

Chapter 6

Expressing the Home Culture in English as a Business Lingua Franca: A Glocalized Pedagogy

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Abstract Internationally functioning professionals communicate via English as a Business Lingua Franca (BELF). An essential aspect of BELF communication is developing relationships with those of different cultural backgrounds, and an important competency of relationship-building communication is expressing aspects of the home culture such as food, festivals, and viewpoints; however, Chinese learners of English often struggle to express their home culture in English. This phenomenon is likely because their English language study has focused on gaining a globalized understanding of Anglo-American culture at the expense of learning how to communicate the home culture. To explore the above problem from a pedagogical perspective, this inquiry employs a qualitative grounded theory research design. Following initial interviews, a 3-hour long teaching activity was conducted with 31 university students in mainland China. The goal of the qualitative data collection and analysis was to ascertain how and why university students, as future business professionals, choose to communicate distinctly Chinese cultural concepts the way they do. Findings were that students displayed an overall lack of autonomy and limited use of their multilingual repertoires, trying to focus on English-only communication. From these findings a glocalized pedagogical model was developed to improve expression of the home culture in BELF communication.

Keywords BELF · Home Culture · Glocalization · Linguaculture · Pedagogy · Grounded Theory

Introduction

Glocalization is defined as the “symbiosis of the local and the global [interacting] according to the particular cultural circumstances” (Robertson, 1995, p. 27).

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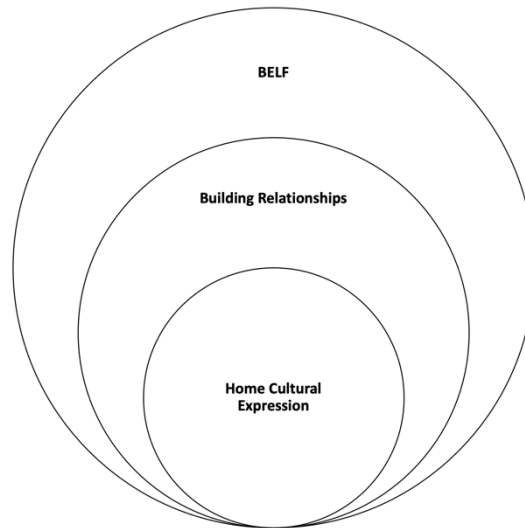
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An example of glocalization is when business professionals worldwide communicate using English as a Business Lingua Franca (BELF), a shared language used in the business domain by speakers with different mother tongues (Du-Babcock & Yao, 2020). Though BELF facilitates business communication on a global scale, it is not neutral or cultureless; instead, it is a “conduit of its speaker’s communication culture” (Louhiala-Salminen et al., 2005, pp. 417-418). The different cultural perspectives and varieties of English used in global, business-focused, lingua franca communication represent the local aspects of the global communicative landscape. In other words, BELF communication is built on the symbiosis of the global position of English and the composition of its local components. Hence, instead of globalization, the concept of glocalization is a more accurate way of understanding BELF communication.

If BELF is an inherently glocalized phenomenon, then the question becomes what a glocal approach to Business English pedagogy could be. A conceptual answer has been provided by Selvi and Rudolph (2018), who state that “[w]hile a glocal approach to language education aims to equip language users with more critical and contextualized manifestations of the discourses of English as a global lingua franca, it also acknowledges, appreciates, and actively integrates local forms of knowledge (both linguistic and nonlinguistic)” (p. 2). As such, this chapter aims to identify a glocalized pedagogy that helps Chinese learners develop the ability to express their home culture in English to optimize the relationship-building aspects of BELF communication. See Fig. 6.1 for a visual of the relationship between the communicative practices under consideration.

Fig. 6.1 The relationship between the communicative practices



A fundamental tenet of glocalization is that the global influences the local, and the local influences the global. We adopted a qualitative grounded theory approach to enable us to develop an emergent, highly contextually specific model of pedagogy by engaging in an iterative process of data collection and analysis from information provided by a group of Chinese speakers of English themselves (Corbin & Strauss, 2014; Glaser & Strauss, 2017).

More specifically, the pedagogical model we sought to develop pertains to the following question: How can we improve professionals' ability to understand and express their home culture in English? To answer this question, we needed to gain insight into the decisions Chinese speakers of English make in expressing their home culture; hence, we needed to determine 1) the speakers' baseline ability to express their home culture in English, 2) how and why they made the communicative decisions they did, and 3) from the above data, determine a glocalized pedagogical model that enables local cultural expression useful for BELF communication on a global level.

Literature Review

Glocalization as a Concept

This study aligns with the conceptualization of glocalization developed by Roudometof (2016), who proposed the metaphor of waves of light refracting. According to him:

First, the wave-like properties can be absorbed and amplified by the local and then reflected back onto the world stage...Second, it is possible for a wave to pass through the local and be refracted by it. And that is precisely what happens in some instances: *glocalization is globalization refracted through the local*. (Roudometof, 2016, p. 399, emphasis in original)

The idea of refraction provides a conceptual foundation for a glocalized pedagogy that addresses the difficulty of expressing the home culture in English.

A concrete illustration of the process of refraction pertains to English as a global language and its relation to its users, who are locally based. English, a globalized entity, is introduced to local users in southern China. These speakers have a unique cultural background and set of experiences that influence their understanding of and ability to express themselves. These users absorb the language, filter it in their own way by adding, adjusting, and personalizing it according to their cultural lens, and then communicate it back into the world. Here is where this study fills a conceptual gap: Much English language teaching (ELT) focus has been on developing speakers' ability to communicate according to global standards. These standards have traditionally been determined by the supposed authority of 'native' speakers and standard-bearing organizations such as the Council of Europe and the global textbook industry (Rai & Deng, 2016). Such institutions can be seen as globalized entities, exerting a "homogenizing and universalizing influence" on ELT (Yazan, 2018, p. 220). In contrast, this study employs a glocalized perspective aiming to develop more locally relevant linguistic and cultural expression as a way of contributing to

English communication on a global scale in the domain of business.

The Pedagogies of Glocalization

The extant literature contains multiple theoretical considerations of how glocalization can inform pedagogy in general (Francois, 2015; Francois et al., 2022; Mannion, 2015), educational leadership (Bottery, 2006; Fernandes, 2019), and curricula and instructional practices (John et al., 2017), especially as they relate to developing sustainable and socially just pedagogies (Patel, 2017; Patel & Lynch, 2013). Further literature has focused on glocalized language pedagogy (Joseph & Ramani, 2012; Mahboob & Lin, 2018; Yazan, 2018). There have also been investigations into glocalized pedagogies in the context most relevant to this study - mainland China (Kramsch & Yin, 2018; Rai & Deng, 2016). This investigation is unique as follows: First, on a theoretical level, this study's adoption of Roudometof's (2016) conceptualization of glocalization, exemplified by the refraction metaphor, has yet to be explicitly tied to pedagogy. Next, in terms of methodology, there is a paucity of grounded theory studies aiming to develop glocalized pedagogy in the context of Chinese learners preparing to enter the workforce. Finally, aligning BELF's relationship-building requirements for home cultural expression as being addressed by a glocalized pedagogy is an original approach.

English as a Business Lingua Franca

Relationship building is the third most frequently mentioned competency of BELF, according to professionals surveyed (Kankaanranta & Louhiala-Salminen, 2018). Relationship building incorporates socializing, building rapport, and engaging in small talk, which “surrounds and intermixes with task-related communication” (Du-Babcock, 2013, p. 118); however, engaging in small talk remains a significant challenge for business professionals, especially in China (Du, 2021). Unlike task-oriented business communication, which entails defined rules of interaction, pragmatic characteristics, and mutual understanding (Kankaanranta & Louhiala-Salminen, 2018), small talk is dynamic, multifunctional, and can cover a wide range of topics subsuming numerous aspects of culture. Small talk for rapport building serves two main functions. First, it is a “discourse strategy to manage social interactions”, such as transitions between business issues and events. Second, it serves social functions such as “developing, maintaining, and reinforcing interpersonal relationships that help lead to furthering transactional goals” (Pullin, 2010, p. 458). While previous research has discussed the importance of relationship-building communication in BELF, there has been little investigation into the alignment of BELF and glocalization in terms of explicit investigation of home cultural expression's role in the relationship-building aspects of BELF and its implications on pedagogy.

Expressing the home culture

Research has illuminated several reasons why being able to express one's home cul-

ture is crucial. First, casual talk involves certain cultural topics, such as families, festivals, food, and music, so knowing how to discuss them in English is essential (Pullin, 2010). Second, understanding one's own culturally influenced small talk styles and topics can help one understand the styles and topics that other cultures might handle differently (Yang, 2012). Third, when considering BELF communication, which is innately intercultural, a crucial first step in developing intercultural competency is to understand one's own perspectives, biases, and worldview, as "the process of learning about another culture entails a reflection on one's own culture as well as the foreign culture" (Hu & McKay, 2014, p. 68). In other words, cultural self-reflection helps provide a frame of reference for understanding other cultures.

In the Chinese context, users have been observed to struggle to express concepts from their home culture when communicating in English (Si, 2019). This phenomenon was first labeled *Chinese Cultural Aphasia* (CCA) by Cong (2000) and entails two deficiencies; a lack of reflective understanding of one's own culture and a lack of the linguistic ability to express aspects of one's own culture, in contrast to being able to express aspects of Anglo-American culture. For example, as discussed below, students in the teaching and learning activity did not have a consistent way to express the food *dim sum* though they could likely identify and label a hamburger easily. The cause of this phenomenon is likely that English language study in China has focused on learning Anglo-American culture at the expense of learning how to communicate the home culture (Guan et al., 2018). Relatedly, previous research on CCA has involved testing Chinese learners' ability to translate cultural ideas into English (Luo, 2011; Wu, 2020). Other examinations have focused on the causes of CCA, citing materials selection, teacher training, and student attitudes (Huo, 2015; Li, 2017; Song & Bai, 2018). Proposed solutions to this issue have been limited to topline recommendations such as modifying the syllabus, selecting new teaching materials, adding Chinese culture to English tests, training English teachers, or developing extracurricular activities to promote cultural expression (Guan et al., 2018; Luo, 2011; Niu, 2021). There are no actionable pedagogical models that specifically develop home cultural expression in the context of BELF relationship-building communication. Accordingly, we endeavored to bridge the gap between theory and practice with this rigorous, in-depth, grounded theory study. While we are seeking a contextually specific solution to this issue, this investigation contributes to the broader research landscape in that it can provide a model other investigators can use to develop their own glocalised pedagogy to address the issue of home cultural expression.

Research questions

Taking all the aforementioned into account, we developed the following research questions:

1. How do Chinese speakers of English choose to communicate fundamentally Chinese concepts in English, and why do they make such decisions?

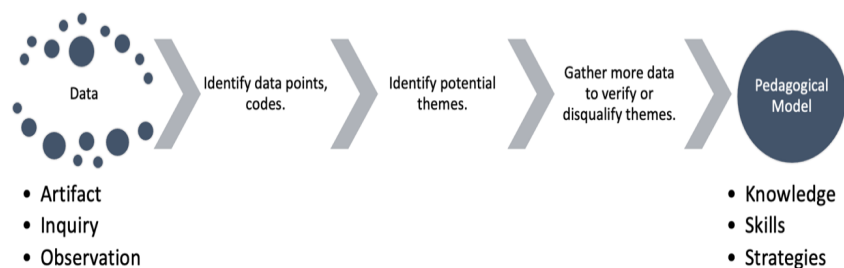
2. How will the answers to the above question help researchers build a globalized pedagogical model to improve Chinese cultural self-expression in the context of BELF relationship-building communication?

Methodology

This investigation focuses on lexis, including concepts' denotative and connotative meanings across Chinese and English. There are three reasons why we focus on this aspect of language. First, the communication of specific concepts, the heart of our research questions, is essentially an expression of semantic meaning. Secondly, nonstandard syntax and phonology are common in BELF interactions, but meaning is the priority (Cogo, 2018), so semantic exploration is the most relevant. Thirdly, we needed to collect verbal and textual data containing small units of meaning, again leading us to semantic examination.

We followed a qualitative grounded theory approach (Corbin & Strauss, 2014; Glaser & Strauss, 2017). Grounded theory, as defined by Creswell (2013, p. 83), "is a qualitative research design in which the inquirer generates a general explanation (a theory) of a process, an action or an interaction shaped by the views of a large number of participants". Therefore, an iterative process of data collection and analysis was used to develop a pedagogical model to address the issue of Chinese users' difficulty with expressing the home culture in BELF communication. It was grounded in data collected from the speakers themselves. Fig. 6.2 illustrates the overall research process.

Fig. 6.2 The research process of this study



University students were selected as participants because 1) as a cohort of Chinese speakers of English that will soon enter the workforce and engage in BELF communication, their answers are particularly salient; and 2) these university students actively take English courses and, therefore, are the population that is impacted by English language pedagogy. Subjects were drawn according to volunteer/convenience sampling of students interested in and willing to participate in the study.

Altogether, the inquiry included 31 students because “[in] grounded theory, the ultimate criterion for the final sample size is theoretical saturation... Theoretical saturation employs the general rule that when building theory, data should be gathered until each category (or theme) is saturated” (Creswell, 2013, p. 352). Where we felt data was lacking, we asked participants for further information and clarification until thematic data became saturated, as described below.

Students, in their first, second, and third year, ranged from 19 to 22 years old and were of both sexes: male ($n = 18$) and female ($n = 13$). Approximately one-third ($n = 10$) were English majors, and two-thirds ($n = 21$) were various IT and computer majors. We included English majors as well as IT and computer majors because multiple viewpoints would provide a more well-rounded understanding of the subject matter. All students signed informed consent letters to participate in the study. The letters included information about anonymity, data privacy, and participants’ rights.

Data collection

Data were collected according to the principle of theoretical sampling, in which multiple strains of data are collected as a basis for developing a theory (Glaser & Strauss, 2017). In this case, the theory is a pedagogical model.

Pre-activity data collection

Researchers began data collection by conducting interviews with eight participants chosen to represent a variety of students – 50% male, 50% female – from English and non-English majors. To ensure absolute clarity of the subject matter, we conducted the interviews in Chinese, recorded, transcribed, and translated them into English using Google Translate. After that, the transcripts were checked for accuracy by the second author, whose first language is Chinese, and then by the first author, whose first language is English. The interviews aimed to determine the degree to which the participants grasped the international function of English and globalized cultural self-expression as well as their understanding of how a unique variety of globalized English could develop and how that might affect them. These questions established a starting point from which to launch this inquiry. For the pre-activity interview guide, see Appendix A.

Activity data collection

The teaching and learning activity was conducted in a classroom at a small, private college in Foshan, China, on June 8, 2022. It lasted 3 hours. Qualitative data were

collected concurrently during the activity. It was triangulated between artefacts, observations, and inquiry, seeking “convergence, corroboration, and correspondence of results” (Caracelli & Greene, 1993, p. 196). Artifacts consisted of the completed worksheets as well as the presentation PowerPoint slides. The researchers collected observational data by video recording the presentations and observing the entire process. Inquiry occurred in two ways: 1) The researchers examined comments on the worksheets (described below) and 2) held brief conversations with participants in English and Chinese, asking for clarification of their decisions as they worked.

The teaching and learning session consisted of three main activities, designed according to the interview results, researchers' previous classroom experience, and a review of relevant literature. First, to provide students with a theoretical context for the ensuing tasks, the principal researcher presented topics including the possible development of a variety of China English, a critical examination of the concept of the ‘native’ English speaker, and the state of global English communication. Second, the participants broke into self-selected groups of three (one group had four) to either research, create, and give a presentation about a city of their choice or create and give a presentation about a Chinese festival. The context was that they were professionals hosting overseas guests, a task that the lead researcher observed as difficult for professionals. Both topics would organically require the expression of Chinese culture. Third, after the presentations, the students completed a worksheet in which the teachers provided specifically Chinese concepts in Chinese. These concepts were chosen because 1) they had been used in previous investigations (Luo, 2011; Wu, 2020), 2) the first author had observed them to be challenging for learners to express, or 3) they arose in brainstorming sessions between the first and second authors. The students had to decide how the concept should be expressed in English and explain why it should be that way as further exploration of their decision-making process. See Appendix B for the worksheet questions.

This variety of approaches and activities gave the students several opportunities to contemplate their cultural expression. Additionally, as it is our position that a Chinese variety of English and cultural self-expression will ultimately be determined by the speakers themselves, we wished to maximize student agency (Seidhofer, 2011). This approach also enabled the researchers to collect relevant data while simultaneously experimenting with pedagogical activities that could potentially be reused after the glocalised pedagogical model was developed.

Post-activity data collection

After analyzing the data collected thus far, we asked the initial eight participants to explore their understanding of the activities and ideas about cultural self-expression. As the participants were on holiday break, these questions were asked and answered in writing. For the post-activity questions, see Appendix C. We chose this group because 1) they provided a balanced cross-section of students, as described before, 2) they provided the initial context for the study, so we felt it was crucial to revisit them for additional context, and 3) their feedback thus far had been detailed and insightful.

Data analysis

We followed the grounded theory analysis process, interweaving data collection and analysis (Corbin & Strauss, 2014; Glaser & Strauss, 2017). First, in the *open coding* phase, we labeled each data point gleaned from the activities with codes. Next, in the *axial coding* phase, we examined the codes, identified categories, and began to interconnect the categories by arranging them into themes. Subsequently, in the *selective coding* phase, we connected codes and themes to identify the central phenomenon of interest. The participants' gaps in understanding or deficits in communicating their home culture all seemingly related to a lack of autonomy or sense of empowerment. This phenomenon connected each theme and would provide us with a pedagogical direction.

The questions asked of the eight participants post-activity were executed to saturate the categories by obtaining a deeper understanding of the participants' perspectives and reasoning for their decisions. We made inquiries until the new information did not provide further insight into each category (Creswell, 2013). The first author performed data analysis tasks with regular consultation and feedback from the second author and guidance from an experienced, objective researcher to ensure validity, leveraging a triangulation of researchers (Flick, 2018). The second author conducted the interviews and inquiry tasks with the participants.

Findings: Themes

A grounded theory approach requires looking at data before drawing conclusions and formulating a theory. Ultimately, we discovered patterns, namely gaps in ability, performance, or understanding that could be addressed with pedagogy.

Theme 1: Limited use of multilingual repertoires

BELF theorists have illustrated how English speakers use multilingual repertoires when communicating. "Multilingual repertoires" refer to "more fluid multilingual practices" in which speakers mix their home language, the target interlocutor's language, or other languages or communicative resources in their repertoire to ensure successful communication (Cogo, 2018, p. 357). This epistemology aligns with globalization in which speakers' (local) multilingual repertoires can (and should) be integrated into their (global) BELF communication; however, this practice was distinctly lacking in this study's activity. All participants had two or more languages or dialects from which to draw: Mandarin Chinese, Cantonese, local dialects (e.g., Hakka or Teochew), and English. Even though the option of using local words had been clearly illustrated in the introductory presentation (with the examples of *dim sum* and *chang fen*), the participants showed little evidence of leveraging their vast

repertoires of language, choosing to use simple translation. For instance, though the term *guanxi* is used worldwide and is present in English language dictionaries, reference works, and encyclopedias, the students chose to translate it to English as "relationship," which does not capture the cultural nuance of the term, more accurately defined as "informal personal connections through which individuals engage in reciprocal expectations and obligations to facilitate the mutual exchange of favors" (Li, 2020). In this case, using the Chinese pinyin word would have better captured the concept's full connotation. This finding begged the question: Why did the students limit themselves to English translations, even if the results were confusing, vague, or inaccurate?

In the post-activity interviews, we found the following participant's explanation to be illustrative:

Because when we express Chinese concepts in English, we often translate the Chinese way of thinking and language into English, and many times this situation is wrong.

Contrary to this participant's explanation, translating a "Chinese way of thinking" could hardly be considered "wrong." Research on multilingualism in lingua franca communication has revealed how speakers endeavor to express their ideas optimally rather than being concerned with them as being right or wrong (Seidlhofer, 2018). This quote expresses 1) a perceived lack of understanding or ability to communicate in a way that is not monolingual and 2) a mindset that English can be "right" or "wrong" according to some globalized standards. In terms of pedagogy, then, an introduction to the concept of multilingualism in BELF communication would need to be emphasized, followed by training to facilitate improved expression of the home culture. Focus would also have to be placed on changing the mindset from being concerned with formal accuracy toward developing communicative autonomy, efficacy, and multilingual creativity (Kirkpatrick, 2018) for relationship building.

Theme 2: Lack of Autonomy

When we asked the students why they expressed a concept a certain way, the three most common explanations that students offered were "*literal translation*," "*free translation*," or "*easy to understand*". These explanations provided us with little insight into the decision-making process. Such a disconnect suggested that there may also have been an issue with how we asked the questions or offered teacher instruction during the activity, even though both were done in English and Mandarin. As such, we decided to ask them directly how they thought teachers or textbooks could help their cultural self-expression. One participant illustrated a typical answer:

Teachers can try to teach us to explain some words with Chinese characteristics in English, but as far as possible, the expressions that native English speakers can understand.

Not only does this student assume there is a body of pre-codified language of cultural expression that can be taught, but they also believe that the most important interlocutor is a native speaker. This sentiment is puzzling, as the activity had opened with a critical questioning of the position of “native” speakers (Jenkins, 2015). These responses reinforced what we had already observed as a lack of autonomy or sense of empowerment, reflecting what previous researchers have criticized as a globalized perspective in which powerful entities have controlled “knowledge construction and its legitimacy and dissemination” (Yazan, 2018, p. 222). These learners must understand that there is no preexisting codified set of Chinese cultural knowledge in English. In fact, speakers of a developing variety of English, such as themselves, are the ones who will contribute to forming this knowledge base during communicative exchanges (Cogo, 2018; Varner & Palmer, 2005). Codification of this localized knowledge (to be expressed on a global level) would emerge from such interactions – exemplifying the process of linguacultural glocalization. Accordingly, pedagogy would have to include the specific skills required to execute the desired communication, which would hopefully also change mindsets toward autonomy, ownership, and empowerment - crucial skills for BELF communication and fundamental tenets of glocalized pedagogies (Francois et al., 2022; Yazan, 2018).

Building the pedagogical model

The data gathered from the participants provided the foundation for a pedagogical model to address users' difficulty with cultural self-expression for relationship building in BELF communication. Specifically, we developed actionable items to address the deficits we identified in our data. These items, subsumed under a glocalized perspective, are “Linguacultural empowerment”, “Critical thinking for expression”, and “Expression strategies”.

Action item 1: Linguacultural empowerment

As illustrated above, the learners desired or expected external guidance or input from some “authority.” This data indicates a need for more understanding of the theoretical foundations of how English functions in the world today. BELF research “challenges the traditional view of language as a fixed system of codes and aligns with the view of language as a social practice in which [B]ELF users are language users engaged with different resources and strategies in order to achieve their purposes” (Wang, 2013, p. 261). As such, speakers have to function autonomously, making communicative decisions in the moment. Additionally, the data indicated a gap in linguacultural knowledge, both in terms of home cultural concepts and the necessary language for expressing that culture in English. To address the above competency, “Linguacultural empowerment” is a pedagogical vein of the model. Teachers must impart tangible knowledge of language (e.g., the concept of English as a business lingua Franca and how it functions, China English), and culture (e.g., the con-

cept of linguaculture itself, cultural theories, worldviews, and tangible products). Possessing such knowledge, speakers will be better equipped to communicate their home culture both in terms of an empowered mindset and actual cultural knowledge and language. Developing this competency eschews the constraints of global 'native' speaker standards and the oversized influence of certain Western cultures (Bottery, 2006), thus better integrating the global and local for these speakers.

Action item 2: Critical thinking for expression

The “Limited use of multilingual repertoires” was manifested in participants using English-only rather than fuller, flexible use of their linguistic repertoires to convey ideas. To best address this phenomenon, the speakers require “Critical thinking for expression”. While the participants repeatedly expressed the importance of a “native speaker” understanding of the concepts, their actual communication of concepts was often unclear. The following passage from a participant group's presentation was intended to describe the Chinese Valentine's Day festival:

Niulang and zhinv, every lunar July 7th day, according to legend, vega magpie bridge meeting day, the girls will come to easiness, looked up at the starry sky, looking for the Altair and vega on both sides of the galaxy, hoping to see their annual meeting...

While the general idea of this passage concerns people trying to meet on the seventh day of the seventh month of the lunar calendar, mixing English with Chinese pinyin, it is unclear exactly what else is being conveyed. Speakers must train in empathetic communication, which is described by Bargiela-Chiappini and Zhang (2013) as “you consideration” (p. 199). One must try to account for their interlocutor's contextual understanding and avoid assumptions about how much they understand. They need to choose when and how to use local words strategically. Additional skills include pre-emptive clarification, in which speakers consciously and strategically decide how to communicate local concepts beforehand. Additionally, speakers can employ a state-reflect-restate cycle by rephrasing the concept after reflection to ensure maximum comprehension for the interlocutor (for example, a Chinese speaker of English mentions *guanxi* in a business conversation, recognizes their interlocutor's incomprehension and explains the concept) (Cogo & House, 2018; Kirkpatrick, 2018). Each of these skills develops the speakers' ability to communicate their home culture in BELF relationship-building communication. Further, viewing and using local languages and dialects as a resource rather than a hindrance (Rose & Galloway, 2019) reflects a glocalized perspective that honors local cultural expression as a complement to the globalized usage of English.

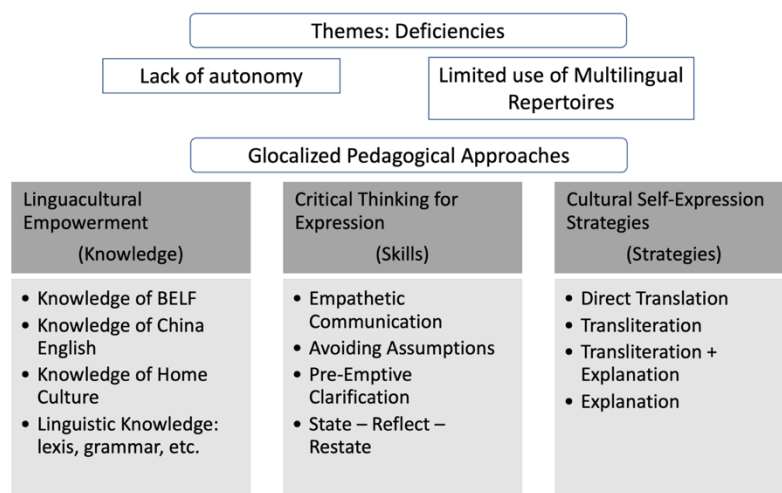
Action item 3: Expression strategies

As illustrated above, the concept of *guanxi* was expressed through direct translation, which did not capture the richness and connotations of the term. Such was also the case for several other terms provided for the students in which there was no clear consensus of how to express them or even their meaning (For worksheet responses, see Appendix D). This situation left us confused as to their understanding of the meaning of these concepts and their rationale for their decisions. However, this insight provided us with direction for developing a solution. The speakers needed to bridge their understanding of concepts and expression options with a tangible process to follow by employing “Expression strategies”. The participants used three primary methods to convey cultural concepts: a) translation, b) transliteration/pinyin, and c) combining a or b with further explanation, a finding that is in line with previous research (He & Li, 2009); therefore, a pedagogical approach that provides communicative strategies, such as employing strategy charts (Peltonen, 2022), to structure the decision-making process would add to the development of knowledge and skills contained in the other two veins of the model.

The Model

This model is innovative in two significant ways: First, the specificity of the categories' properties offers means to develop tangible, actionable pedagogical adaptations to syllabi, textbooks, or classroom practice that directly address the challenge of cultural self-expression for relationship-building in the context of English communication for business. These adaptations include building knowledge, skills, and strategic competence using each component's specific properties as shown in Fig. 6.3. Second, the model integrates the context, characteristics, and needs of BELF speakers on a global scale with the specific competencies required for local expression for a truly integrated and glocalized perspective.

Fig. 6.3 The glocalized pedagogical model



Limitations and future research

First, we acknowledge that our engagement in the research process was driven by intellectual interests in basing our pedagogical orientation on the theoretical lenses of BELF and glocalization. Hence, our interpretations were not “entirely free of theoretical and other assumptions” (Fetherston & Kelly, 2007, p. 266). Second, Creswell (2013) stated that many qualitative studies are highly contextualized and are therefore not generalizable; however, we maintain that the grounded theory approach of this study provides us with guidance based on data with which we can delimit the model's boundary of applicability (Glaser & Strauss, 2017). A third limitation is that this sample included a small group of learners from relatively homogeneous backgrounds.

As such, options for further investigation are twofold: Researchers could 1) gather data from a wider range of participant groups to compare with the current study's group to advance this from a substantive model toward a formal model (Glaser & Strauss, 2017). After that, researchers could 2) test the pedagogical model in the classroom, in a true experiment of a teaching intervention with a control group and an experimental group of learners, using a mixed methods approach to measure the effect of the intervention using the model.

Conclusion

Professionals in China use English as a Business Lingua Franca to communicate with stakeholders worldwide. A crucial aspect of this communication is the need to develop personal relationships that can enable the successful execution of business ventures. A necessary but often overlooked component of relationship building is the ability to express one's home culture in English, which has been proven to be a great challenge for Chinese learners of English. The goal is for professionals to

communicate optimally, as themselves, with those of different backgrounds. As such, this study executed a grounded theory approach to determine a pedagogy underpinned by Roudometof's (2016) refraction metaphor of glocalization that simultaneously develops learners' (local) cultural self-expression along with their (global) business communication. The results of this research will help establish a cohort of culturally and linguistically adept professionals who will be able to communicate conscientiously, developing the ability to better engage in relationship-building BELF communication, thus enabling more successful business functions.

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Appendices

Appendix A. Pre-Activity Interview Questions.

1.	What are "World Englishes"?
2.	What do you think is the best English to learn? British or American Standard English, international Lingua Franca English used between different people whose only shared language is English, or a local variety of English like they have in Singapore or India? Why?
3.	Does learning English affect your Chinese cultural identity? Why or why not?
4.	Could there ever be a specific variety of English that develops in China? Would that be good? Why or why not?
5.	Who should decide how Chinese people learn English? Who should teach Chinese people English? Who should assess how "good" Chinese peoples' English is? Who should decide what the goal of Chinese people learning English should be? Why?

Adapted from He & Li, 2009; He & Zhang, 2010; Wang, 2013.

Appendix B. Worksheet

Concept	How to Express in English (Translate, use the Chinese word, explain, other)	Does your choice capture the exact connotation (feeling) of the meaning? How ?	Why express it that way?
要脸			
点心			
喝茶			
事半功倍			
岭南文化			
潮汕话			
宵夜			
凉茶			
龙			
关系			
可怜之人必有可恨之处			
风水			

Appendix C. Post-Activity Response Questions

1.	1) During the activity, you and/or your classmates directly translated Chinese concepts into English 70% of the time, whether the translations were accurate or not. Why? Why not use another method of expressing the ideas such as using the Chinese word or explaining the idea? When do you think it is better to translate a Chinese cultural idea into English, and when do you think it is better to just use the Chinese word, even if speaking in English?
2.	2) We noticed that when you were supposed to express the Chinese concepts in English, many of you appeared unsure, asked questions of the teachers, and hesitated. Why?
3.	3) When we asked you ‘why’ you expressed a Chinese cultural idea the way you did: whether you translated it, used the Chinese word, or explained it, most common responses were “direct translation,” “simple idea,” or “carries the same meaning in English”; however, these responses do not provide us much information as to the rationale behind your decisions. Can you revisit and give us your thought process as to when you translated, when you used the Chinese word, and when you tried to explain the concept? And why?
4.	4) Keeping the above questions in mind, what do you think textbooks or teachers could do to help you explain complex Chinese cultural concepts in English? Please explain your answer.

Appendix D. Examples of Student Responses

CONCEPT: 要脸		
How to Express in English (Translate, use the Chinese word, explain, other)	Does your choice capture the exact connotation (feeling) of the meaning? How ?	Why express it that way?
• High self-esteem • Save dignity • Shameful or save face • Be ashamed	• We think it is • Self-esteem • Not the first one • Hypocrite • Vanity	• similar in meaning • I think the second one is very graphic • Concept • It a line with the prin-

• Face • Need face • Having face • Shameful • Self-esteem • Have a face • Save face, keep face	• Yes, directly translate • Whether there is a sense of shame • Yes, through extending this prose • Self-esteem • yes	• ciple of grammar • Easy and understanding
Totals: • "Face" mentioned 7x • "Shame" mentioned 3x • Self-esteem 2x • Dignity 1x		Strategy: • 11 different translations, "save face" mentioned twice
CONCEPT: 点心		
How to Express in English (Translate, use the Chinese word, explain, other)	Does your choice capture the exact connotation (feeling) of the meaning? How ?	Why express it that way?
• Dessert • Dim sum • Dim sum • Snacks after meals • Dim sum • Dian xin • Snack • Pastry • Snack • Dessert • Dessert	• Free translation • Have breakfast in the morning • Yes • Sweet • Relaxed, happy, snacks before and after meals • Yes, directly translate • Snacks • Yes, through regular words memory • Delicate snacks • Yes	• Vividness • Transliteration • Literal translation • It is used by textbook • Literal translation
Totals: • Dim sum 3x • Dessert 3x • Snack 1x • Dian xin 1x • Pastry 1x • Snacks after meals 1x		Strategy: • Cantonese word 1x • Mandarin word 1x • Translate 8x • Explain 1x

CONCEPT: 喝茶		
How to Express in English (Translate, use the Chinese word, explain, other)	Does your choice capture the exact connotation (feeling) of the meaning? How ?	Why express it that way?
• Drink tea • Drink tea • Drink tea • Gossip, serious talk, to discuss things • Drink tea • Drink tea • Drinking tea • Drink tea • Have tea • Drink tea • Drink tea	• Free translation • No • Drink morning tea • Ways to bring people closer • Yes, the base of grammar • Tradition • Yes, through linguistic feeling • Special drinks • No	• Direct expression • Direct expression • Literal translation • It follows the rules of grammar • Literal translation
Totals: • Drink tea 8x • Have Tea 1x • Drinking Tea 1x • Gossip/talk 1x		Strategy: • Translate 10x • Explain the connotation 1x
CONCEPT: 风水		
How to Express in English (Translate, use the Chinese word, explain, other)	Does your choice capture the exact connotation (feeling) of the meaning? How ?	Why express it that way?
• Chinese divination • Fengshui • Feng shui • A metaphysics • Feng shui • Wind and water • Feng shui • Fengshui • A relationship between human and nature • Feng shui, geo-	• We think it is • Some decoration make you good luck • Yes • Magic • A mystery rule • No. Pinyin. • Metaphysics • Not sure • Special culture • Yes	• Free translation • It make reader know it better • concept

mantic omen • Feng shui		
Totals: - Feng shui 7x - Chinese divination 1x - A metaphysics 2x - Wind and water 1x - A relationship between human and nature 1x - Geomantic omen 1x		Strategy: - Chinese word / pinyin 7x - Translations 3x - Explanation 1x
CONCEPT: 关系		
How to Express in English (Translate, use the Chinese word, explain, other)	Does your choice capture the exact connotation (feeling) of the meaning? How ?	Why express it that way?
- Relationship - Relationship - Relationship - A connection between people - Have a relationship - Relation - Relationship - Relationship - Relation - Relationship - Relation - Relationship - Networking	- Free translation - Background, social circle - No - Have a backer - The connection of people - Yes, directly translate - Contact - Yes, through words reciting and basic understanding of its meaning - Link - Yes	- Concept - This word is adopted by textbook - Concept
Totals: - Relationship 6x - Relation 2x - A connection between people 1x - Networking 1x - Have a relationship 1x		Strategy: - Translation 9x - Explanation 2x

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