

外国人学习汉语，虚词是一大难点。因为汉语的虚词不仅运用的频度高，而且十分灵活，它们不只在句中起语法作用，也常常用作修辞手段，要表达严密的逻辑思维或委婉曲折的文意固然离不开虚词，要表现生动的语气和调整不和谐的音节也离不开虚词，而虚词本身又还有文白之分和单双音节之分，这都使汉语虚词的运用更加复杂多变，因限于篇幅，就不一一赘述了。

Zusammenfassung

Über den korrekten Gebrauch chinesischer Funktionswörter
(Pan Zhaoming, Zentrum für Chinesisch als Fremdsprache, Universität Beijing)

Unter fünf Aspekten wird anhand von Beispielen der Gebrauch der Funktionswörter, die Satzbau und Bedeutung des Chinesischen entscheidend prägen und ein besonderes Problem beim Chinesischlernen darstellen, erläutert. Folgende Regeln, deren Beachtung Fehler vermeiden hilft, lassen sich formulieren:

- 1) Semantische und stilistische Unterscheidung vornehmen
- 2) Einander zugeordnete Funktionswörter paarweise benutzen
- 3) Kontextualität beachten
- 4) Korrekte Plazierung beachten, da sogar ein- und dasselbe Funktionswörter je nach Satzposition als Modifikator, Konjunktion oder Suffix gebraucht werden kann
- 5) Sparsamer Verwendung den Vorzug geben

Cross-cultural Communication
As a Necessary Training Supplement for Teachers of
Chinese as a Second Language
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1. The New Perspective of Teaching Chinese as a Second Language: A Renewed Challenge

In its thought-provoking cover story entitled "English, English Everywhere", NEWSWEEK magazine unequivocally admitted that despite the unprecedented popularity of the English language in such areas as science and technology, international trade, arts, and pop culture, Chinese is the language that enjoys the greatest number of speakers on the earth.¹ Thus, the learning of Chinese as a second language today is not just a matter of formidable academic research, but more specifically, a task that people all over the world deem practical for inter-personal communication with a culture-sharing and friendship-seeking orientation. That is to say, the learning of Chinese as a second language has become a necessity, as Rocovits (1983:15) has asserted.

To numberless foreigners, the Chinese language, spoken or written, is a nearly impossible language to learn. The State Department of the United States even listed Chinese as one of the three "exotic languages" of the world, the others being Russian and Arabic.² Psychologically speaking, it is true that the Chinese language is much more difficult to learn than the Indo-European languages, because the former clearly distinguishes

between spoken and written forms, whereas the latter is functionally related between its phonetic output and orthographical forms, a feature of the phonetic alphabet.

Failure to fully appreciate the linguistic characteristics of the Chinese language tend to mislead learners into a misconceptualization that the Chinese language is overwhelmingly difficult to learn. And as a result, some foreigners "draw" the Chinese characters randomly instead of "writing" them systematically. Wilhelm von Humboldt's comments deserves our reflection:³

I think that the scholars who have almost let themselves be drawn into forgetting that Chinese is a spoken language have so exaggerated the influence of Chinese writing that they have, so to say, put the writing in place of the language.

With the increased popularity of the Chinese language in the modern era, increased realization of Chinese, together with the political and economic roles played by the Chinese on either side of the Taiwan Strait, it is obvious that there is a rising number of learners of the Chinese language. In addition, the westerners' fascination towards the essence of the Chinese culture manifested in the Chinese ways of life and other channels is another factor to account for the rising popularity of Chinese. These observations can be supported by the fact that tens of thousands of foreigners flock to both Taipei and Beijing to learn the Chinese language, with students ranging from elementary to the advanced classical levels. In the Mandarin Training Center, National Taiwan Normal University alone, the enrollment has soared from 12 students in 1956 to 900 from 40 countries in 1986, with an increasing ratio of ten percent each year. Take German students for example. The monthly average of German students learning Chinese in the Mandarin Training Center between 1980 and 1986 can be tabulated as follows:

<u>Year</u>	<u>Annual Total</u>	<u>Monthly Average</u>
1980	215	17.92
1981	285	23.75
1982	565	47.08
1984	474	39.5
1985	517	43.08
1986*	522	58

German Students learning Chinese in Mandarin Training Center

In comparison with students from other countries, the German students are not the largest group. The Americans claim the highest monthly average with 237.83 in 1985 and 229.44 between January and September in 1986. In contrast with American students, the German students therefore are a small group. And yet the increasing rate of the German students as well as other European nationals such as Austrians and French is remarkable. What is extremely significant about the German students in contrast with their American counterparts is that the former work much harder than the latter. German students progress so significantly in their pursuit of Chinese learning that most study the intermediate level and above. Partly due to the sinological research in Europe, and partly due to the better motivation of Chinese programs in Germany, German students are more concerned about their progress and demonstrated less interest in doing part time jobs as do their American counterparts. As a result, these German students tend to go back to Germany to continue their undergraduate and graduate programs in college and universities. With the increase of returning students from Chinese speaking turf such as Taipei, the demand for Chinese teaching in Germany has posed an

important problem. More qualified teachers are needed to accommodate those students who have been to Chinese speaking communities. It is my belief that this type of issue related to teacher training is worth more detailed discussion here.

Back to the question of why German students, unlike students from other countries, are doing so well in the Mandarin Training Center. I assume that their having well-trained teachers teaching Chinese as a second language, and their sensitivity toward cultural differences, plus an orientation toward cross-cultural communication in line with language learning, has made their success greater both in learning Chinese and in acquiring genuine culture learning.

Not all the foreign students, however, are happy learning on the native Chinese soil. Many suffer from frustration of one sort or another. The key issue here, however, is that the teacher and the administrator can help students adjust better and survive culture shock and other ideological problems or sources of discomfort. This presents to language teachers a series of challenges, including developing the best forms of language and culture teaching, cross-cultural counseling, cross-cultural and cross-linguistic material adaptation, and proper teaching strategies. It is feasible that with careful assessment of these problems a successful, optimal foreign language teaching in general, and teaching Chinese as a second language in the college level in particular, can be rendered a rewarding experience not only to the students, but to all the teachers as well.

2. Cross-cultural Counseling and the Teaching of Chinese on the Native "Turf"

The attitudinal aspect of the learner in foreign language acquisition has a great impact on the achievement of proficiency.

In this connection culture plays a vital role, and possible culture shock has influence on the learning activities of foreigners. This accounts for the fact that some foreigners coming to Taipei to learn modern Chinese acquire near-native fluency in the four language arts, whereas others encounter a series of frustrations. Common forms of culture shock among foreign students include estrangement, anger, hostility, indecision, frustration, unhappiness, sadness, loneliness, homesickness, and even physical illness (Brown 1980:131). These are all common phenomena among the foreign students in Taipei. In the Mandarin Training Center, however, programs pertinent to the solution of culture shock and student adjustment have been provided to all the teachers, enabling them to be ready to help those who need sensitive cultural assistance.

2.1 Culture Shock and Foreign Language Learning

It is inevitable that individuals may become defensive when traveling to foreign lands. For students pursuing studies as aliens, this experience might be even more acute, since they might encounter a target culture with radically different ideas, skills, arts, and tools. This is understandable, as Brown (1980:123) states, because culture establishes for each person a context of cognitive and affective behavior, a blueprint for personal and social existence.

To avoid culture shock, recognition of the essence of culture is necessary so that teachers of the target language can readily enable the students from another culture to smoothly adjust to a environment for new language learning. This is particularly important when the language is one such as Chinese, which is so different from the western languages with phonetic alphabets.

Larson and Smalley (1972:39) described culture as a "blueprint" that "guides the behavior of people in a community and is incubated

in family life. It governs our behavior in groups, makes us sensitive to matters of status, and helps us know what others expect of us and what will happen if we do not live up to their expectations. Culture helps us to know how far we can go as individuals and what our responsibility is to the group. Different cultures are the underlying structures which make the Round community round and the Square community square."⁴

Larson and Smalley's claims are compatible with a great number of foreign students pursuing Chinese studies in the Mandarin Training Center in Taipei.⁵ Take Lisa Hancock (name changed) from New York city for instance. When she first came to Taiwan in 1980, she felt offended when passers-by stared at her out of curiosity. As a result, she found it difficult at first to survive in the community. Another student from Washington D.C. was upset when the teacher tried to offer her extra help and paid additional attention to her, assuming that the teacher was intentionally disgracing her in the presence of other international students. She felt great only after she learned to appreciate the essence of this culture characterized in this teacher's efforts.

There is still another culturally significant example. When jubilant Chinese festivals came, many foreign students invited to join local families, because Chinese, like other Asians, are known for their overwhelming hospitality. Often foreign students, particularly those from the Western world, tend to neglect the cultural differences which can be exemplified in toasting each other. The Chinese are accustomed to offering Kan Pei 'bottoms up', and students from other cultures often find it difficult to turn down their hospitality. The odds are that many of the students had to be carried back after inadvertently getting drunk becoming completely.

These aforementioned culturally related encounters can be eliminated if and only if culture learning is merged as part of the language learning program. Those students with initially undesirable experiences have become happy and cheerfully adjusted themselves to the learning environment after a series of culturally related programs were offered to them by the university and individual teachers. Thus, foreign language, particularly the learning of Chinese, can never be alienated from culture learning. In this way, the sorts of culture shock indicated in this section can be avoided, and the students can concentrate on learning a new language on Chinese native soil with whole-hearted conviction.

2.2 Cross-cultural Counseling through Interactions

It is not always the case that the task of cross-cultural counseling lies exclusively on the shoulders of the counselor.⁶ As a matter of fact, the teacher plays even a more vital role in shaping the cultural identity while ensuring that foreign students learn Chinese. Direct contacts lead to inter-personal understanding, and thus eliminate idiosyncratic bias. And once students find that teachers manifest empathy in their teaching activities, they will learn the Chinese language even better.

One of the basic problems that foreign students encounter in Taipei is "cultural stereotypes" similar to those indicated by Brown (1980:124). There are a large number of sociocultural variables that influence the academic success of foreign students pursuing the different levels of Chinese language in Taiwan. Many students come equipped with strong positive motivation for learning both Chinese language and culture. They take it for granted that when any individual leaves home, the new environment will not be the same as one's native place.

They are therefore cheerful and optimistic about socializing with teachers and classmates. They look forward to positive results of their language learning after very little adjustment difficulty.

Unfortunately, there are also a number of students who fail to realize cross-cultural differences exist between nations or peoples. Worse than that, they expect that they will be treated not as if they were at home, but as guests who are entitled to special privileges. Once they learn that the real situation is different, they are frustrated, angry, and resentful. Eventually, their enthusiasm about foreign language learning degenerate to a low ebb. Some students will even go to the extent of maliciously discrediting teachers or learning programs. This type of hostility tarnishes teacher-student relations and certainly prevents second language learning, not to mention the learning of another culture.⁷ When unfortunate conflicts such as this occur, no one is happy, and both students and teachers, including the administrative staff of the school, will be hurt. Failure to reconcile the problems or to extend sincere efforts to overcome these cultural problems will only lead to further hostility and misunderstanding. The damage to both sides will be beyond remedy.

Since culture shock and cultural conflicts are inevitable in the cross-linguistic and cross-cultural setting (Li 1984:13), I proposed an approach that serves to mediate and alleviate--and often eliminate--conflict and hostility. In my capacity as the director of the Mandarin Training Center, National Taiwan Normal University, where more than 900 foreign students from forty countries pursue Mandarin Chinese combined with Chinese culture, I take the liberty of offering this proposal, which argues that overall interactions among students and well trained teachers characterized

by empathy and consciousness of foreign language teaching are of vital momentum to successful language acquisition.

To accomplish this the chief administrator must decide upon what policy to adopt toward teacher re-education, student orientation, and counseling in conjunction with the designated academic program. In other words, cross-cultural counseling is not merely the responsibility of the counselors in school, for teachers are usually the ones that can most acutely perceive adjustment problems and learning difficulties experienced by foreign students. They therefore should assume responsibility not only for teaching a new language, but also for helping shape students personalities through their personal empathy and problem solution. All foreign students are lonely when they are far away from home. This is more so whenever physical discomfort occurs. They are susceptible to frustration and physical discomfort. The teachers who work out the language acquisition session with them each day can readily assist these troubled students with timely cures. This demonstrates empathy plus competent teaching skills, both based on personal wisdom and academic achievement and backed by flexible pedagogical approaches.

Aside from the teachers, counselors, and staff, the program director or chief administrator of the learning institution must not shun cross-cultural and cross-linguistic encounters. All the policies geared to the resolution of problems--and precautions against possible culture shock and cultural conflicts derived from misunderstanding--can be avoided if and only if the chief administrator is willing to play an active role in interacting with both students and teachers.

It is my opinion that most foreign students are reluctant to

step into the chief administrator's office for consultation or for any informal conversation. They normally feel disheartened when called into the director's office even for consultation or for discussion of some minor problems. What is interesting and significant, however, is that all foreign students, regardless of their cultural identities, will be overwhelmingly encouraged if empathy flows directly from the chief administrator. A verbal pat on the back, or a conversation pertinent to the individual's learning and adjustment situation, will ensure students that they have come to the right place for foreign language acquisition. Thus, the interactions among the students, staff, and teachers, as well as the chief administrator constitute a "web of relationships".⁸ More importantly, it is the chief administrator who initiates a workable program in line with the realities that foreign students have to face. On this individual's shoulders lies a basic ingredient for the success of foreign students pursuing language acquisition on native Chinese soil. His direct involvement in the shaping of all the programs intended for students, teachers, and staff members will have definite impact on the foreign students in their attainment of their academic goals. The results of such endeavors should end with cheerful, encouraged students who manifest ever growing motivation for more advanced learning. Furthermore teachers as well as staff, including the chief administrator, will be able to share the appreciation derived from student comments. The fact that a German student was recently able to make a flawless speech, including reciting Wang Chih-huan's famous classical poem of Teng Lou Fu ('Ode in Walking up the Pagoda'), is merely one of the innumerable success stories of foreign students pursuing the Chinese language at the Center. Other German students such as Axel Horst Berthold Schneider (Erlangen University), Bettina Brigitte Goesch (Wuerzburg University), Carin

Ursula Bauder (Albert-Ludwigs University), etc., are just some of the many examples. They seem to have regarded Taipei as their second home after successfully acquiring fluency in Mandarin Chinese, and an enthusiastic affection for Chinese culture and people. Another student from Germany is qualified for teaching Chinese language and literature to the Chinese students anywhere in the world. All of this has come about because of the multi-dimensional interactions in our international institution--interactions carefully modulated by teachers, staff and the chief administrator.

3. The Necessity for TCSL Teacher Retraining for Teaching Chinese as a Second Language

In his praiseworthy book, The Art of Teaching, Gilbert Highet (1950) elaborates the challenging but rewarding experience of being a teacher. In this context, however, Highet claims that knowing the subject and the student, together with the capability of communication is needed for general teaching.

Highet's comments coincide with my own claim that the teacher's role is of vital importance in teaching a foreign language. This is particularly so in teaching Chinese on native soil, since it is more demanding to perform this teaching responsibility because of the multiple sociolinguistic factors that the students encounter. In order to maximize the students' exposure to natural communication (Dulay, Burt, and Krashen (Dulay, Burt, and Krashen 1982:263), well planned and efficient teacher (pre-service) training and in-service training is indispensable.

3.1 Specific Goal Oriented In-service Training for TCSL

While communication oriented learning is essential for students, goal-oriented in-service training is even more essential for teachers of Chinese as a second language on native soil. It is commonly known that teaching Chinese to foreigners is totally different from

teaching English to the Chinese students.⁹ This is true from the perspective of cross-linguistic and cross-cultural setting.

In view of the frequent teacher-student conflicts caused by lack of efficient inter-personal communication, the Mandarin Training Center implemented two major programs in 1980: Cultural orientation for students before they start formal language education in Taipei and specially programmed in-service teacher re-training seminars for those potential teachers who are interested in teaching Chinese not only at home, but also overseas specifically in America and Europe. The purpose of this in-service teacher re-training program is not merely designed to meet the need of Chinese teachers abroad, but also it has been planned primarily for upgrading the MTC teachers' quality in terms of teaching strategies, personal competence, and performance.

The primary goals of these TCSL seminars can be divided into two categories: long-term intensive program for a specially selected group of TCSL teachers, and an ad hoc workshop for all the teachers and staff geared to cross-linguistically and cross-culturally oriented Chinese language teaching. The purposes are twofold. All the teachers can be kept informed of current trends and theories of foreign language teaching, and thus they can never easily keep up with their professional skills. Secondly, the great majority of culture shock problems with students, together with other inevitable cultural conflicts, can be eliminated or at least greatly reduced, thus maximizing the scope of teacher-student communication and interactions. Teachers partake in both programs to enhance their teaching competence and performance.

Out of the 35 participating teachers in the intensive nine-month training program, seven have already been hired by higher learning institutions in the United States on a cost-sharing basis.¹⁰

And the demand for well trained, qualified TCSL teachers under similar programs is increasing.

The monthly ad hoc workshop for all teachers features more down-to-earth or practical teaching strategies, as well as providing thought-provoking approaches to teaching Chinese language and culture to foreigners. This is done through discussions, demonstrations, lectures, and workshop practicums. Students are permitted to join the discussions as well. Although it takes extra time from the teachers, all of the participants have found it professionally worthwhile. The results of these training programs have intensified my conviction that time-consuming training programs will eventually save more time and well benefit both teachers and students, as well as providing more recognition for the institution that sponsors such programs. Feedback from participating teachers in the programs has complied with the traditional Chinese philosophic saying that "If you don't progress academically, you retrogress."¹¹ After all teacher training is indispensable for foreign language teaching.

3.2 Orientation and Cross-cultural activities for Foreign Students

Orientations for international students have been regarded by the Mandarin Training Center community as the most reliable channel for cross-cultural interactions prior to their Chinese language learning (Cf. Section 2.2). It is true that for some newcomers to the environment that might sound outlandish, but most are eager to seek means of adjustment and identity. In order to accelerate and maintain the morale of the students from diversified cultural backgrounds, the Mandarin Training Center has been sponsoring cultural orientations and culture-manifesting activities to enable them not only to survive, but to enjoy and harvest what they pay for with time and effort.

Empathy and frank communication prevail in the orientation session, because foreign students have been admitted into a "large academic family". They are held that they will be accepted as guests for the first month, and later their status as hosts will be reinstated. Tips on surviving culture shock, interacting with teachers and local friends, traveling and shopping, table manners, bus rides, making friends, as well as living in with the local Chinese families, are provided to help make their stay here enjoyable, and their learning of the Chinese language fruitful.

It should be made clear that despite the fact that they are "guests" from afar and well accepted by hospitable "hosts",¹³ they should assume responsibility themselves along the general guidelines, which have been spelled out to them as the "rules of the game".

These foreign students are all adults,¹⁴ therefore they are usually cooperative and eager to help make the learning institution their own. Above all, well programmed orientations have eliminated possible underlying stumbling blocks of cross-cultural communication, enable the administrative staff and teachers to continue their endeavors with increased confidence and enthusiasm.

In addition to pre-school orientation sessions, a series of culturally manifesting activities have helped the international students to become more united toward a common goal.

One of the cultural activities that deserves special mention is the annual dragon boat race sponsored for participants from all sectors of the country, but also for interested international organizations.¹⁵

In order to enable the students to participate in the dragon boat race which is an extremely strenuous exercise, the Mandarin Training Center has to allocate a considerable budget for this

significant activity, including a month-long training session, transportation, food and beverages, and sports wear. Through vigorous workouts over a whole month, the students and staff, and teachers also develop a special commitment not only to better interactions, but to more devoted learning and intensified attachment to the institution.

Other culturally related activities include field trip education with the participation of staff and teachers, student-staff-teacher get-together receptions, speech and essay contests, and New Year parties. All these activities have multiple purposes, yet the most important of all is to encourage cross-cultural communication and consensus. After all, we are all human beings, and the conviction that all men in the four seas are brothers prevails under such a well programmed academically oriented institution. This is well characterized by the following report from Dan Rocovits for The Economic News (July 26-Aug. 1, 1982):

With just a passing glance I recognized Middle Eastern, African, North American, European, and overseas Chinese students working together on their common goal. It is a miniature United Nations right here in Taipei. Unlike a Chinese library where students seem glued to their books, there was a comfortable atmosphere and smiles came easy as I walked into the room to talk with them.

Some of these young people like Andrea Korell, a German, arrived in Taiwan as a traveler. She was attracted by a fascination for things Chinese. Her two friends won scholarships from the University of Hamburg's Chinese studies department.

Dressed casually, they didn't give the impression of serious sinologists who had come to China to do research, but the record of the training center's students tells a different story. Their motivation to learn is so high that Chinese students in foreign language departments of the Normal University who come to the center in hope of practicing spoken English, Spanish, German, etc., are sorely disappointed because the mandarin center students will only speak Chinese.

One reason students make such rapid progress is that many choose to live with local families. This way they are not only practicing mandarin during class hours but also at home around the dinner table. It is the only way...to learn the culture as you learn the language. The center can provide names and telephones of local families willing to provide room and board for foreign students.

Rocovits's comments have reflected the transformation of a language institution for international students, created by an orientation toward cross-cultural communication with cross-linguistic learning.

4. Material Adaptation and Development for a Cross-culture

Setting

It is a universal phenomenon that students manifest individual differences in their learning strategies and preferences. In dealing with international students from diversified backgrounds, administrators and teachers should maintain a consensus that not all foreign students will unanimously appreciate the same set of teaching materials. In the Mandarin Training Center of National Taiwan Normal University, for instance, most of the Japanese and other Asian students in beginning and intermediate levels use textbooks used in the local elementary schools. This is not the case for those from the Western world, for they prefer specially adapted beginning readers over those considered to be "kid stuff". Despite these cross-cultural differences, there are still a few idiosyncratic cases in which a very tiny number of Western students request the so-called "kid-stuff" in that Oriental students prefer.

In order to pay attention to individual differences, an overall array of teaching materials for individual choices needs serious consideration. Aside from some correlation between the cohesive properties of texts and their sophistication, as He (1984:59) proposed, the cultural component that Bonin (1982:37) claim should be taken into consideration:

How then can culture be a presence that permeates the the atmosphere of the classroom, yet does not invade it? I believe it is the shared responsibility of the instructor and the teaching materials or textbooks. Culture should be imbedded into almost every component of the teaching materials, but only the teacher can bring it to life.

Bonin's comments coincide with my argument with regard ot teacher training (Cf. Section 3.1) and material development. As science and technology advance rapidly, new dimensions of material development have been seriously considered along the line of culture learning together with language teaching (Li 1986:22).

With a view to promoting and maintaining international students enthusiasm about Chinese learning, the Mandarin Training Center has broadened its scope of material adaptation, ranging from elementary, to advanced, to classic readers. In order to meet individual needs and idiosyncratic differences, the Center has informally adapted more than 250 different types of materials for students to select. All these materials are based on cultural and contextual orientations, and are flexibly added or deleted in accord with the decision of students and teachers in line with student progress. Materials include elementary and high school texts, specially adapted modual materials, business letter writing/ reading, moral tales, Chinese customs, contemporary essays, newspaper readings, and classical texts such as Shih-chi, Lao-tze, Confucius Analects, and Mencius. Contemporary novels and non-fiction, are offered at students' requests, subject to the approval of the Director's office.

The culturally and functionally oriented material adaptation approach has enabled students to better appreciate their study of the Chinese language. As foreign students on the native turf here usually have their own specific goals, they are very much concerned

about their learning achievement.¹⁶ Thus, their own feedback geared toward a functional approach has had an impact on the adaptation and selection of materials to be used in the Center.

There is a great demand for materials for Chinese language teaching all over the world. In the process of material development, nevertheless, the cultural and functional components are what we have to seriously take into account so as to ensure the success of language learning within a shorter period on the native turf rather than the requirements of learning elsewhere.

5. An Innovative Stride Toward Functional TCSL of Tomorrow:

Conclusion

While the Minnesota Humanities Commission has obtained a grant of half a million dollars for the promotion of Chinese language and culture in the secondary school level, it is not surprising to hear of the rising number of secondary students enrolling for Chinese studies in the United States (Cathy Bryant 1986, personal communication). I was not surprised when Dr. Anton Lachner told me this past spring of the great shortage of TCSL teachers due to the drastic increase of learners of Chinese. That is why more and more American higher learning institutions are enthusiastic about importing competent TCSL teachers from the Mandarin Training Center in Taipei. As the world is getting smaller and smaller because of the rapid advancement of science and technologies, cross-cultural and international communications have expanded their scopes, relying not only on English, but also on other language as well, including Chinese which has more than one billion speakers. In this conjunction, it is of vital importance to appreciate the workable and efficient approach to practically learning Chinese as a second language in general, and doing so on native soil in particular.

There are already innumerable scholars all over the world who have TCSL expertise. Realizing the achievement of foreign students on the native country, they might well reconsider some approaches practiced in China for incorporation with their theoretical orientations.

After all, culture learning is essential language learning. In view of the fact that the Chinese language has had such a long history with unique features characterizing its people, it is no wonder that scholars and students of different disciplines are interested in learning this "exotic language."¹⁷ The approaches based on efficient cross-cultural communication and productive teacher, staff, and student interaction are innovative to teaching Chinese as a second language. Their successful attainment will certainly enable us to eliminate the biased view that Mark Twain gave in The Innocents Abroad and A Tramp Abroad.¹⁸ It is my hope that the experience of teaching Chinese as a second language on Chinese soil along an innovative model, can shed some new light on those who teach the same language elsewhere. Together let us work out additional models that will not only help us save time and efforts in teaching Chinese as a second language, but also will assist with the advancement of world peace through efficient inter-personal and international communication based on sensitive culture learning.

NOTES

¹According to NEWSWEEK (Nov. 15, 1982), Chinese is the most popular language on earth, with more than one billion speakers.

²According to the US State Department (1983), the three language classified as "exotic" are Chinese, Russian and Arabic.

³This is what John DeFrancis (1984:35) quoted from Wilhelm von Humboldt's "Rethinking 'the Chinese language'".

I think that the scholars who have almost let themselves be drawn into forgetting that Chinese is spoken language have so exaggerated the influence Chinese writing that they have, so to say, put the writing in place of the language.

⁴See the "sociocultural variables" of Brown (1980:122-23)

⁵The Mandarin Training Center (MTC) is a non-profit institution affiliated with National Taiwan Normal University, Taipei, Taiwan. Since its establishment in 1956, it has grown rapidly from 12 students in 1956 to 859 in October, 1986. Students come from every continent to study at the Center, which has always been characterized by small class sizes: the individual tutorial class, the two-student class, and the 3-5 class (its largest). There are currently over 13,000 alumni of the Center in 85 countries.

⁶The counselor in the MTC performs the same functions as international students' advisors in the United States.

⁷One of the typical example characterizing cultural conflict due to gap of communication is exemplified by a Canadian student who was admitted through an exceptional petition by international long distance call. Partially due to his failure to participate in the orientation session which provided ample knowledge to enhance better adjustment, this student squabbled with MTC staff frequently. An undesirable mood prevented him getting along harmoniously with classmates and teachers. It was only after the Center's director mediated that he changed his attitude, then reconciled with his teacher and the Center staff. Similar cases to this are not uncommon. Yet, "all's well that ends well."

⁸See "Physics and Mysticism", NEWSWEEK May 23, 1977, pp. 85-87.

⁹All the teachers of the Mandarin Training Center have been reminded frequently that teaching Chinese to foreigners is very different from teaching English to Chinese because of cultural differences. Chinese are passive in learning, and hardly ask questions nor participate in teaching activities in the classroom. Foreign students, however, demand that they take part in the teaching activities. They are active in learning and ask a lot of questions for clarification. Failure to appreciate this cultural differences will lead to troubles, e.g. cultural conflicts.

¹⁰Up to October, 1986, two teachers have been sent to teach in the University of Massachusetts, Amherst; one in Duke University, one in University of Illinois, Chicago, one in Williams College; one in University of Wisconsin, Riverfalls; and one to the California area.

¹¹This concept is also currently being practiced. The slogan of "Pass or leave" is an upgrading approach for promoting the quality of secondary school teaching in the majority of American high schools.

¹²The Mandarin Training Center encourages its foreign students to stay with local Chinese families. To enable them to do so, the Center provides a list of Chinese host families for students to visit before they make a final decision. This practice can be tough in the beginning, but it can turn out to be the best way of "total emersion" culturally and linguistically.

¹³Cf. Confucius' saying: "Isn't it a pleasure to have friends coming from afar?"

¹⁴All the students admitted into the Mandarin Training Center must be 18 years or older, unless they have been admitted into college or have a college student status. There is no maximum age limit.

¹⁵Every year, there are foreign dragon boat teams participating in the annual dragon boat racing held in Taipei's Tam Shui River. Teams from Australia, Hong Kong, Singapore, and Japan are frequent foreign professional teams that compete with the MTC amateurs.

¹⁶MTC students can be roughly divided into five categories: university (undergraduate and graduate) students; businessmen; government workers, including those assigned to foreign service commitment; professors; and aficionados (or those who for personal reasons come to learn more about China).

¹⁷See Footnote 2.

¹⁸In dealing with cultural stereotypes, Brown (1980:124) cited the following interesting example:

Mark Twain gave us a delightfully biased view of other cultures and other language in The Innocents Abroad. In reference to the French language, Twain comments that Frenchmen "always tangle up everything to that degree that when you start into a sentence you never know whether you are going to come out alive or not." In A Tramp Abroad, Twain notes that German is a most difficult language: "A gifted person ought to learn English (barring spellings and pronunciation) in 30 hours, French in 30 days, and German in 30 years." So he proposed to reform the German language, for "if it is to remain as it is, it ought to be gently and reverently set aside among the dead languages, for only the dead have time to learn it."

If Twain were still alive, he would list Chinese a more hectic language to learn than German, and would probably comment that it should take 60 years to learn Chinese.

As a matter of fact, cultural stereotypes as such frequently bar the learning from picking up a new language confidently.

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Summary

Cross-cultural Communication as a Necessary Training Supplement
for Teachers of Chinese as a Second Language

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The rapidly increasing number of college students and professional adults who demonstrate an enthusiasm for learning Chinese as a second language has created a new challenge for innovative global educational planning. In the context of sociolinguistics, one can envision the urgent demand for upgrading the quality of teachers for teaching Chinese as a second language through a more pragmatic approach: interacting cross-culturally for efficient communication among foreign students, teachers, and the chief administrator so as to enhance the Chinese language learning achievement on the native turf.

The author proposes the above claim after seven years of continuously observing foreign students learning Chinese as a second language in Mandarin Training Center, where 900 students at various levels of fluency from 40 countries are studying the Chinese language and culture. Through this method, culture shock can be eliminated, teacher-student relationships can be greatly augmented, and motivation and achievement can be boosted as a result of the foreign students' ready adjustment to the new environment.

In order to fully accomplish this goal, a specially designed cross-cultural communication oriented training program for teachers of Chinese as a second language will be indispensable. In the meantime, the chief administrator's active coordination of teacher training, material development, and teacher-student relations is crucial for safeguarding a successful TCSL program that can in return lead to a cross-linguistic and cross-cultural significance.

漫谈对外汉语教学

南京大学徐绶华

对外汉语教学是一门新兴的学科。它的建立，在我国应从五十年代初期算起，到目前已有三十多年的历史了。北京语言学院的成立标志着我国有了一个对外汉语教学研究中心。这个中心自成立以来编写了各类成套的教材，积累了丰富的经验，同时也形成了一套汉语教学法。自1977年以来，全国有一二十所高等学校先后接受了留学生，也积累了很多教学经验。可是对外汉语这门学科，社会上还不了解它，或不承认它的科学性，甚至有人认为有点文化的中国人都可以教外国人学汉语。所以开宗明义第一章先要阐述一下为什么说对外汉语教学是一门科学。

一、对外汉语教学顾名思义就是教外国人学习汉语，换一个说法就是汉语作为外语教学。中国是一个多民族的国家，除汉族外，其他各民族学习汉语我们可称之为第二语言。Teaching English as a second or foreign language 译作“英语作为第二语言或外语教学”。那么汉语作为第二语言或外语教学译成英文也可以是“Teaching Chinese as a second or foreign language”。按照汉语的表达习惯我们称之为“对外汉语教学”比较顺口。

正名之后现在我们来简要地说一下为什么说对外汉语教学是一门学科。学科指学术的类，也就是指一定科学领域或一门科学的分支。外语教学也可以说是语言科学的分支。任何一门科学都是有体系，有其自身发展规律的，外语教学自成体系，有其自身发展规律。这门科学虽然年轻，但也有一百多年的历史了。随着科学技术的发展，以及各个国家，