observed by several instructors/lecturers, acknowledging the regional differences in Mandarin usage in LP can be achieved. Toledo-Sandoval (2020) identified how teachers localise textbooks: (a) include references to local contexts; (b) supplement textbooks with other materials; and (c) incorporate complexity in the pedagogic sequence, such as including challenging new activities. Similarly, instructors/lecturers could (a) include references to different contexts; (b) supplement current textbooks with varied CAL textbooks written in different Taiwanese, Hong Kong, Singapore, or other Chinese communities' contexts; and (c) incorporate functional complexity scenarios for activities such as role-plays to increase the complexity in the pedagogic sequence.

As mentioned earlier, the Mandarin used in contemporary China results from the integration of different forms of Mandarin historically (W. Wang, 2021). Different nuances in LP must be mentioned to give learners a more accurate picture of how Mandarin is used throughout different regions. Language is ever-changing, and as people become more mobile in the modern era, various forms of Mandarin and the LP conventions that accompany these changes can be recognised.

7.1.4 Recommendation to Move Beyond the Structural Syllabus

The CAL textbooks analysis in this study demonstrated the limitations of textbook materials in pragmatics content and intercultural communication competency skills, as grammar-drilling is emphasized over intercultural skills. The standard structural syllabus using the grammatical syllabus appears to be popular with teachers, especially new and inexperienced graduates (Murray & Christison, 2021), as shown in the interview results of Beth's new Chinese instructor/lecturer. Even the experienced lecturers are in favour of the structural syllabus. This supports Knight's (2015) findings that Australian lecturers in the HE context welcome the use of textbooks as they find them to be dependable (Knight, 2015). These results are not surprising, as the structural syllabus gives teachers direction in course planning and uniformity in content teaching (Murray & Christison, 2021) across institutions.

However, Murray and Christison (2021) stressed that this uniform acceptance and use of standard textbooks could be problematic as the 'forms' in grammatical structures are different in real-life situations as opposed to their representation in textbooks as "a form can realize more than one function and a function can be realized by more than one form"

(Murray & Christison, 2021, p. 87). Furthermore, previous scholars have articulated that effective language learning is not focused on grammatical forms but communication in different contexts. Therefore, overreliance on textbooks for instruction could hinder a holistic approach to the instruction of AL that includes skills necessary to the culture, such as politeness.

As observed in the interviews, one of the lecturers designed her own comprehensive TLP resources, and another lecturer had resources incorporating LP designed by the university according to the students' needs. Although these may seem to be the minority in Australian HE practice, it is a good starting point. Moreover, instructors/lecturers should continually prepare teaching resources as part of their regular professional activity. As Rieger (2018) noted, AL textbooks should be "representations of the world" (chap. 1), and it is crucial to develop learners as critical and engaged world citizens in AL acquisition.

7.2 Implications and Recommendations: Pedagogical Practice

7.2.1 Linguistic Politeness can be Taught at the Beginner Stage

From the textbook analysis data, it is apparent that politeness strategies are already evident and introduced to a considerable degree at the beginner stage (as mentioned in sections 5C.1 and 5D.3), contrary to propositions from language benchmarking standards such as the CEFR recommending politeness skills at the intermediate level (B3 level), described in section 2.5.3. The presence of LP in the textbooks surveyed shows that LP can be taught at the beginner level as pragmatic competence can be developed despite beginner grammar competence (Félix-Brasdefer, 2021). As mentioned at the beginning of this study, fossilisation may take place at higher intermediate or advanced levels (Bella et al., 2015).

Although learning grammar and vocabulary is fundamental at the beginner stage in AL learning, explicit instruction in LP should be integrated more meaningfully, such as explicit methodological steps and awareness-raising tasks. For example, there is a list of kinship terms in one of the textbooks, but the functional usages are lacking. Therefore, instructors'/lecturers' input is crucial in filling the gaps in the textbooks and adjusting to the needs of the students.

Moreover, specific LP expressions are not present until the later intermediate levels, and learners may lack the ability to engage in more linguistically polite speech. For example, less than half of the textbooks investigated at the beginner stage included *Nin guixing* (您贵姓, lit.: What's your 'honourable surname'?) when asking for someone's name. In this case, the Chinese surname is the subject of inquiry, but it can also be used to generally ask for someone's given name in addition to their surname. Learners do not encounter the 'asking of someone's name' at later intermediate and advanced levels. They may continue to use the same informal speech when they speak with a professor or doing business, saying *Ni jiao shenme mingzi* (你叫什么名字? / What is your name?), which may result in sounding rude, especially to strangers and those with higher social distance. Therefore, LP can be taught at the beginner level instead of delaying it to the intermediate or advanced stage.

7.2.2 Pedagogical Interventions: Incorporating Implicit and Explicit Instruction

As described in the literature review of this study, scholars have proposed different teaching approaches, frameworks, and resources in TLP in various second language settings. Scholars have also proposed awareness-raising tasks in TLLP. However, there has been no scholarly research on the pedagogical area of TCLP, as mentioned in Chapter 2. The research is limited mainly to English and Spanish as an AL by only a handful of scholars, namely, Bella et al. (2015), Bosuwon (2015), Bou-Franch & Garcés-Conejos (2003), Gomes de Matos (1975), Meier (1997) and Pichastor (1998).

The current CAL scene focuses on explicit (or declarative) knowledge. Rule-based knowledge, such as grammar structures and vocabulary, is acquired through the instructor's/ lecturer's explicit instruction. Explicit instruction targets intentional explicit learning, and implicit instruction is aimed at inadvertent learning (Bigelow & Ennser-Kananen, 2018). The former assumes the metapragmatic information is obtained intuitively, whereas the latter incorporates metalinguistics which provides (Rose, 2005) measures to enable intentional reflection and analysis of language usage and forms. As mentioned in the literature review, explicit knowledge must be taught in tandem with implicit knowledge in communicative usage or performance-based activities (Nagamine, 2017) to communicate in the target language effectively.

McConachy and Hata (2013) advised that it is essential for the instructor/ lecturer to assist students in “reflecting and analysing politeness with pedagogical interventions such as reflective discussion based on explicit teacher questioning and role plays” (p. 299). A pedagogical intervention could be to employ Hymes’ (1974) SPEAKING model, as shown in Figure 7.2.2. The communicative model strengthens learners’ understanding of sociocultural context's components through creating analytical questions for students. For example, dialogues in textbooks usually do not encompass explicit context-related information, such as the speakers' identities, their relationships with one another, or the locations of the individuals being discussed. As a form of pedagogical intervention, the SPEAKING model could be employed to determine the scene (S); the information of the participants (P); the end goals (E) of the interactions; the order of speech acts (A); the tone of the conversation (K) (such as formal or informal), the medium of transmission (I) (such as oral or written); the norms guiding meaningful interpretation; and genre (G) of speech acts (such as sales, lectures). All these factors help in more in-depth analyses of the dialogues.

Figure 7.2.2

Hymes' (1974) SPEAKING model

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7.3 Implications, Recommendations: Policy

7.3.1 Policy Change

Other factors necessarily come into play to change the perspective in curricula design. Allowing pragmatics training in regular CAL programmes may require a shift in policy regarding what constitutes conventional CAL instruction. It is hoped that administrators of CAL programmes worldwide will further examine pragmatics such as LP as an instructional topic. A level of linguistic competency is equally as critical as the other well-established competencies in creating, implementing, and utilising innovative curricula.

There is an urgency to re-examine the curriculum in traditional CAL. The focus can be shifted from a traditional emphasis on grammar and vocabulary to incorporate pragmatics and focus on more pluralistic competence that fosters ICC, as advocated by CEFR (CEFR, 2001). As indicated in the results of the textbook analysis, all the textbooks written and published in China are not bound by the ACTFL guidelines for language learning. However, new editions, such as the *NPCR* series, are moving towards incorporating more functional approaches (Liu, 2016). Moreover, the new HSK changed its direction in 2022 to adhere to the CEFR standards in language proficiency testing. We could anticipate textbooks aligning to international language teaching and learning models.

In addition, currently, there are no CAL textbooks written and published in Australia used for tertiary education in Australia. All the textbooks used are usually written in China, apart from one prominent textbook written in the United States. As Edge (1996) noted, 'Curricula are sociocultural artifacts that reflect local values and beliefs about language and language learning. They, therefore, "do not transfer well to different contexts" (p. 19, cited in Murray & Christison, 2021). Accordingly, one of the respondents commented that the textbooks are 'Sinocentric', and other respondents commented that the textbooks are focussed on cultural practices predominant in mainland China. They suggested incorporating broader regional nuances for students in the CAL classrooms.

As mentioned in this section, broadening the focus on pragmatics and intercultural aspects of the curricula would contribute to enhanced LP capabilities through policy change, as mentioned in this section.

7.3.2 Intercultural Communication and Pragmatics in TLLP

Concerning pragmatics in TLLP, the interviews revealed that LP is not a primary focus in CAL classrooms and the results coincide with the literature review in Chapter 2 (Nagamine, 2017; Taguchi & Roever, 2017). First, LP as part of pragmatics is not well-integrated in L2 classrooms (Taguchi & Roever, 2017), and second, the overemphasis on rote learning in AL teaching and learning overshadows the need to teach pragmatics such as LP (Nagamine, 2017).

Instructors/lecturers expressed the importance of a pragmatics component in TLLP. This is in line with the views of various scholars such as Brown (2010), Kasper and Ross (2013), Rieger (2018), and Z. Wang (2021), especially concerning culture in HE AL language instruction (Garcia-Perez & Rojas-Primus, 2017).

An example the respondents gave illustrates well the importance of including pragmatics in TLP. Chinese people tend to apologise for the hospitality they render repeatedly, and various vocabulary and sentence structures related to apologies are emphasized. However, while using expressions of supposedly 'apologising' vocabulary and sentence structures, Chinese speakers are not actually 'apologizing'. Instead, they are simply demonstrating politeness.

Therefore, a feasible recommendation is that model textbook dialogues can incorporate the pragmatic features of politeness by using explicit measures and highlighting the underlying implications. Although various speech acts such as requests, invitations, apologies, compliments, greetings, requests, and thanking are presented, the limited scenarios and examples provided do not exhibit the fundamental communicative skills that learners could acquire.

As mentioned in the literature review, other recommendations include implementing creative pedagogical interventions such as translanguaging (Skrempou, 2020) or languaculture resources (Díaz, 2013). In addition, bridging textbook model conversations by using real-life conversations (Gilmore, 2017), incorporating authentic materials (Asmari & Gulzar, 2016; Gilmore, 2011; Shadiev al., 2020), adopting creative ideas in the teaching of pragmatics (Cohen, 2018), engaging students to reflect on specific aspects of language use in context and view the interpretation of meaning from multiple perspectives (McConachy, 2009, 2018) are also effective measures for instructors/ lecturers.

The differences in politeness strategies are multi-dimensional, and many aspects such as contextualization conventions and sociocultural contexts must be considered. Thus, educators and learners must move beyond the mastery of constructing grammatical structures to enable effective communication.

7.3.3 Instructor's / Lecturer's Role and Beliefs

The interviewed lecturers commented that they would follow the LP instructions according to the syllabus and address the errors when they arise. Although most lecturers are experienced instructors, most have no formal training in teaching Chinese or Chinese LP. Nevertheless, non-native lecturers share the sentiments of researchers on teaching pragmatics.

As mentioned in the literature review, instructors/lecturers also echo the same sentiments of scholars such as Cohen (2018), that both types of lecturers (native and non-native) could complement one another by adopting creative ideas in teaching pragmatics.

This study confirms Díaz's (2013) obstacles to Chinese language lecturers' resistance to innovative measures in pragmatic instruction. The underlying resistance stems from the mindset that only linguistic accuracy is important in developing linguistic competence. This underlying resistance is echoed in the findings in this study's interviews and presents a realistic account of current practices in the CAL scene.

The interviews in this study reveal results similar to Díaz's (2013) study in that the textbook is used as the 'default' syllabus, an archetypical characteristic of university language programmes. The ad hoc approach to the inclusion of cultural elements relying on the instructors'/lecturers' informal knowledge and experiences is unreliable and incomplete, and a more structured approach needs to be considered to enable a platform for students to learn Chinese LP

7.3.4 Instructors' / Lecturers' Readiness in TLLP

It is also important to note that instructors/lecturers lack the readiness and awareness to teach LP even though they responded that LP is an essential area in CAL education. As the literature review identifies, teacher readiness (teachers equipped with the content knowledge and pedagogical skills) will impact classroom instruction (IGI Global, 2018). Most instructors/lecturers believe grammar competence is of utmost importance and precedes LP or pragmatics instruction. Nevertheless, lecturers try their best, relying on experiences and informal learning to pick up skills as they mature in their teaching experiences.

The lack of formal teacher-training programs and PD in teaching LP is also evident in the HE context in Australia. Only one lecturer attended a linguistics conference yearly, and the rest did not engage in any formal training in teaching pragmatics. Moreover, all the lecturers thought that LP was critical in CAL learning; yet, due to various reasons such as time constraints, institution policies, and summative and formative assessment limitations, explicit instruction on LP was not the focus of CAL classrooms. These restraints resulted in pragmatics challenges such as hilarious unintentional LP mistakes in the classroom. Moreover, native speaker instructors/lecturers seem to assume they have an advantage in pragmatics over non-native lecturers, as no training requirement is necessary for HE, and there is an assumption among native speaker instructors/lecturers that their greater exposure to Chinese culture and language since childhood naturally transfers to their teaching of pragmatics as well.

The instructors/lecturers who majored in linguistics in their undergraduate or postgraduate study quickly identified examples of LP and did not mistake politeness 1 (layman conceptualization of politeness) as politeness 2 (theoretical construct). A measure is to incorporate Hymes' (1974) SPEAKING framework, as mentioned in 7.2.2, to teach linguistic politeness. McConachy (2009) proposed a detailed map incorporating Hymes' (1974) model to help teachers raise sociocultural awareness in learners.

Incorporating LP in teacher education for CAL instructors going into HE teaching would benefit educators who have not been exposed to linguistics in their undergraduate or postgraduate studies.

7.4 Summary

The results of the investigations of textbooks and instructors'/lecturers' perceptions confirmed the need to address the problems of the TLLP in CAL, especially in HE contexts. The study yielded three critical discoveries. First, the textbook analysis revealed that the pragmatics and intercultural aspects of LP are limited in the textbooks. LP is presented using a grammar-centred format in each chapter and with limited scenarios. Some lecturers try to overcome this drawback by preparing additional resources using their expertise or experiences but are met with challenges.

Second, the explicit teaching of LP at the beginner level is crucial in contrast to the delay in pragmatics instruction at the intermediate or advanced level, as fossilization would have taken place. Although LP is presented in the textbooks, it is presented formulaically, which could be better shown through more functional methods.

Third, there is a need to foster a higher level of readiness among lecturers/instructors for TLLP. This can be achieved through adequate policies and teacher training initiatives in CAL.

This chapter has shown how the findings of this study are important for policy, practice, theory, and subsequent research in the future, and it has also suggested implications and recommendations for future practice and research.

Chapter 8: Conclusion

8.0 Introduction

The objective of this study was to empirically investigate the present state of TLLP in Australian HE contexts. The data generated yielded valuable results, which significantly contribute to the current research setting in TCLP, especially in the Australian context. The research has filled gaps in knowledge on how LP is embedded in the current use of CAL textbooks and instructors'/lecturers' perceptions regarding TLLP, thus adding value to LP research. This concluding chapter reiterates how the research questions posed in Chapter 2 were addressed in this study. It also presents the study's limitations and re-evaluates the significance and contribution of the study.

8.1 Revisiting Research Questions

8.1.1 Research Question 1

1. How is Chinese politeness embedded in textbooks used for TCAL in the Australian context:
    a. What does the content analysis reveal about politeness entities?

Content analysis in Chapter 5 of this study explicitly addresses politeness entities and highlights the Chinese language's non-static nature. The content analysis presents the four politeness entities: bald on-record, positive politeness, negative politeness, and off-record strategies. While the ratio of strategies tends to be similar between textbooks, negative politeness strategies occur most frequently, followed by bald on-record and positive politeness strategies. It was also observed that the off-record strategies are absent.

The bald on-record politeness strategy focuses on direct and clear communication and is most contrary to the 'indirect' Chinese culture stereotype. Only two of the five textbooks mentioned the bald on-record politeness strategy, and due to the nature of obligations in

Chinese relationships, none of the textbooks included examples where commands and requests exemplify the bald on-record strategy.

Positive politeness strategies, which emphasise the positive self-image of the hearer, are present in the five textbooks studied. Four positive politeness strategies were prominent in the textbooks: strategies 2, 4, 11, and 15 (i.e., exaggerating through compliments, in-group identity markers, being optimistic, and giving the hearer a gift, respectively). It was identified that some strategies were much more prevalent and commonly used than others.

In contrast to positive politeness for strategies, negative politeness strategies focus on the hearer's negative face, which is the want of the hearer not to be imposed on by the speaker. The five most common negative politeness strategies are: giving deference, questioning and hedging, apologising, minimising the imposition, and conventionally indirect. While most of the textbooks did not fully describe the context in which to use these negative politeness strategies, the *IC 1* textbook included present-day examples for these strategies, which helps minimise intercultural miscommunication.

The negative politeness strategies are presented in the highest frequency in all the textbooks, as shown in Table 5D.3. Thus, the politeness strategies presented in textbooks may not reflect the stereotypical belief that the Chinese culture is a 'positive politeness culture' (Brown & Levinson, 1987; Nash, 1983). Instead, it depends on social-cultural and situational conditions.

Finally, the off-record strategies are politeness strategies where the speaker uses indirect language to be polite. Off-record strategies appeared to be non-existent in all the beginner-level textbooks examined, perhaps due to the strategy's complexity.

Thus, the content analysis conducted in this study reveals the focus of the textbooks on specific politeness strategies and how negative politeness strategies are inherently used more commonly than others. This study highlighted the need for a knowledge of cultural background in teaching and learning politeness strategies and noted that strategies such as the off-record strategies appear to be more appropriate at the intermediate/advanced stage due to the absence of the beginner stage. The politeness entities discussed are not used equally, but a discussion of all four in CAL textbooks would significantly enable AL learners to use textbooks to broaden their intercultural understanding of the social norm of politeness.

(Research Question 1b)

1b. How do the quantitative and qualitative results contribute to TLLP?

The results of this study contribute to the TLLP by identifying areas of TLLP that are not currently well-addressed and suggesting a further improvement to the current state of TLLP in HE in Australia. The results show that LP is presented in a formulaic way in current textbooks that do not allow instructors/lecturers to teach LP in a natural and integrated way. Some examples are the overreliance of textbooks on grammatical structures, the lack of authentic and Australian-written resources, and the lack of compliance with the ACTFL 21st Century World-Readiness Standards.

This study showed that instructors/lecturers need to be well-informed and well-equipped to teach LP to establish LP as an instructional topic. They can focus on incorporating implicit (such as performance-based activities in the classroom) and explicit instruction (as mentioned in 7.2.2), teaching LP not only at the intermediate/advanced stages but also at the beginner stage, and highlighting specific contextual usage of LP.

Thus, the results of this study suggest how LP can be taught in a practical way in the current HE context in Australia and encourage increased research in developing curricula and instructional resources that will better equip both instructors and students in teaching and learning CLP.

8.1.2 Research Question 2

2. What are the perspectives of HE instructors/lecturers of TCAL in Australia regarding TLLP (and the implications)?

The perspectives of TCAL instructors discussed in this study provide an in-depth and 'real-life' understanding of the current climate of TLP. This study focussed on the instructors'/lecturers' perspectives on instructional resources and pedagogical approaches concerning teaching CLP.

Instructors/lecturers tended to view instructional resources such as textbooks as helpful and indispensable resources and agreed that grammar is the focus when teaching an AL. LP was only mentioned in the classroom when there was 'leftover' time; yet, it is interesting to note that when students made a politeness error, the instructor would make an effort to draw upon informal personal and cultural contexts to rectify the error. Thus, politeness can be taught alongside grammar at the beginner level, preventing fossilisation at the intermediate/advanced level and increasing overall language competence. Furthermore, textbooks present politeness usage in limited ways, so instructors with high textbook competence, that is, the ability to adapt how the textbook is used to suit the needs of the student, were able to teach how LP is used in different regions, and different contexts. Thus, it was revealed that an overreliance on textbooks might detract from authentic LP learning experiences.

Instructors/lecturers tend only to include TLP if there is extra time and do not prioritise LP by carving out class time. Instructors/lecturers across Australia may not access the same teaching materials as different resources are used across the HE sector. Some HE institutions may use resources that teach LP as a focal point, while others prefer students to be self-motivated in learning LP. However, students tend to focus more on grammar than LP, as it is the main testing point in HE examinations. Thus, it is essential that instructors/lecturers be well-equipped, well-supported, and provide extra resources that encourage students' interest in learning LP, which aids in improving the effectiveness of the students' communication skills rather than just making them 'exam-smart'.

Thus, the overall perspectives of TCAL instructors/lecturers conducted through semi-structured interviews shed light on the current state of TLLP in Australia and contribute to the current research on TLLP. Considering the globalisation of modern-day culture, enabling practical discourse about LP in the classroom would assist students in becoming confident in their ability to communicate effectively and culturally sensitively.

8.2 Significance of the Study

This study was motivated by the paucity of research investigating the realisation and instruction of an underexplored component of pragmatic competence—LP. It provided empirical, theoretical, methodological and pedagogical contributions in previously under-researched areas. Thus, it answered the call in TLLP research by investigating this area of TLLP, which is crucial in AL acquisition for smooth intercultural and interpersonal communication, as indicated in the early chapter of this study (section 2.3).

The primary empirical contribution of this study lies in the comprehensive identification and comparison of the presence/absence of LP in current instructional resources in Australia HE, as well as the multiple realities of TLLP based on the investigation of current instructors'/lecturers' perceptions. The scientific approach of quantitative and qualitative analysis allowed for challenging the current pedagogical use of textbooks. It highlighted the need for raised awareness among instructors/lecturers and policymakers to assist in possible solutions for the 'cultural gaps' that textbooks have in teaching politeness strategies.

Brown and Levinson's (1987) classic politeness theory and the contemporary discursive framework (Eelen, 2001; Van Der Bom & Mills, 2015) are seldom used together in a combined setting but were used as the theoretical and methodological foundations of this paper as the combined strengths of these frameworks can be used to address each respective theory's deficiencies in culturally specific interpretations.

The methodological approach of this paper used techniques such as the audit trail and research software for both quantitative and qualitative data to provide a higher degree of credibility and rigour than in previous studies, where these methods were seldom used. In the case of a comprehensive audit trail, no previous study has presented the research method's transparency and meticulous procedure in this way.

A major benefit of this study lies in the application in real-world pedagogical settings, providing explanations for how instructors/lecturers can better teach politeness strategies in light of the findings of this paper. This paper also highlighted the under-researched area of TLLP, which encourages further research in this area.

This study contributes to the body of knowledge on TLLP by analysing the existing instructional resources (textbooks) used in Australian HE sectors in the CAL area. The study has identified trends in commonly used textbooks and has justified the ratio of using specific politeness strategies over others. Background knowledge was integrated throughout the content analysis discussion, which provided the backbone for understanding the teaching of the chosen politeness strategies for the textbooks.

The study also discusses the actual scope and environment of TLLP in modern Australia, unfolding current practitioners' perceptions of CLP through interviews with Australian tertiary education instructors/lecturers. The semi-structured interviews provide the application for which the content analysis was conducted and address real concerns and implications for TLLP in Australia.

The findings of this study redound cross-cultural communication benefits, considering that LP is the lubricant in society and professional communication settings. As mentioned in

1.4, misconceptions about CLP may cause unnecessary friction or even cause some to perceive Chinese communicative practices as hostile. The greater demand for communication skills across countries and cultures, including politeness tacts, justifies the need for more effective teaching and learning approaches.

This research focused on TLLP in CAL in Australia. Thus, it was not only limited to the Chinese language but was also relevant in TLP in all other AL learning contexts. This study's theoretical, empirical, methodological, and practical applications are potentially widespread, as elaborated in 1.5. They may not only include one context but various other contexts in Australia, inherently serving the purpose of enhancing TLLP in AL settings in general. This could potentially assist different language communities in Australia to promote their language learning in a manner that provides the tools for greater effective communication between the learner of the language and the language community in Australia and the wider language community worldwide. This could be exhibited within communities in Australia which have a wide representation both in Australia and abroad, such as the Greek, Italian, Vietnamese, Hindi, and Arabic-speaking communities.

8.3 Limitations and Future Research

As with other research, this study encountered some limitations, which must be acknowledged for further research attention (Creswell, 2018). Limitations concerning interpretive research and the measures taken to minimize the influence were discussed in the methodology chapter of this study (Chapter 4). I have identified two further major concerns in this study that could be addressed in future research.

First, due to the purposive sampling model (as explained in section 4.1.1 on the rationale), this investigation focused on a relatively small sample of interlocutors and CAL course designs, focusing on the HE educational setting. Thus, it sacrificed breadth for an in-depth description of its research design and analysis of its findings. Nevertheless, its strengths lie in ensuring the transferability of the findings, as explained in 3.1 regarding its rigour.

Therefore, this limitation may encourage further research to validate, extend, or even refute the results (Johnson et al., 2019) obtained in this study. They can be done by engaging in more extensive sampling in textbook varieties and exploring other course designs in CAL (such as business Chinese and non-written, spoken only) courses implemented in Australian universities or other contexts.

Another limitation of this study is that due to my residency in Perth, Western Australia, and the safety and legal measures introduced during the COVID-19 pandemic, all interviews were conducted via the use of Zoom, a video and conference platform with interlocutors over the geographical spread of Australia. Although the average person has grown accustomed to using voice over Internet protocol-mediated technologies such as Zoom or Skype in their daily lives, face-to-face interviewing has been the ‘gold standard’ (Schober, 2018, p. 290) in qualitative research due to its naturalistic mode (Flick, 2021; Gillham, 2005).

Despite some scholars arguing that online methods can replicate, or even improve upon, traditional methods (Braun et al., 2017; Deakin & Wakefield, 2013), this limitation might have affected my study to elicit more extensive responses and the advantages of analysing interlocutors’ body language and non-verbal cues (Flick, 2021; Gillham, 2005), even though rapport was established with interlocutors to clarify any doubts before the interviews.

The investigation has uncovered additional research avenues, some of which may address the limitations mentioned earlier.

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Appendix Q

Semi-structured, Opened-ended Interview Questions

Interview Questions

1) *Introductory questions about the teachers:*
   a) *number of years teaching,*
   b) *country of birth,*
   c) *countries they have taught in,*
   d) *use of textbooks in class? Why/why not? Is there a prescribed textbook for the course?*
   e) *ethnicity of students – e.g. of Chinese background, non-Chinese background*

Extension of the questions above. *Generally what do you think of teaching Chinese to English speakers? Can you share some of your experiences? (Experiences of non-native speakers learning Chinese the first time / What were their experiences of communicating politely in Chinese?)*
Teacher's perception on teaching politeness 1. *What are your views on teaching linguistic politeness as an integrative part to intercultural communication? E.g. Duibuqi, meiguanxi, address terms.* 2. *What textbooks and/or supplemental materials have you used in teaching Chinese? How much do you think language materials, such as textbooks or online supplemental materials cover linguistic politenesss?* 3. *Do you include your own resources in teaching linguistic politeness (textbooks or online supplemental materials that cover pragmatics which are not generally used in the Australian curriculum for teaching CAL)?* 4. *What are some of the challenges that you have encountered communicating clearly with your students in regards to teaching politeness? E.g. Students addressing you as…* 5. *Is politeness in intercultural communication one of the language components that you focus on in your classrooms? Why/why not? Can you provide any examples of unintentional impolite phrases used in class?* 6. *Have you ever attended any professional development that has helped you increase your understanding of politeness in intercultural communication, and apply it to your teaching?* 7. *Do you think it is important to incorporate politeness politeness in intercultural communication of L2 learning into the lessons?* 8a. *As a native/non-native speaker, what are the advantages or disadvantages in teaching cultural elements?* 8b. *Are there any differences in communicating politely in their native language and in Chinese? And for native Chinese speakers, what are your experiences of learning to communicate politely in English? Have these experiences shaped their teaching?* 8c. *what cultural backgrounds do their students come from? This may also affect whether/how these teachers teach politeness, and how it is received and understood by students. For example, if the majority of the class are students of Chinese background taking Chinese as a heritage language, they may already be more aware of politeness norms in Chinese, whereas students from non-Chinese backgrounds may have less exposure to these norms.*