

**INTERCULTURAL COMMUNICATION IN THE CLASSROOM: A STUDY OF A
FOREIGN TEACHER'S RHETORICAL PRACTICES THAT ACCOMPLISH
LEARNING**

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Faculty of Information and Communication Studies

U. P. OPEN UNIVERSITY

2019



**UNIVERSITY OF THE PHILIPPINES
OPEN UNIVERSITY
DOCTOR OF COMMUNICATION PROGRAM**

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**Intercultural Communication in the Classroom: A Study of a Foreign Teacher's
Rhetorical Practices that Accomplish Learning**

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20 July 2019

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Acceptance Page

This dissertation titled “Intercultural Communication in the Classroom: A Study of a Foreign Teacher’s Rhetorical Practices that Accomplish Learning” is hereby accepted by the Faculty of Information and Communication Studies, U.P. Open University, in partial fulfilment of the requirements for the degree Doctor of Communication (DCOMM).

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Biographical Sketch

Nimrod Lawsin Delante is a teacher by profession. He finished his undergraduate degree (B.S. in Secondary Education, majoring in English) at Leyte Normal University in Tacloban City, Leyte, Philippines. In 2006, Nimrod completed his Master's degree (M.A. in English Language and Literature Teaching) at the Ateneo de Manila University, Quezon City, Philippines. He taught English, Literature, Writing and Communication courses in the Philippines from 2003 to 2010. In 2011, he arrived in Singapore to teach as an English teacher in one of the international schools there. Since 2012, he has been working as a learning advisor at the Singapore campus of James Cook University, an Australian university whose main campus is located in North Queensland, Australia. He is teaching academic writing at this campus. In 2019, Nimrod completed his doctoral degree (Doctor of Communication) with the University of the Philippines Open University (UPOU). His research interests include language assessment, reflective practice, rhetoric/rhetoric studies, intercultural communication, semiotic communication and development communication.

Acknowledgment

When I decided to undertake a doctoral degree in communication, I thought everything would be smooth and easy, and in three to four years or so, I would be a Doctor of Communication (DCOMM). I soon realised I was wrong.

Perhaps, my mistake was that I wanted to do things fast. However, two people helped me open my eyes about the reality of doing a dissertation. This reality includes the importance of rigor and having the right mindset, persistence and courage. These two people were my dissertation adviser, Dr. Jean A. Saludadez, and a fellow DCOMM classmate and a very good friend, Fraulein A. Oclarit. They were the ones who told me “Nimrod, take it one step at a time. Do not rush. Enjoy your journey. It is a once in a lifetime journey. Make the most out of it.”

I would like to take this opportunity to thank a few people who have made significant contributions to the success of my dissertation journey. Without them, this dissertation would not have become a reality.

First and foremost, I would like to sincerely thank my dissertation adviser, Dr. Jean A. Saludadez, for her brilliant advice. I am indebted to her wit, intelligence and dedication to teaching and mentoring. She has been instrumental to the success of this dissertation. Dr. Jean does not aim for a perfect dissertation (because it does not exist), but she does not settle for less. If she thinks a candidate’s dissertation can still improve,

she pushes the candidate to his/her limits. The result? A compelling dissertation with clear, strong theorising as well as research wisdom. I became more knowledgeable about my theoretical pursuit and more confident about the contribution of my study to the communication discipline. As a result, I am proud to talk about my study with anyone, anywhere, anytime. From the bottom of my heart, thank you, Dr. Jean.

To the members of my dissertation committee, Chancellor Melinda Bandalaria and Dr. Grace Alfonso, thank you, too. Your valuable feedback was very helpful in tightening my study and in making this dissertation possible. You helped me realise my dream of completing a doctoral dissertation.

Next, I would like to extend my thanks to a few of my DCOMM classmates who, like me, experienced the uphill and downhill of this journey: Fraulein, Angelo, Ali, Lei, Charity, Tinay, Lyn, Marlon, Jea and Kate. Their moral support helped me along the journey. Fraulein, as I have mentioned above, was instrumental in slowing me down and in reminding me to enjoy my own journey. We both shared tons of laughs despite the distance between us. We both supported each other in our dissertation journey. Angelo and Ali also provided great moral support. When things went wrong and difficulties arose, they were there to make things lighter by sharing virtual laughs with me. I also would like to thank Charity for sharing her dissertation writing experiences with me. She was never hesitant to share tips in analysing my data and in making sense of the core of my research.

To Jea, I will always be indebted to your kindness and generosity by giving us a ride in and out of UPOU and UPLB and by offering a vegetarian dinner in your humble home. Thank you for your generosity. Thank you, too, for being there during my final oral defence and for taking down notes for me. I sincerely appreciate your kindness. To Marlon and Kate, your presence in UPOU was enough to make us believe that we all could make it. And to Tinay, Lei and Lyn, thank you, too, for reminding me to continue believing in myself and for believing that we all can see the light at the end of the tunnel. When we believe, we, therefore, work harder. And when we work harder, we, therefore, see the light at the end of the tunnel. We did not stop until we reached our destination. It was all worth the fight!

Also, thanks to my colleagues at James Cook University in Singapore, Dr. George Martin Jacobs and Hwee Leng Toh-Heng, for acting as my sounding board, and for filling in for me when I had to travel to the Philippines to fulfil some doctoral duties. Thank you, too, for spending time to edit and proofread this dissertation. Your efforts are greatly appreciated. To Trevor Carty, Pamela Wildheart and Dr. Geoff McNulty, thank you so much as well, for the great conversations we had about teaching and learning. Your insights were enlightening.

Additionally, my heartfelt thanks to my sister, Steneli, and my nephews Zack, Cyrus and Zander, for being there in my journey. Thank you for the understanding and love. And thank you for believing in my capacity although at times, I was questioning myself whether I was doing things right in my dissertation. To my sweetest nephew, Zack,

thank you for your heartfelt prayers. Thank you for being there during my anxiety attacks. Your presence, kindness and creative stories were more than enough to comfort me. You are a blessing to me.

Fifth, my deepest gratitude to my parents, Nanay Lydia and Tatay Daring, for their constant love, care and support. You may not know how grateful I am for bringing me into this world, for the life that you both created and shared. Both of you serve as my inspiration in overcoming my struggles to finish this dissertation in particular and to face this life in general. Both of you taught me not to give up. I assure you: I will never give up in life. Despite our differences and misunderstandings, I will always be here to support you. This achievement is all for you.

Last but not the least, I would like to thank God for His wisdom and grace. I would have not completed this journey without Him. I would not have accomplished this feat without Him. Lord God, You, above all, are my strength. You, above all, are my source of wisdom, inspiration and life. And in this lifetime, I will never get tired of thanking you and seeking wisdom from you. I offer this book to you, my Lord.

Dedicated to:

My mother

*For all the love, sacrifice and care,
this is for you, Nanay.*

Abstract

This study is framed within the Rhetorical Tradition of Communication Theory which theorises communication as the practical art of discourse and problems of communication as social exigencies requiring collective deliberation and judgment (Craig, 1999). The rhetorical nature of classroom teaching as an intercultural communication phenomenon can create a social exigency in communication when the culture of students clashes with the culture of teachers when it comes to teaching. To resolve this social exigency, teachers perform rhetorical practices in classroom teaching that accomplish learning. This dissertation attempted to answer two research questions: (1) What are the rhetorical practices of a foreign teacher? and (2) How do these rhetorical practices accomplish learning? Guided by grounded theory as a methodological tradition with the help of Burke's (1945) dramatistic pentad as an analytical tool, I observed a foreign teacher's multicultural classroom teaching to pin down her rhetorical practices and to analyse how these rhetorical practices accomplish learning. I found that teaching consists of three rhetorical practices, namely: imperatives (I), explanation (E) and appeals (A). In accomplishing learning, imperatives enable students to learn the basic concepts in class; explanation allows them to understand the dimensions or aspects of these concepts; while appeals make them aware, reflective, critical and willing to apply their own learning in real-life situations.

Keywords: Intercultural communication, rhetoric, rhetorical practices, Rhetorical Tradition of Communication Theory, dramatistic pentad, teaching and learning

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Chapter One

THEORETICAL FRAMEWORK AND BACKGROUND OF THE STUDY

Problems of communication in the rhetorical tradition are conceived as social exigencies that can be resolved through the artful use of discourse to persuade audiences.

- Bitzer (1968; as cited in Craig, 1999)

Teaching in the Present Context

Universities today are becoming more globalised, and hence, multicultural.

Differences in the way students and teachers view teaching will remain a social exigency in these globalised, multicultural universities. These cultural differences will continue the philosophical debate about which views or assumptions about teaching and learning are logical and how teaching can be made more strategic, persuasive, responsive and meaningful for students.

Regardless of the proliferation of these cultural differences in views and assumptions about teaching, teaching continues, and teachers will not attempt to compromise teaching. Instead, they will utilise the power of rhetoric in the classroom to persuade students to learn, to continue to motivate them, and to inspire them. Teachers continue to serve as a bridge over which they guide their students to cross, and having facilitated their crossing, encourage them to craft their own future (Kazantzakis, as cited in Kohlhaas, 2015). Rhetoric remains an integral part of teaching despite the radical changes that are happening in the modern classroom and despite the continued clash of differences in the way students and teachers view teaching. Teachers' rhetorical acts

will have power that prevails in the face of student resistance. These rhetorical acts have the power to accomplish learning, to alter students' wrong perceptions about teaching, to persuade them to take action about their own learning, and to have an impact in their lives.

The Rhetorical Tradition of Communication Theory

In his essay entitled "Communication Theory as a Field", Craig (1999) proposed seven traditions of communication theory. One of these traditions is the Rhetorical Tradition of Communication Theory, in which communication is theorised as the practical art of discourse. In the Rhetorical Tradition, problems of communication are theorised as social exigencies requiring collective deliberation and judgment (Craig, 1999).

The Rhetorical Tradition of Communication Theory recognises the place of logic and strategy of communicators (e.g., a foreign teacher in a multicultural classroom), the presence of social exigency requiring collective and deliberate thought, the power of words and intention, the art of persuasion, the value of informed judgment, and the improvability of practice (Craig, 1999). This way of theorising communication is useful for explaining why our participation in discourse, especially public discourse, is important and how it occurs, and holds forth the possibility that the practice of communication can be cultivated and improved through critical study and education (Craig, 1999). Citing Bitzer (1968), Craig (1999) asserts that problems of communication in the Rhetorical Tradition are conceived as social exigencies that can be resolved through the artful use of discourse to persuade audiences. To make sense

of communication as a practical discipline, these social exigencies require collective deliberation and judgment.

The Rhetorical Tradition of Communication Theory (Craig, 1999) informed this study's theoretical pursuit: that intercultural communication pertains to the interaction between the culture of students and the culture of teachers in the classroom, and that, at times, these two cultures are in conflict. In this study, I view classroom teaching as an intercultural communication phenomenon which is rhetorical in nature because of the presence of intent when teachers communicate with each other and with students. It is the interplay of these cultural differences in beliefs and assumptions about teaching that makes intercultural communication a social exigency requiring deliberate thought and informed judgment.

When we communicate with others, we use certain strategies and logic to deal with these differences in our beliefs and assumptions about an idea, concept or act. In teaching, when teachers communicate with their students, they have a certain intent or motive, which is influenced by their own cultural beliefs and assumptions about teaching which can be in conflict with their students' own cultural beliefs and assumptions. In short, when we communicate with others, we are rhetorical because we have certain intentions in mind, and we desire to achieve these intentions in response to a social exigency that requires collective and deliberate judgment.

Classroom Teaching as an Intercultural Communication Phenomenon

As a foreign teacher teaching in a multicultural university in Singapore, I am a witness to the clash of students' and teachers' cultural differences in beliefs and

assumptions about teaching because I experience them in my own situation. I find it fascinating because the way students view teaching contradicts my own views. There is something in their culture that differs from my own cultural orientation as a foreign teacher and as an academic. I have realised that this is how intercultural communication works in my own teaching context.

For example, from time to time, I encounter students who believe that it is their teachers' role to feed them with information or to provide them with knowledge, a belief that has a strong presence in the students' culture. My dialogue with an Indonesian student below is an example:

Student: Teacher, I did not receive any feedback on my assignment I sent through email. Did you get it?

Me: It was the sixth assignment you sent to me this term. I think I spent a substantial amount of time giving feedback on your previous assignments. I explained that in my previous emails.

Student: But I think it is your job as a teacher, right? To give feedback to students' assignments.

Me: I think you're getting the wrong message. We want our students to learn from feedback whether it's face-to-face or in written form. I think you're asking too much, and it's unfair to other students.

Student: But isn't it your role to give feedback to students' assignments?

Me: I think you're not getting my point. I repeat, I've gone through five of your assignments already. It was an opportunity for you to learn some key skills to

help you write this new assignment. You need to have some sense of autonomy. I could feel that you are becoming dependent on me. Learning is not supposed to be that way.

Holding a fundamental belief about teaching as a democratising and an empowering act, I told the Indonesian student to learn from my feedback and be self-directed. I was rhetorical in my response to him, with the intent to persuade him to believe in my words to expand his understanding about teaching and learning. I did it through explanation and appeal. Because the student insisted that I give feedback on his sixth assignment believing that it is always my role, I offered him a logical view about learning by saying, "I think you're getting the wrong message. We want our students to learn from feedback whether it's face-to-face or in written form. I think you're asking too much, and it's unfair to other students." I explained to him that I am doing other students a disservice if I keep doing that for him. It is unfair and a wrong practice. I explained to him that, as a learner, he must learn from my previous feedback and be mindful of his mistakes in writing his future assignments.

I also appealed to autonomous learning by telling him, "You need to have some sense of autonomy. I could feel that you are becoming dependent on me. Learning is not supposed to be that way." I appealed to his sense of responsibility so that he would not develop dependency on me, but rather, autonomy.

With the Rhetorical Tradition of Communication Theory as my lens (Craig, 1999), I would say that I represent a collective of teachers whose judgment about teaching and learning is based on autonomy, not dependency. Because I share the collective

judgment of teachers that is captured by the teaching philosophy “to teach students how to grow rice for them to eat for a lifetime, rather than always offering them a bowl of rice when they get hungry”, I remained firm in telling the Indonesian student to review my previous feedback, learn from it, and exercise autonomy in writing his future assignments.

Intercultural communication can be hidden in plain sight, but it has a rhetorical capacity to alter a behaviour, to persuade, or make a change in people’s perceptions, beliefs or assumptions. The Indonesian student might not have immediately realised the difference between how I view education and how he views it. As a teacher, my response was intended to alter his flawed assumption about teaching and learning. My response was rooted in the fundamental belief which is collectively shared by many teachers – that education must empower students and make them autonomous and self-directed.

When I talk to my students in the classroom, I have with me the deliberate intent to make things clear and comprehensible to them. If a clash of opinions about teaching and learning arises, I will tell them what is right, and I will try my best to explain things to them so that they will understand me, and they will be able to relate what I say to what they do in life.

I remember another dialogue with one female Indian student who was sent to me by the academic head of the business faculty in our university due to plagiarism.

Me: What happened? How can I help you?

Student: I received this report from SafeAssign, and it has 55% plagiarism.

Me: That's quite a big percentage. What happened? Please tell me.

Student: I think I forgot to cite those authors I read.

Me: Maybe it's more than just citation. Looking at this now, I could see that almost 40% is plagiarised from other students' essays.

Student: Ahmmm... Yes, I read a few essays from my friends. We exchanged essays, you know.

Me: And you copied some sentences or sections from those essays?

Student: Ahmmm... I changed some words. I think it's okay.

Me: That's deliberate plagiarism. Are you aware of this?

Student: I think it's okay to change words here and there?

Me: That's what you think, but the academic community does not think that way.

It was not your idea or your own writing, so why copy?

Student: But back in my country, we were taught that way. Not a big deal as long as we can express our ideas, right?

Me: Not in this university. We do not tolerate academic misconduct. I suggest that you do not share hard or soft copies of assignments with your classmates. A better option is to brainstorm.

What is the social exigency in our interaction? It is the difference between how I view plagiarism and how the Indian student views it. What is "okay" or "acceptable" to her is a "serious offence" to me and to the academic community represented by the university where I belong. What she assumes about plagiarism contradicts what I believe plagiarism is about. As a teacher, I represent the collective of teachers

worldwide who believe that plagiarism is a serious academic misconduct which requires immediate attention, deliberation and proper punitive action. My own judgment (plagiarism is not okay and is a serious offence) represents a collective judgment with which the academic community concurs.

Similar to the situation with the Indonesian student, I was rhetorical in my response to the Indian student. I was driven by my intention to make her understand that plagiarism is a serious offence; therefore, she has to take academic essays and reports seriously and be mindful of originality and authenticity of ideas, summarising and paraphrasing, and using proper citations and referencing in academic writing. If not, she would keep sending herself to hearings with the academic board in our university that interrogates students who commit academic misconduct such as plagiarism.

Was I successful with my intent? It is a difficult question to answer. However, that particular student did not see me again after that particular incident. I assumed she had learned from her mistake and realised that institutions of higher learning do not tolerate plagiarism. It could have been an experience that changed her attitude about academic writing in particular and academic life in general.

According to Craig (1999), since we know that communicators vary in wisdom and skill, and that skill, if not wisdom, can often be improved through instruction and practice, it is logical to think that people can become effective and persuasive communicators by learning and practising methods of communication that can be invented, discovered, discussed, enhanced and maintained through research, experience and practice (Craig, 1999).

With intercultural communication issues including emotion, personal belief or bias, unique cultural practices, cultural differences, and logic and strategy in communication, we can self-examine, self-reflect and self-interrogate in connection to the real problems that we face in our own contexts because communication is a practical discipline (Craig, 1999). With teachers in general, they may be able to examine or explore the rhetorical power of teaching as an intercultural communication phenomenon that fulfils teaching and learning goals.

Different Cultural Beliefs or Assumptions about Teaching as Social Exigency in Intercultural Communication

In this dissertation, intercultural communication pertains to the culture of students and the culture of teachers in regard to teaching. It pertains to the clash of cultural differences in views and assumptions about teaching that teachers and students experience regardless of their different cultural ethnicities and across different cultural backgrounds.

The differences in cultural beliefs or assumptions about teaching between teachers and students can create a social exigency that requires collective deliberation and judgment. Due to a deep cultural influence, many students think that teachers have to feed them with information for them to learn. However, teachers want their students to become autonomous learners by engaging them in co-creating knowledge. This is rooted in their cultural beliefs and assumptions about teaching -- that teaching has to empower students and make them self-driven, conscious and engaged. Whether students agree or not to this teaching principle, teachers continue to teach and motivate

them because they believe it is a role they have to play --- to empower their students, challenge their creativity and critical thinking, and make them accomplish learning.

Students, therefore, must be the drivers of their own learning. When teachers tell students what to do (imperatives), explain ideas to them (explanation), and appeal to their sense of autonomy, values and attitudes, e.g., appeal to their sense of responsibility (appeals) to accomplish learning, they are materialising the collective judgment captured in the old proverb, "Give students a bowl of rice and they will eat for a day. Teach them how to grow rice and they will eat for a lifetime."

Learning is an accomplishment of teaching. Learning happens when students can direct their own sails. This is the kind of judgment that teachers collectively share. When students accomplish learning through the teacher's rhetorical practices in the classroom, then the social exigency in communication is resolved.

Research Questions

My interaction with the Indonesian and Indian students (and a few more similar interactions) in my own teaching context brought me to this study --- to explore classroom teaching as an intercultural communication phenomenon. The clash of our different views or assumptions about teaching and learning created a problem of communication, or a social exigency in communication that necessitated collective deliberation and judgment among teachers. This led me to two main research questions that I addressed in this dissertation.

1. What are the rhetorical practices of a foreign teacher?
2. How do these rhetorical practices accomplish learning?

Chapter Two

REVIEW OF LITERATURE

A way of seeing is also a way of not seeing.

– *Kenneth Burke (1950), A Rhetoric of Motives*

The empirical literature has created one dominant view about intercultural communication: that it is a study of ethnicity or ethnic interactions. In this dissertation, however, I view intercultural communication not as a study of ethnicity, but as a study of differences in the culture of students and the culture of teachers about teaching. In the multicultural classroom, intercultural communication captures the differences in beliefs and assumptions that teachers and students have about teaching which introduces a social exigency requiring collective deliberation and judgment. This is another way of seeing intercultural communication, different from the dominant view that is present in the literature.

Intercultural Communication as a Study of Ethnicity

Many studies contend that the study of intercultural communication is a study of ethnicity or the impact of ethnic background or position on how people from different ethnic cultures communicate. These studies argue that different ethnic backgrounds of individuals mean different levels of intercultural communicative competence (ICC) which lead to different intercultural communication problems. Their different levels of ICC also

mean that they either cope effectively or cope poorly with those intercultural problems that they face.

For instance, in a study about the intercultural communicative competence (ICC) of 400 Iranian students based on four ethnic groups (Fars, Turkish, Kurdish and Lor), Nameni and Dowlatabadi (2018) found that the Turkish and Kurdish respondents had higher levels of ICC based on four areas: knowledge, attitude, skills and awareness, while the Lor had the lowest mean scores in terms of those ICC key areas. The results revealed that the Lor had a lower level of adaptability and tolerance when it came to intercultural problems such as emotional adaptation, cultural understanding and tolerance to divergent views in multicultural settings (Nameni & Dowlatabadi, 2018).

In study abroad contexts where international students are learning in a second or foreign language, students' cultural and linguistic immersion experiences can be disconcerting. This challenges their sociocultural identities, values, learning objectives and expectations. Employing critical race theory, Goldoni (2017) explored how a Black male student's race, ethnicity, and class affected his interactions with the locals and his language and culture, and how his experiences had repercussions on his identity negotiation process. Goldoni (2017) asserted that an individual's race or ethnicity has a strong effect on international students who are immersing themselves in a foreign land both to learn their culture and to accomplish education. She recommended that study abroad programs of universities must address intercultural problems in study abroad settings, which include racial discrimination, marginalisation, racial aggressions and racial battle fatigue, to name a few.

Similarly, in a multi-ethnic, multi-religious teaching context, Tamam and Krauss (2017) found that the level of intercultural sensitivity among students is positively associated with students' level of ethnic-related diversity engagement, and that ethnic-related diversity engagement relates differentially to interaction attentiveness, interaction openness and interaction confidence dimensions of intercultural communication and intercultural sensitivity. Tamam and Krauss (2017) arrived at these findings through a survey that examined the correlation of ethnic-related diversity engagement with three interrelated dimensions of intercultural communication sensitivity among 447 students in a multi-ethnic, multi-religious public university in Malaysia. Tamam and Krauss (2017) stated that those who are more engaged inter-ethnically are more likely to develop interaction confidence than those with lower levels of engagement, while those with a moderate level of engagement will be more confident in interacting with others than the low-engagement group. However, those with moderate or low ethnic-related engagement did not differ in their level of interaction attentiveness and respect. This implies that engagement in ethnic-related diversity must be relatively high to have any relationship with interaction attentiveness and respect. Those at the high and moderate engagement levels did not differ in their level of interaction openness, but both performed better than the low engagement group. These findings indicate that ethnic-related diversity engagement differences have differential levels of influence on interaction attentiveness, respect and interaction openness dimensions of intercultural communication and intercultural sensitivity, which happens in multicultural settings such as a classroom (Tamam & Krauss, 2017).

Ethnic sensitivity indeed plays a vital role in improving intergroup interactions and intercultural communication situations. Dong, Day and Collaco (2008) asserted that ethnic sensitivity and multicultural understanding can help enhance intercultural communication and reduce ethnocentrism and conflicts during intergroup interactions. This is based on a survey with 419 young adults in the US. Dong, Day and Collaco (2008) argued that respecting ethnic identities and appreciating cultural diversity can improve people's intercultural communication and understanding. In a study aimed at understanding intercultural communication through a group activity in the classroom, Wright and Lander (2010) analysed the differences in verbal interactions between two ethnic cohorts, Australian-born Anglo-European and Southeast Asian students, in a business classroom in an Australian university. Verbal interactions were recorded under two conditions: mono-ethnic groups containing four students from the same ethnic cohort, and bi-ethnic groups made up of two students from each ethnic cohort. Analysis of Variance (ANOVA) revealed highly significant differences for the main effect of ethnicity on group interaction. Wright and Lander (2010) found that the Southeast Asian students showed inhibition in terms of their verbal participation with Australian students. This illustrates that ethnicity can be either an empowering or a disenfranchising force in terms of communicating cross-culturally with people from different ethnic groups.

People's negative perceptions towards ethnic out-groups, such as foreign students, can lead to prejudice towards these out-groups. These negative perceptions include perceived linguistic and cultural barriers that these out-groups are experiencing. These barriers can be overcome by the in-groups' willingness to try to build their social contact with the international community as a way to understand them better. It is

suggested that intercultural communication will improve when in-groups make efforts in building intergroup relationships and in cultivating interethnic and culturally-diverse interactions.

As to people's socio-political interactions, Halualani (2000) asserted that signifying and discursive practices construct, shape and position individuals as social-historical subjects. Halualani (2000) argued that people are subjects-in-process, as their identities are continually constructed in different moments, by different structures, and for different political ends in pursuing and maintaining intercultural relationships with others. Halualani (2000) further urged for a reconsideration of ethnicity in terms of cultural studies and its emphasis on the interrelationship between structural and interactional aspects of ethnic identity. She postulated that discussing metatheoretical issues and methodological questions might lead to deeper cultural analysis of ethnicity and identity formation in relation to intercultural communicative competencies and intercultural relationships.

In dating or romantic relationships, ethnicity matters in many ethnic or cultural groups. For instance, Shenhav, Campos and Goldberg (2017) asked a sample of ethnically diverse young adults (N = 628; Asian, Latino and European background) to report on self and parent attitudes toward dating outside of one's own culture, own current dating status, and disapproval and conflict with parents over current and past dating status. The researchers reported three key findings. First, intercultural relationships were evenly distributed across ethnic and immigrant generation groups. Second, participants of Asian background perceived greater attitudinal discrepancies with their parents toward intercultural dating than did participants of Latino and

European background and were more likely to report intercultural dating conflict with their parents than Latino participants. Third, first-generation and second-generation participants were more likely to report intercultural dating conflict with parents than third-generation participants. These findings show the importance of incorporating ethnicity and culture into the conceptualization of intergroup relationships, particularly for ethnic minority and recent immigrant groups, and considering the family context of intercultural dating relationships as well as intercultural communicative competencies in dating encounters (Shenhav, Campos, & Goldberg, 2017).

In multicultural service industry markets, ethnicity influences consumer satisfaction and dissatisfaction regarding service encounters. Rizal, Jeng and Chang (2016) interviewed 306 ethnic Malay and Chinese respondents in Malaysia using the critical incident technique. Their findings suggest that intra-ethnic versus inter-ethnic affiliation between consumer and service provider influences the evaluation of domestic intercultural service encounters or intercultural communication in general. Also, consumers were found to be more satisfied with service encounters with service providers of the same ethnic affiliation as themselves. With service providers from a different ethnic affiliation, consumers were more likely to be dissatisfied in their intercultural communication transactions. This study provided practical insights for managers regarding how different ethnic consumers are likely to respond to service encounters in globalised, multicultural service markets. The study showed that ethnicity plays a role in accomplishing satisfaction (or dissatisfaction) in multicultural service industries (Rizal, Jeng, & Chang (2016).

In another study, Sharma and Wu (2015) found that the impact of service outcome on interaction comfort and perceived service quality in the service industry can be moderated negatively by consumer ethnocentrism, whereas the impact of perceived cultural distance can be moderated positively by intercultural competence. Consumer ethnocentrism refers to those ethnocentric views held by consumers in one country, the in-group, towards products from another country, the out-group (Shimp & Sharma, 1987). One practical implication of this finding is that managers in service firms with multicultural customers should try to recruit service employees with high intercultural competence and low consumer ethnocentrism. Also, they should develop employee training programs that help minimise the adverse impact of these variables on interaction comfort and service quality in intercultural service encounters in multicultural service industries. A higher sense of ethnocentrism does not lead to a higher yield in returns of investment (Shimp & Sharma, 1987). Service employees who are exposed to multicultural encounters and have a higher level of intercultural competence can be associated with effective customer relations, increased profits and improved intercultural understanding.

In the health industry, culture and ethnicity have often been cited as barriers in establishing an effective and satisfying doctor-patient relationship. A study by Schouten, Meeuwesen, Tromp and Harmsen (2006) revealed that major differences in doctor-patient communication are brought about by patients' ethnic backgrounds. They found that White doctors generally behaved less affectively when interacting with ethnic minority patients compared to White patients, an indication of ethnocentric attitudes towards patients of colour. Ethnic minority patients (from Asian and African descent)

were also less verbally expressive; they seemed to be less assertive and affective during medical encounters or interactions with their White doctors than were White patients. Schouten et al. (2006) identified key predictors of culture-related communication problems. These included differences in cultural values and beliefs and cultural differences in patients' preferences for doctor-patient relationships, which can be brought about by their unique ethnic backgrounds.

In the studies above, intercultural communicative competence (ICC) or intercultural communication in general was closely linked to ethnicity. Success in intercultural communication can be achieved when individuals have a higher level of intercultural communicative competence (ICC) as well as a better understanding and higher levels of tolerance of other people's culture and ethnic backgrounds. Higher forms of ethnocentrism and low levels of tolerance of other people's ethnic and cultural backgrounds may hamper effective intercultural interactions or relationships and lead to intercultural conflicts.

Intercultural Communication as a Study of Differences in the Culture of Students and the Culture of Teachers

In this dissertation, I view classroom teaching as an intercultural communication phenomenon illustrated by how students and teachers interact with one another in learning spaces such as a classroom. Classrooms nowadays are becoming more globalised and highly multicultural places in which students from different cultural backgrounds converge and engage in intercultural exchanges. However, in these intercultural engagements, multiculturalism and the students' ethnicity may not matter

anymore. In these intercultural encounters, their ethnic backgrounds play a smaller role towards accomplishing their educational goals and intercultural understanding. What matters more is the interaction between students and teachers and how they negotiate ideas, persuade others with their opinions, and create meaningful conversations regardless of their ethnic backgrounds. What matters more is whether the culture of students about teaching is in accordance (or in conflict) with the culture of teachers about teaching. If the culture of students is in sync to the culture of teachers in regard to teaching, learning is enhanced and accomplished. However, if the culture of students contradicts with the culture of teachers about how teaching should be done, this creates a social exigency that requires collective deliberation and judgment (Craig, 1999) among teachers. This collective deliberation and judgment must be based on the fundamental principle of teaching, which is to empower students and to make them autonomous and self-driven.

In the globalised, multicultural classroom, the teacher must be aware of his or her pedagogical position, which is driven by the rhetorical intent to change the minds of his/her students, to correct their seemingly flawed perceptions about education and to persuade them to make informed decisions and to take action for the betterment of their lives and their future. In classroom teaching, it matters less whether students agree or not with the teachers' collective principle about teaching. What matters more is whether teachers, in general, deliver what must be delivered. This means performing their key role: teaching their students and opening their consciousness by utilising the rhetorical capacity for students to accomplish learning no matter what the odds.

Since intercultural communication pertains to the clash between the culture of students and the culture of teachers about teaching, it is logical for teachers to adhere to their collective principle of “teaching students how to grow rice” rather than “feeding them with a bowl of rice” every time the students get hungry.

Therefore, informed by Craig’s (1999) Rhetorical Tradition of Communication Theory, this dissertation is my humble attempt to argue that cultural differences between students and teachers, in terms of their beliefs and assumptions about teaching, are what intercultural communication is about. The intercultural nature of classroom teaching responds to a social exigency (e.g., a clash of beliefs and assumptions about teaching and learning) that occurs in the teaching and learning context which necessitates collective deliberation and judgment among teachers.

To make this theoretical proposition vivid, I conducted an empirical investigation by capturing a foreign teacher’s rhetorical practices in a multicultural classroom in a private university in Singapore using grounded theory as my methodology. My research material came in the form of audio data captured through classroom observation. I argue that classroom teaching is an intercultural communication phenomenon, as there are differences in beliefs and assumptions that students and teachers have about teaching and learning. These differences can create a clash as to the cultural beliefs or assumptions that students and teachers hold about teaching.

Chapter Three

METHODOLOGY AND ANALYTICAL FRAMEWORK

Wherever there is persuasion, there is rhetoric, and wherever there is rhetoric, there is meaning.

- Kenneth Burke (1950), *A Rhetoric of Motives*

Methodology

Getting to Know my Research Participant

When my dissertation topic was approved by my dissertation committee through a proposal presentation which I delivered through videoconferencing in April 2018, and when my research direction became clearer, I asked myself the next crucial question: "Who will be my research participant?" I was contemplating whether I would study my own self. It was a tug of war for me. I could have studied my own rhetorical acts in the classroom because I am a teacher, but I was tempted by the reality that there are many foreign teachers in the university where I work, so I decided to look for one. Like me, these foreign teachers are situated individuals. Like me, their voice deserves to be heard.

I found my research participant in the university where I work, the Singapore campus of James Cook University (JCU) but inviting her to become my research participant entailed a rhetorical act. As an agent of communication, I had to persuade

her to become my research participant by conveying my intention clearly and by explaining to her the reason for why she was well suited to be my research participant.

I accidentally met Teacher Y in our campus canteen. One would be able to recognise her immediately through her colourful attire. By her looks, I suspected that she was a Filipina, therefore, a foreign teacher in Singapore. I was not wrong.

Teacher Y is a cheerful person. This cheerfulness is enhanced by the colourful attire and attractive makeup she wears, as well as her modulated voice in the classroom. She told me, "I have to look presentable to my students. I must speak clearly and loudly, too. I am not tall, so I must use my voice to assert my authority. That's how I get their attention."

In Singapore, a local teacher is defined as a citizen of Singapore; a foreign teacher, on the other hand, is a teacher who is not a Singaporean, but a citizen of another country. Therefore, in Singapore, when someone asks the question "Are you local?", the socially accepted answer is that he/she must be a Singaporean in terms of citizenship, or he/she must be born and bred in Singapore. This definition of a local and a foreign teacher is taken from geopolitical, immigration and employment viewpoints (Bridges & Emerald, 2013).

Since it was our first meeting, I was hesitant to tell her my main intention. I considered it a "getting to know each other" encounter. Later on, I realised it was not easy to discuss my intention with Teacher Y because she was a busy person. At night, she performed in concerts, and she recorded and produced music. During the day, she hopped from one school to another as a freelance lecturer. I did not want to coerce her to participate; I wanted things to go smoothly.

After a few failed chases (e.g., in the car park, at a taxi bay on campus, in a faculty meeting, and in the campus lobby), I managed to talk to her at a campus gathering. I did not waste time. When she asked me about my latest engagements, I immediately told her that I was a doctoral student undertaking Doctor of Communication (DCOMM) at the University of the Philippines Open University (UPOU) and that I was looking for a research participant for my dissertation. I managed to be straightforward with my intention. I told her that she was well-suited to be the main participant of my dissertation.

When she heard “UPOU”, she became ecstatic because she herself was a UP alumna. She finished her undergraduate degree in mass communication at UP Cebu. So, when I asked her to be my research participant for my dissertation, she did not hesitate to say “Yes”. The reason could be that the doctoral degree I am pursuing is related to her undergraduate degree in UP Cebu — communication. It is a thing we have in common. It is a discipline that is close to our hearts.

Teacher Y disclosed to me her interest to take her study to a higher level through a doctoral degree via online and distance learning. I saw it as an opportunity to convince her to pursue her dream with UPOU. I told her that her acceptance to be my research participant would be a great opportunity for her to learn about the doctoral experience in preparation for her later embarking on her own doctoral journey. I was successful with my strategy to persuade her to become my research participant by appealing to logic and practicality. I explained that in the Open University, one does not need to be physically present in a physical classroom. Students can be anywhere in the world. All that they need is an internet connection in order to participate in required

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discussion forums or submit required assignments. Rhetoric was at work when I was getting her to become a part of my study. Rhetoric did not fail me.

Persuading Teacher Y to be my research participant illustrates a few things. First, it is important to consider the power of our words and intention in communication. I was honest in telling her that I was gathering data for my dissertation. I was also honest in telling her that she fitted the requirement for being my research participant. I also appealed to her emotion and status as a fellow Filipino teacher in Singapore, as we are both overseas Filipino workers (OFW). This enabled her to understand my feeling of being an OFW and at the same time a doctoral student in an open university.

In our preliminary conversations prior to classroom observations, I realised that Teacher Y likes to talk, and it makes sense because she is a teacher. Teachers are not silent in the classroom; if they are, that would give an eerie feeling to students. However, I had to stop her from talking at some points in our conversations so that we could go back to the main agenda – to discuss how I would gather data through observing her classroom teaching.

After explaining my dissertation study, I handed her a consent sheet to read and sign. However, she asked me a few significant questions, “What about the students in my class? Would you seek their consent as well? They are my students and you will capture audio data from them, too. Do you have a permit to do this study? Did you seek permission from a university official?”

Those were valid questions, which led me to seek research clearance from our campus dean. I had to chase Teacher Y again after being granted permission by our campus dean to conduct the data gathering for my dissertation in her lecture classes. I

had to wait for her to finish her lecture class to tell her that the focus of my study was her teaching, specifically her rhetorical acts in the classroom, not the students' responses or feedback. She agreed in the end because to her, it sounded reasonable. She was the main respondent in my study, not her students.

When I said that I wanted to capture her teaching through video, she disagreed with me. She said it would affect her teaching. The video recording would make her feel conscious and uncomfortable, and this might harm her teaching performance. I did not insist. We finally agreed to only audio-record her teaching.

Teacher Y has been teaching tourism and destination management, events management and other tourism-related subjects at JCU and other tertiary education institutions in Singapore for almost 20 years. The specific scene (when and where) in which I captured her rhetorical practices was her tourism and destination management classroom. I believe that her wide exposure and experience working with multicultural groups have a direct impact on how she teaches her students, and how she deals with multiculturalism in the classroom. To Teacher Y, classroom teaching, as an intercultural communication phenomenon, is an essential part of her life and an avenue to practise her rhetorical abilities to make an impact on teaching and learning.

Teacher Y and I are both situated individuals. We both are foreign teachers in multicultural Singapore. As a foreign teacher, I share her emotions, logic, strategies, practices and struggles in the multicultural classroom. Teacher Y represents a collective of foreign teachers trying to make sense of their lives by helping students accomplish learning. And I am a part of that collective.

Materials, Procedures and Ethics

The materials that I utilised for class observations included an audio recorder, a pen and a notepad. The audio recorder helped in capturing all the audio data within the timeframe allotted for class observation, and a notepad was useful for me to log key ideas, practices, insights or incidents during the course of my observation.

I went through the necessary ethical procedures required by JCU by requesting an ethics clearance to conduct the study from the campus dean. I formally notified Teacher Y through email (email, using the University's intranet system, is the primary form of communication in JCU). Due to her hectic schedule, I spent a substantive amount of time chasing her on campus to discuss and explain the study and to seek her consent. Teacher Y signed a consent form as proof of her agreement for me to observe and record her teaching. I provided her a hard copy of the informed consent form for her to keep.

I commenced my class observation on 30 April 2018 and ended on 28 May 2018. At the end of the trimester, I conducted a short interview with Teacher Y with the intent of clarifying some points in the audio data and in my own notes.

Audio-Recordings of Class Observations

Audio data comprised the main data for this study. I did three hours of class observation every week starting week 7 of the trimester (30 April – 4 May 2018) and ending in week 10 (21 - 28 May 2018). These three hours comprised 2 lesson observations in a week on 2 different days; 1.5 hours for each lesson. JCU Singapore follows a trimester curriculum, not a semester one.

I audio-recorded Teacher Y's teaching with the intent to understand classroom teaching as an intercultural communication phenomenon in the multicultural classroom by capturing the rhetorical practices that she, as a foreign teacher, utilised. My class observation was anchored in grounded theory methodology. In grounded theory as a research method, researchers try to remove the biases and assumptions in their heads in order to enable meanings or themes to emerge on their own. As I have stated above, the purpose of my study was to understand classroom teaching as an intercultural communication phenomenon which pervades Teacher Y's multicultural classroom. To do this, I studied and analysed the rhetorical acts of Teacher Y and how these acts accomplished learning.

Grounded Theory as Research Methodology

Grounded theory articulates a compelling logic of discovery, along with a set of rules and vocabulary that bring a sense of order to the messy process of qualitative research (Lindlof & Taylor, 2011). Grounded theory celebrates openness by enabling researchers to remove biases and doubts in the mind and allowing categories, themes and concepts to emerge on their own, away from the researcher's influence. Barney Glaser and Anselm Strauss introduced grounded theory in 1967 as a general research program for developing substantial (specific) or formal (general) theory by allowing researchers to start without too many assumptions and working immediately with the data which are mostly textual materials. This is what the term "grounded" refers to.

I found it important to understand grounded theory because several misunderstandings stem from the fact that the approach uses terms from quantitative

research in a very different way. For instance, researchers using grounded theory speak of data not in the sense of a quantitative dataset, but in the sense of text and even any material, that is, all is data (Scheufele, 2008). Three features of grounded theory are especially important in the analysis of qualitative data: (1) emergent theory is grounded in the relationships between data and the categories into which they are coded, (2) categories develop through an ongoing process of interpreting and comparing units of data with each other (a process known as constant-comparative method), and (3) codes, categories and category definitions or structures continue to change dynamically while the researcher is still in the field, continuously immersed in the process with new data altering the scope and terms of the analysis (Lindlof & Taylor, 2011).

Grounded theory as a method provides guidelines on how to identify categories, how to make links between categories and how to establish relationships between them. To identify, refine and integrate categories, I employed a number of key strategies, including constant comparative analysis and axial coding (Charmaz, 2006; Strauss & Corbin, 1998) in order to pursue a higher form of abstraction and arrive at an analysis that is compelling, credible and trustworthy.

I describe these processes below.

Categorising and Axial Coding

This designates the grouping together of instances in the data (e.g., occurrences, incidents, acts or practices) that share central features or characteristics with one another. For instance, after looking into the quotes taken from Teacher Y's data, I was

able to create a category which I named “explaining things” or “explanation” because such quotes appear to have a unified intention: to explain concepts to students.

Categories can be at a low level of abstraction, in which case, they function as descriptive labels or concepts (see Strauss & Corbin, 1998). For example, references to “anxiety”, “anger” and “pity” can be grouped together under the category of “emotions”. As grounded theory analysis progresses, the researcher will be able to identify categories at a higher level of abstraction. These categories become analytic rather than descriptive. They interpret, rather than simply label instances of phenomena. For example, references to diverse activities, such as jogging, listening to music, reading a novel and writing poetry, could be categorised as “escape” if they appear to share the objective of distracting the individual from thinking about a problem and being able to create a more positive outlook in life (McGraw-Hill Education, 2015; Strauss & Corbin, 1998). Categories in grounded theory emerge from the data; they are not mutually exclusive, and they evolve throughout the research process.

In categorising the audio data, my notetaking during observations and my annotations to my own notes and the raw data proved helpful. While reading the data back and forth, I tried to scribble notes on the pages based on how I understood the quotes, and I arranged those notes on a blank page for me to have a clearer picture of what those notes meant. Afterwards, I made some verifications by looking at parallels between these annotations and the field notes I made when I was actually sitting in Teacher Y’s class, as well as those notes I created when I was listening to Teacher Y’s audio files. It was a long and tedious process, but it was fulfilling to know that categories or themes can actually emerge from the data on their own.

Coding is the process by which categories are clearly identified. In this study, I employed two types of coding: open coding and axial coding. Open coding is the initial, unrestricted coding of data. I went through the texts line by line and categorised chunks of data based on their own coherent meanings, not based on arbitrary designations of grammar (Lindlof & Taylor, 2011). I considered this stage as “fun reading, rereading and labelling ideas”. Through open coding, I was able to anticipate and build categories, name them and ascribe attributes to them.

Axial coding helped me to reshape the categories in order to produce deeper meanings out of these categories. The process of integrating categories uses axial coding – creating a new set of codes whose purpose is to make deeper meanings or connections between categories. Axial coding tends to examine a category in several specific ways: (1) the causal conditions that give rise to it; (2) the context or specific set of properties in which it is embedded; (3) the action or interactional strategies by which it is handled, managed or carried out; and (4) the consequences of those strategies (Lindlof & Taylor, 2011). Axial coding is often used to bring previously separate categories together under an overarching principle of collapsing sub-themes called integration (Lindlof & Taylor, 2011).

For instance, I created one overarching category by integrating the categories “using modals”, “saying that something is important” and “emphasising necessity” into “imperatives”. When teachers use modals (must, should, need to), implore their students to do what is important or ask them to do what is necessary, one integrated theme is at work: imperatives, that is, telling them what to do because it is for their own welfare. Axial coding allowed me to delve deeper into the data and arrive at an analysis

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that was trustworthy. It also allowed me to collapse those related sub-themes into one dominant theme.

In the same vein, I collapsed the low-level themes that I had formulated (e.g., "I point of view", "making students think", "collective we" and "assertions") into a higher-level category, which I labelled as "appeals" as another rhetorical practice that emerged. I realised that all those categories have the intention to appeal to logic and emotion. I derived these category labels not from existing theoretical formulations but from grounded data (Bryant & Charmaz, 2007; Charmaz, 2006). That was how I arrived at those themes based on the data. This explains a key aspect of grounded theory: that it lures us to empty our minds in order to see the data in an authentic, unbiased and natural way. Through axial coding, I collapsed the eight sub-themes that emerged into three overarching themes.

Constant comparison proved to be helpful in axial coding, because it makes it more likely that each category's properties are defined with precision and that the coding process maintains its momentum by moving back and forth between the identification of similarities and differences from emerging categories and themes. Having identified a common feature that unites instances of a phenomenon, the researcher needs to refocus on differences within a category in order to identify any emerging subcategories or subthemes (Scheufile, 2008). Constant comparative analysis ensures that the researcher does not merely build up categories but also breaks them down again into smaller units of meaning. In this way, the full complexity and diversity of the data can be recognised, and any homogenising impulse can be counteracted.

Through constant comparison, I was able to distinguish between quotes or statements from the data that “justify”, those that “affirm” and those that form a “deductive argument”. However, as I analysed further, I found that these three could be collapsed into one overarching category which I called “explanation”. With constant comparison, we begin to see more clearly how the categories are differentiated from each other, how they relate or converge and how full (or empty) they are of compelling evidence (Charmaz, 2006). As Glaser and Strauss (1967) noted about this stage of inquiry, the researcher “starts thinking in terms of the full range of type of continua of the category, its dimensions, the conditions under which it is pronounced or minimised, its major consequences, its relations to other categories, and its other properties” (p. 107).

Thematic Analysis

This was the most exciting but arduous stage of my analysis. Coding and categorising helped me to thematically analyse those quotes or transcripts of communication. The focus of my analysis was to interpret the persuasive force of messages embedded within the transcribed audio quotes of Teacher Y. I had to surface the intent of the speech, language or narratives of Teacher Y in her classroom. Onerous as it was, the process helped me shed light on the intent of Teacher Y's rhetorical acts in the classroom.

Thematic analysis is a widely-used qualitative data analysis method across the social, behavioural and more applied (clinical, health, education, etc.) sciences. Its main purpose is to identify patterns of meaning across a dataset that offer an answer to the research question/s being addressed. Patterns are identified through a rigorous process

of data familiarisation, data coding, iterative reading and theme development and revision. It is an inductive way of coding and theme development which is directed by the data (The University of Auckland, 2019).

Doing thematic analysis was not easy. It was time consuming and exhausting. "Should I finish this study?" I once asked myself while looking at the data on my computer screen. At some point, I wanted to give up. However, my determination to become a Doctor of Communication (DCOMM) remained vivid in my head. So, I decided not to give up. Despite the difficulties of juggling my doctoral duties with work, along with personal and family matters, I constantly reminded myself to perform the following steps to help me get to the finish line. It is important to note that these steps were not linear; rather, these steps were recursive.

First, I spoke with the data. I read and re-read the data to become immersed and intimately familiar with what they were trying to tell me. I kept asking the data, "What are you trying to tell me?" or "Please tell me what your intention is." Was I running out of sanity when I did this? I don't think so, because this phase, to me, proved very helpful. The data, then, spoke to me.

Next, I conducted categorising and coding. I discussed these processes in depth above. Despite the difficulty, I tried my best to generate succinct codes that identified important features of the data that might be relevant to answer my research questions. I went through coding and categorising a huge dataset, and after that, collating all the codes and all relevant data extracts together for more focused stages of analysis. I also discarded those irrelevant data.

There were times that the coding made me feel good; but there were times, too, that it was just taxing and anxiety-inducing. I stumbled on a few lines that made me laugh (e.g., “How could this man in the zoo fool all of us that the crocodile was alive if it was actually dead a long time ago?”), made me feel uncomfortable (e.g., “You are all elementary pupils when it comes to this subject. You do not have experience in tourism management. You are non-events people.”), or made me feel excited (e.g., “You should do the Gondola ride in Venice. Wow, the city is submerged in water but is alive and rich.”). Despite the dull moments and fears of not finishing, I persevered.

Third, I was persistent in searching for themes from the codes and categories that I generated from the data. I studied the codes closely and collated the data to identify significant broader patterns of meaning, in this case, the rhetorical practices as themes. I collated those data relevant to each candidate theme, worked closely with the data, and reviewed how each potential theme could be a viable answer to my first research question. Again, it was an eye-opening yet exhausting and time-consuming experience.

Then, I reviewed the themes. I juxtaposed the candidate themes against the dataset, to ascertain if they told a convincing story, one that addressed my research questions. In doing so, I kept asking myself, “Is this something that answers my research questions? Is this a theme that pins down research question one?” At this stage, I refined my themes by splitting them, combining them and discarding some. My dissertation adviser, Dr. Jean Saludadez, was very helpful in guiding me to collapse my sub-themes into major themes which would answer my research questions.

Fifth, I tried to name my themes. It was not easy. I kept telling myself that these themes must capture the rhetorical practices of Teacher Y's teaching (in qualitative research, we call this "the meaning behind the action."). I wanted the themes to be neat and simple. Also, if the themes appeared in noun forms, I wanted them to have verb equivalents because, as Burke (1945) argues, rhetorical acts or rhetorical practices must be in verb forms (a verb is an action word). In this phase, I developed a detailed analysis of each theme, working out the scope and focus of each theme, and capturing the story of each theme in response to my research questions. What guided me was the constant question that I was asking myself, "Do these themes reflect the rhetorical practices of Teacher Y that many teachers in the world collectively share?"

In the final phase, I started to make sense of these themes by writing up my answers to the research questions — my analysis and interpretation. Again, writing about these themes was a struggle. The more I knew about my data, the more I questioned myself as to whether I was making sense of the data. In this final phase, I convinced myself that I could tell a compelling story — this dissertation, a story in itself. I attempted to weave together the analytic narratives or quotes and data extracts and contextualised my writing in relation to the themes that emerged and the research questions. I did not stop trying despite the difficulty of the feat.

I was moving back and forth between the different phases of my thematic analysis while I was writing my answers to the research questions. It was a highly recursive process. I felt it was unending, but I did not abandon hope. I held on to hope because I wanted to contribute to knowledge in the communication field by completing a

dissertation. After this process, I realised that there is no “one size fits all” thematic analysis. The researcher’s perseverance, sincerity and passion would matter in writing.

To answer the first research question, I collated and analysed the quotes that reflected the rhetorical practices of Teacher Y in her multicultural classroom. I derived three themes reflecting the three rhetorical practices of Teacher Y. These are Imperatives (telling), Explanation (explaining) and Appeals (appealing) or IEA. I presented them in a table form (see Table 1).

To answer the second research question, I tried to pin down Teacher Y’s rhetorical intent of teaching in relation to the intercultural nature of teaching itself. For example, if she is using imperatives as a rhetorical practice in the classroom, she must have the intent for her students to learn the basic concepts of tourism and destination management.

I put together these rhetorical practices in Table 1. Table 1 has three columns: (1) column 1 shows the captured quotes from narrative data that helped me pin down Teacher Y’s rhetorical practices, (2) column 2 presents what these rhetorical practices are (the themes that emerged), and (3) column 3 illustrates Teacher Y’s rhetorical intent as an outcome of my analysis of the quotes.

In my thematic analysis of data, my dissertation adviser, Dr. Jean Saludadez, mentioned that I had to consistently ask myself three key questions: (1) “What is this saying?” (a question to pin down the rhetorical practice), (2) “What does it intend to do?” (a question to pin down the rhetorical intent), and (3) “What is it trying to accomplish?” (a question about meaning behind the action). In doing so, I also had to consistently remind myself that my theoretical pursuit is to explain classroom teaching as an

intercultural communication phenomenon by understanding the rhetorical practices of a foreign teacher through the lens of the Rhetorical Tradition of Communication Theory (Craig, 1999). In some cases, Teacher Y's rhetorical practices were stating the obvious, that is, they already reflected her rhetorical intent captured in her speech. In some cases, however, these practices were implicit.

Table 1. Teacher Y's Rhetorical Practices in the Classroom and Their Rhetorical Intent

Date	Quotes from Data	Rhetorical Practice	Rhetorical Intent
30 April 2018, Monday	Listen. I am showing these tourism videos of countries in Southeast Asia because they are important. They are compiled and produced by various tourism organisations and are professionally done by each of them. And I am giving you this written task to react to one of those tourism videos. You need to understand what these videos want to say.	Imperatives	Understanding of basic concepts (the concepts of tourism, tourism destination, destination management, tourism season, tourism packages, environmental preservation and sustainability, customer service, vision, people/ network, human resource, teaching, diversity)
30 April 2018, Monday	Today I'm going to show you something really important - maybe some of the other students from other subjects have seen this slide. I must share this with you because it's very important.		
03 May 2018, Thursday	Do your readings before coming to class. Have you? I hope you have. As I mentioned, when you come to class, please do your readings because I'm not going to read that for you. Expectations is that you've done it already, okay? Do your research and apply it to your assignment. When you read something, you ask yourself if it is applicable in your life today.		
03 May 2018, Thursday	Do not attend this class if you do not know the attractions in Singapore because this is what your assignment or this subject is about. We're going to know them, and we're going to package them, and we're going to encourage the tourists to come. Let me know if you have some objections about this direction.		

14 May 2018, Monday	Don't wait for me to come to you, or to tell you to talk to your classmate about your group task. Come to me and let's talk. See me or send me a message.		
14 May 2018, Monday	If you are chosen as a leader in your group, which is very multicultural, then you should be the authority. You must act one. Be that leader.		
14 May 2018, Monday	You must show that you know something when you deal with stakeholders. When you go out there, you must be able to carry yourself and share ideas. Do that and you will see some good results.		
7 May 2018, Monday	Doing packages for a destination is not easy. When we create a destination package, it is really important to understand that you should be working together in tandem with almost everybody involved and responsible. You need to work with the government, with the sectors involved. You cannot promise them (tourists) a peaceful, safe trip to the southern part of Philippines when you know that, politically, it is not a safe place for tourists.		
07 May 2018, Monday	You need to visit some of these destinations if you have time. I encourage you to travel. You should take it upon ourselves as an initiative to go there and discover a place. / Unless you're not well-travelled, you would not understand how destinations are run. / It's such an experience to travel to certain countries and destinations and then you compare what you do, isn't it?		
07 May 2018, Monday	You need to understand when is winter in Japan, right, students? When is it summer in Japan? If you want to sell a summer package, you better know the dates, isn't it? If I were to visit China, it must be during April when the weather is changing - why? The boots - you can't imagine how many I bought from China because the weather is changing, so they want to get rid of all the boots; it's so cheap! So, there's a change of season. And therefore, you're going to make use of that advantage.		
14 May 2018, Thursday	In the destination business, it is important to recognise and work with prominent people.		

	Partnerships with people and streamlining of activities is necessary. You need to show that you are an expert. I mean, I know very well about what I do.		
03 May 2018, Thursday	You need to read. You're probably reading too fast and you're guessing. You're not really finding the answer. You're not reading at all. In this subject, no one is reading for you but yourself.		
07 May 2018, Monday	You need to change the mindset of people. You need to influence them. That's part of being in the destination business. Say, plastic pollution, right? You need to change the mindset of people who don't care about the environment.		
07 May 2018, Monday	So, you need to deliver the services. / Customer experience is very important. Their safety is important. / Delegations from Europe and the US do not like the 'lah' or 'leh' in English. They have their own preferences. I advise you to follow what they want - to speak formal English. You need to understand that requirement.		
10 May 2018, Thursday	As tourism students, you need to have a vision. You must show responsibility.		
10 May 2018, Thursday	I have been teaching for 20 years in Singapore and I like what I'm doing. I am going to discuss it (destination is multidimensional) before I ask you to share your ideas.		
21 May 2018, Monday	I hope I am not offending anyone from their countries of origin, but I will say my opinion. Do not misunderstand me.		
10 May 2018, Thursday	I'm not going to ask you to share your ideas now, because it needs a lot of reflection and thinking, but when I get back to you, be ready. I have been doing this for years. I know what I'm doing.		
21 May 2018, Monday	I work in the attractions industry and I hold a key position there. / I am from the tourism		

	industry. I know how it works out there. / I know Singapore a lot as a destination because I have lived here for 20 years. I know a lot of people in the tourism industry in Singapore.		
10 May 2018, Thursday	I have a position in Singapore tourism, and I know how to fire staff. If you do not know your product, you will not be hired.		
24 May 2018, Thursday	I have done or managed many events in my life. <i>What you're learning now is elementary.</i> You are non-events people. You have not done big events.		
24 May 2018, Thursday	I don't want to teach and torture you, but to teach you and teach you. But you need to listen to me because I know a lot about tourism destination. I have been in the business for so long. You are just starting to learn in this class.		
03 May 2018, Thursday	If you keep skipping classes, you are going to repeat this subject. I have had enough, take note. I have been doing this subject for many years. Do not play with me.		
24 May 2018, Thursday	I don't work with the same people all the time. I don't learn with the same people. I work with different people. Come on, this is Singapore. It's very multicultural. That's how I gain expertise.		
10 May 2018, Thursday	I seem repetitive in what I'm saying. I noticed that the slides are repetitive, too. Nothing wrong with it. It just keeps reminding you that the destination is an organised process.	Explanation	Understanding of the dimensions of the concepts
10 May 2018, Thursday	Do not spend too much time worrying about all these acronyms. You don't need to memorise these concepts or terms. Understanding matters more because the names can change but the purpose of an acronym or organization can remain.		The concept of tourism organisations
10 May 2018, Thursday	The governments take very special attention to tourism in countries because tourism, as I mentioned in the first lecture, is a money-		The money/ profit dimension of tourism

	driver, isn't it? Economy works well with good tourism.		
21 May 2018, Monday	So, what is a destination? It's a section. There is a political boundary. Every country in the world has to govern through a wall - a border. Singapore is a very good example. On the plane, you enter Singapore and you ask: "Am I in Singapore territory or am I still in Malaysia?" That is what we call a boundary. So, this is governed by the sovereign power, for example, the Singapore government. They want to know "this is where it begins, this is where it ends".		The border/ immigration aspect of tourism
21 May 2018, Monday	A destination business has to consider political, economic and geographical boundaries. Don't think it's that simple.		The political and economic aspect of tourism
21 May 2018, Monday	In planning a destination, you just don't market immediately. You need a framework... When I am going to plan a destination package in Singapore, I don't do it on my own. I consult other experts.		The planning/ business aspect of tourism
21 May 2018, Monday	So, what do you mean by destination management and organisation? Management means what? Organisation means what? There is a plan. There is a structure. There is a system to follow. Am I right? So, now there's organisation, there's planning. Come on, guys, organisations need to plan. Any organisation needs to plan.		The organisational aspect of tourism
21 May 2018, Monday	When you offer a destination package, although the experience is going to be memorable, is it accessible or safe? Are the people nice and welcoming? You want to go to Alaska, is it safe? You want to try Antarctica, there is an expedition, are you sure you're safe? What happens if there's a glacier problem, an avalanche? What happens if a volcano erupts? Who is going to help you? How are you going to be transported? So, please take note that safety matters in packaging a destination.		The safety and security aspect of tourism destination
24 May 2018, Thursday	In destination marketing, you just don't market, you manage. / You find measures when problems arise because in destination		The management dimension of

	marketing and management, different people would mean different strokes.		tourism
24 May 2018, Thursday	In tourism and destination packages, you do not promise people. / It is inappropriate to fool tourists. We must give them a realistic but meaningful experience.		The customer experience dimension of tourism
24 May 2018, Thursday	In destination management, there are issues that you need to understand. / You should look at the convenience and amenities of certain countries. The pricing may vary. The food you're looking for; the cost may be different. So, the DMOs coordinate the pricing, the costing. Again, depending on the players. How much are you going to sell the food to the tourists, what kind of clothing, what kind of goods and consumer products? They must be different. You're dealing with different people from different cultures.		The business aspect – sales and marketing
14 May 2018, Monday	In this subject, assignments are a form of discipline. You do your assignment because that is the right thing to do. Similar to managing a destination, you do what is the right thing to do.		The personality dimension
14 May 2018, Monday	In presentations and events, both appearance and wit matter. Don't look like you came from jail who does not know how to engage in conversations.		The personality dimension
14 May 2018, Monday	In Maslow's hierarchy of needs, motivation is key. I cannot motivate you enough. You should motivate yourself.		The concept of motivation
24 May 2018, Thursday	And if you are not clear, you can ask questions. I would encourage you to ask questions during lecture. If you don't agree, do so and ask and state why.	Appeals (to emotion, values, attitudes and beliefs)	Self-reflection, self-awareness, critical thinking, application of knowledge
24 May 2018, Thursday	Do your readings before coming to class. Have you? I hope you have. As I mentioned, when you come to class, please do your readings because I'm not going to read that for you.	(--to autonomous learning)	Self-awareness

24 May 2018, Thursday	In tourism and destination packages, you do not promise people. / It is inappropriate to fool tourists. We must give them a realistic but meaningful experience.	(--to honesty and accountability)	Inviting reflection and critical thinking/ awareness
28 May 2018, Monday	Managing destinations is not really complicated. What complicates them are the people in the system - political, economic pursuits. Name them.	(--to political reality)	Inviting critical thinking
28 May 2018, Monday	Tourism slogans are not written for nothing. Tourism slogans or tourism has an element of memorableness. It touches emotions of people. You need to understand that.	(--to emotion/affect)	Awareness/ expansion of knowledge
24 May 2018, Thursday	Of course, when you go out there in the world, you can see some of the buildings - they have a story. Costumes have a story; it's not like you just have this costume. You can see some of these dramas or films, they're historical, and the food, the preparation - it's very unique and cultural - all have stories to tell. You need to understand that tourism is culture, too.	(--to cultural sensitivity)	Self-reflection
24 May 2018, Thursday	So, Singapore, being a smart DMO, realised that they don't have the natural resources - so they create resources because they have the money to create the infrastructure. Correct, students? So, there are countries gifted with natural resources, but there are countries that create their own resources. There are countries that innovate. The Singapore climate and environment, the landscape of tourism in Singapore is one of the most phenomenal. For such a small island, it is safe, it is technologically very much active, interactive, creative, and advanced despite not having resources.	(--to creativity)	Application of knowledge
28 May 2018, Monday	This is a good manifestation that you are actually working as a system, not as separate entities. Remember Bertalanffy's systems theory? I am happy to know that you are actually putting it into action. Teamwork really matters.	(--to collaboration)	Application of knowledge
28 May 2018, Monday	I am proud to say that you actually solved the problems you encountered on your own. That's	(--to initiative)	Application of knowledge

	the way to go when running events in real life. You need to learn how to troubleshoot the problem. There's no backing out. That is real life, real experience.		
28 May 2018, Monday	Don't think small. Think big. Challenge your mind.	(--to creativity)	Self-reflection, awareness
28 May 2018, Monday	I like what you said that an understanding of what is happening on the ground is important when you run events. You do not need many theories in mind to run events. Sometimes, all you need is common sense. That's good.	(--to practicality)	Awareness
28 May 2018, Monday	This is indeed an indication of you walking the talk. Your initiative to utilise a free communication app from App store or Android is testament that you really are serious in doing your job as event managers in the making. The sense of leadership and your initiative is commendable. Carry on.	(--to initiative)	Application of knowledge
28 May 2018, Monday	This is what learning is. Learning means being open to possibilities and even tensions and trying to innovate in order to give something that is both fun and worthwhile.	(--to innovation)	Self-reflection
17 May 2018, Thursday	We all have different backgrounds in this classroom. So, we must learn to accept and respect each other's differences.	(-- to respecting differences)	Awareness
17 May 2018, Thursday	As event managers, we need to engage with people in a meaningful way. And these are people with different backgrounds. The sponsors need to know the rationale and relevance of the event we are doing. If not, they may not support us fully.	(-- to engagement and collaboration)	Awareness
17 May 2018, Thursday	We must try even if we feel tired. We must learn to depend on each other. This is a good opportunity to work with each other because we come from different parts of the world. We need to appreciate that and to learn from each other.	(-- to engagement and collaboration)	Self-reflection
17 May 2018, Thursday	There's no need to worry whether you're right or wrong. Feel free to share your opinion. But	(-- to certainty despite the	Self-reflection

14 May 2018, Monday	you have to be right in answering my questions because if you're not right, what then are you sharing with me?	diversity of opinions)	
14 May 2018, Monday	Students, as we are discussing this today, maybe it looks so wordy. I would advise you that not everything you read is perfect because the scientist may have been dead for some time. No offense to the scientists, but they may have already died, and there may have already been new developments in this modern world.	(--to new ideas)	Critical thinking
14 May 2018, Monday	So, consider yourself an empty cup who is willing to be filled. That's how we learn, yes? And in this classroom with many international students, wow, you all have the opportunities to learn.	(--to openness)	Self-reflection and awareness
28 May 2018, Monday	Now, you are at the foot of the mountain, and your goal is to climb that mountain.	(--to act on one's learning)	Awareness and application of knowledge
28 May 2018, Monday	In Singapore alone, there are so many attractions. How does Singapore Tourism Board position all these attractions? We want to find out how they do that. And we want to discuss the challenges.	(--to curiosity)	Awareness

Kenneth Burke's Dramatistic Pentad as Analytical Framework

Kenneth Burke (1945) identified a method for analysing the rhetorical dimensions of language through a five-part dramatistic pentad that describes people's speech or narratives. Burke (1945) said that in speech and in writing, we choose words because of their dramatic potential, and that each of us has a certain preference for particular parts of the pentad. One of these parts is our motive when communicating with others which is exemplified by the question, "What is our intent of saying something?"

Burke introduced the dramatistic pentad in his 1945 book "A Grammar of Motives". The pentad identifies the logical elements of action and provides a model that

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explains the grammar of motives. It also provides a method for analysing statements of motives (or *intent*), which rhetorical critics have long used to describe and explain strategic constructions of motives both in speech and in written communication (Rountree & Rountree, 2014).

Burke (1945) rethought how humankind's language use or rhetoric implicates larger social relations, how rhetoric can reframe, reconstruct and otherwise revise our very conception of reality. Many believe that teachers could profitably use Burke's theories to educate a new generation of students to learn basic concepts, and to be aware, sensitive, open-minded and empowered (Rountree & Rountree, 2014). Burke's (1945) dramatistic pentad is a helpful mechanism for teachers to improve their rhetorical practices whether inside or outside the classroom, and whether implicit or explicit in nature.

Burke (1945) became a major influence on contemporary thought about persuasion as he moved away from a traditional civic context (e.g., the rhetoric of Aristotle of Ancient Greece and Cicero of Ancient Rome) and understood rhetoric as the primary force in everyday human life. In our everyday communication, we tend to persuade others through conveying clearly, strategically, persuasively and artistically those intentions we have in mind (Keith & Lundberg, 2008). In teaching, for instance, the power of persuasion becomes inherent in the rhetorical language or rhetorical acts of the teacher. These rhetorical acts matter when teachers intend to alter their students' perceptions and make an impact on their lives (Campbell, Huxman, & Burkholder, 2015).

Burke (1945) did not see rhetoric as something added to the functions of daily language, but rather as something embodied within ordinary communication processes, e.g., speaking at an occasion, homily or sermon, speaking to a family relative or friend, and teaching in the classroom (Keith & Lundberg, 2008). Rhetoric naturally comes out in human communication through the power of language and intention. Burke asserts that rhetoric permeates our daily life and it plays a pivotal part in our everyday interactions with other people.

Burke's (1945) dramatistic pentad comprises the following: *act* (what), *scene* (when and where), *agent* (who), *agency* (how), and *purpose or intent* (why).

The *rhetorical act* is associated with actions (captured in the use of verbs in speech) and answers the question "what". Burke defines the rhetorical act as what takes place in thought or in deed. In interactions, talks or narratives, Burke states that any verb, no matter how specific or general, that has connotations of consciousness, motive or intent, can be considered a rhetorical act. In this dissertation, the rhetorical acts are Teacher Y's rhetorical practices in the classroom, namely: telling, explaining, and appealing.

Scene, on the other hand, is associated with the setting of an act and answers the questions "when" and "where". Burke defines the scene as the background of an act, the situation in which it occurs. In this study, the larger scene is the multicultural university where Teacher Y is teaching. A more specific scene is her tourism and destination management classroom where her rhetorical acts emerged.

Moreover, the *agent* answers the question “by whom”. This refers to what person or kind of person performs the act. In this case, the agent is Teacher Y, a foreign teacher in a multicultural classroom in a foreign country.

Agency (or means) is associated with the person or the organisation that commits the deed and answers the question “how”. Implying a pragmatic point of view, Burke defines agency as the instrument or instruments the agent uses to achieve his/her purpose. In my analysis, Teacher Y used a range of instruments, namely: her voice, linguistic instruments such as modals of necessity (e.g., need to, must), her rhetorical acts themselves, as well as herself, as a teacher or a rhetor.

Lastly, *purpose* is associated with meaning and answers the question “why”. It indicates that the agent seeks meaning in action. Purpose is inextricably linked to the analysis of motive or *intent*, which is the main subject of a rhetorical analysis or a rhetorical study such as this dissertation. In this dissertation, my main focus of analysing my participant’s rhetorical practices is captured in the question, “What is her intent?” or “Why is she saying what?” These are questions of meaning behind an action.

Explanations of motives or intent rely upon characterizations of pentadic terms and on their relationships with other terms. For example, to call an agent a teacher, a police officer or a priest is to prepare us to understand his or her motives or intentions in a particular light. The relationships between such characterizations and other terms of the pentad shape our interpretation or analysis of action in a given case so that, for example, we are not surprised to find a teacher teaching, a police officer arresting a thief and a priest preaching homilies or doing community service as a way of glorifying God (Rountree & Rountree, 2014). For a teacher teaching, his/her intent could be to

open the minds of his/her students and make them understand why things happen the way they do. For a police officer on duty, his/her intent could be to maintain peace and order in the community so that the community becomes a better place to live in. For a priest, his intent of doing community service is to glorify God by showing genuine kindness to people and by enhancing his religiosity and relationship with God. These are sincere intentions by the way. Not all teachers, police officers and priests have similar intentions as these.

In identifying Teacher Y's rhetorical intentions, a dominant pentadic ratio in the form of "scene-agent-act" emerged. In my analysis of the rhetorical practices or acts, I had to consistently remind myself about the scene (tourism and destination management classroom in a multicultural university), the agent (Teacher Y as a foreign teacher) and the acts (Teacher Y's intentions in teaching). This pentadic ratio emerged to be helpful in my analysis.

To pin down Teacher Y's rhetorical acts, I had to understand her rhetorical intentions (the "why" or the "purpose" in Burke's dramatistic pentad) that are both implicit and explicit in her teaching. I had to consistently ask myself: "What is Teacher Y saying and why is she saying what she is saying in her class?"

The pentadic ratio "scene-agent-act" guided me in terms of surfacing Teacher Y's rhetorical practices in the classroom. For instance, she implored her students:

"Listen. I am showing these tourism videos of countries in Southeast Asia because they are important."

My interpretation as a reader, a researcher and a critic is that she is telling (an imperative) her students to understand the concept of tourism through the videos. She believes that an understanding of the concept can be a first step in understanding how other countries in Asia run their own tourism, which manifests an accomplishment of learning.

Burke's (1945) dramatistic pentad allowed me to develop an argument that in rhetorical teaching situations (a scene), a teacher (an agent) utilises rhetorical practices (acts) to accomplish learning. Such rhetorical acts capture the intent (purpose) of the teacher in accomplishing learning.

Chapter Four

RESULTS AND DISCUSSION

"What is involved when we say what people are doing and why they are doing it?"

- *Kenneth Burke (1945), A Grammar of Motives*

This dissertation aimed to answer two main research questions, namely: (1) What are the rhetorical practices of a foreign teacher? and (2) How do these rhetorical practices accomplish learning? This chapter is dedicated to answering these questions to show that teachers' rhetorical practices in the classroom are powerful, artistic and persuasive, and they have the capacity to accomplish learning.

What Are the Rhetorical Practices of a Foreign Teacher?

Imperatives (I), explanation (E) and appeals (A) or IEA constitute the rhetorical practices of a foreign teacher.

Imperatives

Imperatives include commands represented by modals that signify necessity and importance such as "must", "should", "need to" and "going to".

Teacher Y started her lesson in week 7 by saying:

"Listen. I am showing these tourism videos of countries in Southeast Asia

because they are important. They are compiled and produced by various tourism organisations and are professionally done by each of them. And I am giving you this written task to react to one of those tourism videos. You need to understand what these videos want to say.” (30 April 2018, Monday)

Teacher Y said this with one intention: to help her students understand the concept of tourism. She displayed authority and agency by using commands such as “Listen” and “you need to” as her rhetorical instrument.

With a similar intention to help her students understand the concept of tourism and destination management, she was urging her students to read prescribed readings before coming to class and reflect on these readings. Her agency as a teacher is shown in the phrase “do your readings because I’m not going to read that for you”. This is illustrated in the quote below.

“Do your readings before coming to class. Have you? I hope you have. As I mentioned, when you come to class, please do your readings because I’m not going to read that for you. Expectations is that you’ve done it already, okay? Do your research and apply it to your assignment. When you read something, you ask yourself if it is applicable in your life today.” (03 May 2018, Thursday)

In the same week, she asserted:

“Do not attend this class if you do not know the attractions in Singapore because

this is what your assignment or this subject is about. We're going to know them, and we're going to package them, and we're going to encourage the tourists to come. Let me know if you have some objections about this direction." (03 May 2018, Thursday)

She said this so that her students would understand what tourist attractions mean and what constitute tourism packages. Her sense of command is captured by the beginning phrase "Do not attend this class if..." She also wanted her students to understand not only tourism packages, but also safety and security when running a destination business. Her statements below capture this. Her modals "you should" and "you need to" sound logical in telling students to learn the basics of destination packages. These modals served as her rhetorical instrument.

"Doing packages for a destination is not easy. When we create a destination package, it is really important to understand that you should be working together in tandem with almost everybody involved and responsible. You need to work with the government, with the sectors involved. You cannot promise them (tourists) a peaceful, safe trip to the southern part of Philippines when you know that, politically, it is not a safe place for tourists." (07 May 2018, Monday)

Similarly, she had the same goal of helping students understand destination management when she declared:

"You need to visit some of these destinations if you have time. I encourage you to travel. You should take it upon ourselves as an initiative to go there and discover a place. Unless you're not well-travelled, you would not understand how destinations are run. It's such an experience to travel to certain countries and destinations and then you compare what you do, isn't it?" (07 May 2018, Monday)

Teacher Y was telling her students to explore the world in order for them to understand it better. Her intent is for her students to realise that the classroom is a different scene from the real world. To learn how the real world works, she was telling them to explore it — to be out there in order to understand it.

In week 8, Teacher Y emphasised the concepts of environmental preservation and sustainability. She wanted her students to understand that these are important in running a tourism business. Her sense of command as a strategic device that conveys her agency is represented by her use of the modal "need to". This is captured in her lines:

"You need to change the mindset of people. You need to influence them. That's part of being in the destination business. Say, plastic pollution, right? You need to change the mindset of people who don't care about the environment." (07 May 2018, Monday)

She also introduced the concept of season and invited her students to

understand this in the context of travel and tourism, again, by using the modal “need to”, an illustration of her agency to accomplish her purpose. She is telling her students that “season” is an important concept when running a tourism and destination business. She remarked:

“You need to understand when is winter in Japan, right, students? When is it summer in Japan? If you want to sell a summer package, you better know the dates, isn’t it? If I were to visit China, it must be during April when the weather is changing - why? The boots - you can’t imagine how many I bought from China because the weather is changing, so they want to get rid of all the boots; it’s so cheap! So, there’s a change of season. And therefore, you’re going to make use of that advantage.” (7 May 2018, Monday)

In terms of showing command, confidence and expertise, she was telling her students to be in the know when they interact with people especially stakeholders in business. This means that if they are graduates of tourism and destination management, they must be able to command knowledge about this area. This is shown in her quote below.

“You must show that you know something when you deal with stakeholders. When you go out there, you must be able to carry yourself and share ideas. Do that and you will see some good results.” (14 May 2018, Monday)

This need to project confidence and expertise is enhanced by her supporting statement below.

"In the destination business, it is important to recognise and work with prominent people. Partnerships with people and streamlining of activities is necessary. You need to show that you are an expert. I mean, I know very well about what I do."
(14 May 2018, Thursday)

Explanation

Explanation involves clarification, description, elaboration and emphasis about dimensions of concepts that are introduced in class. Still, the tourism destination and management classroom is the common scene where her explanations emerged. For instance, to make her point clear, Teacher Y explained:

"The governments take very special attention to tourism in countries because tourism, as I mentioned in the first lecture, is a money-driver, isn't it? Economy works well with good tourism." (10 May 2018, Thursday)

Here, she was trying to expand students' understanding about tourism by focusing on one feature that tourism involves - profit. With tourism, there is money and it is business as usual. Tourism is a driver of a country's economy.

In another instance, she said:

“So, what is a destination? It’s a section. There is a political boundary. Every country in the world has to govern through a wall - a border. Singapore is a very good example. On the plane, you enter Singapore and you ask: “Am I in Singapore territory or am I still in Malaysia?” That is what we call a boundary. So, this is governed by the sovereign power, for example, the Singapore government. They want to know - this is where it begins, this is where it ends. (21 May 2018, Monday)

In this quote, Teacher Y was explaining another dimension of tourism destination - immigration and border control. In explaining, she uses rhetorical questions as her strategy. She is trying to explain that when a country runs its tourism, it must not impede the way other countries run their own. Countries must know where their territory begins and where it ends.

She moved on by emphasising the importance of safety, security and efficiency when managing a tourism destination business. To capture her students’ interest and spark critical thinking, Teacher Y strategized by taking her students’ imagination into other scenes such as Antarctica, Alaska and a volcanic destination. Enabling students to imagine these scenarios or places captures her agency, the instrument she used to accomplish her intent. This is captured in her lines below.

“When you offer a destination package, although the experience is going to be memorable, is it accessible or safe? Are the people nice and welcoming? You want to go to Alaska, is it safe? You want to try Antarctica, there is an expedition,

are you sure you're safe? What happens if there's a glacier problem, an avalanche? What happens if a volcano erupts? Who is going to help you? How are you going to be transported? So, please take note that safety matters in packaging a destination." (21 May 2018, Monday)

Yet another feature of tourism that she was trying to explain involves organisation and structure. She argued that a tourism business is an organisation in itself and it must involve structure and planning for it to work. This argument illustrates her sense of agency.

"So, what do you mean by destination management and organisation? Management means what? Organisation means what? There is a plan. There is a structure. There is a system to follow. Am I right? So, now there's organisation, there's planning. Come on, guys, organisations need to plan. Any organisation needs to plan." (21 May 2018, Monday)

In the lecture that followed, Teacher Y described in detail another fundamental dimension of a tourism business - sales and marketing, including its sub-dimensions such as the type of product or service being offered, pricing and costs. She was trying to explain that tourism business exists in a real scenario operated by agents: DMOs or destination management organisations. It is not in the mind. Tourism is right there in the real world. It is happening every day.

"In destination management, there are issues that you need to understand. / You should look at the convenience and amenities of certain countries. The pricing may vary. The food you're looking for; the cost may be different. So, the DMOs coordinate the pricing, the costing. Again, depending on the players. How much are you going to sell the food to the tourists, what kind of clothing, what kind of goods and consumer products? They must be different. You're dealing with different people from different cultures." (24 May 2018, Thursday)

Teacher Y further explained the importance of giving tourists a realistic and meaningful customer experience. She stated that in the tourism destination business, ensuring tourists a meaningful experience helps the business maintain its integrity and allows it to flourish.

"In tourism and destination packages, you do not promise people. / It is inappropriate to fool tourists. We must give them a realistic but meaningful experience." (24 May 2018, Thursday)

She also explained that discipline and a good personality propel a tourism business to success. It is important to explain in order to clarify, emphasise and elaborate aspects of concepts necessary to the achievement of understanding on the part of students. She said:

"In this subject, assignments are a form of discipline. You do your assignment

because that is the right thing to do. Similar to managing a destination, you do what is the right thing to do.” (14 May 2018, Monday)

“In presentations and events, both appearance and wit matter. Don’t look like you came from jail who does not know how to engage in conversations.” (14 May 2018, Monday)

In the first quote, Teacher Y was explaining the importance of discipline. In the second quote, she was explaining the importance of manner of dressing, of having a pleasing personality and of having the right mindset when dealing with stakeholders. These are aspects of tourism destination that students must learn to apply in the industry.

Appeals

To appeal is to ask something or to make a request or call by targeting the logic, emotion and values of people. The beauty of appeals lies in the fact that students are invited to assume ownership of their learning. Appeals also function as an instrument by an agent of communication (in this case, Teacher Y) to make an impact on learning.

On one occasion, Teacher Y expressed:

“Do your readings before coming to class. Have you? I hope you have. As I mentioned, when you come to class, please do your readings because I’m not going to read that for you.” (24 May 2018, Thursday)

Here, she was appealing to autonomous learning by making her students aware of their roles and responsibilities, one of which is to do required readings in advance. She appealed to her students that reading is their responsibility, not hers.

Going back to her lecture, Teacher Y remarked:

“Managing destinations is not really complicated. What complicates them are the people in the system - political, economic pursuits. Name them.” (28 May 2018, Monday)

She said this to invite her students to be aware of their own situation, and this involves their political and economic situations. She was appealing to their sense of understanding about the socio-political and economic world they are operating in. If students did not develop this understanding, they might later be surprised by how politics intervened in their business operations.

In the same vein, Teacher Y was appealing to her students' innovative thinking by making them aware of the natural resources available when running a tourism business. Her implied intention is for her students to exploit their innovative skills when faced with problems in managing a tourism business. This is what she said:

“So, Singapore, being a smart DMO, realised that they don't have the natural resources - so they create resources because they have the money to create the infrastructure. Correct, students? So, there are countries gifted with natural

resources, but there are countries that create their own resources. There are countries that innovate..." (24 May 2018, Thursday)

Similarly, she was appealing to students to embrace diversity by inviting them to be aware of their different cultural backgrounds where respect, tolerance and acceptance matter.

"We all have different backgrounds in this classroom. So, we must learn to accept and respect each other's differences." (17 May 2018, Thursday)

Teacher Y was also inviting her students to self-reflect. This is illustrated in the following quotes.

"This is a good manifestation that you are actually working as a system, not as separate entities. Remember Bertalanffy's systems theory? I am happy to know that you are actually putting it into action. Teamwork really matters." (28 May 2018, Monday)

"This is what learning is. Learning means being open to possibilities and even tensions and trying to innovate in order to give something that is both fun and worthwhile." (28 May 2018, Monday)

In her first statement, she was inviting her students to reflect by appealing to the

value of teamwork in managing an event or in running a tourism business. In the second statement, she was inviting them to reflect by appealing to the value of innovation or creativity and having the courage to resolve problems on their own.

In addition, Teacher Y was appealing to cultural sensitivity and understanding by inviting her students to think critically about their own situations. She was appealing to her students' sense of reason and value judgment — that tourism has a deeper purpose and meaning which is captured in the phrase "tourism is culture, too". This is captured in these lines:

"Of course, when you go out there in the world, you can see some of the buildings - they have a story. Costumes have a story; it's not like you just have this costume. You can see some of these dramas or films, they're historical, and the food, the preparation - it's very unique and cultural - all have stories to tell. You need to understand that tourism is culture, too." (24 May 2018, Thursday)

Towards the end of the trimester, Teacher Y was appealing to initiative and practicality by emphasising the importance of applying knowledge in real-life situations. To her, this is what learning is supposed to be, to apply theories in real-life contexts. In one instance, she postulated:

"I am proud to say that you actually solved the problems you encountered on your own. That's the way to go when running events in real life. You need to learn how to troubleshoot the problem. There's no backing out. That is real life,

real experience.” (28 May 2018, Monday)

In this statement, the students are viewed to have solved the problem on their own, which Teacher Y was proud of.

Likewise, in the quote below, the students are portrayed as applying common sense to accomplish a task.

“I like what you said that an understanding of what is happening on the ground is important when you run events. You do not need many theories in mind to run events. Sometimes, all you need is common sense. That’s good.” (28 May 2018, Monday)

By appealing to initiative, Teacher Y was happy to learn how her students responded to a problem on the ground. The phrase “walking the talk” signifies application of knowledge or putting it into action. In this situation, we could see how students were using practical thinking in their approach.

“This is indeed an indication of you walking the talk. Your initiative to utilise a free communication app from App store or Android is testament that you really are serious in doing your job as event managers in the making. The sense of leadership and your initiative is commendable. Carry on.” (28 May 2018, Monday).

How Do These Rhetorical Practices Accomplish Learning?

Imperatives, explanation and appeals or IEA are the three rhetorical practices or rhetorical acts that emerged in Teacher Y's teaching. How do these rhetorical practices or rhetorical acts accomplish learning? Or, with each rhetorical practice or act, what learning is accomplished?

As I have mentioned above, to answer this question, I had to relate Teacher Y's rhetorical practices back to the elements that comprise what Burke (1945) calls the dramatistic pentad. These include the bigger context she is in (a multicultural classroom in a multicultural university), the specific scene (her tourism and destination management class) where her rhetorical acts emerged, her position and authority (sense of agency/how) as a foreign teacher, and an understanding of her rhetorical intentions in teaching (purpose/why). What was helpful in my analysis was allowing myself to be influenced by a rhetorical pattern in the form of "scene-agent-act" as a pentadic ratio.

I also had to consider my own position as a foreign teacher (and a researcher) who was observing another foreign teacher (Teacher Y) in a globalised, multicultural university. I had to remind myself that we both are situated individuals who are working in the same context, a multicultural university in Singapore. Understanding these elements helped me answer the question "How do Teacher Y's rhetorical practices accomplish learning?"

To answer this question is to understand that imperatives, explanation and appeals (IEA) are reproduced in the language of Teacher Y as she teaches in the classroom. This reproduction of IEA happens as natural teaching is enacted in the

classroom, whether or not teachers in general are aware of rhetorical acts, and whether or not they are aware of the reproduction of these rhetorical acts in their language. Let me illustrate this in the sections that follow.

Learning the Basic Concepts as an Outcome of Imperatives. In my answer to the first research question, I stated that learning or understanding basic concepts in class is an outcome of imperatives in the classroom. In Teacher Y's classroom, this refers to learning the fundamental concepts in tourism such as tourism destination, destination management, tourism season, tourism packages, environmental preservation and sustainability, customer service, having a vision, people or network, human resource management, teaching and embracing diversity.

In terms of learning, the outcome of imperatives as a rhetorical practice is that students learn the basic concepts that are introduced in class as required by the subject. This outcome to learn the basic concepts captures the intent of Teacher Y's imperatives. In Teacher Y's multicultural classroom as the scene, these concepts relate to tourism and destination management.

For instance, Teacher Y said:

"Of course, when you go out there in the world, you can see some of the buildings - they have a story. Costumes have a story; it's not like you just have this costume. You can see some of these dramas or films, they're historical, and the food, the preparation - it's very unique and cultural - all have stories to tell. You need to understand that tourism is culture, too." (24 May 2018, Thursday)

Here, Teacher Y wants her students to learn the concepts of “travel” and “tourism” by encouraging them to travel the world and share with others what they have seen or experienced in their travels, such as food, history and films. The phrases “they have a story to tell” and “very unique” are symbolic of the concepts of tourism and culture – that in these stories lie deep cultural beliefs, values and traditions that members of a cultural group collectively share. Her intent is for her students to understand that tourism as a concept is intrinsically a part of a bigger culture of people. In Teacher Y’s words, “tourism is culture, too”.

In another instance, she proclaimed:

“Doing packages for a destination is not easy. When we create a destination package, it is really important to understand that you should be working together in tandem with almost everybody involved and responsible. You need to work with the government, with the sectors involved. You cannot promise them (tourists) a peaceful, safe trip to the southern part of Philippines when you know that, politically, it is not a safe place for tourists.” (7 May 2018, Monday)

In this instance, Teacher Y wanted her students to learn how to create and market tourism packages for travellers considering the circumstances in a particular place or region, and how to create these packages in bundles to attract customers. The concept that she was trying to introduce was “tourism packages”. She also wanted her students to understand the value of collaboration (“working together with the

government”) with stakeholders when they are running a tourism business. Moreover, she wanted students to learn the concept of “safety and security”. She emphasised the importance of building a healthy and supportive relationship with stakeholders to ensure the safety of tourists. Achieving this learning is not easy when students do not develop understanding towards their stakeholders – who they are, what they do, why they do what they do and how they do these things – and towards the environment where they operate, in this case, Mindanao as a conflict-ridden region in the Philippines. Teacher Y is sending a message that working with others is not a one-way street. In business, it takes two to tango.

At another juncture of her lecture, Teacher Y expressed:

“You need to change the mindset of people. You need to influence them. That’s part of being in the destination business. Say, plastic pollution, right? You need to change the mindset of people who don’t care about the environment.” (07 May 2018, Monday)

The concepts that she wanted her students to learn were “environmental pollution” and “environmental preservation”. She wanted them to know that the environment is closely linked to tourism because it is the main capital of tourism. Teacher Y wanted her students to heed the call - and that is the call to listen and understand nature so that they can do something to sustain it. Why? Because Mother Nature is already weeping due to humanity’s wrongdoings. The environment is already pleading for humanity to stop exploiting her. Teacher Y’s call was a serious call

captured in the phrase “need to change the mindset of people”.

On another occasion, Teacher Y said:

“So, you need to deliver the services. Customer experience is very important. Their safety is important. Delegations from Europe and the US do not like the ‘lah’ or ‘leh’ in English. They have their own preferences. I advise you to follow what they want - to speak formal English. You need to understand that requirement.” (07 May 2018, Monday)

Here, she was telling her students that “customer service” is another important concept in tourism management, and part of this is to speak comprehensible, formal English with foreign guests in order to be understood.

When it came to the concept of “teaching and learning” as well as “leadership”, Teacher Y urged her students to be responsible for their own learning by doing their group tasks. This is illustrated by the following quotes:

“You need to read. You’re probably reading too fast and you’re guessing. You’re not really finding the answer. You’re not reading at all. In this subject, no one is reading for you but yourself.” (03 May 2018, Thursday).

“If you are chosen as a leader in your group, which is very multicultural, then you should be the authority. You must act one. Be that leader.” (14 May 2018, Monday)

"I don't want to teach and torture you, but to teach you and teach you. But you need to listen to me because I know a lot about tourism destination. I have been in the business for so long. You are just starting to learn in this class." (24 May 2018, Thursday)

"If you keep skipping classes, you are going to repeat this subject. I have had enough, take note. I have been doing this subject for many years. Do not play with me." (03 May 2018, Thursday)

In these four quotes above, Teacher Y was imploring her students to take learning seriously if they wanted to pass the subject, to achieve success academically and in their careers and to make a difference in their lives. Understanding the concepts of "teaching", "learning", "responsibility" and "leadership" was what Teacher Y wanted her students to accomplish through these quotes.

With imperatives being reproduced in her language, Teacher Y also wanted her students to learn the concepts of "authority" and "expertise". For instance, on 10th May 2018, she declared:

"I have been teaching for 20 years in Singapore and I like what I'm doing. I am going to discuss it (destination is multidimensional) before I ask you to share your ideas... I'm not going to ask you to share your ideas now, because it needs a lot of reflection and thinking, but when I get back to you, be ready. I have been

doing this for years. I know what I'm doing." (10 May 2018, Thursday)

In this statement, Teacher Y is telling her students one thing: she is an expert in the subject matter; therefore, she is in the right position to discuss it with the class, and she was imploring her students to listen to her. She enhanced the understanding of these concepts of authority and expertise when she uttered the lines below on separate occasions:

"I work in the attractions industry and I hold a key position there... I am from the tourism industry. I know how it works out there... I know Singapore a lot as a destination because I have lived here for 20 years. I know a lot of people in the tourism industry in Singapore." (21 May 2018, Monday)

"I have a position in Singapore tourism, and I know how to fire staff. If you do not know your product, you will not be hired." (10 May 2018, Thursday)

"I have done or managed many events in my life. What you're learning now is elementary. You are non-events people. You have not done big events." (24 May 2018, Thursday)

Teacher Y did not only want her students to learn about authority and expertise, she also intended that her students understand the concepts of "hiring" or "firing" staff (key aspects of human resource management) depending on how good or bad the staff's performance is in a certain tourism and destination industry.

She also wanted her students to learn the concept of “multiculturalism” along with “expertise” when she said:

“I don’t work with the same people all the time. I don’t learn with the same people. I work with different people. Come on, this is Singapore. It’s very multicultural. That’s how I gain expertise.” (24 May 2018, Thursday)

In the quote above, Teacher Y was trying to inform her students that multiculturalism is one way to enhance one’s expert knowledge in a certain area, industry or discipline such as tourism and destination management.

Overall, with the reproduction of imperatives, students will learn the basic concepts in class. In the case of Teacher Y, these concepts relate to tourism and destination management. Learning these basic concepts is, therefore, an accomplishment of teaching.

Learning the Dimensions of Basic Concepts as an Outcome of Explanation.

As a rhetorical practice, explanation enables students to understand the dimensions or aspects of the concepts that are introduced in class. In the case of Teacher Y, this refers to learning the different dimensions or aspects of tourism and destination management. The logic that resides with explanation as a rhetorical practice is that teachers in general tend to explain ideas when they feel that their students need explaining in order to achieve understanding. This happens along with commands and requests. The principle that underpins this practice is that teachers want their students

to accomplish learning and understanding.

With explanation being a rhetorical practice, students are encouraged to learn the dimensions, features or aspects of the basic concepts introduced in class. They are invited to expand or deepen their understanding of these aspects or dimensions. In this study, these dimensions pertain to the concepts discussed in the tourism and destination management class — the scene where Teacher Y's rhetorical acts emerged.

For example, in understanding tourism destination management, Teacher Y explained to her students the aspects of profit, immigration and border control, organisational structures, planning, sales and marketing, attitude and personality, to name a few. These dimensions are interrelated, and students must understand that these are important aspects in managing a tourism destination business to achieve success. When explanations of the aspects of basic concepts are consistently reproduced in class through teaching, learning is accomplished.

Let me discuss this accomplishment of learning by illustrating what these quotes below wanted to convey.

On one occasion, Teacher Y said:

"A destination business has to consider political, economic and geographical boundaries. Don't think it's that simple." (21 May 2018, Monday)

Teacher Y's intent here was to make her students learn the boundaries in running a tourism business, "boundaries" being a dimension of tourism and destination

management. These boundaries are political, economic and geographical in nature. Her words, "Don't think it's that simple" suggest the complexity of how boundaries affect how organisations run tourism businesses. She wanted her students to know the deeper complexities of tourism by figuring out the underlying issues related to politics, economy and geography when students want to embark on a tourism business.

Is corruption endemic in that country? How does it affect tourism businesses? What was the GDP growth of the country in the past five years? What is the inflation rate? Does this background knowledge create optimism among people who would like to venture into tourism management business? What is the current environmental framework of the government of country X? How is the government tackling climate change and environmental pollution? Is this a promising sign to venture into tourism business? Is the country along a ring of fire or volcanic belt? How would this influence a plan to establish a tourism business? These questions came to mind while I was decoding the meaning of that quote above. And when students ask themselves these questions, they are learning about "boundaries" as an important dimension of tourism and destination.

In another instance, Teacher Y remarked:

"When you offer a destination package, although the experience is going to be memorable, is it accessible or safe? Are the people nice and welcoming? You want to go to Alaska, is it safe? You want to try Antarctica, there is an expedition, are you sure you're safe? What happens if there's a glacier problem, an avalanche? What happens if a volcano erupts? Who is going to help you? How

are you going to be transported? So, please take note that safety matters in packaging a destination". (21 May 2019, Monday)

What is interesting in this explanation is that students are made to reflect on their own context with regard to how safe a tourism destination is. Teacher Y was explaining this using rhetorical questions. In this instance, Teacher Y was emphasising "safety and security" as another important aspect of tourism. Furthermore, Teacher Y was offering an opportunity for students to engage in a conversation about preparedness and how one can be a proactive tourism business developer in regions of the world where natural disasters are inevitable, e.g., the frequency of avalanches and volcanic eruptions. She was warning her students to be careful when visiting those disaster-prone destinations by taking into account their safety and security and at the same time explaining the potential of adventure tourism or even dark tourism.

On a separate occasion, Teacher Y expressed:

In tourism and destination packages, you do not promise people. It is inappropriate to fool tourists. We must give them a realistic but meaningful experience. (24 May 2018, Thursday)

Here, she was explaining the importance of giving tourists a "meaningful experience", which is another dimension of tourism. In tourism, a meaningful experience would mean good business and better returns of investment. Teacher Y also intended to introduce to students the value of honesty and trust in running a tourism business.

This is captured in the lines “you do not promise people” and “it is inappropriate to fool”. It is human nature that when we are not lied to by business entrepreneurs, when we experience a real service or product, and when business owners are accepting and are willing to correct their flaws, we develop trust in them, regardless of their flaws inherent in all businesses and people. Her explanation can be briefly captured in the old adage, “Honesty is the best policy.”

Learning about the aspect of “organisation” was also one of the outcomes of Teacher Y’s explanation. On two occasions, she explained:

“I seem repetitive in what I’m saying. I noticed that the slides are repetitive, too. Nothing wrong with it. It just keeps reminding you that the destination is an organised process... Do not spend too much time worrying about all these acronyms. You don’t need to memorise these concepts or terms. Understanding matters more because the names can change but the purpose of an acronym or organization can remain.” (10 May 2018, Thursday)

“In planning a destination, you just don’t market immediately. You need a framework... When I am going to plan a destination package in Singapore, I don’t do it on my own. I consult other experts. I plan.” (21 May 2018, Monday)

In these instances, Teacher Y was trying to explicate that tourism is an organisation in itself. It has a system or framework that follows an organised process for it to work effectively and efficiently. This means that “organising” and “planning” are

other important dimensions of tourism and destination management that students must be aware of.

Teacher Y also wanted her students to learn the aspects of "management" and "problem-solution" approach when running a tourism destination business. She explained that tourism entrepreneurs must focus on solving problems and discussing ideas, not criticising people. This was illustrated in the following quote:

"In destination marketing, you just don't market, you manage... You find measures when problems arise because in destination marketing and management, different people would mean different strokes." (24 May 2018, Thursday)

She also introduced the aspect of "motivation" through the quote below. Whether in achieving academic success or in becoming victorious in a tourism and destination business, Teacher Y was expounding on the aspect of motivation by citing Maslow's popular motivational framework, the hierarchy of needs.

"In Maslow's hierarchy of needs, motivation is key. I cannot motivate you enough. You should motivate yourself." (14 May 2018, Monday)

Explanations, in general, enable students to accomplish learning by expanding their understanding of the fundamental concepts introduced in class. With explanations being reproduced in teaching, students learn to understand the important dimensions,

areas or aspects of these fundamental concepts, and this manifests an accomplishment of learning.

Self-Reflection, Awareness, Critical Thinking and Application of Knowledge

as Outcomes of Appeals. As a rhetorical act, the outcome of appeals is that students become autonomous learners. These outcomes include awareness of their own situation, reflection on their own situation, critically thinking about the issues around them and application of their knowledge to real-life situations or problems. These outcomes suggest that appeals enable students to take ownership of their own learning, or to act on their own learning. With appeals, students become self-reflective and self-aware, and they think critically about the things that gain their notice. Appeals indicate that students are progressively moving along the learning curve, and they encourage students to be in the driver's seat, rather than remain in the background. In short, the outcome of appeals is to enable students to take ownership of their own learning.

To illustrate this accomplishment of learning, let me discuss how appeals are performed and reproduced in classroom teaching through some more quotes captured in Teacher Y's teaching. Let us have a look at this quote below:

"So, Singapore, being a smart DMO, realised that they don't have the natural resources - so they create resources because they have the money to create the infrastructure. Correct, students? So, there are countries gifted with natural resources, but there are countries that create their own resources. There are countries that innovate. The Singapore climate and environment, the landscape

of tourism in Singapore is one of the most phenomenal. For such a small island, it is safe, it is technologically very much active, interactive, creative, and advanced despite not having resources." (24 May 2018, Thursday)

Saying this, Teacher Y wanted to make her students aware that Singapore lacks natural resources, and this is the reason that Singapore innovates by tapping the resources of neighbouring countries, such as Malaysia, through maintaining cordial diplomatic ties with these countries. This is an appeal for students to see the worth of innovation for a country that lacks natural resources but survives and is well-developed. Her main intention is for her students to be aware that despite this scarcity of natural resources, a country such as Singapore continues to grow.

Yet another instance is the following:

"I am proud to say that you actually solved the problems you encountered on your own. That's the way to go when running events in real life. You need to learn how to troubleshoot the problem. There's no backing out. That is real life, real experience." (28 May 2018, Monday)

Here, Teacher Y was appreciating the initiative of her students who acted on a problem in the field and applied their knowledge to solve that problem. They did not wait for their teacher to solve the problem for them. This is illustrated in the phrase "you actually solved the problem". This is a manifestation of acting on one's learning.

Moving on, Teacher Y declared:

"This is what learning is. Learning means being open to possibilities and even tensions and trying to innovate in order to give something that is both fun and worthwhile." (28 May 2018, Monday)

Here, she was appealing to innovation with the intent to trigger students' awareness and self-reflection about the essence of learning. In this comment, she was also appreciating the fact that her students were open to possibilities and tensions in their quest for knowledge. This meant that they were taking ownership of their own learning.

At another juncture, Teacher Y commented:

"As event managers, we need to engage with people in a meaningful way. And these are people with different backgrounds. The sponsors need to know the rationale and relevance of the event we are doing. If not, they may not support us fully." (17 May 2018, Thursday)

Here, she was appealing to the importance of engaging with sponsors so that her students could apply the knowledge learned in class about how to work with sponsors to help them carry out an event and make it successful. Teacher Y was appealing to collaboration and to understanding sponsors if her students wanted to be successful in running a tourism-related event.

When it comes to learning, Teacher Y was appealing to logic by understanding

the power of asking questions as a way to expand awareness. She explored students' answers to her questions, thereby inviting critical thinking. She said:

"And if you are not clear, you can ask questions. I would encourage you to ask questions during lecture. If you don't agree, do so and ask and state why." (24 May 2018, Thursday)

Teacher Y was also appealing to certainty of position or stance in the midst of diversity of ideas. She wanted her students to be aware that diversity of ideas exists, but there are times that they need to take a stand and to defend a certain fundamental bias when a situation calls for it. This was illustrated in her statement below.

"There's no need to worry whether you're right or wrong. Feel free to share your opinion. But you have to be right in answering my questions because if you're not right, what then are you sharing with me?" (17 May 2018, Thursday)

In another instance, Teacher Y was also appealing to the affective dimension of her students by directing them to the symbolic meaning of material artefacts, such as tourism slogans both in videos and in print. She was emphasising that slogans are deeply linked to human emotion, logic and memory. She wanted her students to be aware of this and to think critically about why tourism slogans are crafted as they are. This is encapsulated in her statement:

"Tourism slogans are not written for nothing. Tourism slogans or tourism has an element of memorableness. It touches emotions of people. You need to understand that." (28 May 2018, Monday)

She continued the use of appeals in the following example:

"We must try even if we feel tired. We must learn to depend on each other. This is a good opportunity to work with each other because we come from different parts of the world. We need to appreciate that and to learn from each other." (17 May 2018, Thursday)

Here, Teacher Y was appealing to engagement and interdependency. She wanted her students to reflect on these two aspects because in the real industry, for their tourism businesses to succeed and flourish, the students need to learn how to engage, work together and depend on each other's potential.

Teacher Y was also appealing to her students' openness to new ideas and creativity. These are represented in the following quotes:

"Students, as we are discussing this today, maybe it looks so wordy. I would advise you that not everything you read is perfect because the scientist may have been dead for some time. No offense to the scientists, but they may have already died, and there may have already been new developments in this modern world." (14 May 2018, Monday)

"So, consider yourself an empty cup who is willing to be filled. That's how we learn, yes? And in this classroom with many international students, wow, you all have the opportunities to learn." (14 May 2018, Monday)

"Don't think small. Think big. Challenge your mind." (28 May 2018, Monday)

In the first statement, Teacher Y was appealing to new ideas ("the scientist may have been dead for some time"). Her intent here was for her students to think critically about the past in juxtaposition to the new knowledge that is being shared in many platforms. In the subsequent quote, she was using a metaphor to appeal to the value of being open to learn ("consider yourself an empty cup who is willing to be filled"). She said this with the intent to enable her students to reflect on their own situations and to be aware that there is much more to learn around them. In the third quote, she was appealing to creativity by asking her students to think big or to think out of the box. She wanted her students to be aware of the tremendous possibilities to learn and to act on their own learning by applying what they learn in their own contexts.

This acting on one's own learning was further illustrated when Teacher Y said:

"Now, you are at the foot of the mountain, and your goal is to climb that mountain." (28 May 2018, Monday)

Here, Teacher Y was requesting that her students take ownership of their own learning journey. This is illustrated through using the mountain as a metaphor, a

symbolic representation that learning is not easy, that there are challenges ahead but it is always possible to overcome them. Her intent was for her students to understand that they must take ownership of their own learning and the best way to test one's own knowledge is to apply it in real-life situations, for example, when they are running their own tourism businesses.

Appeal results in students becoming self-reflective and aware. They also think critically about certain situations and they are driven to apply knowledge in real-life contexts. When appeals are reproduced in the language or rhetoric of the teacher, then learning is accomplished.

The Rhetorical View of the Intercultural Nature of Teaching

Differences in cultural beliefs and assumptions between teachers and students about teaching create a problem of communication, as these introduce a social exigency requiring collective deliberation and judgment among teachers. However, as a teacher, despite this clash of cultural beliefs, I would not compromise teaching and learning. I will continue to teach because it is the right thing to do, and this happens regardless of students' resistance to my teaching principles. As a teacher, the words I speak, the symbols and messages I communicate, and my persuasive ability transcend the classroom situation. The differences in my students' beliefs and perspectives about teaching are not my priorities in my rhetorical capacity as a rhetor in my classroom. My priority is whether I make a difference in the lives of my students through the power of rhetoric in the classroom, through the power of my words. If I can change their misconceptions, answer their questions and clear their doubts and confusions through

imperatives, explanation and appeals (IEA), and if I can persuade them to change, then I would say that my rhetorical power as a teacher is at work.

The rhetorical practices in the classroom and the rhetorical intentions of these practices affirm that teachers in general are not affected by their students' different views, beliefs and assumptions about teaching. Being circumspect of the rhetorical view of teaching as an intercultural communication phenomenon, what students think about teaching may not matter anymore. What matters more is what teachers do (their rhetorical practices) that help students accomplish learning and make a change in their lives. Teachers continue to teach with the intent to enable students to accomplish learning, and to make a difference in their lives. Teachers continue to teach students "how to grow rice" for them to eat for a lifetime, for them to become autonomous and independent. This is the logic and judgment about teaching that teachers hold. And this logic and judgment will remain despite the differing beliefs and assumptions that teachers and students hold, and despite the radical changes, both in policy and practice, in education.

Teachers in general embody the improvability of practice and informed judgment because teachers know what they can deliver (Craig, 1999). Teachers are persuasive and strategic in class, utilising and exploiting their own rhetorical acts to help students accomplish learning. Therefore, despite the differences in the culture of students and the culture of teachers about teaching, learning is accomplished because teachers do not compromise teaching and learning. They have an important job to do --- and that is to enable students to accomplish learning no matter what the odds. Teaching is a noble profession and teachers will do their best to deliver what is best for their students. If not,

what then is the purpose of teaching?

Burke (1945) once asked, "What is involved when we say what people are doing and why they are doing it?" The intent of Burke's question was to understand why people do what they do. In teaching, for instance, Burke (1945) was asking us, "Why does a teacher teach?"

Burke (1945) said that any talk, speech (or thought) about motives logically requires that we consider what was done, who did it, when and where s/he did it, how s/he did it, and why s/he did it. As I have mentioned in the Methodology section above, these questions are represented by a set of dramatic terms that Burke (1945) labels the dramatistic pentad comprising the following: rhetorical act (what), scene (when and where), agent (who), agency (how), and purpose or intent (why).

I used Burke's dramatistic pentad as my analytical lens in answering my main research questions in this dissertation. Using his dramatistic pentad and guided by a dominant pentadic ratio in the form of "scene-agent-act", I was able to pin down Teacher Y's rhetorical practices or rhetorical acts in teaching. The multicultural classroom in an Asian university served as the scene — when and where these rhetorical acts happened. A more specific scene was the tourism and destination management class that Teacher Y is teaching. Teacher Y was the main agent of these rhetorical acts that were reproduced in her teaching, both implicitly and explicitly, which also captured her sense of agency and her persuasive ability to influence her students' minds and alter their perceptions. Implying a pragmatic point of view, this agency refers to what instrument or instruments Teacher Y used to accomplish her purpose, her rhetorical acts captured in her words or speech being the most important instrument.

Therefore, why do teachers teach? The answer is clear. Teachers want their students to accomplish learning. Teachers want to make a difference in the lives of their students. Teachers want to see their students navigating their own journey or crafting their own future. If this is not the ultimate intention of teaching as an intercultural communication phenomenon, then what is the purpose of teaching? What essence does it hold?

Classroom teaching is a rhetorical act and is intercultural in nature. Classroom teaching, as an intercultural communication phenomenon, can create a social exigency in communication when the culture of students about teaching clashes with the culture of teachers. This social exigency can come in the form of disagreement or conflict in the cultural views and assumptions about teaching that both students and teachers hold. To resolve this social exigency, teachers perform rhetorical practices, the intent of which are for students to accomplish learning and understanding. Teachers in general share these rhetorical practices as an attempt to resolve this social exigency.

Chapter Five

SUMMARY, CONCLUSION AND RECOMMENDATIONS

"... rhetoric provides a useful vocabulary with which to conceptualize and discuss common (human) experience."

- Robert T. Craig (1999), *Communication Theory as a Field*

Summary

The study is framed within the Rhetorical Tradition of Communication Theory which theorises communication as the practical art of discourse and problems of communication as social exigencies requiring collective deliberation and judgment (Craig, 1999). The rhetorical nature of classroom teaching as an intercultural communication phenomenon can create a social exigency in communication when the culture of students clashes with the culture of teachers when it comes to teaching. To resolve this social exigency, teachers perform rhetorical practices in classroom teaching with the intent to accomplish learning.

This dissertation attempted to answer two research questions: (1) What are the rhetorical practices of a foreign teacher? and (2) How do these rhetorical practices accomplish learning?

To find answers to these questions, I observed the classroom teaching of a foreign teacher in a multicultural classroom in Singapore. I called her Teacher Y. She is a Filipina who has been working as a freelance lecturer in a few private universities in Singapore for about 20 years. The specific scene where I observed her teaching was

her tourism and destination management classroom at JCU Singapore. My classroom observation was guided by grounded theory as my research methodology. According to Glaser and Strauss (1967), grounded theory celebrates openness by enabling researchers to remove biases and doubts in their minds and allowing categories, themes and concepts to emerge on their own. As a method, it describes a qualitative technique of thematic analysis. It allows researchers to start without too many complicated assumptions and working immediately with the data, which are mostly in the form of qualitative texts. In thematic analysis, categorising and coding are helpful for the themes to emerge on their own. My thematic analysis was guided by Burke's (1945) dramatisic pentad, two aspects of which are illustrated by these questions: (1) "What is this saying?" (a question to pin down what the rhetorical practice is – "what people are doing"), and (2) "What does it intend to do?" (a question to pin down the rhetorical intent – "why they are doing it").

In my thematic analysis, I found that classroom teaching as an intercultural communication phenomenon consists of three rhetorical practices (the themes that emerged). They are imperatives (I), explanation (E) and appeals (A) or IEA. Imperatives include commands represented by modals that signify necessity and importance such as "must", "should", "need to" and "going to". Explanation involves clarification, description, elaboration and emphasis about dimensions of concepts that are introduced in class, while appeals consist of asking something or making a request or call by targeting the logic, emotion and values of people.

How do these rhetorical practices accomplish learning? The outcome of imperatives is that students learn the basic concepts of the subject matter (in this case,

tourism and destination management). The outcome of explanation is that students learn the aspects or dimensions of the basic concepts, thereby expanding their understanding of the concepts. The outcome of appeals is that students are made to reflect, to be aware, to critically think and to become independent learners. In short, as an outcome of appeals, students act on and manage their own learning.

Persuasion is inherent in these rhetorical practices. As explained by Craig (1999), rhetoric is the practical art of discourse. It consists of the artful use of discourse to persuade audiences. Teacher Y, who utilises these rhetorical practices, is directly or indirectly persuading her students to follow what she says, to listen to her and to believe in her words. This is how she arrives at meaning about what she does — teaching in a multicultural classroom in a foreign soil. Her rhetorical capacity is illustrated by the power of her words in the classroom. Through this, she makes meaning in what she does. As Kenneth Burke (1950) puts it, "Wherever there is persuasion, there is rhetoric, and wherever there is rhetoric, there is meaning."

Conclusion

The Rhetorical Tradition of Communication Theory theorises communication as the practical art of discourse (Craig, 1999). It argues that reason or judgment is practical as it attends to particular situations, incidents or circumstances, not universal principles. In the Rhetorical Tradition of Communication Theory, problems of communication are theorised as social exigencies requiring collective deliberation and judgment (Craig, 1999).

In the classroom, teachers are faced with clashes of differing beliefs or assumptions about teaching and learning. Students' unique and conflicting views about teaching can create a social exigency for teachers to resolve. With these differences, misunderstanding can occur, and these can potentially hamper learning, prolong students' misconceptions about teaching and affect the relationship between the teacher and students in the classroom. Teachers are in a position to resolve this social exigency through their rhetorical practices. Their collective deliberation and judgment about teaching as a rhetorical and an empowering act and an intercultural communication phenomenon is represented by their imperatives, explanation and appeals (IEA) in teaching.

In this dissertation, intercultural communication is viewed as a study of the differences between the culture of students and the culture of teachers that emerge in classroom teaching, and that, at times, are in conflict with each other. The collective of teachers is driven by reasoned judgment — that teaching must prevail despite the clash of cultural differences between themselves and their students about their views and assumptions on teaching. The existence of these cultural differences in beliefs and assumptions about teaching explains classroom teaching as an intercultural communication phenomenon.

Intercultural communication is not only a study of people's ethnicities and the identities that emerge out of their ethnic orientations and across cultural backgrounds. It is also a rhetorical force that is interwoven in classroom pedagogy with the intent to persuade students to think and act on their behaviour, to alter their perceptions, to make informed decisions and to accomplish learning.

Recommendations

Theoretical Recommendation

Theoretically, future communication researchers may conduct a similar study focusing on the same substantive area (intercultural communication) and object of research (teaching in a foreign country) but using a different communication lens or framework. For instance, they can use the Critical Tradition of Communication Theory, which theorises communication as discursive reflection (Craig, 1999). In this tradition, problems of communication are theorised as hegemonic ideology or systematically distorted speech situations (Craig, 1999). Bearing in mind a similar object of research and substantive area, future communication scholars might want to explore marginalisation or racial discrimination as a problem that teachers experience whether locally or abroad. By doing so, researchers may be able to find out if emancipation emanates from those teachers who become victims of discriminating attitudes and practices of other teachers.

Methodological Recommendation

Methodologically, it is recommended that those teachers who want to conduct research become more aware that they are seeking to understand a research phenomenon "from the ground". Specifically, grounded theory as a methodology would help teachers understand more profoundly what intercultural communication is about, and how the rhetorical nature of classroom teaching as an intercultural communication phenomenon can help accomplish learning. The main advantage of grounded theory is

that teachers are guided to understand a research phenomenon by removing their preconceived notions or assumptions about it, and allowing ideas, meanings or themes to emerge on their own (Glaser & Strauss, 1967; Lindlof & Taylor, 2011).

Grounded theory as a qualitative research methodology allows researchers to empty their minds and to remove those assumptions and biases about a research phenomenon or an object of study (Glaser & Strauss, 1967). In teaching, grounded theory is useful as: (1) it enables teachers to understand their classrooms and their students more deeply, and (2) it allows teachers to study their classroom context without too many biases and by allowing observations, texts and other tangible materials in the classroom to make sense through the themes or meanings that emerge on their own. The philosophy behind grounded theory as a method is that it must allow the voice of the researched or observed participants to emanate, not the voice of the researcher.

In analysing narrative data, speech or text, and in staying true to the conditions of a research scene and the experiences of the research participants using grounded theory as a methodological tradition framed within the Rhetorical Tradition of Communication Theory (Craig, 1999), researchers can utilise Burke's (1945) dramatisic pentad as an analytical instrument. This pentad will be useful in pinning down two key touch points in the analysis: (1) what is being said (rhetorical act), and (2) why is something being said (rhetorical intent). Burke's (1945) dramatisic pentad will be useful in understanding the relationships of the key elements of the pentad that will help pin down the rhetorical intent of a rhetorical acts of the observed participant/s. This relationship can be illustrated by a pentadic ratio such as "scene-agent-act" that renders

itself in sync with thematic analysis as a key process in grounded theory methodology.

Practical Recommendations

The future of teaching lies with how capable, logical, persuasive and strategic teachers are despite the presence of conflicting beliefs and assumptions about teaching and learning which exist between them and their students and which emerge in classroom situations. Teachers continue to teach and improve their teaching practices in the pursuit of important pedagogical goals: to enable their students to accomplish learning, make informed decisions for themselves and live better lives.

In this pursuit, teachers continue to use the power of their words to influence their students' decisions and actions, and to advance their fundamental beliefs about teaching — a form of teaching that aims to transform their students into autonomous and self-driven individuals. Teachers continue to value their collective judgment about teaching and improve their teaching practices in order to help students make sense of their lives. They continue to promote communication as the practical art of discourse through their rhetorical teaching practices so that learning is accomplished, not stunted. This is the reason that teachers are teachers. This is the undying fuel in their journey of making an impact on their students' lives.

Since teaching is an intercultural communication phenomenon, it is important to understand the struggles of foreign teachers, or teachers in general, in globalised, multicultural classrooms. These struggles can be hidden in plain sight and can pose a dilemma for teachers and for teaching in general when they are not discussed and when pragmatic yet empathetic decisions are not made. One of these struggles is that

many teachers worldwide are being misunderstood and thereby bullied both in salient and explicit ways by their students because how these students view teaching differs from the way teachers view it. One way for teachers to be heard and to be able to get a sounding board about their struggle of being misunderstood by many students is for multicultural universities to create a wellness centre for teachers. This wellness centre will serve as a space for teachers who are distressed by student pressure or student bullying to come together, share experiences and discuss feasible solutions to their struggles. This centre can also serve as a venue for continued interaction among teachers, by offering counselling sessions for teachers who are faced with student pressure, students having misconceptions about teaching, students having aggressive behaviour towards teachers and student bullying brought about by their flawed belief about teaching.

It would also be helpful if teachers can establish a well-oiled support system that would help them review, reflect on and improve their rhetorical teaching practices, optimise their teaching experiences, enhance their decision-making skills and cultivate reflective practices when it comes to teaching and learning. This system can be embedded in the teaching, learning and student engagement program in the university or related services or centres.

Another practical implication of this study is to review existing international or local policies that will encourage further discussion about (1) teacher welfare, as well as (2) teaching and learning philosophy and codes of conduct in universities. This will open possibilities for collaborations among globalised, multicultural universities to discuss the struggles of teachers teaching in foreign countries and those corresponding

international policies on education that will help amplify the teaching philosophy that is fundamentally entrenched in higher education institutional systems vis-à-vis the rise of globalisation and multiculturalism.

For students whose culture about teaching clashes with the fundamental teaching principles, it would be helpful if the school's student counselling department, a vital component of the student support system, includes in its agenda an opportunity to explain to students the essence of teaching and learning based on those fundamental teaching principles. This might help clarify confusions and misconceptions that students hold about teaching. By embedding this in the student counselling practice, students may be able to understand the difference between "teaching students to grow rice" and "giving students a bowl of rice". In reality, it is important to explicitly remind students to take the lead and ownership of their own learning journey for real learning to take place. Rhetoric has the power to encourage students to be mindful of their roles and to create a meaningful journey in the university. Rhetoric maintains its compelling force to help students understand their experiences and learn from them. As Craig (1999) puts it, "rhetoric provides a useful vocabulary with which to conceptualize and discuss common (human) experience" (p. 136).

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