

Exploring the impact of learning English upon Chinese culture

Syed Manzar-Abbas
Muhammad Ajmal Khurshid
Nazir Ahmed Malik

Abstract

The present study aims to investigate whether or not learning English is leaving any impact on the culture of China. In order to determine the impact of English over Chinese culture, two groups of university students majoring in English and Education were selected as participants. Overall, 315 participants from both English (159) and Education (156) majors were selected. A mixed method approach was designed to answer the research problem. The analysis of the data suggests that Chinese traditions, the eating manners of people, relations between girlfriend and boyfriend, and attitude about sex have been badly affected by learning English. The analysis shows that there existed essential difference in the opinions of the participants belonging to different genders and majors regarding the variables. However, students of both genders and majors commonly agree that English is leaving bad impact upon Chinese culture.

Keywords: *Western Culture, Chinese culture, second language learning, English language, Normal University*

1. Introduction

Most researchers define culture as attitudes, behaviors, and communicative ways shared by a distinctive social group (Fan, 2000). However, the culture is a composite and an intricate concept. Kroeber and Kluckhohn (1952) gave 160 definitions of culture in their article (as cited by Fan, 2000). Brown sees culture as "a context within which we exist, think, feel, and relate to others. It is the 'glue' that binds a group of people together", (Brown, 1994, p. 163). If the members of a social group share things, ideas or behaviors, these are included in the culture of that society (Yang, 2006). Anthropologists and sociologists agree that attitudes, behaviors, ideology, values, traditions, and other habits or actions shared by the members of community are *in toto* called as the culture of that society (Darder, 1991; Lange & Paige, 2003). Zhang and Gao (2012) define culture as "a system of shared beliefs, values, customs, behaviors, and artifacts that the members of a society use to cope with their world and with one another, and that are transmitted from generation to generation through learning (p. 220)." Busiol (2012), as a foreigner living in Hong Kong, emphasizes the communicative aspect of culture, explaining its basis on human language and conceptions. The fact that culture is based on communicative exchanges means that the attitudes and behaviors of one such group can be easily and rapidly conveyed to other social groups. This is much more so in the age of globalization, (Zhao, 2010). But at the same time, we can't ignore the role of language in spreading culture because it is "vehicle of the culture (p. 220)" (Zhang & Gao, 2012).

This paper explores the impact of English learning (EL) upon Chinese cultural perceptions. The study was conducted in a Normal University situated in the northeast of China. Two groups of university students were included: one group from English major and the other from Education major. The participants were interviewed about intercultural exchanges between the west and China.

2. Distinctive features of Chinese Culture regarding Interpersonal Communication

Confucian philosophy left profound effects on Chinese culture (Abubaker, 2008) and hence one of the fundamental sources of Chinese philosophical thought and culture are Confucius' writings. Fan (1995) quoting Pye (1972) explains that Confucius' writings are significant in providing the basis for the value system and person to person relationship, which in China takes the denomination *guanxi* (关系) (Nathan, 1993).

Confucius emphasized the importance of five virtues which remain constant across time periods: humanity (仁), righteousness (义), propriety (礼), wisdom (智), and faithfulness (信) (Chen, 1986). Confucius also gave five basic principles for interpersonal relationships which are called as '*Wu Lun* (五伦)'. These are:

Relations	Principles
Sovereign and subject (or master and follower)	Loyalty and duty
Father and son	Love and obedience
Husband and wife	Obligation and submission
Elder and younger brothers	Seniority and modeling subject
Friend and friend	Trust

Source: Fan, Y. (2000: 04) *Journal of Enterprising Culture* 03, 245-260 (1995).

Confucius believes in the hierarchical differences, and demands respect to this kind of hierarchical status; so the Chinese people take this difference as fair and legitimate (Abubaker, 2008). These basic virtues are necessary for keeping harmony in the society, but the main principle is that of selflessness and empathy to be able to understand others' feelings (on Confucius' *Analects* see Waley, 1988). In contrast to the individualism of Western culture, collectivism is an essential feature in Asian communities (Chan & Chan, 2005) but in referring to communication; Confucian principles stress on politeness, reservedness and silence.

【廿七章】子曰、剛、毅、木、訥、近仁。

Resolute, decisive, straightforward, and reticent – these qualities are close to goodness.

【第三章】子曰、巧言令色、鮮矣仁。

A clever tongue and fine appearance are rarely signs of goodness.

Confucius argues that too much interest in speech (the word or *ning* 佞) will prevent them from understanding (see Slingerland, 2003 cited in Busiol, 2012).

【第四章】【一節】或曰、雍也仁、而不佞。【二節】子曰、焉用佞、禦人以口給、屢憎於人、不知其仁、焉用佞。

Someone said, "Zhonggong is good but not eloquent (*ning* 佞)".

The Master said, “Of what use is eloquence? If you go about responding to everyone with a clever tongue you will often incur resentment. I do not know whether or not Zhonggong is good, but of what use is eloquence?” (Slingerland, 2003, p. 41)

3. Chinese trend towards learning English

Language is one of the essential elements of culture. Seven major languages with various dialects are spoken in the China, which is the biggest country in the world with respect to population. Mandarin (‘putonghua’) is the national language ever since the 18th meeting of the Standing Committee of the Ninth National People’s Congress of China. On October 31, 2000 it passed a law, made effective on January 1, 2001, for the usage of Mandarin (Ministry of Education [MOE], 2000; Chinese Languages, 2004). Chinese people are now not only open to learn English but they are also very anxious about learning it. The number of English learners is increasing day by day (Jiang, 2011). Johnson (2009) declared the time of Beijing Olympics as ‘English Fever (*yingwen re*)’ and said that at that time every person, from games staff to taxi driver, wanted to learn English and the number of English speakers in China was even greater than that of in the US.

According to the Economist (September 1, 2011), 300 million people in China are learning or have learnt English and according to China Daily (February 25, 2011). According to the Economist Voice (February 25, 2011), it is even more than 300 million who are learning English. It is reported referring China Daily that 86% of the Chinese parents wanted to send their children abroad and 51% of them showed their choice for America. The Voice of America reported that in 2011-2012, the increase in the Chinese international students in America increased 23% as compared to previous year. The increasing number of the TOEFL test takers is also an evidence of growing Chinese English learners. In 2009, the TOEFL test takers increased 30% (ETS, 2010) and in 2011 increase was 19% (ETS, 2012).

In the university where this study has been conducted, there is not only the foreign language department where the students enter to learn English from undergraduate to doctoral level but also the students of different departments choose English language as an elective subject. The number of students enrolled in the foreign language department in this university for the last three years has been shown below:

Table 1: Number of students enrolled for EL in Foreign Language department

Year of Enrollment	Number of Students Enrolled
2010	287
2011	307
2012	353

There are more than three thousand (3,000) students enrolled in the university excluding the enrolment number of foreign language department. At elementary level, every student has to choose one foreign language for study from the third (3rd) grade. The candidates have to select one foreign language also. More than 95% of the students of the university choose to study English as a foreign language.

4. Methodology

Participants

The study used a concurrent mixed method design. A survey questionnaire and focused groups were used for data collection concurrently for the sake of data triangulation. The participants of the survey of study were selected from two major field groups; English major and Education major. The total number

of sampled individuals was 315; English 159 (50.5%) and Education 156 (49.5%). Both master (80) and bachelor (235) students were included in the study. The largest number of participants aged between 20-25 years of age, which was 254 and comprised 80.6% of the total participants of the study.

Table 2: Gender-wise and Major-wise frequency distribution of participants

	English	Education	Total
Female	122	94	216
Male	37	62	99
Total	159	156	315

Overall 8 focused groups were administered, one each from fresh, sophomores, and juniors of both the majors (English and Education). Two focused discussions were conducted with first year Master students from each of Education and English majors. The participants of each focused group ranged between five and seven, but the total number of focused group participants was 50.

Focused group: The willingness of the participants was asked formerly as per rules of research ethics. Every discussion was recorded and transcribed. When the themes and codes were identified by the researchers, the data was given to two experts for the sake of inter-rater reliability. Only a few codes were different, so those were discussed with the experts and were modified with consensus.

Development of Survey: The researchers developed a five point rating scale in the light of literature and some informal discussions with the participants. The scale consisted of five options; very bad effect, bad effect, no effect, good effect, and very good effect. The reliability of the questionnaire was calculated 0.78 Cronbach's Alpha.

5. Findings of the Study

The quantitative data was analyzed by using SPSS 21. The t-test was used to find the significant difference between the perceptions of both the genders and major groups. The findings of the study revealed that the English culture is affecting the Chinese culture.

The participants agreed that the impact of EL on Chinese traditions (46%), eating manners (40.3%), the relationship between boyfriend and girlfriend (41.9%), and views about sex (43.2%) is very bad. The perceptions about these four components are significant at alpha level 0.01. But the other aspects of culture like Chinese language and symbols, Chinese festivals, people's attitude, people's behaviour, Chinese movies and music, thinking ways, communicating ways, relationship between parents and off springs, and relationship between teacher and student have been affected positively.

Table 3: Overall responses showing bad effect s (numbers show %ages)

Items (total participants=315)		Bad Effect	No Effect	Good Effect
Effect over Traditions	Frequency	145	81	89
	Percentage	46	25.7	28.3
Effect over eating manners	Frequency	127	75	113
	Percentage	40.3	23.8	35.9
Effect over boy- girl-friend relationship	Frequency	132	80	103

	Percentage	41.9	25.4	32.7
Effect over sex beliefs	Frequency	136	69	114
	Percentage	43.2	21.9	36.2

Major-wise analysis: For finding the significant differences, *t* test was employed. The groups differed for four variables. See Table 4.

Table 4: Major-wise significant differences comparing means of the cohorts

Items	Major	N	Mean	SD	<i>t</i>	<i>p</i>
Effect over beliefs of people	English	159	3.26	.94	2	.046
	Education	156	3.04	.99		
Effects over traditions	English	159	2.95	1.02	3.12	.002
	Education	156	2.59	1.02		
Effect over eating manners	English	159	3.17	.98	3.65	.000
	Education	156	2.74	1.09		
Effect over friend-friend relationship	English	159	3.48	.73	5.33	.000
	Education	156	2.95	1.02		

The Table 4 illustrates that the students majoring in English and Education had difference of opinion. The least difference between the perceptions of both the cohorts was found for effect of English learning on the beliefs of people and the maximum difference was found for English learning effect on friend-friend relationship. Generally, English majoring students thought that English had more effect on Chinese lives as compared to the students majoring in Education.

For effects over beliefs, the English majoring ($M = 3.26$, $SD = 0.94$) participants' mean scores were higher than their counterparts ($M = 3.04$, $SD = 0.99$), the difference was significant at significance level .05, $t(313) = 2.0$, $p = .05$. The English students remain almost neutral ($M = 2.95$, $SD = 1.02$) for effect over traditions but Education students ($M = 2.59$, $SD = 1.02$) differing significantly, $t(313) = 3.12$, $p = .002$, opined that EL had bad effect over traditions. The difference of opinion by English ($M = 3.17$, $SD = 0.98$) and Education ($M = 2.74$, $SD = 1.09$) majoring participants was significant, $t(313) = 3.65$, $p = .000$, for EL effect over eating manners. Over effect on friend-friend relations, the English majoring students ($M = 3.48$, $SD = 0.73$) perceived good effect by EL, while Education majoring participants ($M = 2.95$, $SD = 1.02$) remained neutral, difference was significant, $t(313) = 5.33$, $p = .000$, at alpha level 0.05.

Gender-wise Analysis: Gender-wise analysis depicted that the views of participants varied about EL impact over spending spare time, nature of boyfriend-girlfriend relationship, and the nature of parent-children relations. The majority of both the genders thought that the effect of learning English over

ways of spending spare time and nature of parent-children relationship is good while for girl- boy-friend relation female deemed bad impact while boys thought good impact (Table 5).

Table 5: Gender-wise significant differences

Items	Gender	N	M	S.D.	t	p
Effect over ways of spending spare time	Female	216	3.70	.82	3.63*	.000
	Male	99	3.31	1.02		
Effect over girl-boyfriend relationship	Female	216	2.76	.98	2.78*	.006
	Male	99	3.10	1.07		
Effect over parent-children relationship	Female	216	3.70	.75	2.78*	.006
	Male	99	3.37	1.05		

* The difference is significant at alpha level .01

The table demonstrates that both groups agreed but females' mean scores ($M = 3.70$, $SD = .82$) were significantly, $t(313) = 3.63$, $p = .000$, higher than males' mean scores ($M = 3.31$, $SD = 1.02$) for effect of EL over spending spare time. For EL effect over girl- boy-friend relations, females ($M = 2.76$, $SD = .98$) thought bad effect, while male participants ($M = 3.10$, $SD = 1.07$) deemed the impact positive with statistically significant, $t(313) = 2.78$, $p = .006$, difference. Females ($M = 3.70$, $SD = .75$) thought the EL impact over parent-child relations is more good than their counterparts ($M = 3.37$, $SD = 1.05$), the difference was significant, $t(313) = 2.78$, $p = .006$, at alpha level 0.01.

The following findings were drawn from the focused group discussions. The names used are all pseudonyms to keep the anonymity of the participants for the sake of ethical considerations.

Effects over Chinese Language and Culture: The data revealed that the impact of EL on Chinese Language is apparent but at the same time, we can't rule out the possibility of other factors like: open economy, the use of internet which might be influencing language and culture. But it is clear that English words are being used and adopted by the Chinese people especially the English learners.

We use a lot of English words while speaking Chinese but I don't think it is only because of learning English but it may be because of society's development. (Wang)

Using QQ and internet we use English word like 'hi', 'sorry', 'thank you'. Some English words are simpler, like 'VIP' every person knows when we write in a public place, every person can understand what it means. 'Bu shuo duibuqi women yiban shuo sorry'. (Liu)

As we mentioned earlier that English words are being used by the Chinese English learners at the same time, some of the words have been adapted from English language and culture. Like some of the students think that there are some words which are derived from the English words and now those words are being used like Chinese words.

I think there are some words having origin of English but now we use those words in Chinese language as a part of our own language like; we often say “你很酷” (ni hen ku), I think this word has come from the English word ‘cool’. There are also some other words like ‘shafa’ for sofa, ‘kafei’ for coffee. (Peter)

The perceptions of students of education major are not clear whether EL is affecting the attitudes of Chinese people about the cultural symbols. The English majoring students think that EL is affecting on culturing symbols. The participants are of the view that some new symbols are taking more importance in everyday life.

We also don't use the figure 13, even it is not the issue of Chinese culture but we also think it is a kind of bad luck likewise, some people don't like black cat. (Xiaolin Education Major)
Yes, off course, it (learning English) affected our cultural symbols. I was preparing my ppt for presentation and at the end I found that the total number was 13, so I decided to delete the 13th slide which was for ‘thank you’. (Kate)

We found that the old symbols still have importance in Chinese culture but some new symbols have been added to the culture from the West.

Factors Affecting Chinese' Attitudes, Behaviours and Beliefs: The impact of western culture is more on the attitudes ‘western culture made us more open-minded, we accept their things openly’, than that on the behaviors of the Chinese people. The participants thought that the EL is opening our minds and our attitude towards different things and values have been changed but we still honor our own values. Only some of the values of English culture have been adopted by the Chinese students. Especially, the attitude about expression of love has been changed. As one of the participants replied:

We are becoming open, especially in saying love you. Very quickly we fall in love and very early leave each other. Earlier, we didn't like to be so open especially to express love but now we think it is very good. Earlier, the people can't kiss or hug on open places but now we do. (Wei)

We think impact of attitude is huge. It wants (China) to be industrial country, so want to follow the western. Some years ago, we thought that in the sky we have emperor or king and we pray to him. But now, we pray to God even we don't believe in God. Our God is different from Christian God. (Vicky)

So, we can see that both the groups agreed that there is impact on the beliefs and attitudes but their perception is different. The students who opt English as major think that the impact is good but the students who opt for Education as their major think that the impact is not good and they negate that they have adopted the same belief like that of the west. Li said, "Traditionally we are taught to give importance to collectivism but now most of us give importance to individualism."

We can see that the EL might be affecting the basic philosophy of China's collectivism.

Effects over Chinese Festivals and Traditions: There is also an impact over attitudes of the Chinese youth to the Chinese festivals and traditions. Some of the festivals are added to the routine of Chinese people. Even still the Chinese youth is linked with traditional festivals and traditions but this link seems to be weaker. Here are the statements made by two of the participants:

Previously when we met with our parents and grandfathers, we had to lean while greeting but now we don't have to do that and we don't do that. I think that was not a good custom and tradition. Now it is good. (Wang, Education Major)

Some of the traits we got from the west. Traditionally, we don't hug or shake hand when meeting each other but now we think that it is ok and we accepted it. (Potter, English Major)

The Chinese youth think that to follow the west is a fashion and the western festivals are more interesting and funny rather the Chinese festivals are just serious. So, the interest of Chinese youth is diminishing in the traditional festivals.

Now Chinese also celebrate western festivals. Most of the people want to keep up with the latest fashion so, celebrate western festivals. Western festivals may be funny and also there is much publicity for western festivals, like on the occasion of Christmas everywhere in the streets we see the portraits of 'Santa Claus'. And Chinese festivals are much serious. (Wang)

The Chinese youth is now becoming individualistic and likes individualism which is not according to the Chinese philosophy of life.

Now we have valentine day, Christmas festival, and thanks giving day, 'deng deng'. Before we lived together with our grandparents and 'ke tou' at the time of festival, but now we don't live with our grandfathers, may be the impact of developing economy. We think that western festivals are interesting. We don't celebrate Christmas like Christians; our God is not like that of theirs. (Xiaohong)

We take Christmas as a social festival not the religious. We give apple on this day which is a symbol of peace like 'ping' means peace. We just want to be happy with our friends. We celebrate Chinese festivals with our family and western with our friends. (Liuying)

Effects over Eating Manners: Most of the Chinese people have not changed their eating manners but now they like the fast food. Going to McDonald and KFC is a usual way of many Chinese. At the same time, they still like their own food also.

There is not much effect on Chinese food, we just add something from the west, like now we use ketchup; traditionally we did not use it and some other things like that. (Yang)

Yes, there is a little impact on Chinese food. The people now like very much fast food and like to go to have breakfast or some days for lunch to McDonald or KFC. But I think the people still like Chinese food also. (Wei)

Effects over Social Relationships: In this study the researchers explored the effects of EL over the relationships between parents and children, boyfriend and girlfriend, friend and friend, and teacher-student.

Boyfriend-Girlfriend Relationship: The effect of EL over girlfriend-boyfriend relationship is the most evident of all other relations.

'Yiqian' (earlier) the couples can't say 'I love you'. Most of the time, the parents managed boyfriend and girlfriend and decided about the marriages. Now, if we love any girl or any girl loves a boy, we can say and do anything in public places. (Potter)

Yes, off course, there is a lot of impact over girl and boy friend relationship. It is not our culture to kiss and hug at public places, it is only because of western culture and we are ashamed of it. (James).

According to a focused group of English major Master students, the change in the relationship of girlfriend and boyfriend may be the result of western effect or may be the effect of open Chinese society.

The change in boyfriend girlfriend may be from west or only due to open Chinese culture. It is one of bad adaptation from west. Actually, it may be because of the American movies which are not the depiction of their society. Movies are more open for sex; we took it from their movies. (Christina)

Parent-Children Relationship: The youth of China thinks that there is change in the relationship between the parents and children but it may or may not only because of EL.

We are more open even with our parents. We want to discuss everything and we do not submissively obey, and the parents also respect our opinion. (Response by Kate)

Relations between parents and children have been influenced a little. Sometimes, I call my parents' nick names. West has changed the parents and children both. They are more open-minded. Things have changed but we can't say, it is only because of west or not. (Liuying)

Now the Chinese children and parents are just like friends. Before, there was much status disparity. Now the status is equal. And I think this is not because of western effect but it is the progress in the society. (Wang)

The responses may imply that the view of youth has been changed about parent-child relationship and they think it is not only because of EL but there may be other factors like growing economy and education.

Friend-Friend Relationship: The impact of EL on the friend to friend relations is little. The people are busier now and they don't have free time to meet each other.

I think there is no impact over the friend to friend relationship in China. Actually now the people are busy and can't spare time for friends. Now the people are more selfish than our forefathers. They were very selfless and helpful to others. So, now we have less contact with our friends. (Liuxiao)

The participants thought that friend-friend relation has not been influenced by EL but it has been influenced by busy life and increasing life responsibilities.

Husband-Wife Relationship: The western culture has affected also the relationship between husband and wife. The change in the husband-wife relationship has been influenced in two ways. One is the change in the status of relationship and the other is change in the views and concepts of the couple and of the society about couple's relation.

Chinese husbands and wives have been changed and now they have equal rights. Now a wife can also ask for divorce herself. The old people don't accept open place kissing but it is ok for us. (Yuyang)

Actually we always watch movies, especially the American movies. There is openness in the movies. One of my American friends told me that we (Chinese) are more open than the Americans. The American movies are not the true depiction of their society and we take kissing and hugging from movies. (Libo)

The students had a view that the older generation did not accept open hugging and kissing, only the young people easily accept this.

Effects over Chinese Performing Art: The impact of western culture over Chinese performing art like movie, drama and music is obvious. The Chinese youth thinks that now there is more variety of film topics because of western influence. At the same time some of the young people also think that the drama and film has taken negative impact as vulgarity is the result of western culture.

Now all the Chinese are crazy for watching English movies. We think the English movies are more interesting, and also may be, we want to learn English. I think because of English influence, there is vulgarity in the movies and dramas. (Kate)

The Chinese movies are only the imitation of the west. But I think the singing has taken more impact. Now, we listen to rock and pop music and like it. Even when we play 'erhu' we play with some western instruments to make sound better. (Potter)

Impact of EL is twofold over performing art; one is the change in the art and the other is in the perceptions and interests of the youth about performing art.

6. Discussion

The study revealed that there is effect of learning English on Chinese culture. The effect is bad on Chinese traditions, eating manners, the nature of girlfriend-boyfriend relationship, and Chinese views about sex. And the impact is good for other features like Chinese language and symbols, Chinese festivals, people's attitude and behavior, movies and music, thinking ways, nature of parent-offspring and teacher-student relationships. The study also revealed that there is significant difference regarding major field of study and gender which cohorts for some of the variables.

The Chinese are now speaking "sorry" instead of "duibuqi" and "hi" instead of "ni hao". We can see "VIP" written in different offices, even there is a government law about Chinese language that one should use Chinese Mandarin to inform the people (MOE, 2000). It means the Chinese are tilted towards English usage, and even they have accepted some western symbols (particularly the college students). During one focused group discussion with EL bachelor students, the participants said that they know more about Santa Claus than those of Chinese symbols (Yue, 2012). They revealed that all

their courses' content was English culture based (Luo, 2011). On the occasion of some western festivals, the teachers motivate them to sing and make other preparations.

The impact of learning English is also on the Chinese language and symbols. It may be because of the difference in the structure of both the languages and of course the cultural difference (Yue, 2012). English is taught in China in target-language culture, so there might be impact of the EL on not only Chinese language (Jiang, 2011) but also on the Chinese culture (Luo, 2011). Mitchell and Myles (2004) also support the idea that language is learnt along with culture and each helps in the acquisition of other (p. 235).

The impact of learning English on the Chinese festivals is two fold. First, youth is adding foreign festivals in their routines, second, they are giving more importance to the western festivals than those of Chinese (Yue, 2012). English teachers demand students to celebrate western festivals (focused group). Chinese values had been affected like, youth doesn't 'ketou' (lean head) when meeting their parents and grandparents, they now value more to individualism than that to collectivism (Yue, 2012). They very zealously celebrate Valentine's Day (Yue, 2012) and Christmas. Overall analysis of quantitative data and the major-wise analysis reveal that there is consensus among the participants that learning English is affecting Chinese traditions badly, although the intensity of opinion by the Education majoring students is stronger than the English learners. It might be because the English learners had soft corner for western values.

Learning English is also affecting Chinese people's ideology, beliefs, and attitudes (Yue, 2012). The qualitative data reveals that the total impact may not be solely because of learning English; there might be some other factors like media, and movies. Particularly the participants think that now their attitude has changed a lot, and they can accept anything. The overall quantitative analysis also endorses the view that learning English has bad impact over views of Chinese about the sex (China Daily, 2005-01-21). The focused group also revealed that the impact on the attitude is more than behavior and the participants thought that they could accept anything but don't do that.

There is fashion to go to KFC and McDonald, especially in the urban areas where fast food is in vogue (Kuperberg, 2003). KFC is the favorite (PBS News Hour Report, February 13, 2012) place to eat for youngsters particularly the college students (Yue, 2012). Overall quantitative data revealed that the impact of learning English over eating manners of Chinese is bad, but the major-wise analysis discloses that English majoring participants take this change a good one and Education majoring take it as bad one. It might be because English learners had changed their perceptions because of EL (Yue, 2012).

Social relationships of Chinese people like girlfriend-boyfriend, parent-child, husband-wife, friend-friend, and student-teacher have also been influenced by EL. Particularly the girlfriend-boyfriend relationship has been affected badly (China Daily, 2005-01-21). The females take it a negative impact, while males take it a positive one. The participants thought EL impact on parent-child and student-teacher relationships as positive. They thought Confucius saying "san gang"; follow the king, the parents, husband was not good. But at the same time they opined that some changes might be because of the educated parents and they are not so strict as earlier. Now every member of the family has equal rights. Participants said, "Now we can discuss everything with parents and there is no need only to listen or obey them." Gender-wise analysis shows that both the genders take the effect of EL over parent-child relation as positive, the difference is in the intensity of response. Only seven percent females take it negative, which might conclude that now the female think they are free and relaxed from their

parents' pressure. So, they take it quite good change for them. Now, the wife has also more rights and even she can demand divorce. Abubaker (2008) quoted a survey by Chu and Ju (1993) and described that now Chinese cultural values have been changed like male domination. But one bad impact over the family life is that now the divorce ratio is increasing in China (Cruz, June 18, 2010).

The participants agreed that the Chinese music and movies have been affected by the western culture. The people now mostly watch movies not dramas. Previously, people used to watch dramas more than movies. Now, the stories of movies are versatile and abundant. Chinese youth watches English movies. Surprisingly, the Education students also agreed that they watched English movies. On asking they replied that teachers suggest watching English movies for learning English. Actually, all the students of university irrespective of major field learn English because when they take university entrance examination, they have to take English test.

It is worth noting that findings of qualitative data are not totally in accordance with that of quantitative data. According to quantitative data, the EL is affecting Chinese culture but the qualitative data doesn't totally support it and the participants disclosed that this change and effect can't be solely regarded to EL. Even some of the participants were of the view that it may not be only the impact of western culture; they thought that it may be the development of the society and increase in the literacy rate, which may be affecting Chinese culture. For the gender difference found in the quantitative data, we are not sure to conclude the same thing from the qualitative data because the focused groups were not administered with the intent to know these differences. So, the male and female participants with different proportions were present in each focused group. For further study regarding gender differences, the interviews can be administered or the gender specific focused discussions may be administered.

To conclude, we can't say with surety that how large part of EL is among other factors like media; electronic and print, affecting the Chinese culture. For this issue, we need further research. Likewise, to know that how many factors (movies, dramas, music, and internet) are contributing to the change in Chinese culture, further research is required. Our research was limited to only one university. So, the results may not be generalized to all the universities in China. For further research, we can include the participants from different majors, and may also be from different folks of society.

7. Conclusion and Implications

To conclude, we can say the EL is affecting Chinese culture. The EL is badly affecting the Chinese traditions, eating manners, boyfriend-girlfriend relations, and beliefs about sex. The EL is affecting positively Chinese language and symbols, Chinese festivals, people's attitude and behavior, movies and music, ways of thinking, nature of parent-offspring, and teacher-student relationships. There is significant difference between English learners and non-English learners regarding impact over the beliefs of people, Chinese traditions, the eating manners, and friend-friend relations. There is significant difference between the genders regarding impact over spending spare time, nature of girlfriend-boyfriend and parent-offspring relations.

There are implications for the Chinese government that it should take proper steps to tackle this problem. To preserve and propagate cultural heritage to the next generation, it is the responsibility of the government. Especially the attitude of the youth is prone to western culture. This is an alarming situation for the Chinese society. China is a society with collectivism but the youth is tilted to individualism and they like it. There are also suggestions for the curriculum developers of English

courses of different levels in general and at the university and college level in particular, that they should include sufficient amount of material related to Chinese culture in the courses of study. The content of English courses offered to the students should be culturally Chinese-context based. The aim of EL should be to learn a language or to know about the second language culture and not to adopt the natives' culture. There are also insinuations for the institutional administrators and managers that they should take measures to make their institutional culture as per Chinese traditions. They should come forward to preserve the national culture for youth. The teachers, while teaching English courses, should guide the youth to promote Chinese culture. They should do conscious effort to highlight the value of their own culture. The issue may be further researched with different instruments and in other areas.

References

- Abubaker, A. (2008). The influence of Chinese core cultural values on the communication behaviour of overseas Chinese students learning English. *ARECLS*, 5, 105-135.
- Administrator.(2012, February 25). Use of English language to increase in China. *The Economic Voice*. Accessed on August 25, 2012, from: <http://www.economicvoice.com/use-of-english-language-to-increase-in-china/50016957#axzz24WmxjvtSv>
- Brown, D. (1994). *Teaching by principles: An interactive approach to language pedagogy* (7th ed. printed Beijing, 2009). Beijing: Foreign Language Teaching and Research Press.
- Brown, D. (1980). The optimal distance model of second language acquisition. *TESOL Quarterly*, 14, 157-164.
- Busiol, D. (2012). The many names of Hong Kong: mapping language and culture in China. *Cultra. International Journal of Philosophy of Culture and Axiology*. 9 (2), 207-226.
- Chan, A., & Nan, Z. (2004). *Awakening the dragon: The Dragon Boat Festival*. Ontario, Canada: Tundra Books.
- Chan, K. L., & Chan, C. L. W. (2005). Chinese culture, social work education, and research. *International Social Work*, 48(4), 381–389.
- Chen, C. (1986). *Neo-Confucian terms explained*. New York: Columbia University Press.
- China daily. (2005, January 21) *Embracing Western ways while cleaving to tradition*. Retrieved June 16, 2012 from: http://www.chinadaily.com.cn/english/doc/2005-01/21/content_411100.htm
- “Chinese languages”. (2009). Retrieved December 5, 2009, from: <http://www.chinalanguage.com/Language/chinese.html>
- CNN. (2010). *Divorce rate rises in China*. Accessed July 29, 2011, from: <http://edition.cnn.com/2010/WORLD/asiapcf/06/18/china.divorces/index.html>
- Darder, A. (1991). *Culture and power in the classroom: A critical foundation for bicultural education*. New York: Bergin and Garvey.
- English Testing Service. (2010, April 1). *Record Number of 2009 TOEFL® Test Takers in China*. Accessed August 29, 2012, from: http://www.ets.org/toefl/news/record_number_2009_toefl_test_takers_china
- English Testing Service. (2012, February 14). *ETS Reports the Largest Number of Chinese TOEFL® Test Takers in History*. Accessed August 29, 2012, from: http://www.ets.org/newsroom/news_releases/largest_number_chinese_toefl
- Fan, Y. (1995). *Chinese cultural values and entrepreneurship: A preliminary consideration* (7-9 December). Shanghai: The Sixth Endec World Conference on Entrepreneurship.
- Fan, Y. (2000). A classification of Chinese culture. *Cross Cultural Management-An International Journal*, 7(2), 3-10.
- Hansen, C. (1985). Chinese language, Chinese philosophy, and truth. *The Journal of Asian Studies*, 44(3), 491-519.
- Hoyt-Goldsmith, D., & Lawrence, M. (1998). *Celebrating Chinese New Year*. New York: Holiday House.
- Jiang, Z. (2011). A research and counter-measures of English cultural hegemony in China. *Asian Social Science*, 7(1), 194-200.
- Kalman, B. (2001). *China: The culture*. New York: Crabtree Publishing Company.
- Kroeber, A. L., & Clyde, K. (1952). Culture: A critical review of concepts and definitions. *Papers of the Peabody Museum of American Archaeology*, 47(1). Cambridge: Harvard University.
- Kuperberg, A. T. (2003, August). *Westernization and Women's Bodies: An Analysis of Chinese Magazines*. Paper presented at The Annual Meeting of the American Sociological Association,

- Atlanta Hilton Hotel, Atlanta. Retrieved June, 12, 2012, from: http://www.allacademic.com/meta/p107924_index.html
- Lange, D. L., & Michael, P. (2003). Interdisciplinary perspectives on culture learning in the second language curriculum: Introduction. In D. L. Lange and R. M. Paige (Eds.), *Culture as the Core: Perspectives on Culture in Second Language Learning. A Volume in Research in Second Language Learning* (pp. ix-xvii). Greenwich, CT: Information Age Publishing.
- “Language and Culture” (n.d.). Retrieved on July 22, 2011, from: <http://library.thinkquest.org/C004367/la5.shtml>
- Luo, D. (2011). Aphasia of Chinese culture in senior high school English teaching: Taken a key middle school in Kunming as the example. *Creative Education*, 2(3), 279-287.
- Ministry of Education. (2000). *Law on the standard spoken and written Chinese language of People's Republic of China*. Retrieved July 26, 2011, from: http://www.moe.edu.cn/publicfiles/business/htmlfiles/moe/moe_2803/200907/49851.html
- Mitchell, R., & Florence, M. (2004). *Second language learning theories* (2nd ed.). London: Arnold.
- Nathan, A. J. (1993). Is Chinese culture distinctive? A review article. *The Journal of Asian Studies*, 52(4), 923-936.
- “PBS Newshour Report”. (2012). Why China's youth find western culture attractive. Accessed on June 16, 2012 from: http://www.pbs.org/newshour/bb/world/jan-june12/china_02-13.html
- Pye, L. W. (1972). *China: An introduction*. Boston: Little Brown.
- Simonds, N., Swartz, L., & So, M. (2002). *Moonbeams, dumplings and dragon boats: A treasury of Chinese holiday tales, activities and recipes*. New York: Gulliver Books, Harcourt.
- Slingerland, E.G. (2003). Confucius: *The Essential Analects: Selected passages with traditional commentary*, Hackett Publishing Company.
- Stepanchuk, C. (1994). *Red eggs and dragon boats: Celebrating Chinese festivals*. Berkeley, CA: Pacific View Press.
- The Economist. (2011, September 1). *English in China*. Accessed on August 25, 2012, from: <http://www.economist.com/blogs/johnson/2011/09/english-china>
- Voice of America. (2012). *Number of Chinese Students in US Grows; More Undergraduates and Intensive English Learners*. Accessed on August 25, 2012, from: <http://blogs.voanews.com/student-union/2011/11/15/population-of-chinese-students-in-us-continues-to-grow-more-undergraduates-and-intensive-english-learners/>
- Waley, A. (1988). *The Analects of Confucius*. London: Unwin Hyman.
- Whiteley, P., & Xiangyi, X. (2011, February 25). Chinese are learning English on a scale never seen before and the business of teaching is booming. *China Daily*. Accessed on August 25, 2012, from: http://europe.chinadaily.com.cn/epaper/2011-02/25/content_12077532.htm
- Yang, H.C. (2006). The culture and language learning of Chinese festivals in a kindergarten classroom. *International Education Journal*, 7(7), 967-991.
- Yue, Xiao The impact of the American EL upon Chinese college students' ideology. *Creative Education*, Vol. 3, No. 1, (2012), 164-169. doi:10.4236/ce.2012.31026.
- Zhang, D., & Gao, H. (2012). Cultural differences in English literature for Chinese students. *Journal of Language Teaching and Research*, 3(1), pp. 220-223. doi:10.4304/jltr.3.1.220-223.
- Zhao, Y. (2010). Preparing globally competent teachers: A new imperative for teacher education. *Journal of Teacher Education*, 61(5), 422-431.