



ROUTLEDGE
HANDBOOKS



The Routledge Handbook of Chinese Language Teaching

Edited by Chris Shei, Monica E. McLellan Zikpi,
and Der-lin Chao

The Routledge Handbook of Chinese Language Teaching

The Routledge Handbook of Chinese Language Teaching defines Chinese language teaching in a pedagogical, historical, and contemporary context. Throughout the volume, teaching methods are discussed, including the traditional China-based approach, and Western methods such as communicative teaching and the immersion program.

The *Handbook* also presents a pedagogical model covering pronunciation, tones, characters, vocabulary, grammar, and the teaching of listening, speaking, reading, and writing. The remaining chapters explore topics of language assessment, technology-enhanced instruction, teaching materials and resources, Chinese for specific purposes, classroom implementation, social contexts of language teaching and language teaching policies, and pragmatics and culture.

Ideal for scholars and researchers of Chinese language teaching, the *Handbook* will benefit educators and teacher training programs. This is the first comprehensive volume exploring the growing area of Chinese language pedagogy.

Chris Shei was educated in Taiwan and studied at Cambridge and Edinburgh before 2000. He then worked at Swansea University from 2003 until the present. He teaches and researches in linguistics and translation studies and is particularly interested in the use of computer and web resources for linguistic research, language education and translating. He is the General Editor for three Routledge book series: Routledge Studies in Chinese Discourse Analysis, Routledge Studies in Chinese Translation and Routledge Studies in Chinese Language Teaching (with Der-lin Chao). Proposals for monographs or edited pieces are received at ccshei@gmail.com on a long-term basis.

Monica E. McLellan Zikpi is the coordinator of the Chinese Flagship Program at the University of Oregon. She attended graduate school at the same university and completed a PhD in Comparative Literature in 2014, with a dissertation on the reception history of a work attributed to the Chinese poet Qu Yuan (c. fourth–third century BCE). She has published research on the interpretation and translation of early Chinese poetry in *Early China*, *Comparative Literature Studies*, *Journal of Oriental Studies*, and *Chinese Literature: Essays, Articles, Reviews*. As coordinator of the Chinese Flagship Program, she is responsible for the day-to-day operations of a grant-funded undergraduate language program designed to help students beginning from any proficiency level to reach professional-level fluency in Mandarin. She enjoys helping students navigate the practical matters of learning Chinese, including finances, proficiency assessments, academic credit, and study abroad.

Der-lin Chao is Professor of Chinese and Head of the Chinese BA in Language, Literature, Translation and MA in the Teaching of Chinese programs at Hunter College, City University of New York. She devotes herself to language program pedagogy, design, and evaluation; development of technology and web-based instructional materials; teacher education; proficiency-based language education; and the history of Chinese language instruction. In addition, she is thoroughly invested in developing extra-collegiate Chinese educational initiatives, including K-12 Chinese curriculum development and enhancement with partner schools throughout the New York City area.

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Contributors

Joseph R. Allen is Professor Emeritus of Chinese Literature and Cultural Studies and Founding Chair of the Department Asian Languages and Literatures, University of Minnesota. Trained in classical Chinese poetry, his work includes editing with additional translations of Arthur Waley's *Book of Songs* (1996). He has also translated and written about modern and contemporary Chinese poetry, including *Sea of Dreams: The Selected Writings of Gu Cheng* (2005). His *Taipei: City of Displacements* (2012) won the 2014 Levenson Prize in Chinese Studies, Association of Asian Studies.

Der-lin Chao is Professor and Head of the Chinese Program at Hunter College. In 2008, she founded Hunter College's Teaching of Chinese MA program. Besides teaching and presiding over the Chinese Program, she also has substantial experience acting as a principal investigator and director for federal grants, which have included Department of Education's Instructional Research Studies grant in 2001, the STARTALK grant since 2007, and the NSEP (National Security Education Program) grant since 2011. She has also made maintaining an active profile outside of her Hunter office an active priority. Dr Chao was elected President of the Chinese Language Teachers Association, USA in 2012, and is thoroughly invested in developing extra-collegiate Chinese educational initiatives, like K-12 Chinese curriculum enhancement and development strategies with partner schools throughout the New York City area. Dr Chao devotes herself to language program design and evaluation, technology-, web-based instructional materials, teacher education, pedagogy, and assessment in proficiency-based language education, and the history of Chinese language instruction.

Guangyan Chen obtained a PhD in Chinese Pedagogy from The Ohio State University in 2011. She currently works as an assistant professor at Texas Christian University. She has taught various levels of collegiate Chinese language and culture courses since 1998. Her research interests span the areas of language pedagogy, acquisition, and assessment. A common thread in her research is her emphasis on a culture-oriented pedagogical approach.

Shen Chen is currently an associate professor in the School of Education, the University of Newcastle, Australia. His research interest includes International Education, Second and Foreign Language Teaching and Intercultural Communication. He has been researching and teaching on Teaching Languages other than English, ESL/EFL, and language education.

Liancheng Chief received his PhD in Linguistics from the University at Buffalo, State University of New York. He is a lecturer of Chinese Language in the Asian Languages and Cultures

Contributors

Department at the University of California, Los Angeles. His research interests include aspect, lexical semantics, and applied cognitive linguistics.

Zhao-Ming Gao received his PhD in Language Engineering from the University of Manchester Institute of Science and Technology (UMIST) in 1998. He has been affiliated with National Taiwan University since 1999. Dr Gao has a keen interest in developing corpus-based computational tools and has published extensively on corpus linguistics, computer-assisted translation, and intelligent computer-assisted language learning. He is the co-editor of the *Routledge Handbook of Chinese Translation* published in 2018.

Bo Hu is a Chinese language instructor at the Institute for Chinese Studies, University of Oxford. She has over 15 years of Chinese language teaching experience in the Higher Education sector in the UK. She is the author of *Manual for Teaching and Learning Chinese as a Foreign Language* published in 2018 by Routledge. She has also published a number of research papers in applied linguistics journals and is the translator of several academic articles.

Yunhan Hu is Lecturer in Translation and CFL at Zhejiang International Studies University, where she teaches Chinese and English translation, interpreting, and CFL.

Hui Huang, PhD is Senior Lecturer in the School of Languages, Literatures, Cultures, and Linguistics at Monash University, Australia. Her research interests and publications cover the areas of second language acquisition and sociolinguistics, particularly the teaching of Chinese as a second/heritage language, language pedagogy, ICT in language teaching, cross-cultural communication, and Chinese immigrant identity.

Liling Huang is a lecturer at Boston University and an ACTFL Oral Proficiency Interview tester. She has taught Chinese courses at all levels, developed several content-based courses, online and blended courses. She has been giving international conference presentations and nationwide pedagogical workshops in instructional pragmatics and technology-enhanced language learning. She is the recipient of the First Prize of CLTA/Cengage Learning Award (2017) for Innovative Excellence in the Teaching of Chinese as Foreign Language, the Blackboard Exemplary Award (2017), and several digital grants. She hosts a self-paced learning website of pragmatics (Practical Chinese) and a YouTube channel (Happy Chinese).

Cornelius C. Kubler, Stanfield Professor and Founding Chair of Asian Studies at Williams College, holds an MA in Chinese Literature from National Taiwan University and a PhD in Linguistics from Cornell. From 1980–1991 he was employed at the US State Department's Foreign Service Institute, where he served as Chinese Language Training Supervisor, Director of the Taipei Field School, and Chair of Asian and African Languages. From 2014–2016 he served as American Co-director of the Johns Hopkins University-Nanjing University Center for Chinese and American Studies. He is the author of over 60 articles and 30 books on linguistics and language pedagogy.

Hong Li received her PhD in Chinese Linguistics from the University of Minnesota, Twin Cities. She is Professor of Pedagogy in the Department of Russian and East Asian Languages and Cultures and Director of the Emory College Language Center at Emory University. Her research interests include pedagogical grammar, instructional technologies, and the teaching and learning of Chinese as a second language. She has published articles and book chapters in venues

such as the *Journal of Chinese Teachers Association* and the *Modern Language Association Volumes*. Her most recent book (as the first author) was entitled *Fun with Chinese Grammar: 35 Humorous Dialogues and Comics*.

Linda M. Li is Principal Lecturer and the Subject Group Leader in Chinese, Russian, and Japanese in the Institute of Languages and Culture, Regents University London. Linda has worked for over 30 years in the fields of language teaching and cross-cultural studies in universities in China and UK. Her research interest and publications cover business Chinese, cross-cultural communication and development, language learning and teaching, language policy and practice. She is also an author of the award winning textbook *Chinese in Steps* and her most recent book is *Language Management and Its Impact – The Policies and Practices of Confucius Institute*. Full details on www.regents.ac.uk/about/who-we-are/our-staff/linda-mingfang-li/

Saihong Li is Senior Lecturer in Translation Studies at the University of Stirling, UK. Her research interests include translation and interpreting studies, corpus linguistics, lexicography, and second language learning. She supervises PhD students in translation and interpreting studies. She has published and delivered keynote lectures and presentations on these subjects in Europe, America, and Asia. Her monograph, *To Define and Inform* (2010), uses lexicographical theory to analyze the use of dictionaries by learners of English. Her most recent publication is 'A corpus-based multimodal approach to the translation of restaurant menus' in *Perspectives: Studies in Translatology* (2019).

Yan Li is Associate Professor in the department of East Asian Languages and Cultures at the University of Kansas. She holds a PhD in Second Language Acquisition and an MA and a BA in Chinese Linguistics. She has published several articles on the acquisition and instruction of Chinese adverbs. Her current research focuses on the acquisition and instruction of Chinese function words, issues surrounding articulation between secondary and postsecondary language programs, and the efficacy of learner use of online applications to learn Chinese Pinyin including tones.

Jiang Liu is Assistant Professor in the Department of Languages, Literatures, and Culture and core faculty of the Linguistics Program at the University of South Carolina in the US. He obtained his PhD in Linguistics from the University of Kansas. Previously, he served as the Associate Director of Chinese Flagship Program in the Department of Asian Languages, Literatures and Cultures at the University of Minnesota, Twin Cities. He published several articles and conference proceedings on learning L2 speech, acquisition of new speech categories, phonology, and perceptual training of Mandarin tones. Currently, he is doing research on L2 spoken word learning, perception and production of tones, use of technology in language teaching and pragmatics.

Meiru Liu is Chinese Language and Culture Professor at Portland State University responsible for curriculum design and instruction of Chinese language and culture courses. She served as Director and Lead Professor of Oregon Chinese Language Teachers Professional Development and Training Programs in 2008–2015 and Teacher Training Consultant/Trainer for American and Chinese universities and multinational corporations for the training of Chinese business culture and cross-cultural communications. In 2015–2016, she served as Director of Overseas Chinese Flagship Program of American Council for International Education. She has organized and co-organized conferences and workshops on Chinese language teaching, published over

Contributors

20 books, textbooks, and numerous journal articles in the field of teaching generic and business Chinese as a foreign language, Chinese general and business culture, cross-cultural and translation studies, etc. She also served as frequent keynote, guest speaker, plenary and panel presenter at regional, national and international conferences.

Rugang Lu is Senior Teaching Fellow and Chinese Coordinator in Modern Languages and Linguistics, University of Southampton. His main research interest is in semiotic approaches to culture and language studies. He is the author of *Chinese Culture in Globalization: A Multimodal Case Study on Visual Discourse*. He has also published book chapters and research papers on Chinese culture and language studies.

Melody Wenye Ma is from Chengdu, Sichuan Province, China, and is a PhD student in the Second Language Studies Program in the College of Arts and Letters at Michigan State University. She researches Chinese SLA, as well as Chinese-language teaching and assessment methods.

Yuanyi Ma received her PhD from Hong Kong Polytechnic University. Her research interests include systemic functional linguistics, translation studies, discourse analysis, and intercultural communication. She is author of *Systemic Functional Translation Studies: Theoretical Insights and New Directions* (to be published by Equinox) and editor of *Ideas about Language and Linguistics: Interviews with Christian M.I.M. Matthiessen*. She is also contributor of *The Routledge Handbook of Chinese Discourse Analysis* and *Perspectives from Systemic Functional Linguistics*.

Isaac N. Mwinlaaru has a PhD in Linguistics, is currently a lecturer in the Department of English of the University of Cape Coast, Ghana. His research focuses on systemic functional linguistics and the synchronic and diachronic study of Niger-Congo languages. He is a contributor of *The Routledge Handbook of African Linguistics* (2018) and *Perspectives from Systemic Functional Linguistics* (Routledge, 2018).

Amber Navarre is a senior lecturer at Boston University and author of *Technology-enhanced Teaching and Learning of Chinese as a Foreign Language* (2018). She holds a PhD in Applied Linguistics and works as a language teacher and teacher trainer, specializing in second language acquisition, technology-enhanced language learning, and curriculum design. She is the lead instructor of two national StarTalk teacher training programs. She has taught Chinese at all levels and developed several content-based courses. She has won the ACTFL/Cengage Award for Excellence in Foreign Language Instruction Using Technology with IALLT (2018), the Gerald and Deanne Gitner Family Award for Innovation in Teaching with Technology (2017), and the Blackboard Exemplary Award (2017).

Jane Orton is an Honorary Fellow in the Graduate School of Education, University of Melbourne, Australia, where she was director of a national research center for Chinese language teaching from 2009–2015, and where prior to that she coordinated Modern Languages Education for 15 years. She is a Board member of the International Chinese as a Second Language Research Association. In 2019 Routledge have published Jane's book coauthored with Andrew Scrimgeour, *Teaching Chinese as a Second Language the Way of the Learner*. Her other recent publications include 'Foundations for Content Learning in Chinese: Beyond the European Base' (with Yin Zhang and Xia Cui) in Istvan Kesckes and Chaofen Sun (eds.), *Key Issues in Chinese as a Second Language Research*: 287–298. London: Routledge, 2017; and 'Chinese Language

Education: Teacher Training', in Chan Sin Wai (ed.), *The Routledge Encyclopaedia of Chinese Language and Culture*: 177–197, Abingdon, Oxon: Routledge, 2016.

Jing Paul received her PhD in Chinese Linguistics from the University of Hawaii. She is Assistant Professor of Chinese and the Director of the Asian Studies Program at Agnes Scott College. Her research primarily investigates the typological characteristics of Chinese, including standard Mandarin and a Southwestern Mandarin dialect, through the lens of motion event descriptions. Cutting across linguistics, psychology, and cognitive sciences, she also researches on iconicity in human communication and L2 learning. She has published articles and book chapters on typological characteristics of Chinese, the blocking effects in L2 learning, iconicity in human communication, and technology in L2 learning.

Ke Peng, PhD is Associate Professor in the Department of Modern Languages at Western Kentucky University. She received her doctorate in Chinese Linguistics and Second Language Acquisition from the University of Arizona. She earned her Master's degree in Foreign Language Education at Indiana University, Bloomington. Dr Peng's research interests include second language acquisition, computer-assisted language learning, assessment, literacy development, and teacher training. She teaches modern Chinese language at all levels and offers courses in Second Language Acquisition and Teaching Methods of Foreign Languages to both undergraduate and graduate pre-service teachers.

Chang Pu's PhD is in Culture, Literacy, and Language. She is an associate professor of Teacher Education at Berry College. She has published professional articles in referred journals and books in the field of teacher education, English as a second language education, heritage language education, and bilingual education.

Chris Shei was educated in Taiwan and studied at Cambridge and Edinburgh. He then worked at Swansea University from 2003 until the present. He teaches and researches in linguistics and translation studies and is particularly interested in the use of computer and web resources for linguistic research, language education, and translating. He is the General Editor for three Routledge book series: Routledge Studies in Chinese Discourse Analysis, Routledge Studies in Chinese Translation, and Routledge Studies in Chinese Language Teaching (with Der-lin Chao). Proposals for monographs or edited pieces are received at ccshei@gmail.com on a long-term basis.

Lijing Shi, PhD is Assistant Coordinator of Mandarin at London School of Economics and Political Sciences. She has published in the areas of dynamic assessment, eyetracking, online language teaching, and intercultural communicative competence.

Helena Hing Wa Sit, PhD is currently a senior lecturer in the School of Education, University of Newcastle, Australia. Her research expertise includes second language education, international education, cross-cultural studies, and teaching strategies for advanced English learners.

Madeline K. Spring, PhD is Director of the Chinese Flagship and Associate Director of the Language Flagship Technology Innovation Center at the University of Hawaii, Manoa.

Before going to UHM in 2014, Dr Spring was at Arizona State University, where she served as Director of the Chinese Language Flagship, the Chinese Flagship/ROTC Pilot Program, and the Chinese Language program. Her first experience with Flagship programs was as academic

director of the K-16 Chinese Flagship at the University of Oregon. Her research interests are divided between medieval Chinese literature (Six Dynasties to Tang prose and rhetoric) and current issues in Teaching Chinese as a Foreign Language. In that area, her focus is on curricular design and implementation, content-based instruction, intercultural communicative competences, online communities, dual-language immersion, and other topics related to guiding students toward superior-level language proficiency. Dr Spring has played a leadership role in defining and disseminating information about Chinese Language Flagship programs both nationally and internationally. She has also developed models for collaboration among the Language Flagship, The Language Flagship Technology Innovation Center, State Departments of Education, and K-16 faculty and students.

Ken Springer obtained his PhD in Experimental Psychology from Cornell University in 1990. He was Professor of Psychology and then Education at Southern Methodist University, where he is currently Chair of the Department of Teaching and Learning. He has published widely on subjects related to cognitive development and language acquisition, and his current research interests include foreign-language pedagogy.

Don Starr is Assistant Professor of Chinese at Durham University, where he teaches Chinese language and culture.

Ursula Stickler, PhD is Senior Lecturer in the Department of Language at the Open University, UK. She has published in the areas of autonomous and technology-enhanced language learning, teacher training, and learner preparation for online language learning.

Angela Choi Fung Tam has been actively engaged in research projects focused on Chinese language education, medium of instruction and policy, school-based curriculum, curriculum leadership, professional learning community, teachers' beliefs in teaching and learning, and early childhood education. Her affiliation is Hong Kong Community College, the Hong Kong Polytechnic University.

Shiao Wei Tham is Associate Professor of Chinese Linguistics in the Department of Chinese Studies at the National University of Singapore. Her research lies primarily in lexical semantics (word meaning) and its grammatical effects, with a focus on Mandarin, and her courses relate largely to the lexicon and syntax. Previously, Shiao Wei taught Chinese to foreign-language learners as Assistant Professor of Chinese at the Defense Language Institute (Monterey, CA), and at Wellesley College (Wellesley, MA), as Associate Professor of Chinese in the Department of East Asian Languages and Cultures, where she also taught linguistics and Chinese language for heritage learners.

Miao-fen Tseng is Inaugural Director of the Institute of World Languages and Professor of Chinese in the Department of East Asian Languages, Literatures, and Cultures at the University of Virginia (UVA). Built on her expertise in second language acquisition and teacher education, she has published four books and numerous peer-reviewed articles on AP Chinese, Chinese language pedagogy, teacher development, task-based language teaching, and flipped and online language teaching. She received the Albert Nelson Marquis Who's Who Lifetime Achievement Award in 2019, the Jefferson Trust Award in 2018, the Helen Warriner-Burke FLAVA Distinguished Service Award in 2016, the Jiede Empirical Research Grant in 2005, and the CLTA Ron Walton Presentation Award in 1998, among other grants from UVA.

Since 2008, she has received a federal grant every year to develop and direct the STARTALK Chinese Language Teacher/Student Academy. Numerous K–16 Chinese language teachers who received her training have become competent and influential instructors and leaders in the global Chinese language teaching community. She founded the UVA Chinese Outreach Program and served as Director of the UVA in Shanghai Study Abroad Program and as Acting Director of the Chinese Language Program at UVA and the University of Illinois at Urbana-Champaign.

Bo Wang received his PhD in Linguistics from Hong Kong Polytechnic University. He is Associate Research Fellow from the School of International Studies, Sun Yat-sen University, China. His research interests include systemic functional linguistics, translation studies, discourse analysis, and language typology. He is the author of *Systemic Functional Translation Studies: Theoretical Insights and New Directions* (to be published by Equinox) and the editor of *Ideas about Language and Linguistics: Interviews with Christian M.I.M. Matthiessen* (to be published by Springer). He is also a contributor to *The Routledge Handbook of Chinese Discourse Analysis* and *Perspectives from Systemic Functional Linguistics*.

Haidan Wang is Associate Professor of Chinese Language and Linguistics at the University of Hawai'i at Mānoa. Her research covers teaching Chinese as a second language, focusing on program design, curriculum development, pedagogy, technology-assisted instruction, as well as language proficiency assessment. She is also interested in pragmatics and cognitive linguistics research and their applications to Chinese language teaching. Her publications have appeared in journals such as *Chinese as a Second Language*, *Language Teaching and Technology*, *Journal of Teaching in International Business*, among others, and as chapters in books published by Routledge, The Modern Language Association of America, and Springer.

Weixiao Wei obtained her MA in Foreign Languages and Literatures from Taiyuan University of Technology in 2010. She currently works as a lecturer at Taiyuan University of Technology in China. Her research interests include discourse analysis, Chinese language teaching, and translation studies. She was the first author of 'Chinese Translation in the Twenty First Century' published in the *Routledge Handbook of Chinese Applied Linguistics*. She also wrote a chapter entitled 'Critical Analysis of Chinese Discourse' in the *Routledge Handbook of Chinese Discourse Analysis*.

Julian K. Wheatley received his PhD in Linguistics from U.C. Berkeley and went on to manage and teach in Chinese language programs at Cornell University (1985–1986 and 1987–97) and at MIT (1997–2006). Since leaving MIT, he has had brief stints at Nanyang Technological University in Singapore (teaching Chinese language pedagogy), at the Duke Summer in China Program (as Program Director), at the Hong Kong Institute of Education (teaching Chinese language pedagogy again) and at Tulane University (teaching Chinese). He is author or coauthor of three Chinese language textbooks and has conducted research on Tibeto-Burman languages, particularly Burmese and its predecessor in central Burma (preserved only in inscriptions), Pyu.

Paula Winke, also known as 闻博, is Associate Professor in the Department of Linguistics, Germanic, East Asian, and African Languages at Michigan State University, where she teaches language assessment and language teaching methods. She is a former Peace Corps Volunteer to China, where she taught English at Leshan Normal University (乐山师范学院). She is co-editor of the journal *Language Testing*.

Clare Wright is a lecturer in Linguistics and Language Teaching in the School of Languages, Cultures and Societies at the University of Leeds, with over 20 years of language teaching and research experience. She gained MAs from the universities of Cambridge and Newcastle (UK) and a PhD in SLA and working memory from Newcastle University. Clare's research investigates the interfaces between linguistic, cognitive, and pedagogic factors in second language acquisition, with particular focus on teaching and learning Chinese as a second language.

Bei Yang obtained her PhD in Second Language Acquisition at the University of Iowa, and her PhD in Modern Chinese Dialects at Fudan University. She is presently a faculty member at Sun Yat-sen University, authoring two books and more than 20 articles in journals and edited volumes. Her book *Perception and Production of Mandarin Tones by Native Speakers and L2 Learners* was published by Springer. In addition to experimental phonetics and sound patterns of Chinese, her current research interests are speech perception and production, and L2 fluency development in different contexts.

Chunsheng Yang is Associate Professor of Chinese and Applied Linguistics at the University of Connecticut. He is the author of *The Acquisition of L2 Mandarin Prosody: From Experimental Studies to Pedagogical Practice* (John Benjamins, 2016). His research interests include the acquisition of L2 prosody, computer-assisted language teaching (CALL), and applied linguistics and Chinese linguistics in general. He has published widely on the acquisition of Mandarin Chinese tones, stress, intonation, and CALL, in such journals as *International Journal of Applied Linguistics*, *Chinese as a Second Language*, *Language Learning and Technology*, *Chinese as a Second Language Research*, and *Computer-assistant Language Learning*, etc.

Fangyuan Yuan is Professor of Chinese at the Languages and Cultures Department of the United State Naval Academy. Her research interests include task-based language teaching, business language teaching, Chinese second language acquisition, and language teacher education. She has published or co-published two monographs, one edited volume, three textbooks, and a number of journal articles and book chapters. She has been invited to conduct teacher training workshops and present research as a conference planetary speaker. She has served as the Vice President (2018–2019), Annual Conference Chair (2019), and President (2019–2020) of the Chinese Language Teachers Association–USA.

George X. Zhang, PhD is Professor of Chinese and Director of the Centre for Modern Languages at Richmond, the American International University in London. He was previously Director of SOAS Language Centre, University of London and Director of London Confucius Institute. He is Honorary Fellow of the Chartered Institute of Linguists and Vice-President of the European Association of Chinese Teaching (EACT). He has researched and published on language policy, language learning and teaching, language standards, teacher training and teaching material development, and is an author of a number of books, including the Chinese textbook *Chinese in Steps* series, which won the Outstanding International Chinese Teaching Materials Award in 2010.

Hang Zhang is Associate Professor of Chinese Language and Linguistics at the George Washington University. Her research focuses on second language phonology, tone acquisition, and language pedagogy. She has published widely in academic journals such as *Second Language Research*, *Chinese as a Second Language*, and *International Journal of Applied Linguistics*. She also

published an academic book *Second Language Acquisition of Mandarin Chinese Tones: Beyond First-Language Transfer* by Brill in 2018.

Zheng-sheng Zhang is Professor of Chinese at San Diego State University. In addition to an interest in using technology for language pedagogy, his research focus in recent years has been the corpus study of stylistic variation in written Chinese. His book on the subject *Dimensions of Variation in Written Chinese* was published in 2017 by Routledge. From 2008 to 2016, he was Editor-in-Chief of the *Journal of the Chinese Language Teachers Association, USA*.

Yanhong Zhu is Associate Professor in the Department of East Asian Languages and Literatures at Washington and Lee University. Her research interests include Chinese language pedagogy, literary and film theory, modern Chinese literature, and contemporary Chinese cinema. She is currently working on a book manuscript on the poetics of temporality in Chinese fiction and poetry in the 1940s. Her research has appeared and is forthcoming in a number of journals and edited volumes, including *Chinese Literature Today*, *Journal of Chinese Cinemas*, *Journal of East Asian Popular Culture*, *Journal of East Asian Humanities*, *American Quarterly*, *ECCE*, *Discourse*, and *Chinese Poetic Modernisms*.



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Introduction

Relationships and Motivation in Chinese Language Teaching

Monica E. McLellan Zikpi

I would like to introduce this book with some reflections on the importance of real-world relationships in Chinese Language Teaching, based on my own path of learning Chinese and my observation of students and teachers of Chinese whom I personally am fortunate to know. As the coordinator of the Chinese Flagship Program at the University of Oregon, I work closely with four colleagues who are full-time teachers of Chinese, covering absolute beginner to advanced levels of instruction, as well as teachers of Chinese literature, culture, and linguistics. I also get to know the students in the Chinese Flagship Program and some of the students taking Chinese classes who are not in Flagship. From this perspective I would like to emphasize the foundational and motivational importance of personal relationships in Chinese language learning. I would also like to use this space to draw attention to the fact that most of the students learning Chinese at the college level are not studying in order to become professional scholars of Chinese, which has implications for the role and status of Chinese language teachers within the institution. The chapters of this volume provide the most up-to-date research on teaching and learning. Beyond providing specific methods, strategies, and contextual wisdom, I hope that these chapters will also inspire teachers to engage on an empathetic personal level and to help their students build significant relationships with other people through communication in Chinese. I also hope that the high quality of the research collected here will bring greater recognition to the scholarly significance of Chinese Language Teaching (CLT) and advocate for greater investment in Chinese language teachers' professional development, compensation, job security, and institutional status.

I will begin with my own narrative. I started learning Chinese at New York University in 2003. The desire to learn Chinese, however, was established much earlier. My paternal grandparents, of Scottish and German ancestry, had a large book of Chinese landscape paintings in their house that fascinated me as a small child. I would become fully absorbed in the paintings and even imagine I could speak Chinese. My family consisted of English-only speakers, and my early schools did not offer language instruction at all. I did not start learning a second language until high school. My high school, a public school in Flagstaff, Arizona, offered Navajo, Spanish, and French language classes. (I did not realize at the time how rare it was that my school offered classes in an indigenous language, and now regret not taking the opportunity to learn Navajo.) I chose French. My younger sister had participated in a short exchange with a French family,

so I felt some personal proximity to French. It was my first second-language teacher, Mr Sidy, who persuaded me that learning language was a worthy pursuit. I imagine his job was rather trying. He was faced with a room full of angst-filled American teenagers who had absorbed the peculiar American cultural notions that foreign languages are inferior, unpronounceable codes for English and that intellectual learning in general is uncool. He did not emphasize the intrinsic value of the French language as a unique way of thinking and communicating. Instead he told us stories about his time in Côte d'Ivoire, where he had been a Peace Corp volunteer, and his interactions with the French-speaking people he met there. He told these stories mostly in English with some French mixed in, due to our low levels of proficiency and commitment—I doubt any of the authors of the chapters I am introducing would recommend such a pedagogy. But ultimately Mr Sidy is one of the few teachers I remember from that time of my life, and I remember him because he tried so hard to pass on his genuine love for other people and culture as understood in the medium of their own language.

At New York University I took French and Spanish classes, but ended up finding many Chinese-American friends. In particular I remember one of my first college friends, a young woman from Queens who taught me the immeasurable joy of going out for dim sum (點心, Cantonese-style morning tea or brunch, also known as *yum cha* 飲茶); a work supervisor and mentor who was an artist and spent half of his time in Beijing and the other half in New York; and a fellow work-study colleague assigned to the basement of Bobst Library, whose novel draft I discovered in a drawer of the reserves desk (his name is Tao Lin and he is now a professional writer; years later I came across a volume of his poetry in a bookstore in the San Francisco airport). Impressed by the life experiences of these and other friends, I decided to add Chinese in my senior year. My true motivation for learning Chinese was the encouragement of these friends, who assured me that I was capable of learning Chinese and who demonstrated that the reward would be a greater connection to their diverse and culturally rich community. But I also had a more practical and selfish justification: as a journalism major with an interest in sports and environmental issues, learning Chinese seemed a smart career move. China appeared to be opening up and it was going to host the 2008 Olympics. Of course, one year of Chinese classes with the adorable Zhang laoshi, who gave me my Chinese name, was not enough to get me anywhere close to being able to interview Chinese citizens about their views on pollution and economic development. A housemate in my Brooklyn apartment suggested I take an English teaching job in China, and provided some assistance based on his own experience as a certified ESL teacher. So shortly after graduation, that is what I did.

While living in China from 2005 to 2007, I found that there were two kinds of 'expats': the ones that put in an effort to reach communicative Chinese fluency and loved China with all its difficulty and complexity, and the ones who learned little beyond how to say please and thank you in restaurants with picture-menus and loved to complain about China. I found that the former tended to have a much better experience and were much more likely to have real friends in the local community. I paid a Chinese colleague to give me Chinese lessons and attended a short Chinese course for foreigners during the summer holiday. I noticed that the walls of the kindergarten where I worked had Tang dynasty poems displayed on the walls, and suggested to my tutor that we study poetry in addition to the textbook—if the kindergarteners could do it, perhaps so could I. And so my patient and encouraging colleague/tutor became another pivotal relationship in my Chinese studies. Studying poetry put me back in touch with that curious feeling I had looking at the landscape paintings at my grandparents' house. It was a lucky coincidence (or perhaps it was destiny 緣分) that at a Chinese teaching institute over the summer I was assigned a private lesson with a young man who just happened to have recently completed his Master's degree in Aesthetics 美学; he was only too happy to dedicate our lesson

time to sharing his effusive passion for the poetry of Li Yu 李煜. I put journalism behind me and decided to attend graduate school. Because I had so little formal Chinese training, I applied for Comparative Literature programs rather than Chinese programs, but studying Chinese aesthetics was still my ultimate goal. I returned to the USA and started graduate school in the fall of 2007. I had to work very hard to keep up in the Chinese literature graduate classes, and for the sake of my studies focused on classical and literary Chinese to the neglect of modern Mandarin. However, in graduate school I was fortunate to receive a Fulbright grant to do dissertation research on Qu Yuan 屈原 and the *Chuci* 楚辞 for a year in Changsha, which improved my oral proficiency somewhat. I am grateful to my neighbors and classmates in Hunan for inviting me into their lives and homes, which gave me great inspiration to continue pushing my clumsy communication skills to higher levels.

And so, with little formal Chinese language training, I eventually found myself as the program coordinator of the Chinese Flagship Program at the University of Oregon, my alma mater. Although I am not a teacher, a significant part of my job is forming supportive relationships with the students to facilitate and encourage their Chinese study. I have many opportunities to observe their learning progress and to talk to them about the challenges and opportunities they encounter on the way to the program goal: superior-level Chinese proficiency on the ACTFL scale and careers as ‘global professionals’ as stated in the slogan of The Language Flagship. Working for this program has also made me acutely aware of what my own Chinese-learning lacked. These students reach much higher levels of proficiency than I, and some of them do so in a much shorter time, because they are participating in a well-designed program that is informed by the kind of research that is presented in this book. Their teachers are well-trained experts; their materials and lessons are part of a comprehensive, integrated curriculum; they receive constant feedback and correction to prevent mistakes from becoming habitual. Clearly, the personal relevance of Chinese communication is only one side of learning Chinese. But I will focus a bit more on it here because the other sides are so thoroughly covered in the body of this book.

The important role of relationships in motivating Chinese learners became especially clear to me at one particular event that I organized as coordinator of the Flagship program. In February of 2018 a group of high school students from the Portland Public Schools Chinese dual-language program (our Flagship partner program) traveled by bus to the University of Oregon in Eugene, a two-hour drive, to learn about the Chinese Flagship Program. As part of the day’s events, the high school students had the opportunity to ask questions to a panel of current university students. They asked the various pressing questions of their moment in life, such as ‘Should I do an IB (international baccalaureate) program?’ and ‘Which AP (advanced placement) tests should I take?’ and the university students dispensed wisdom from their more experienced position. The message of the discussion that most impressed me was the repeated praise of one particular Chinese teacher, Liao laoshi (Marie Meyer) of Lincoln High School. The college students who had taken her classes in high school praised her rigor, high standards, and the heavy workload she had demanded of her students, particularly in writing, to the effect that the high school students shouldn’t complain about the hard work now because they would appreciate the payoff later. In contrast, some of the other college students expressed regret about high school teachers who were known for going easy on their students. This was of course a rather unusual group: university students committed to a challenging program of domestic coursework and study abroad to reach superior-level proficiency by graduation, and high school students in one of the few K-12 Mandarin dual-language programs in the country, many of whom were heritage speakers or had been learning Chinese since kindergarten. At the same time, I believe their sentiment is widely shared among Chinese learners who continue beyond the novice level. Most people who are old enough to understand the challenge of learning a second language do

not choose to learn Chinese unless they truly desire a challenge. To not meet learners with an adequate challenge is to dismiss their potential. And it is a fact that we have had an extraordinary success rate of students from Liao laoshi's classroom; her students are more likely to join and complete the university Flagship program than students from other schools in the Portland dual-language system. We also have had an unusually high rate of students joining and completing the program coming out of Ashland High School over the past few years. These students did not have the opportunity to study Chinese before high school, but were still able to reach superior-level proficiency by the time they graduated from college, and they are unanimous in their praise of their Chinese teacher, Guo laoshi (Jen Guo). The number of individual students may be small, but the commitment and achievements of those students is inspiring, and it is clearly due in no small part to the relationships they formed with their dedicated teachers.

This speaks to the immense importance of teacher competence and appropriately challenging pedagogy at all levels of instruction. Teacher training cannot be over-valued. But it is also about the relationship in which that competence and pedagogy are practiced. The teacher must care deeply about each student's progress and the collective endeavor of classroom instruction to be able to gain the students' trust and their self-confidence to meet the challenge. To be honest, I do not remember any of my college Spanish teachers' names (perhaps that contributed on some level to my switch to Chinese), but Liao and Guo laoshis' students remember them clearly and speak of them fondly.

There is also the matter of the student's motivation for beginning and continuing to learn Chinese, besides the efforts of their teachers. We have three kinds of students in the Chinese Flagship Program: heritage speakers who learned some dialect of Chinese from their families and may or may not have studied Mandarin in school as a primary or secondary language; immersion learners who went through the Portland Public Schools K-12 program; and students who started learning Chinese as a second language in high school or college. We also currently have one student who is not ethnically Chinese but grew up in China and attended an international school there until entering the Flagship program; her entering proficiency was almost as high as the immersion program students.

Heritage speakers are motivated by the most personal connection to the Chinese language: their own identity. Many of the heritage learners who take classes at the University of Oregon grew up in households where their parents and/or grandparents spoke Cantonese or another dialect of Chinese. They may have immigrated to the United States as children or have been born here. Some of these students take Chinese in college simply in order to fulfill a second-language requirement. These students may think that Chinese, for them, would be the easiest language class to pass—but then they end up in a class with absolute beginners because they are illiterate, or struggling through a more advanced class even though they may have little practice with reading and writing. The challenges they face are of a different kind than learners with no previous background in Chinese. Some heritage learners take Chinese classes in order to help their immigrant families by becoming more fully bilingual and literate. And many of them aspire to connect their heritage culture to their career path and/or community service goals and make it a part of their professional identity, rather than only a facet of their personal identity. Because of the diversity of heritage learners and the unique challenges they face, not to mention their substantial portion of the enrollments in Chinese language courses, the chapters in this book that address heritage learners of Chinese are a welcome and needed contribution.

A second kind of student is the immersion or dual-language learner. These students began learning Chinese in school at a very young age, when they were too young to have made that decision on their own. Their parents have many reasons for putting them in a dual-language program: the academic and socio-emotional benefits that extend beyond second language

proficiency, cultural exposure to broaden their minds, continuation of a family connection to Chinese ethnicity or culture, future career access to the global economic and political force that is China, and so on. If these students stay in the program until graduating from the 12th grade, the Portland Public Schools dual-language curriculum is designed to get them up to advanced proficiency. Many of them do not continue studying Chinese after graduating high school, perhaps already satisfied with their proficiency and/or ready to move on to other things that were not chosen for them by their parents. Those who do continue studying Chinese at university level may be motivated by the knowledge of how much effort they have already put in, whether or not that was by choice, and by special opportunities that the Flagship program offers including scholarship support. They may also be motivated by outstanding teachers and other connections to speakers of the target language. For example, teachers, administrators, and former students have noted the strongly motivating effect of spending time in China in middle or high school, especially if the trip involves a home stay with a Chinese family.

Finally, some Flagship students have not grown up in a Chinese-speaking family and did not start studying Chinese in a dual-language school at a young age. These students begin learning Chinese when they choose a language in high school (if it is offered at their school, which is not often the case) or in college. These students are often motivated by love of a challenge, interest in a different culture, desire to spend time abroad, and often by a strong interest in global politics, economics, and/or social and environmental issues. At the University of Oregon they have access to hundreds of native-speaking Chinese international students and to student organizations such as the International Student Association, the Taiwanese Student Association, the Wushu club, HuaFeng Magazine, Project Pengyou, and so on. Many of the highest-achieving Flagship students are involved in one or another of these organizations or have Chinese coworkers in student employment, and find in them a source of motivation. One of the Flagship students shared the following advice with the Chinese class at his former high school in the small town of Sisters, Oregon: 'In the classroom, your Chinese learning is like this [he drew low-angle upward line]; out of the classroom, it is like this [he drew a very steep upward line]'. He then fluently switched into Chinese and made the same statement, which impressed his high school siblings 师弟妹 very much.

A common factor that motivates all three kinds of students, above and beyond their other formative or future connections to Chinese language and culture, is an awareness of China's importance in the globalizing world. This is also often the explicit motivation for funding Chinese programs, as noted in Der-lin Chao's chapter in this book. The United States government may be taking a more adversarial stance toward China recently, but most students who start learning Chinese are able to draw on personal relationships that do not fit the national narrative and that provide authentic human connection to the world of Chinese language and culture. My students want to learn Chinese for all kinds of reasons, most of which are, at least to my mind, completely admirable and rather above simplistic ideas about America versus China. They want an intellectual challenge that promises travel opportunities; they want to open their minds to other ways of being and thinking; they want to get a competitive edge in the global marketplace; many of them want to explore their own identities as members of Chinese immigrant families or as childhood adoptees from China. Whatever the case may be, they are eager to be challenged, encouraged, and supported in learning Chinese.

I would also like to note here that most of these students are not studying Chinese in order to become professors of Chinese literature. The current situation in which language teachers at the university level receive lower pay, tenuous job security, and less support for research and continuing education than tenure-track professors of linguistics and culture, and in which humanities teachers in general receive lower compensation than science, technology, and business teachers,

is out of sync with this reality. Professional language teachers deserve to be elevated within the institution beyond the role of merely preparatory instructors, because the fact is that for the vast majority of the students in their classes, language proficiency itself is the learning goal, to be applied directly to a career path and not to further study of literature or linguistics. The excellent research in this book demonstrates that language teaching is not a mere precursor to more profound intellectual endeavors, but is fully a worthy endeavor in itself. I hope that this book will in its way advocate for higher institutional status and greater material investment in CLT in the US and beyond. The chapters in this book demonstrate the breadth and depth of research on Chinese teaching and learning, and advocate for greater recognition and better support for the ongoing professionalization of our Chinese language teachers.

The Contents of the Book

Part I provides a broad overview of the state of CLT as a discipline and a profession, from Chinese as a first or heritage language, to a history of Chinese professorships in the USA and an examination of changes in the way China describes and promotes Chinese as a second language. ‘Teaching Chinese as a First Language in China: Review and Comparison’ by Weixiao Wei considers research trends on first-language teaching of Chinese in China and Taiwan, and compares basic curricula with the teaching of English in the UK and the USA. Using data visualization and analysis of keywords in Chinese publications, Wei discerns the trends and theories underlying the first-language CLT research and derives implications for the way second- or foreign-language CLT developed and is currently practiced. In Chapter 2, ‘From “Chinese to Foreigners” to “Chinese International Education”: China’s Efforts in Promoting its Language Worldwide’ Chris Shei considers the changes in Chinese discourse and official policy about teaching Chinese to non-native speakers. Based on a review and keyword analysis of articles on 对外汉语 [teaching] Chinese language to foreigners’ published in Chinese journals, Shei finds a network of concepts, drawn from both ‘top-level terminology’ relating to national policy and from pragmatic terminology relating to teaching concepts and methods, which is relevant to the international CLT community. This chapter also clarifies specific areas where communication can be improved between Chinese and international research on CLT to the benefit of both. Chapter 3, ‘The Beginning of Chinese Professorship and Chinese Language Instruction in the United States: History and Implications’, by Der-lin Chao, narrates the history of the first professor of Chinese studies and the first native Chinese professor of Chinese language in the United States, respectively Samuel Wells Williams at Yale and Ko K’un-hua at Harvard. The detailed historical account is full of revealing details about the circumstances in which these professorships came about. Chao then unpacks the pedagogical implications of the history, and we find that the earliest teachers of Chinese in the USA were already concerned with many of the same important questions that are more deeply explored elsewhere in this book, such as the best way to teach the essentially different aspects of the Chinese language to native English speakers, especially the tones, and teacher training. The insights of the early Chinese teachers offer valuable direction for Chinese teachers today. In Chapter 4, ‘Teaching Chinese as a Heritage Language’, Chang Pu provides a broad and detailed overview of the state of Chinese teaching for heritage learners in the United States, Canada, and the UK. In defining ‘heritage learner’, this chapter demonstrates the great diversity of prior experiences that students bring when they come into formal Chinese learning. It provides an overview of teaching methods and materials at community-based schools, K-12 schools, and postsecondary schools, finding definite need for the development of more tailored materials and methods for this important and growing demographic of Chinese learners.

Part II: Chinese Language Pedagogy covers teaching methods, presenting overarching themes of past and present pedagogy with implications for future practice. ‘Methods of Teaching Chinese: Evolution and Emerging Trends’ by Haidan Wang reviews past and current trends in CLT methods in terms of ‘approaches, designs, and procedures’, and proposes key principles for the development of new methods. It narrates the history of both the more general field of foreign-language education, which provides theoretical frameworks for teaching methods, as well as the specific history of Chinese language teaching institutions in the United States and China, which clarifies the specific contexts in which language teaching has occurred. The interaction between theoretical trends and contextual factors is explored in detail, revealing great possibility for future developments. ‘Teaching Content, Developing Language in CLIL Chinese’ by Jane Orton offers a definition and discussion of the specific benefits of the Content and Language Integrated Learning model (an immersion model) for Chinese learning. This chapter presents the various challenges of starting an elementary immersion program, providing guidelines for creating curriculum and materials down to the level of daily lesson planning, and concludes with examples of a course plan and learning outcomes. Orton also systematically addresses the concerns of parents who may be skeptical of or challenged by putting their children in a Chinese CLIL program, which may provide useful talking points for immersion educators. Chapter 7, ‘Creating a Task-Based Language Course in Mandarin Chinese’ by Miao-fen Tseng, considers task-based language teaching to be the most up-to-date development of communicative methodology. This summary includes theory, definition, styles of implementation, categorization of learning tasks, course design (for both online and face-to-face classes), practice, and suggestions for teacher training. In conclusion it notes that more research is needed on the actual outcomes of task-based and task-supported curricula. Chapter 8, ‘Developing Communicative Competence in Adult Beginner Learners of Chinese’ by Clare Wright, provides another history of teaching Chinese as a foreign language, this time in terms of institutionalization of methods and pedagogical development. Wright assesses communicative, form-focused, and task-based pedagogies as expressions of the unresolved methodological debate about ‘explicit practice vs implicit exposure’, and ultimately suggests there are many challenges to gaining ‘creative’ mastery of self-expression in Chinese as a foreign language regardless of the theoretical model underlying the pedagogy. Including two case studies of learner proficiency development, this chapter advocates for a varied post-methods approach.

Part III offers perspectives on teaching two of the most distinctive and challenging aspects of Chinese language for many language learners of Chinese as a foreign language: pronunciation and characters. Chapter 9, ‘Some Explicit Linguistic Knowledge for Chinese Pronunciation Teaching’ by Bei Yang discusses the issue of how to diagnose and prevent pronunciation errors, especially given the trend of communicative pedagogy toward minimizing the explicit instruction of linguistic knowledge. Yang’s contribution focuses on the gap between learners’ perception of sounds and production of sounds, especially tones. Arguing that misleading teaching standards regarding tones, especially the third tone, contribute to students’ difficulties, this chapter offers a detailed explanation of the pinyin Romanization scheme and of how pinyin relates to actual pronunciation, with comparison and contrast to English sounds. This chapter is a resource for teachers to understand pronunciation with much greater precision. Tones are certainly one of the most essential and perennially challenging aspects of CLT, so the discussion continues from another perspective in the next chapter. ‘Teaching Chinese Tones’ by Hang Zhang provides a detailed description of the tones and reviews the research on second-language acquisition of tones with emphasis on the particular challenges of third tone accuracy. This chapter argues that the widespread method of teaching of tones has generally been inadequate and perhaps even detrimental to learners’ production of the full complexity of the tonal system, and suggests specific pedagogical remedies to address the major issues.

The matter of pronunciation is expended beyond the syllable in ‘Teaching Chinese Intonation and Rhythm’ by Chunsheng Yang and ‘Teaching Chinese Pronunciation: Explanation, Expectation, and Implementation’ by Jiang Liu. These chapters address the matter of other acoustic complexities in Chinese that intersect the tonal system. Given the great significance of intonation and rhythm to communicative competence, Yang finds a relative dearth of existing research and an urgent need for further study and pedagogical development. The chapter also offers immediately applicable recommended practices and activities. Liu’s contribution focuses on segments and prosody across the phrase and sentence level, using pitch tracks to illustrate pronunciation errors. This chapter offers recommended strategies for teaching pronunciation with the purpose of preventing common errors and meeting standards-based outcomes, and concludes with a proposed teaching model for pronunciation. Bei Yang, Hang Zhang, Chunsheng Yang, and Jiang Liu all urge teachers to specifically cultivate the learners’ ability to perceive subtle distinctions of sound in order to produce the necessary distinctions more accurately themselves.

Chapters 13 and 14 turn from sound to script. ‘Recognition of Two Forms of Characters and Teaching Literary Chinese’ by Joseph R. Allen demonstrates the need for students of Chinese to learn both full-form or traditional Chinese script as well as simplified script, and to have some proficiency in literary Chinese 文言文. The chapter then reviews the approaches and materials available for teaching literary Chinese, evaluating the pros and cons of each to facilitate textbook selection according to an individual teacher’s needs. ‘Teaching Chinese Characters: What We Know and What We Can Do’ by Bo Hu provides an overview of the Chinese writing system and the state of the field of teaching Chinese script, identifying approaches and strategies for teachers. This chapter includes some original and novel teaching methods that may be useful for teachers in the form proposed or may further inspire them to be more creative in their own teaching of Chinese writing.

Part III concludes with Chapter 15, ‘An Analysis on Models of Teaching Spoken Chinese as a Foreign Language’ by Meiru Liu. This chapter discerns different approaches to teaching speaking skills and proposes best practices based on the author’s analysis and experience, with the goal of incorporating more speaking into the classroom and developmentally increasing students’ communicative competence.

Part IV: Teaching Chinese Words and Grammar takes up various specific features of vocabulary and usage in Chinese language teaching. Chapter 16, ‘A Usage-Based Approach to L2 Chinese Grammar Instruction Delivered Through the PACE Model’ by Hong Li and Jing Paul considers the question of prioritizing grammar (or form) vs. meaning in language instruction. After reviewing the theoretical and pedagogical history of the debate, the authors propose adopting certain concepts from usage-based approaches (communicative teaching) into the PACE (presentation, attention, co-construction, and extension) model to bridge form-focused and meaning-focused approaches. The PACE model is designed to be easily transferable to any lesson, providing scaffolding for student-centered learning that connects form and meaning. The relevance of theory to practice is illustrated with a lesson plan for measure words. ‘Methods of Lexical Semantic Inquiry in Teaching Advanced Level Vocabulary’ by Shiao-Wei Tham addresses vocabulary development at the advanced level, specifically the important challenge of distinguishing between near-synonyms. It provides an overview of the nature and challenges of Chinese vocabulary, and recommends training teachers and students to differentiate between near-synonyms by drawing their attention to ‘distributional facts’ (usage, context, syntax), examples of precise usage, and a ‘gradient understanding’ of semantics, with examples from corpus analysis. Aiming to cultivate teacher awareness of the issue and provide resources to support pedagogy, Tham argues that ‘explicit appeal to certain methods of linguistics inquiry’ can help

instructors meet the challenges of advanced-level teaching such as needing to explain the subtler points of vocabulary. In Chapter 18, ‘Teaching Chinese Adverbs’, Yan Li briefly summarizes the distinctive properties of Chinese adverbs and the linguistic and pedagogical research on adverbs. Most of this chapter consists of suggestions for teaching practice, divided into different kinds of approaches that are relevant for preventing the different kinds of errors that research shows learners may make when they use adverbs. Li recommends providing explicit instruction on the use of specific adverbs at all levels of instruction, with emphasis on distribution and semantic requirements rather than syntactic explanations. Chapter 19, ‘From Cognitive Linguistics to Pedagogical Grammar: On Teaching the Chinese Sentence Final *le*’ by Liancheng Chief narrows the focus to a specific difficult word. Criticizing current descriptions of the grammar of *le* in pedagogy and textbooks, Chief uses prototype construction analysis to propose a more precise grammatical differentiation and classification of *le*, as well as a corresponding way of teaching its function and use with diagrams and illustrations.

Part V covers teaching materials and curricula. In the first chapter of this section, ‘Considerations in Preparing Pedagogical Materials for Adult Native English-Speaking Learners of Chinese as a Second/Foreign Language’, Cornelius C. Kubler discusses the overarching factors to consider when developing teaching materials for Chinese language teaching. This contribution provides clear, useful guidelines for selecting and adapting existing materials as well as for designing entirely new materials. Chapter 21, ‘Intercultural Communicative Competence in CFL Language Curricula’ by Madeline K. Spring presents the importance of cultural content and context in language teaching, and offers advice regarding how to effectively incorporate cultural learning into the language curriculum at all ages and levels. This chapter summarizes the meanings of ‘culture’ and various models of culture in research disciplines and in language teaching, discusses ‘intercultural competence’ and ‘intercultural communicative competence’, and offers proposals for a standards-based culturally rich language pedagogy. It includes an overview of various standards and existing resources that teachers may use to integrate intercultural communicative competence into their lessons and curricula. Chapter 22, ‘Teaching Chinese Through Authentic Audio-Visual Media Materials’ by Liling Huang and Amber Navarre provides both a rationale for using authentic audio-visual materials and instructions for doing so effectively, including recommended materials of various types. The three proposed models for use are ‘1) using AV materials to demonstrate language functions, 2) using AV materials as the primary or supplementary source of input, and 3) using AV materials to solicit language output’. Example lessons and implementation suggestions are provided for each model.

Chapters 23 and 24 turn our attention to the user of materials and curricula—language learners, what they desire and how they are impacted. In ‘Understanding Tertiary Chinese Language Learners’ Needs: A Cross-Curricular Perspective’, Hui Huang approaches curriculum design from the perspective of users. This chapter reviews the history of and research on needs-analysis of tertiary level Chinese learners and offers a new cross-curricular perspective. The historical overview clarifies learner needs through consideration of learning contexts—immersion contexts (embedded, as in study abroad) vs. non-immersion contexts (non-embedded, in places where Chinese is not the language of daily life)—with consideration of both heritage and foreign-language learners. The analysis of heritage and non-heritage learners in embedded and non-embedded contexts shows similarities and differences in learners’ perceived areas of highest need. Chapter 24, ‘Emotion, Attitude, and Value in Primary School Chinese Textbooks’ by Bo Wang, Yuanyi Ma, and Isaac N. Mwinlaaru, presents a discourse analysis of primary school textbooks. Drawing on representative studies applying content analysis, discourse analysis, and critical discourse analysis, the authors consider the ideologies of ‘emotion, attitude, and value’ (EAV) promoted in the official curriculum manual of the Chinese ministry of education and

its instantiation in specific textbooks. Their analysis categorizes EAV into types and subtypes, finding that the textbooks tend to emphasize patriotism, Chinese culture, and love of nature over other values.

The last chapter of this section, 'The Assessment of Chinese L2 Proficiency' by Paula Winke and Wenyue Melody Ma is an overview of major proficiency tests and a discussion of how proficiency standards can integrate and interrelate with classroom materials and curricula, such as those proposed above. This chapter provides a review of different proficiency standards and standardized tests; a critical examination of issues of validity, consistency, articulation in programs; and recommendations for program design and implementation.

Part VI: Instructional Media and Resources focuses on specific tools teachers can bring to their practice, with critical assessments of the potential and challenges of new technologies. Chapters 26 and 27 discuss the potential of certain kinds of media in the classroom, specifically WeChat and films. 'Using Social Media to Teach Chinese More Effectively' by Ke Peng focuses on the Chinese social media networking app WeChat. This chapter introduces the field of Computer Assisted Language Learning, reviews Social Media Language Learning research in the field of teaching Chinese as a foreign language, presents original research, and discusses future directions. The details on how the original study of this contribution, on using WeChat for an intermediate-level communicative task among groups of students at different institutions, was constructed, carried out, and evaluated are informative themselves, and are matched with useful findings on the study participants' perceptions of the social media environment in comparison to their actual classroom social environment. In 'Teaching Chinese Through Film: Rationale, Practice, and Future Directions', Yanhong Zhu offers compelling reasons for using films in the language classroom: the culturally rich communicative input they offer and their usefulness toward the ultimate goal of cultural competence that includes multiple perspectives. Zhu also addresses the practical challenges of using film and provides planning suggestions to make incorporating film into language classes more feasible and productive. This chapter also includes implementation and assessment criteria for novice, intermediate, and advanced levels of instruction, with recommendation of some appropriate films.

Chapter 28 is not concerned with specific media per se but rather with the incorporation of specialized language functions into the curriculum. 'Literature in Chinese Language Teaching' by Don Starr and Yunhan Hu is a history of the use of literature in Chinese language teaching, from the Grammar-translation method exemplified by James Legge and David Hawkes to the debates about using literature within the communicative language teaching method sea-change. It provides an overview of recent and current trends, mainly in the UK with reference to teaching in China and Taiwan. Drawing on a survey the authors conducted, they find support for incorporating literature into contemporary language teaching, as well as practical challenges to doing so. The authors argue that literature should remain an important component of Chinese language teaching, providing an up-to-date and nuanced theorization of the value of incorporating literature at all levels of instruction, as well as specific strategies for its incorporation into curricula.

Chapters 29–32 introduce innovative uses of media and technological resources for teaching Chinese. 'Multimodal Pedagogy and Chinese Visual Arts in TCFL Classrooms' by Rugang Lu builds a case for using Chinese painting and calligraphy in the language teaching curriculum in order to develop learners' (inter)cultural competence and proficiency as measured by the Hanban international curriculum. This contribution outlines the possibility of a 'posthumanistic multimodal pedagogy' based on four principles: '1) teaching and learning should be an open-end natural flow of communication. 2) teaching and learning should be distributed and extended.

3) teaching and learning should include other cultural modes such as visual arts, performing arts, life styles etc. 4) teaching and learning should be situated and relational'. The lesson plans included show what a pedagogy based on these principles could look like in practice. 'The Current Status of CALL for Chinese in the United States' by Zheng-Sheng Zhang takes up the topic of Computer-Assisted Language Learning. This chapter distills massive changes in the use of technology in language teaching down to a few significant and comprehensible trends. The author discusses the development of CALL, major issues in its application, and recommended strategies to improve its application, and provides key references. This chapter takes into consideration the special characteristics of Chinese which demand differentiated technological tools, as well as general resources of relevance, providing guidance for teachers to determine what technologies are most useful for their needs. 'Using Technology to Learn to Speak Chinese' by Lijing Shi and Ursula Stickler returns to the topic of speaking skills, but broadens the scope of 'speaking' to include accuracy, fluency, and communicative competence. The authors discuss common difficulties, major learning theories (behaviorism, cognitivism, socio-constructivism), and the uses of different technologies. They suggest best practices for maintaining the important role of the teacher while using learner-centered pedagogy and carefully selected technologies to develop speaking skills. 'Towards Automatic Identification of Chinese Collocation Errors' by Zhao-Ming Gao resumes the focus on writing. This chapter includes a review of publications on collocation extraction and an overview of existing tools for parsing. Gao proposes that newly developed tools in natural language processing can be fruitfully applied to language teaching: 'it presents the design of a syntax-based Chinese collocation checker (based on a Chinese dependency parser) under a data-driven language learning framework in which Chinese collocation errors can be identified and corrected via monolingual and bilingual corpus tools'. The discussion covers theoretical and practical applications of the tool as well as possible shortcomings to address with further development.

Chapter 33 offers guidance for the teaching of Chinese for a specific purpose. 'Business Chinese Instruction: Past, Present, and Future' by Fangyuan Yuan provides a history and thorough overview of courses and textbooks that specifically teach Chinese for business purposes, with recommendations for best practices. This chapter offers suggestions for 'needs-responsive instruction' that is tailored to the specific goals of learners, with a presentation of two approaches, the analytical case-study approach, and the communicative task-based approach.

Part VII: Teaching Context and Policy looks at Chinese language teaching on a macroscopic scale. Turning our attention from methods applied inside the classroom to forces that impact teaching from the outside, these chapters address political, cultural, demographic, and economic factors. Chapters 34 and 35 narrate national histories chronologically with analysis by type of school. 'Chinese Language Learning and Teaching in the UK: Present and Future' by George X. Zhang and Linda M. Li, presents a history of Chinese instruction in Britain up to the present, with a focus on the past two decades. The authors identify three boom periods: the early twentieth century, the postwar period, and the turn of the twenty-first century, which is the main focus of the chapter. Government policy and implementation is discussed, with different kinds of data representing the number of students learning Chinese in the UK at all levels and ages. The chapter concludes with discussion of areas where additional resources or development are needed, and predictions for the trajectory of CLT in the UK in the near future. 'The Impact of Australian Language Policies on Chinese Language Teaching' by Shen Chen and Helena Hing Wa Sit offers a history of the language policies of Australia, 'the first English-speaking country among Western developed countries of the world whose government has established systematic and continuing national language policies and continuing

national language policies'. The authors discuss the impact of national language policies on Chinese language teaching and learning, finding a need to increase the number and improve the training of teachers as well as to develop differentiated discipline-specific language curriculums to meet the demand that the language policies have helped produce.

Chapters 36 and 37 address language policy within China. 'Bi/Multilingual Education, Translation, and Social Mobility in Xinjiang, China' by Saihong Li includes a history of national policies regarding non-Mandarin languages in China and proposes a new policy based on original fieldwork. Using Gramsci's glottopolitical theory as guiding principle, Li evaluates and assesses the state of language education in Xinjiang to advocate for improvements that would equalize access to opportunity and be appropriate to the region's political reality. The sensitive analysis of qualitative and quantified data leads to a proposal of tolerant multilingual language policy as the best way to meet the needs of the multicultural population: 'The key to extending the language proficiency of the inhabitants of the Xinjiang region arguably lies in a greater provision of learning resources to be accessed on an individual basis, rather than the forced imposition of a centralized policy'. Angela Choi-fung Tam's contribution, 'Understanding How Chinese Language Education is Used to Promote Citizenship Education in China and Hong Kong' also discusses the relationships between language, education, identity, and power in a different context. Tam demonstrates how formal Chinese-language education has been used to inculcate national ideology. This chapter provides a contextualized history of Chinese language curricula as a tool of socialization on the mainland and in Hong Kong, with the latter narrative highlighting resistance to political indoctrination.

The last two chapters illuminate the cultural contexts of the profession of teaching Chinese. In 'Teachers' Bicultural Awareness in Chinese Language Education', Guangyan Chen and Ken Springer review the current research on the important topic of how teachers of Chinese language work with Chinese learners who are not Chinese, often in a non-Chinese cultural context. Very often in the CLT classroom, the learners do not share their teacher's cultural expectations about education and classroom dynamics. This chapter argues for an increased emphasis on bicultural awareness in teacher education and provides an analysis of the factors in the current state of the field of CLT that make such an emphasis essential and necessary. In 'Crossing the River While Feeling for Stones: The Education of a Chinese Teacher', Julian K. Wheatley offers the personal narrative of a Chinese learner's journey to becoming a Chinese teacher. This chapter also includes an illuminating discussion of Romanization systems and the issue of teaching colloquial pronunciation. Wheatley offers reflections on the experience of creating language textbooks, various roles in institutional governance, and the gradual separation and professionalization of language-teaching faculty. This latter development, it may be noted, has doubtless improved the quality of language teaching but has nevertheless been accompanied by the increasing precarity of the professional language teaching staff relative to area studies faculty.

There is much in this volume that teachers and researchers will find useful. An overarching theme that emerges from the research and advice to be found here is the careful qualification of the communicative language teaching method. Although the authors collectively do not urge a strong shift away from communicative language teaching altogether, they demonstrate that in the case of teaching Chinese there is an important role to be played by formal grammar instruction and explicit linguistics knowledge. There is also, of course, room for further research. I am hopeful that more will be written on the teaching of Chinese beyond the Anglophone West—for example, in Africa, Latin America, and Southeast Asia; and on the teaching of forms of Chinese other than Mandarin within and beyond the Sinophone countries.

This handbook provides the most up-to-date research on teaching theory and practice, as well as considerable insight into some of the contexts in which Chinese language is taught. It offers, therefore, a starting point for even more informed, responsive, and locally relevant Chinese language teaching. I hope that in sharing the excellent work being done within the field, this handbook will demonstrate the immeasurable value of CLT and increase the status of the discipline and profession.



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Part I

Overview



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Teaching Chinese as a First Language in China

Review and comparison

Weixiao Wei

Introduction

This chapter focuses on the issue of Chinese language education in mainland China, especially how Chinese is taught as a first language (L1) in primary schools. The discussion is not confined to China but is extended to Mandarin education in Taiwan as the region implements a very different system. This study is mainly based on a comprehensive survey of language education (语文教育) literature published in China, and some comparisons between US/UK-China and China-Taiwan language education curricula. Additionally, some differences between Traditional Chinese and Simplified Chinese as used in China and Taiwan respectively are also discussed with implications for future Chinese language education reforms.

In this chapter, I first carry out a scientometric analysis using *CiteSpace* (Chen 2016) to reveal the main research strands of first-language education conducted in China, especially on Mandarin teaching in primary schools. The keywords identified are, for example, ‘emotional education’ (情感教育), ‘Chinese character teaching’ (汉字教学), ‘children’s literature’ (儿童文学) and so on. Several themes of research strands are identified from the one hundred or so keywords extracted by the meta-analysis tool. Each strand is then investigated by zooming in on some representative papers published in China’s leading academic journals. The selected keywords and their elaborations in the form of literature review provide the background information necessary for understanding the current status of L1 education in China.

Having had a brief look at the research outputs of L1 education in China and the topics they usually cover, we move on to examine the curriculum of mother tongue education in China and compare it with a British one, before reviewing a US-China comparative study, so that the similarities and differences of first-language education policies can be teased out between China and the West. A subsequent section then compares the language varieties and curricular differences between China and Taiwan, hoping to reveal the heterogeneous nature of the official Chinese language (namely the differences between Traditional and Simplified Chinese and their residing cultures and respective usages) and its implication on L1 education in different Chinese regions. Towards the end of the discussion, some speculations on the implications of the findings to teaching Chinese as L2 will be offered to conclude the chapter.

First-Language Education Research in China

CNKI (China National Knowledge Infrastructure, 中国知网) is a comprehensive knowledge database that includes many academic journal resources. To generate a list of keywords from research works published in China regarding L1 education, I keyed in 语文教育 (‘language education’) as the search phrase in the topic category and the system returned 25,223 journal papers published between 1980 and August 2018. I then used the export function of the CNKI database to generate a list of reference notes consisting of the title, author, keywords, and abstract of the first 6,000 journal articles. A bibliographic note downloaded from CNKI looks like that in Figure 1.1, where the title of the paper, the keywords, and the abstract are all preserved along with the author names. These bibliography notes are then processed using *CiteSpace* (see Chen 2016) to generate a keyword visualization image as shown in Figure 1.2. In this visualization, the more frequent the keyword, the larger the triangle representing it in the reference collection.

While Figure 1.2 gives a visually appealing image of the keywords identified by *CiteSpace* from China’s L1 (first language) education research, Table 1.1, on the other hand, gives a list of 40 keywords selected and believed by the author to represent prominent concepts in the L1 research field in China. Among this group of top 40 keywords extracted from the 6,000 reference works, five strands of research can roughly be identified (see Table 1.1 for original keywords in Chinese):

- **School level:** ‘primary school Chinese’, ‘junior high school Chinese’, ‘high school Chinese’
- **Collateral aims:** ‘emotional education’, ‘quality education’, ‘aesthetic education’, ‘moral education’, ‘innovative education’, ‘ideological and political education’



Figure 1.1 A bibliography note exported from CNKI knowledge database in Refworks format

- Most research papers published in China's academic journals regarding L1 education, as downloaded from CNKI, are written by practitioners (i.e. primary schoolteachers) who are not required by the profession to have serious research background. The majority of papers are short essays one or two pages in length, often written on the basis of personal experience and expressing subjective views, somewhat similar to newspaper editorials or columns. Full-length papers like that seen in international journals are relatively rare in China's current L1 research field. These short papers often give a list of references at the end of the work without referring to them in the main text, which is a relatively old-fashioned academic writing practice.

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Table 1.1 Forty selected keywords from the top list generated by *CiteSpace* out of 25,223 references

Frequency count	Keyword/phrase	Frequency count	Keyword/phrase
578	小学语文 (primary school Chinese)	81	创新教育 (innovative education)
420	情感教育 (emotional education)	72	课程设置 (curriculum planning)
277	素质教育 (quality education)	71	教材 (teaching material)
243	初中语文 (junior high school Chinese)	61	汉字教学 (Chinese character teaching)
188	审美教育 (aesthetic education)	60	语文教材 (language teaching material)
173	渗透 (infiltrate)	56	人文性 (humanity)
164	课堂教学 (classroom teaching)	54	传统文化 (traditional Culture)
157	教学策略 (teaching strategy)	51	现代教育技术 (modern educational technology)
149	高中语文 (high school Chinese)	39	思想政治教育 (ideological and political education)
147	教学方法 (teaching method)	35	翻转课堂 (flipped classroom)
135	汉语教学 (Chinese teaching)	24	教学改革 (teaching reform)
135	德育教育 (moral education)	24	工具性 (instrumental)
125	词汇教学 (vocabulary teaching)	23	叶圣陶 (Yie Shengtao)
115	教学模式 (teaching model)	19	口语教学 (spoken language teaching)
110	语文教师 (language teacher)	16	语文课程标准 (language curriculum standards)
105	文化教学 (culture teaching)	15	语法教学 (grammar teaching)
99	人文教育 (humanities education)	14	文化导入 (cultural introduction)
94	生命教育 (life education)	12	语音教学 (phonetic teaching)
90	偏误分析 (error analysis)	11	任务型教学法 (task-based approach)
81	阅读教学 (teaching reading)	10	儿童文学 (children's literature)

‘primary school language’ predicts more papers and discussions on all aspects of L1 education in primary schools than those on other school levels.

From the many collateral aims explored under the rubric of language education, we can suspect that L1 education in China is not solely considered in its own right but is often conceptualized as a tool to achieve other educational aims, such as ‘emotional education’ (420),

‘quality education’ (277), ‘aesthetic education’ (188), ‘moral education’ (135), ‘ideological and political education’ (39), and so on. For a start, one may wonder about the nature of ‘emotional education’ and what it has to do with language teaching. Leng (2018) gives a possible definition:

所谓情感教育，就是指教师针对某一特定的人或物展开相应的一系列情感教育活动，从而促进学生产生新的感情。(p. 44) (So-called emotional education means for the teacher to implement a series of emotional teaching activities against a certain person or object in order to generate new emotions on the part of the students.)

The reasoning behind this approach is that there are always plenty of emotions residing in the literary material used for teaching Chinese language. The teacher should not only teach the linguistic knowledge embedded in these literary works but also stimulate and guide student emotions towards desirable outcomes such as ‘promoting the development of student physical and mental health’ (促进学生的身心健康发展) (Leng 2018), ‘enriching the emotional experience of students’ (丰富学生的情感体验), ‘inspiring students’ enthusiasm for learning’ (激发学生的学习热情), and ‘helping students to perfect their independent characters’ (帮助学生健全独立的个性) (G. Gao 2018). Liu (2018) even goes so far as to claim:

情感是语文教学的生命线，没有情感的语文课堂将会毫无生机与活力。(p. 140) (Emotion is the lifeline of language teaching. A language classroom without emotion will be lacking in energy and vitality.)

Emotional education is also often associated with love for country. For example, Liu suggested that a topic for writing such as ‘Motherland, I love you’ (祖国，我爱你) can prompt students to appreciate the magnificent rivers and mountains of the motherland and thereby cultivate children’s patriotic sentiments. In addition, the theoretical foundation for embedding collateral aims in L1 education is often traced back to wise sayings in well-known historical works. For example, Liu (2018) quotes the phrase 披文以入情 (‘understanding the author’s feelings through reading the text’) from the historical book 文心雕龙 (‘*Carving Dragon at the Core of Literature*’) to support his view that emotion in the text should be extracted to permeate the learning environment and eventually be internalized by the students. Thus, emotional education in China seems to play a pivotal role in connecting language education to patriotism and the nation’s history.

Regarding the components of teaching, the most frequently mentioned areas in Chinese as L1 research are vocabulary teaching (125), reading (81), and Chinese character teaching (61); other areas such as spoken language (19), grammar (15), and phonetics (12) are much less mentioned. Vocabulary and reading are essential tools for developing literacy for any language. What stands out in this group is the teaching of Chinese characters, which is a unique feature in Chinese literacy education due to the logographic nature of the Chinese language. Research in this area is important for Chinese language teaching (be it L1 or L2) because there is no reference point in other languages (and therefore no similar research findings to draw on). China’s academic research on literacy education (识字教育) roughly equals Chinese character teaching (汉字教学). Research normally emphasizes the importance of children learning Chinese characters and the principles and methods for teaching them. The debate whether or not young children should be taught Chinese characters is also noted, for example by Dou (2018) who observes that:

赞同者认为幼儿可以通过汉字学习来促进语言的发展，有利于阅读与他人交往；而不赞同者担心错误的汉字教学阻碍了幼儿的身心发展。(p. 125) (The endorsers think children’s development in language can be accelerated through Chinese character

learning; the oppositionists worry that misguided character teaching can hinder children's physical and mental development.)

In terms of the principles of Chinese character teaching, Jiang and Xiao (2018) propose that the first goal for teaching Chinese characters is 'correctness' (正确), and the second goal is 'orderliness' (工整) and 'beauty' (美观) and the order of the last two should not be reversed. As regards teaching methods, researchers normally suggest embedding literacy learning in daily life, using game for literacy teaching and using story and multimedia to teach Chinese characters (Y. Gao 2018; Zhang 2018; Shi 2018; Wang 2017).

Another strand of L1 research in China identified in this section is loosely defined as 'perspectives of teaching' including teaching policy, teaching philosophy, teaching methods and so on. The most frequently mentioned keyword in this category is 'infiltration' (渗透, 173) as listed in Table 1.1. The concept represented by this word links back to the 'collateral aims' discussed above, namely, using language teaching as a means of achieving other educational aims. In addition to the 'infiltration' of emotional education into language pedagogy mentioned above, Fang (2013), for example, discusses how to 'infiltrate elementary language education with easily understandable traditional culture knowledge' (在小学语文教学中渗透一些浅显易懂的传统文化知识) in order to spark learning interest, shape good character, develop artistic ability and foster patriotism and pride for country. Yang (2016), on the other hand, comments on the common topic of how to 'infiltrate' moral education into primary Chinese teaching, for example, by 'effectively digging out moral resources from teaching material' (有效挖掘教材中的德育资源) and creating versatile and attractive learning environment so that moral education can be favorably embedded in it. On a different note, Yang and Peng (2005) dwell on the issue of frustration and propose ways to embed 'frustration education' (挫折教育) in language teaching. They point out four sources of frustration for primary and secondary students: learning, socializing, emotion, and cognition. Language education, according to Yang and Peng, can help students recognize frustration and develop optimistic attitude, evaluate themselves objectively and adjust goal-oriented action, solicit multiple inputs to foster strong will power, participate in cooperative learning to ease the feeling of frustration.

Other keywords in the category are concepts and methods in L1 teaching such as 'classroom teaching' (课堂教学, 164), 'teaching strategy' (教学策略, 157), 'teaching method' (教学方法, 147), 'teaching model' (教学模式, 115) and so on. One keyword that merits special attention is 'flipped classroom' (翻转课堂, 35), which is a relatively new concept originating in the West and popularized around the millennium. In a flipped classroom students learn the content from media (e.g. video clips) prepared by teachers before students and teacher meet in classroom to discuss and answer any questions. The fact that some Chinese academics are beginning to publish on the topic shows L1 research in China not only looks back on tradition but also examines innovative ideas imported from abroad. A logical concern to start with is whether the new paradigm is suitable for the home environment. Tang (2016), for example, points out some major weaknesses of implementing flipped classroom in China: students are in the habit of relying on teachers to tell them what to do and lack self-learning initiatives or self-control in the face of other online attractions such as social media and games, teachers are not equipped with the right skills to make high quality self-learning materials, and the regular size of the class in China is simply too large to allow serious discussions to occur to the benefit of every one. Tang proposes corresponding strategies for effective implementation of flipped classroom in China:

1. developing student abilities in independent and cooperative learning,
2. developing teacher's abilities to lead the flipped class, and
3. equip the system with requisite hardware and software to run the flipped classroom.

Yet another strand of keywords identifiable from L1 research in China has to do with teaching material and curriculum. Very few papers can be found which analyze the contents of national curriculum standards for primary school Chinese. This could be due to the abstract nature of curriculum standards which is hard to tackle for a paper of less than 5,000 Chinese characters (1–2 pages) as commonly seen in China's L1 education research. Analytical review of curriculum standards also requires training in research methods (e.g. discourse analysis) which most L1 practitioners do not have. Keying in 小学语文课程标准 ('curriculum standards for primary language') in CNKI database, as a result, returns only 49 journal papers published between 2002 and 2018. Although few papers were found dedicated to the discussion of curriculum standards per se, there are quite a few papers focusing on how to translate goals and requirements stated in national curriculum into the concepts and methods for Chinese language teaching in primary schools. Gao (2017), for example, proposes some new concepts and implementation methods under the new primary Chinese curriculum standards, including

1. promoting learning interest (by holding competitions and creating learning contexts),
2. using language texts in 'scientific' (i.e. insightful, efficient) ways, and
3. using innovative teaching methods (teaching to individual differences and facilitating cooperative learning).

In the same vein, Meng (2016) suggests three ways to reform primary Chinese teaching under the new curriculum:

1. reformulating traditional teaching concepts,
2. adopting innovative teaching methods, and
3. establishing 'democratic' (i.e. interactive and learning-centered) teacher-student relationship.

As regards discussion of L1 material, Wen (2018) is an important work which explains the rationale for compiling current 'unified compiled textbook' of primary school Chinese and its key features. According to Wen, the current unified primary Chinese language textbook is compiled under four principles:

1. to establish morality and promote humanity (立德树人),
2. to be practical and 'grounded' (接地气),
3. to be innovative while not deviating from established norm (守正创新), and
4. to be close to contemporary students' 'language life' (贴近当代中小学生的 '语文生活').

That takes us to the final group of keywords identified in this section composed of miscellaneous terms having to do with L1 education in China. For example, the name 叶圣陶 (23) is frequently mentioned by authors in the field. Ye Shengtao (叶圣陶, 1894–1988) was a renowned writer and educationist, well respected in China's language teaching profession. For a start, Liang (2018) pays tribute to Ye by comparing the educational theories between John Dewey and Ye Shengtao, commenting on the largely conceptual or speculative (in Liang's word, 空疏 'vacant') nature of the former's philosophy and the richness (充实) and practical usefulness of the latter's language education theory. Xu (2003) examines the curriculum standards issued in 2001 in light of the one compiled by Ye back in 1949, tracing Ye's positive influences on the development of China's national curriculums for Chinese language education. According to Xu, the new curriculum standards 'inherited and developed Ye Shengtao's thoughts on language education' (继承和发展了叶圣陶语文教育思想) in goals for education, fundamental properties of the

subject, compilation of teaching materials and teaching methods. Last but not least, Luo (2013) offers effusive praise to a textbook compiled by Ye in 1932 (开明国语课本) saying:

一套普通的小学语文课本能有八十年以上的生命力，足以让人刮目相看。(p. 66)
(It is truly remarkable that an ordinary primary school language textbook can maintain its vitality for 80 years.)

To substantiate his claim, Luo identifies four outstanding features in Ye's textbook that represent his educational philosophy:

1. placing children at the center and as the starting point of language teaching,
2. taking social life as the standpoint of language education,
3. developing student reading and writing abilities as the endpoint of language education, and
4. emphasizing training as the focal point of language teaching.

Thus, we see there are voices inside China calling for more updated approaches for teaching primary Chinese language incorporating scientific and 'democratic' methods, student-centered approach, cooperative learning, and so on. In the meantime, we also hear voices advocating the integration of morality in language teaching and acclaiming the work of iconic figures in the history of Chinese language education. The seemingly opposite directions (new vs. old; foreign vs. domestic) are seen to converge at some focal points (e.g. student-centeredness, authentic usage, development of literacy), which serve as the nexus between modern innovative pedagogy and the traditional way of Chinese language teaching.

In this section, I have reviewed the research field of first-language education in China by extracting a collection of keywords from nearly 40 years of research, classifying the keywords into several research strands, and reviewing representative works in each strand to generate a comprehensive view of the theory advanced and the practice followed in the field. Next, I will compare between Chinese language curriculum and those of the West, and the curriculum and language differences between China and Taiwan. The reasons for making these comparisons are to put L1 teaching in China in global and regional perspectives and to help figure out the best way forward in Chinese language education.

Chinese vs. US and UK Language Curriculum

This section starts with a review of Yao (2012) which compares the national curricula for Chinese and English respectively between China and the US. Another comparison between that of the UK and China is then offered by the author of this chapter. The purposes for the comparisons are to understand the design of China's curriculum standards in first-language education against the background of the established norms of the West, and to reveal the value systems and educational philosophy maintained in China's national curriculum. An awareness of the differences between China and the West in language education policy will be helpful for setting up 'Chinese as a foreign language' curriculum standards in the rest of the world, among other things.

Yao (2012) draws comparisons between China's 2011 Primary school Chinese curriculum standards (小学语文课程标准) and the 2010 English Language Arts Standards published in the US. The four bases for comparison used by Yao are: the *concept*, the *structure*, the *goals* and the *contents* of the curricula. For each category, not surprisingly, there are some similarities and some differences between the curricula of the two countries.

In terms of the concept behind the promulgated curriculum standards, Yao found that China's language curriculum illustrates four fundamental concepts:

1. enhancement of the language ability of all students in the country,
2. identification of the characteristics of language education,
3. advocacy of independent, cooperative and discovery learning style, and
4. establishment of open and energetic language curriculum.

Apparently, points 3 and 4 are encouraging signs of advancing China's national curriculum of language to the next level of open and independent learning. The concepts behind the American curriculum standards, on the other hand, are found to be:

1. unification of standards and enhancement of educational quality,
2. emphasis of integrated language skills,
3. emphasis of basic requirements and room for manipulation,
4. promotion of students' dynamic development and individuality,
5. application of modern technology and value of evidence-based argumentation,
6. cultivation of citizens sympathy to national and cultural diversities, and
7. emphasis on both literature appreciation and practical use of language.

As can be seen, apart from dictating language education policy, the American curriculum also emphasizes student individuality and respect of cultural diversities.

Next, Yao summarizes the similarities and differences between the two language curricula in terms of their designing concepts. First, she finds both curricula reflected the new language orientations in both countries, notably the promulgation of a core set of language standards. Second, both national curricula emphasize the integrity of the standards in the sense that all language skills are interrelated. Third, both curricula emphasize the versatility and vitality of language especially its connections with daily lives. However, according to Yao, the two curriculum standards also differ in two important aspects. First, the Chinese curriculum seems to adopt a macro view (i.e. more general and abstract) and the American one is more inclined towards a micro view (more detailed and concrete). Second, as a nation which offers the same historical backgrounds to several ethnicities, China does not emphasize multiethnicity but focuses on patriotic education and the promotion of socialist ethics. Being a multi-ethnic and multicultural country, however, the US curriculum advocates respect and understanding of diversity and the promotion of democracy and inclusiveness.

As regards structural comparisons between the language curricula of China and the US, Yao (2012) noted two similar features across the board:

1. Both curricula demonstrate holistic structures and continuation across stages.
2. Both curricula contain similar components.

However, Yao also noted two structural differences. First, China's language curriculum takes a macro perspective so that the narrative of the entire curriculum is quite clear from the beginning to the end, but there is a notable lack of details. The American curriculum, on the other hand, is rich in details and the descriptions of stages unfold in an orderly and coherent fashion, very concrete and directly implementable. Second, although the majority components between the two curricula are similar, there are distinct structural features for each curriculum. For example, the Chinese curriculum contains an 'implementation suggestions' module which is absent

from the American curriculum. According to Yao, this empty void could be an intentional gap to leave room for free implementation methods on the part of the teacher, which is only possible under a well-developed curricular and course planning system (to empower the teacher to fill in the gaps). The American curriculum in turn has one component, knowledge of language, which is not present in the Chinese curriculum. This could be due to the analytical nature of the English language which makes explicit linguistic knowledge useful for learning the language.

The final basis for comparing between the two curricula in Yao (2012) is the goals and contents of the two curricula in question. The comparison is made in three aspects: reading, writing, and spoken language. In respect of reading, Yao proposes four differences between the Chinese curriculum and the English one:

1. Emotion is emphasized in China (recall our earlier discussion on ‘emotional education’ or 情感教育); reason in the US.
2. Memorization of knowledge is important to Chinese students as learning methods are to American students.
3. Multiculturalism is practiced in the US; while China is relatively closed and indifferent to diversity.
4. Language education is associated with politics and patriotism in China; while religion, humanity, and associated values are more of a concern in the US system.

In terms of the teaching of writing skills, Yao thinks China’s primary education focuses more on self-expression and interaction with others; while the US emphasizes the practical functions of writing. Finally, regarding the use of spoken language, Yao finds that the US system gives more detailed specifications for classroom discussions, requires students to clearly and convincingly express their viewpoints using evidence and argumentation effectively, and strategically use digital media and data to deliver information; while the Chinese curriculum is more general and milder on these issues. There is a clear difference in the development of independent thinking and reasoning abilities here.

All in all, according to Yao (2012), the Chinese language curriculum tends to make macro statements which are general, concise, and vague; the American system, on the other hand, is much more concrete, comprehensive, and functional. This difference in richness of curricular contents is directly reflected in the size of the documents—there are more than 200 pages to the American language arts curriculum; while the Chinese one consists of only slightly more than 20 pages.

The author of this chapter also made a comparison between China’s 2017 Compulsory Education Chinese Language Curriculum Standards (义务教育语文课程标准) and the UK’s 2014 National Curriculum. Some observations are offered below which largely echo the findings of Yao’s (2012) or are in line with the overall view established in that review.

- In terms of reading, the new Chinese curriculum explicitly states the number of characters and the number of works that should be mastered at the completion of a stage (e.g. knowing 3500 Chinese characters and having read 2.6 million words’ worth of texts and 80 pieces of ‘outstanding poetry’ 優秀詩文 at stage 4); the British curriculum generally does not specify the amount of reading required but emphasizes the critical reading skills that should be practiced, for example, ‘distinguishing between statements supported by evidence and those that are not’ and ‘making critical comparisons’, ‘using linguistic and literary terminology’ and so on.
- In terms of writing, the Chinese curriculum again specifies the number of writing expected to be done by students at each stage, for example 每学年课内习作16次左右

(doing practice writing 16 times for each academic year) at stage 2; however, as regards the required writing skills expected to be mastered, the Chinese curriculum does not have much to say. The British curriculum is again very specific in terms of the writing skills expected to be mastered and the writing activities suggested to be conducted in class, for example, ‘providing opportunities for pupils to develop and order their ideas through playing roles and improvising scenes in various settings’.

In general, the English-language curricula evidence the ‘process model’ advocated by the British educational thinker Lawrence Stenhouse (e.g. Stenhouse 1975). First-language education in both the US and the UK emphasize the development of student ability to think independently, to question and criticize, and to express opinions freely. The Chinese language curricula tend to be more conceptual and vaguer in nature. Where specific information is given, it is usually about the number of Chinese characters expected to be mastered at a certain stage, or the amount of reading and writing that need to be completed. No specific suggestions are made as to what this body of knowledge is to be used for, or what kinds of reading and writing skills are to be practiced or mastered in the process or as a result of completing the required number of tasks. When designing a Chinese language curriculum in the US or UK, it might be good to pay attention to these differences and attempt to fill in the gaps found in China’s language curriculum with comparable examples from an English curriculum.

Language and Education in China and Taiwan

As is widely known, China and Taiwan speak the same language but use different scripts (i.e. Simplified vs. Traditional Chinese). This difference is symbolic of many nuances in linguistic systems and cultural influences. The literacy educational systems are also slightly different in both sides of the Taiwan Strait. For example, Pinyin system (*bo, po, mo, fo*) is used in China to teach the pronunciation of Mandarin; whereas Zhuyin system (ㄅ, ㄆ, ㄇ, ㄈ) is used in Taiwan. The two systems are essentially the same, except that Pinyin is a romanization system, more intuitive and easier to learn; whereas children in Taiwan need to learn an extra set of symbols and establish the links between the Zhuyin symbols and the sounds they each present. As the teaching of characters is essential to a Chinese language curriculum in both Taiwan and China, it is important to recognize some basic facts of the diversity if we are to understand the implication of the differences to literacy education in various Chinese regions. Tables 1.2–1.5 show some basic types of simplification and the resulting differences between Traditional and Simplified characters.

Table 1.2 High degree of resemblance between the two-character sets

Taiwan	來	貝	骨	帶	彈	絡	兌	溫
Mainland	来	贝	骨	带	弹	络	兑	温
Pinyin	<i>lai</i>	<i>bei</i>	<i>gu</i>	<i>dai</i>	<i>tan</i>	<i>luo</i>	<i>dui</i>	<i>wen</i>

Table 1.3 Preservation of original component or a simplification that preserves original characteristics

Taiwan	樓	蟲	節	儉	豔	備	幹	寫	後	開	龜
Mainland	楼	虫	节	俭	艳	备	干	写	后	开	龟
Pinyin	<i>lou</i>	<i>Chong</i>	<i>jie</i>	<i>Jian</i>	<i>yan</i>	<i>bei</i>	<i>gan</i>	<i>xie</i>	<i>hou</i>	<i>kai</i>	<i>gui</i>

Table 1.4 Simplification that strengthens the link between character and meaning

Taiwan	體	聯	個	總	厭	幾	審	塵	面
Mainland	体	联	个	总	厌	几	审	尘	面
Pinyin	<i>ti</i>	<i>lian</i>	<i>ge</i>	<i>zong</i>	<i>yan</i>	<i>ji</i>	<i>shen</i>	<i>chen</i>	<i>mian</i>

Table 1.5 Simplification that loses original connection between character and meaning

Taiwan	聽	葉	驚	醜	書	鳳	龍	歡
Mainland	听	叶	惊	丑	书	凤	龙	欢
Pinyin	<i>ting</i>	<i>ye</i>	<i>jing</i>	<i>chou</i>	<i>shu</i>	<i>feng</i>	<i>long</i>	<i>huan</i>

Table 1.6 Same referent, different words

<i>Referent</i>	<i>Taiwan</i>	<i>Mainland</i>
software	軟體	软件
mouse	滑鼠	鼠标
internet	網路	网络
file	檔案	文件
junior high school	國中	初中

Table 1.7 Same word, different referents

<i>Taiwan</i>		<i>Mainland China</i>	
<i>characters</i>	<i>meaning</i>	<i>characters</i>	<i>meaning</i>
窩心	heart-warming	窝心	upsetting
公車	bus	公车	government car
站台	to support a candidate	站台	platform

As can be seen, the first three types of simplification as manifested in Tables 1.2, 1.3, and 1.4 are favorable processes of simplification which more or less preserve the original connections between the character set and the meanings they represent. The fourth type exemplified in Table 1.5 is a 'failed attempt' which only achieves the aim of easier writing. This is the kind of simplified characters that diverge maximally from their traditional counterparts and are not intuitively recognizable to someone educated under the Traditional Chinese system.

The differences between Mainland and Taiwan Chinese do not stop at the character level. Vocabulary is a fundamental area where the Mandarin used on both sides of the Taiwan Strait also diverges. Tables 1.6 and 1.7 illustrate two kinds of differences in word usage between Taiwan and Mainland.

The kind of confusion created by differences like those in Table 1.6 is relatively minor, since the words from both sides bear a certain degree of resemblance and the identical meaning can be worked out easily. The semantic discrepancy illustrated in Table 1.7, however, is relatively more significant, since the same words can mean different things in a different region, easily causing misunderstanding. For example, 窩心 has a positive meaning in Taiwan, used to describe someone or some act as being considerate and heart-warming. The same word printed in a different

character set (i.e. 窩心) and used in mainland China, however, can have a negative meaning, i.e. being wronged, being upset. Chinese language teachers on both sides of the strait clearly need to pay special attention to these words, drawing students' attention to the multiple representations of the same referents or the same representations that have different meanings in different Chinese regions.

In the face of the confusion caused by the phenomenon of 'one language, two systems' and the increasingly heated debates, Ye (2018) offers a compromised view which seems a workable solution for smooth communication between the two varieties of the same language. According to Ye,

我们既不能过分提倡复古·走“逆流”之路·也不可一味追求高效·一简再简·忽视文化传承。或许当下的最佳方案莫过于“识繁写简” (p. 71) (We cannot afford to revert to the classic and go down the road of 'counter current'. Conversely, we don't want to blindly pursue high efficiency and continue the simplification process on and on, ignoring the issue of cultural heritage. Perhaps the best solution now is 'recognizing the complicated and writing the simplified'.)

If Ye's proposal is viable, then a good balance between the traditional and the simplified systems could be achieved, preserving the assets of both efficiency and cultural heritage. Literacy education in both regions should also respond to the need for integration accordingly. The integration of the two systems in some ways will not only bring about better communication between both sides of the Strait, it will also consolidate various assets of the Chinese language, reduce the confusion for foreign learners, and enrich their learning experiences of the language.

As for the differences in principles of L1 education between China and Taiwan, the author of this chapter has tentatively compared the Chinese language curriculum standards between Taiwan and Mainland. The Taiwanese version examined is the Directions Governing for the 12-Year Basic Education Curricula (十二年國民基本教育課程綱要總綱) published in Taiwan in 2014, and for China's version I again used the 2017 Compulsory Education Chinese Language Curriculum Standards (义务教育语文课程标准). Overall, I found the Chinese language curriculum produced in Taiwan distinct from Mainland's 2017 curriculum in at least the following respects:

- Taiwan's language curriculum is not limited to the development of student knowledge and skills learnable from the book, but also focuses on student's lifelong development.
- In respect of reading, Taiwan's curriculum resembles the British one, emphasizing student's ability to predict and make inferences.
- Taiwan differs from mainland China and the UK in the specification of listening, where the Taiwanese curriculum asks students to be able to listen to a variety of media and evaluate the rationality of the contents.
- In oral expression, Taiwan's curriculum requires students to be able to use body language and to combine technology and information in making expressions.

Overall, I find the language curriculum of Taiwan quite innovative and energetic, representing a good combination of Chinese tradition and Western thinking. Despite the differences in some aspects of the language (notably, character representation and word usage), however, the two sides of the Taiwan Strait still share more than diverge in language curriculum standards as a result of the same language being in question.

Concluding Remarks

In this chapter, I have reviewed the current state of first-language education in China by sampling a reasonable number of representative essays based on a set of keywords extracted from the literature. The overall impression is a lack of serious research to extract meanings from the current materials and methods implemented in the field of language education in China, to build models and develop theories on the basis of those meanings, and to predict and guide ways forward in terms of curriculum design and implementation, development of teaching materials and methods, provision of teacher training and generation of classroom-based research, among other things. The curricula reviewed and compared in this chapter also exposed the weaknesses lying in current educational theory and philosophy as manifested in the design and statements of the Chinese language curricula examined, especially in terms of the development of independent and critical thinking skills through the use of language. Although the issue of Chinese as a second or foreign language (CSL/CFL) is not touched upon in this chapter, many of the points raised in the reviews and comparisons are highly implicational to the field. For example, the timing and method of introducing Chinese characters to the learner and the variables considered (e.g. age, language proficiency, affective domain) that have been extensively discussed in Chinese as L1 education can overlap with the concerns of CSL/CFL research. Also, the ways in which Chinese classic literature and historical documents entered the L1 textbooks may be worth considering when compiling CSL/CFL textbooks. In addition, Chinese as a first-language curriculum promulgated in China may offer some insights as to why Chinese is expected to be taught in such ways in China. Chinese language education in the homeland, in short, despite the obvious lag in research to draw out its relevance to global Chinese teaching and learning, still has a lot to offer pending on more serious research and discussion in the future.

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From ‘Chinese to Foreigners’ to ‘Chinese International Education’

China’s Efforts in Promoting Its Language Worldwide

Chris Shei

Introduction

The term 对外汉语, literally ‘to-external Han-language’ appeared in China some 70 years ago when teaching Chinese to foreign students in China became a significant activity and then an established academic discipline. ‘Han Language’ (汉语) is synonymous with ‘Chinese language’ (中文) or *standard Chinese* as Han is the largest ethnic group in China (although some hold different views maintaining ‘Chinese language’ is ‘larger than’ Han language—the debate is irrelevant to the discussion here, however). At the moment, ‘Chinese to foreigners’ (对外汉语, henceforth CTF) is still the most popular term used in China to refer to the idea and activity of ‘teaching Chinese language to foreigners’, which translates into ‘Teaching Chinese as a Foreign Language’ (TCFL) when the same activity is carried out elsewhere in the world by other agents. A non-existent opposite term could be 对内汉语 ‘to-internal Han-language’ meaning teaching Chinese to ethnic minorities who speak other languages or to children in China as literacy education, the latter usually replaced by the term 语文教育 ‘language and text education’. Although the term 对外汉语 does not explicitly contain the word ‘education’, the concept is subsumed in the term nevertheless, so for example, CTF does not refer to a specific way of using Chinese or a particular language product but is used strictly in an educational sense. Some see this as a discrepancy and use the full form of 对外汉语教学 ‘teaching Chinese to foreigners’ (henceforth TCTF) instead, explicitly containing the word ‘teaching’.

The use of the term 对外汉语 (CTF) is not without contention. Wang (2014), for example, argued about the inappropriateness of using the term in the foreign context. In Wang’s words:

奇怪的是，在外国从事汉语教学的人，也说“对外汉语教学”。...在英国、美国、德国、法国等外国，从事汉语教学，拿的是外国人的纳税钱，归人家外国教育部管理、管辖，还说什么“对外汉语教学”，滑稽不？ (p. 23) (What strikes me as odd is, even for those teaching Chinese abroad, the term ‘teaching Chinese to foreigners’ is also used. . . . When we teach Chinese in the UK, US, Germany, France etc., we earn their taxpayers’ money and are managed by the education authority of the foreign country. Isn’t

it ridiculous when we still refer to this activity as ‘teaching Chinese to foreigners’ under these circumstances?)

Wang’s suggestion for an alternative term is 汉语教学 (‘Han language teaching’) which according to him can uniquely refer to teaching Chinese to foreigners in China (since the term 语文教育 usually covers domestic Chinese teaching for literacy), was just one of the many proposals to replace the term with something less contentious. In fact, an alternative term to replace or to be used alongside with CTF was given in 2007, when China’s Academic Degrees Committee of the State Council (国务院学位委员会) announced 汉语国际教育 (literally ‘Chinese language for international education’; officially translated as ‘Teaching Chinese to Speakers of Other Languages’ or TCSOL) as a proper MA degree course. Cui (2010) makes a distinction between the two terms:

今天我们通常用“对外汉语教学”来指称“在国内对来华留学生进行的汉语教学”，用“汉语国际教育”指称“在海外把汉语作为外语的教学”。(p. 3) (Today we usually use ‘Teaching Chinese to foreigners’ to mean ‘teaching Chinese to overseas students in China’, and ‘Teaching Chinese internationally’ to mean ‘teaching Chinese overseas as a foreign language’.)

Furthermore, according to Cui, the work of 对外汉语教学 (TCTF) is based on the principle of ‘Welcome in’ (请进来); whereas 汉语国际教育 (TCSOL) works on the basis of ‘Going abroad’ (走出去). Both ‘strategies’ should be pursued in tandem and they will each shine more brilliantly in the other’s company, according to Cui.

In this chapter, I review the field of TCTF in China by dividing relevant research publications in the past 30 years into several clusters of concepts. Representative works in each cluster are reviewed with key notions extracted and examples of findings given. The end result is a network of concepts regarding the policy, aims, methods, participants, contents, principles, and outcomes of the enterprise of TCTF in China. In all probability, the strengths of TCTF that are hitherto not noticed by global practitioners and researchers of TCFL may be highlighted in the process of reviewing. Conversely, what is lacking or comparatively weak in the current model of TCTF in China can also be teased out by our critical review. Hopefully, some of the virtues of China’s TCTF research and practice can be taken away and implemented in different contexts where they fit in. In the meantime, putting things in perspective may also generate more discussions and speculations in China’s domestic TCTF field to help it grow into a sound and promising profession.

Overview of TCTF Research

Cheng (2015) proposed the concept of a ‘critical turn from teaching Chinese in the domestic context to a global one’ (p. 299). Cheng’s view of the then current status of TCFL in China is largely negative. He criticized the inadequate efforts of the TCFL field in China, for example, ‘to study the rules and methods of learning Chinese by people in other linguistic and cultural backgrounds’ (p. 300). For Cheng, one of the two main reasons why Chinese has not become deservedly popular in the world arena is that ‘most of the methods we use to promote Chinese in an international context come mainly from internal modules or experience’ (ibid.)—the other reason being the intrinsic differences between Chinese and Western languages. Apart from blaming domestic teaching methods and outdated teaching materials, Cheng also pointed out the poor quality of Chinese teachers in respect of ‘concepts’ (presumably referring to teacher’s

ideology about teaching), lack of cross-cultural awareness and skills, and insufficient command of English which make them unable to teach Chinese outside China. In principle, Cheng views China as the headquarter of promoting Chinese in the world, not only for cultural and economic benefits, but also as an ‘incumbent responsibility’ of the nation to the world. The main view presented in Cheng’s paper is that existing TCFL practice in China is ‘wrong’ in some ways when applied to the international setting. This can be seen in Cheng’s proposal for a ‘framework of reference for Chinese language’ ‘both inside and outside China’ (p. 306) which presumably starts from a remolding of all sectors in the existing system including programs, teachers, materials, methods, and so on, in light of the perceived new requirements of TCFL from outside. According to Cheng, this new paradigm will help ‘promote a smooth and healthy development of TCSL/TCFL in the global context’ (ibid.). This ‘revolution way of thinking’ further implies that current practices both inside and outside China are ‘unsmooth and unhealthy’ in some ways.

The intriguing thoughts expressed in Cheng’s (2015) article raise many questions. For one, is it really Chinese government’s ‘incumbent responsibility’ to promote the Chinese language worldwide, and indeed, what does promoting Chinese language overseas really mean? We will ponder this question throughout the chapter. Second, the status of current ‘internal modules or experience’ of TCTF on Cheng’s blueprint for its future development is somewhat ambiguous. Cheng first accused the current TCTF practice of being outdated and a hindrance to the dissemination of Chinese worldwide, then he proposed the establishment of a new reference framework for Chinese language ‘both inside and outside China’. The question is: where will this new framework come from if the current TCTF model inside China is entirely bad and useless? The obvious answer is that the current TCTF system in China is not entirely wrong or worthless. On the contrary, the current educational institutes and teachers, the teaching materials and the methodologies are all part of a working system firmly embedded in China’s indigenous society and traditional culture, inheriting many intrinsic values and virtues which are worth considering in our attempt to develop new TCFL models worldwide. The starting point should be the identification of strengths (as well as weaknesses) in the current paradigm, both of which are equally implicational to any foreign contexts, rather than making a sweeping claim that all existing domestic models are bad for international applications. Bearing this in mind, the following review of TCTF literature in China will identify useful theory and practice that can be readily adapted to the foreign contexts, as well as potentially problematic aspects that may need to be further addressed.

To understand what the researchers are publishing about in the field of TCTF in China, I searched the CNKI (中国知网) website with the keyword 对外汉语 (i.e. ‘Chinese language to foreigners’) in the Topic category and found 10,844 journal papers published between 1982 and 2018. The most relevant 6,000 bibliographic records of these articles are then exported to a scientific literature visualization tool called *CiteSpace* (Chen 2016). Although the software is capable of performing several types of analysis, we rely on the unique feature of *CiteSpace* to extract keywords from the Chinese bibliographic records without having to preprocess them in a separate application (such as a word segmenter). Many of the top keywords extracted from the 6,000 bibliographic records are presented in a visual form in Figure 2.1, the first 50 of which are also listed in Table 2.1 in order of frequency.

While Table 2.1 shows 50 of the top keywords extracted from the 6,000 bibliographic records, in effect there are 368 keywords found by *CiteSpace* ranging from 2 to 1934 in frequency count. Out of all the keywords extracted from the TCTF publications in China we can build a model of key concepts researchers in the field are most concerned about, as presented in Figure 2.2. All or most of the 368 keywords extracted by *CiteSpace* from the bibliographic notes of 6,000 journal papers published between 1982 and 2018 on the topic of 对外汉语 in China can be mapped into the categories proposed in Figure 2.2. If we review some representative literature

Table 2.1 The first 50 keywords extracted by CiteSpace from a corpus of 10,844 bibliographic records

No.	Frequency	Keyword	English translation
1	1934	对外汉语教学	teaching Chinese language to foreigners
2	1421	对外汉语	Chinese language to foreigners
3	236	教学	teaching
4	194	汉语国际教育	international Chinese language education
5	186	留学生	overseas student
6	173	对外汉语教材	Chinese language to foreigners teaching materials
7	140	词汇教学	vocabulary teaching
8	136	汉语教学	Chinese language teaching
9	120	教学策略	teaching strategy
10	105	文化教学	teaching culture
11	102	汉语	Han language
12	101	偏误分析	error analysis
13	96	文化	culture
14	94	教学方法	teaching method
15	91	偏误	error
16	89	对外汉语教师	outbound Chinese teacher
17	87	教学模式	teaching model
18	82	汉字教学	teaching Chinese character
19	76	对外汉语专业	outbound Chinese program/course
20	76	教材	teaching material
21	75	词汇	vocabulary
22	73	跨文化交际	intercultural communication
23	71	汉字	Chinese character
24	67	课堂教学	classroom teaching
25	66	课程设置	curriculum design
26	65	留学人员	persons studying abroad
27	59	汉语国际推广	international promotion of Chinese language
28	54	策略	strategy
29	54	孔子学院	Confucius Institute
30	53	教学法	teaching method
31	51	语言教学	language teaching
32	50	教材编写	compilation of teaching material
33	44	学习汉语	learning Chinese language
34	42	口语教学	spoken language teaching
35	41	原则	principle
36	39	对策	countermeasure
37	37	现代汉语	modern Han language
38	37	方法	method
39	37	语言	language
40	37	国际学术研讨会	international academic conference
41	35	应用	application
42	35	文化因素	cultural factor
43	34	初级阶段	elementary level
44	33	国际汉语教学	international Chinese language teaching
45	32	语境	language context
46	32	教师	teacher
47	32	翻转课堂	flipped classroom
48	31	语法	syntax/grammar
49	30	文化传播	cultural dissemination
50	29	教学建议	teaching suggestion



Figure 2.1 Visualization of keywords extracted from the 6,000 search results of ‘对外汉语’

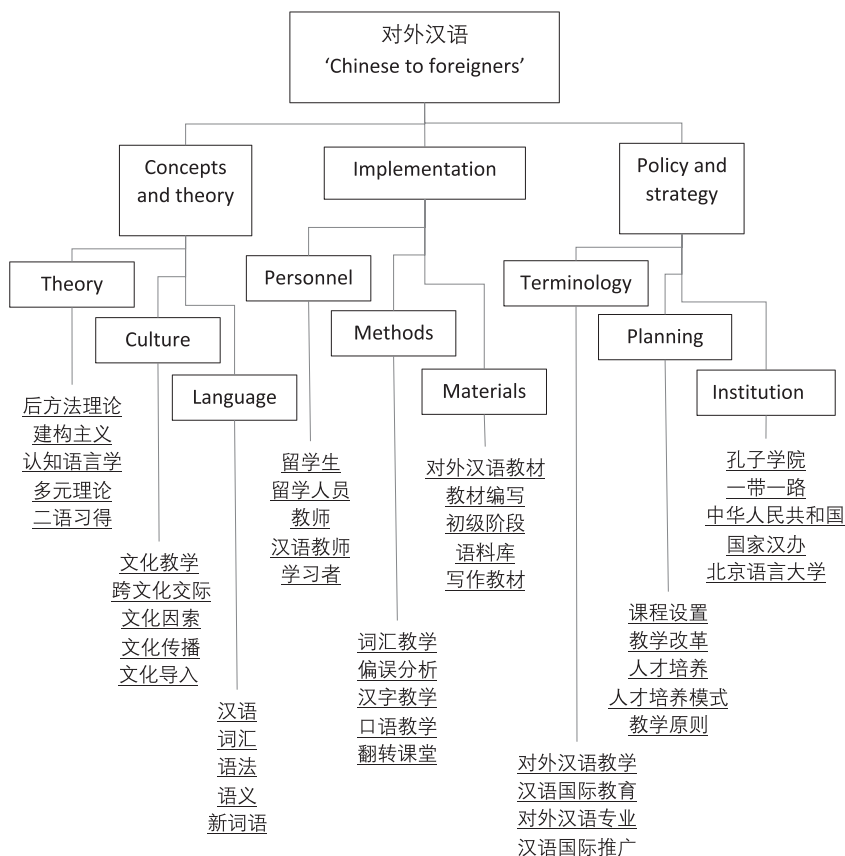


Figure 2.2 A system of keywords representing the most researched concepts in the TCTF field in China

of each category in a coherent fashion, we can put together an overall picture of TCTF in China including its policy, implementation, and background concepts and theory. The following sections will review the literature by looking at some of these interconnected concepts and practices through representative publications.

Chinese Language Policy and Strategy

First, we look at some of the top-level terminology extracted from China’s TCTF publications. According to Table 2.1, 对外汉语教学 (TCTF) and 汉语国际教育 (TCSOL) are the two full-phrase terms most frequently referred to in the field. A preliminary discussion of the contrast and relationship between these two terms was already given in a previous section revolving around Cui’s (2010) comments about the contrastive and complementary nature of the two concepts. Zhang and Xiao (2016) further suggest a move from ‘research type’ student development model under TCTF to ‘application type’ model under the updated TCSOL concept. In fact, TCSOL is not just a new academic discipline. It is often seen as a movement to enhance China’s national image by promoting China’s language, culture, and other forms of soft power around the world. Wu (2016), for example, claims that it is important for (the practitioners of) TCSOL to find compatible national strategies to bundle with when taking it abroad. Wu himself suggests five strategies: ‘Going abroad’ strategy, ‘Enhancing national cultural soft power’ strategy, ‘Building a harmonious world’ strategy, ‘Public diplomacy and Cultural diplomacy’ strategy, and the Silk Road Economic Belt strategy. This ‘strategy approach’ to TCSOL is in keeping with another term (also appearing in Table 2.1) officially proposed at the first World Chinese Conference held in Beijing in 2005: 汉语国际推广 (‘International promotion of Chinese language’, henceforth IPCL) (See Wan 2017: 236). The nature of the IPCL initiative is evident from Li’s (2016) ‘cost-benefit analysis’ which takes China’s achievement in promoting Chinese language globally as a manifestation of its growing economic power. More importantly, according to Li, China as an advocate of harmonious society is often misunderstood and even ‘distorted’ by the Western countries. The promotion of Chinese language is an opportunity to advance Chinese culture to the global stage, ‘breaking through the hegemony of the English language’ (突破英语的霸权地位) and making the world a truly multicultural civilization.

The initiative of TCSOL or the ambition of IPCL as depicted by Li (2016) has been followed up both outside and inside China, the former by establishing overseas education agencies like Confucius Institutes and the latter by strengthening the TCSOL degree courses at home and forging connections with foreign universities to establish internship programs and so on. According to The Statistics Portal, by the end of 2017 a total of 525 Confucius Institutes have been established in the world. As language is inseparable from culture (and there is no intention to separate them according to Li’s proposition), the teaching of Confucius Institute is not about language alone but everything that comes with it: culture, identity, politics, and ideology. Inevitably, there will be a clash somewhere along this line between Confucius Institutes and the host countries that makes the ideals of TSCOL or IPCL untenable. The worst scenario is one described in Wan (2017):

因为孔子学院数量的急速增长，加上官方过多的宣传，使得汉语国际推广被冠以“文化侵入”“政治宣传”的帽子。进而，一些不了解中国语言文化的外国民众对学习中文产生抵触心理，在这种形势下进行汉语推广和文化传播就好比是逆水行舟。(p. 237) (Due to the rapid increase of the number of Confucius Institutes and excessive government propaganda, the international promotion of Chinese language was branded as ‘cultural invasion’ and ‘political propaganda’. This prompted some foreign civilians who do

not understand the Chinese language and culture to mentally reject the learning of Chinese. Under this condition, the promotion of Chinese language and the dissemination of culture is like steering the boat against the current.)

Wang and Zhang (2018) see the same problem, admitting that there is still a big difference in the domain of ideology between China and other countries in the world. To tackle this problem, they advise keeping a low profile when promoting the Chinese language internationally while actively introducing Chinese traditional culture to the world. They argue that, since language is the carrier of culture, in order for Chinese to become a strong language in the world someday, the Chinese culture it carries must have its unique charm. Wang and Zhang's work raises some interesting questions: What is the nature of language (and language teaching) and that of culture and ideology etc. and what are the relationships between the former and the latter? How exactly is one embedded in the other (e.g. ideology in language) and what does it mean to do one less and the other more? By promoting culture actively and 'keeping a low profile on language teaching', do Wang and Zhang mean the activity of language teaching can be more associated with (the potentially more controversial) politics and ideology; while the promotion of culture is relatively harmless? In any case, it does not seem entirely right to assume that an emphasis on culture can help avoid any ideological clash and clear the path for the introduction of language.

In addition to the cultural, political, and ideological problems alluded to above, Li, Guan and Pang (2017) also analyzed the operation of Confucius Institutes and identified three issues:

- **Chinese teachers:** poor cultural and professional qualities, old-fashioned teaching methods, weak psychological makeup and poor communicative competence, lack of stability
- **Teaching materials:** lack of outstanding and universally applicable teaching materials
- **Risks in host country:** attitudes of US towards Hanban (汉办, Office of Chinese Language Council International) teachers and their cooperation being highly changeable; recent policy tightening and closure of some Confucius Institutes

In short, Li's (2016) vision of promoting Chinese language and culture to the world stage is not an easy one to accomplish, being undermined by ideological, pedagogical, and technical problems. All these issues seem traceable back to the home. For example, Xu, Zhao and Wei (2016) highlighted three problems existing in China's TCSOL programs: 1. The structure of the TCSOL is too general and shallow, lacking in professional touches. 2. Students are not equipped with sufficient practical skills. 3. Teaching is mainly lecture based with little interaction and discussion between teachers and students.

A substantial number of solutions have been proposed by Chinese academics to strengthen the TCSOL programs in order to successfully implement the IPCL initiative. For example, in terms of the lack of unique program features, both Cui (2015) and He (2018) propose that TCSOL should become a self-contained academic discipline. According to He,

“汉语国际教育”独立成为学院符合世界一流大学一流学科所要求的“小而精”的特点，同时也可集中力量，提高办学水平。(p. 36) (Making TCSOL an independent college is in agreement with the 'small and exquisite' feature demanded by the first-class discipline of a world class university. As a result, we can concentrate our efforts and enhance the quality of education.)

Likewise, Cui recommended that TCSOL be treated as an independent level-two subject (二级学科) instead of being affiliated to other disciplines. In addition, Cui (2015) also proposed

a TCSOL curriculum model and mapped out the major subjects contained in it, including linguistics, Chinese language and character studies, education studies, cognitive science and contemporary educational technology. Thirty book titles are subsequently listed in the paper to serve as prospective TCSOL textbooks, including research methods in language teaching, history of the Chinese language, introduction to second language teaching, TCSOL materials, educational technology and so on and so forth, which according to Cui are in the process of being published with Cui as the general editor.

As regards Hanban teachers’ lack of practical teaching and communication skills, many universities in China offering TCSOL programs are now in the course of setting up internship with universities of neighboring countries, so that students can learn the target language, assimilate the new culture and sharpen their teaching skills in study abroad sessions. Wang (2015), for example, proposed a ‘packaged overseas internship’ model (整建制海外实习模式) where Xinjiang Normal University teams up with universities in Central Asia (Tajikistan, Kyrgyzstan etc.) to provide linguistic, cultural, and educational training for TCSOL students. The proposed internship lasts for 18 weeks and includes five components:

- applied Russian (俄语运用): practicing the use of Russian in context
- cultural training (文化培训): understanding cultural/educational patterns of host country
- cultural practice (文化实践): experiencing cultural environments and activities
- Chinese teaching (汉语教学): practice teaching at local Confucius Institute independently
- cultural communication (文化交流): learning Chinese cultures like martial arts, Chinese opera, paper cutting, calligraphy, Chinese painting, tea art and so on.

According to Wang (2015), the packaged internship model successfully delivered such good results as enhancement of student Russian skills and Chinese teaching skills, establishment of the university’s high reputation abroad (attracting large numbers of foreign students from Central Asia to study with Xinjiang Normal University), increased domestic influence (attracting sponsorship from Hanban for student bursaries), and better career prospects for students undergoing the internship. The same success stories of study abroad and internship programs for TCSOL students have been reported from elsewhere in China, such as Chen and Bao (2018) (with Southeast Asia), Gao (2018) (with Thailand), Yang (2018) (with Association of Southeast Asian Nations) and so on.

In short, the evolution of terminology from 对外汉语教学 (TCTF) to 汉语国际教育 (TCSOL) and 汉语国际推广 (IPCL) signifies China’s policy change, commensurate with its economic growth, from educating foreigners visiting the country to exporting language and culture abroad presumably to amass more soft power. However, the international promotion of Chinese language experienced some setbacks due to ideological clash with the West and other factors such as incompetent teachers and outdated teaching methods. Researchers and practitioners of TCSOL in China are charting a new course for the program by designing specific curricula, arguing for its independent status as an academic discipline, setting up internship connections with foreign countries, and so on and so forth. With all these changes, improvements in teaching efficiency and learning outcomes are to be expected. It remains to be seen, however, whether Li’s (2016) vision of ‘terminating the hegemony of English’ and elevating Chinese to comparable status in the world can be accomplished without any ideological change.

Teaching Concepts and Methods

This section reviews some publications regarding teaching concepts, methods, and materials of TCTF/ TCSOL. We note some high-frequency keywords listed in Table 2.1 in these areas

(English translation followed by frequency): 对外汉语教材 (TCTF materials, 173), 词汇教学 (vocabulary teaching, 140), 教学策略 (teaching strategy, 120), 偏误分析 (error analysis, 101), 教学方法 (teaching method, 94), 教材编写 (textbook writing, 50). Some specific teaching theories are also recognized by *CiteSpace* as keywords though not listed in Table 1.1 due to lower frequency: 后方法理论 (postmethod theory, 8), 建构主义 (constructivism, 6), 二语习得 (second language acquisition, 3). The review provided below revolves around these interrelated key concepts. We start by gaining an overview of the TCTF research regarding background theory and practicality of teaching, examining how cognitive/linguistic theories like constructivism, postmethod pedagogy, and second language acquisition serve as basis for models of teaching. We then concentrate on the two most frequently mentioned terms about teaching methodologies in the TCTF literature: vocabulary teaching and error analysis. We round up the discussion by referring to some works on the compilation of TCTF materials.

Chen (2018) reviews and reflects on the TCSL (Teaching Chinese as Second Language) research in China for the previous 10 years, following the below structure:

1. TCSL program establishment
 - Program status
 - National standards
 - Teaching concepts and methodologies
 - Teaching models and strategies
 - Curriculum design
2. Teaching linguistics components
 - Teaching phonetics
 - Teaching vocabulary
 - Teaching grammar
 - Teaching Chinese characters
3. Teaching language skills
 - General Chinese course
 - Listening and spoken course
 - Reading and writing course
 - Educational technology and resources, cultural teaching etc.
4. Teacher
 - Development of teacher quality and knowledge
 - Development of teacher professional skills
 - Development of teacher lifelong career
 - Teacher training
 - Teaching standards and evaluation
5. Teaching materials

In the teaching concepts section, Chen observed that Chinese TCSL, while importing cutting-edge teaching concepts and methodologies from abroad, is also actively exploring synthesized concepts and methodologies particularly suitable to the Chinese context. In addition, Chen made the cogent remark that a teaching model for a short-term Chinese course targeting overseas business personnel should combine ‘classroom teaching’ and ‘practical teaching’ making the

maximum use of China's magnificent environment. A summary of the recent trend for TCSL researchers to marry Western methodology with Chinese context is quoted from Chen (2018) below:

TCSL近年来在以“以学生为中心”的基础上，更加注重“语境”，既注重课堂上的“小语境”，也注重课堂外“大语境”的利用。(p. 21) (In recent years, TCSL works on the basis of 'learner-centred' principle on one hand, and emphasizes 'context' on the other hand, focusing on both 'small context' in the classroom as well as the 'big context' outside the class.)

Arguably, 'synergy' and 'context' are two of the most important keywords both to the TCTF profession in China and to TCFL researchers worldwide. For the latter, these are factors that cannot be accessed outside China, especially the 'big context' of Chinese cultures and society, history and traditions, peoples and arts that can only be experienced firsthand within the country. This is also why TCTF practice and research in China cannot be deemed entirely outdated and negligible, as Cheng (2015) seems to suggest.

One example of exporting Chinese teaching strategies overseas, this time to Africa, is given by Zhou (2014), who analyzed problems encountered by students learning Chinese at the Confucius Institute of the University of Burundi and proposed teaching strategies comprising both Chinese and foreign elements. For example, on the teaching of Chinese phonetics, Zhou pointed out the similarities and differences between the five tones of Kirundi (the official Burundi language) and Chinese ones and proposed ways of comparing similar tones and contrasting different pitch levels for students to master the Chinese pronunciation.

Some theories of learning have been imported from the West and helped set up foundation for TCTF research in China. A language teaching theory that is often mentioned is Kumaravadivelu's (1994) 'postmethod condition'. Guo and Liu (2016), for example, understand language teaching as a 'multi-factor, multi-level, multi-discipline and multi-dimensional process' under the postmethod theory. Teaching should not be restricted to fixed methods or specific procedures, but should be an 'open and dynamically developing system'. Guo and Liu therefore propose a postmethod teaching model which combines the traditional approach of teaching Chinese character (字本位) and vocabulary (词本位) separately into a 'dual dynamic system' that teaches both characters and words at the same time by analyzing words into characters and recombining characters into similar words based on semantic associations and morphological principles. For example, by breaking 典礼 ('ceremony') into 典 ('code') and 礼 ('ritual'), each character of this word can further be associated with other characters to create semantically related words such as 盛典 ('grand ceremony'), 大典 ('big ceremony'), 婚礼 ('wedding'), 葬礼 ('burial'), 丧礼 ('funeral') and so on. Guo and Liu refer to cognitive psychology and 'levels of processing model of memory' as the theoretical foundation for their teaching model, suggesting that deeper processing of information, especially when associated with existing information, will increase the likelihood of its entering into long-term memory.

Another learning theory used as theoretical foundation for some TCTF works is constructivism. Chen (2015), for example, understands the core idea of constructivism as 'student-centered' instruction, where each learner receives new information and integrates it into existing knowledge base, adjusting and reconfiguring the entire knowledge framework. Chen argues that most overseas students coming to China are adults equipped with mature thinking and consciousness of self-independence as well as a complete worldview regarding society, value, and life. These overseas students, according to Chen, are well experienced learners, highly motivated and inquisitive and cannot be satisfied with the traditional 'spoon-feeding' way of teaching focused

on individual skills (e.g. listening or speaking). Instead, these students look more to holistic, applied language skills, hoping to explore the learning process together with the teacher in an interactive manner, accomplishing the aims of communication, cooperation, and discovery through a variety of teaching activities. Therefore, Chen suggests that TCTF contents should be practical and advanced with interesting topics, allowing students to be active and creative, enhancing student ability to conduct independent learning and investigation and in the meantime, populating teaching materials with Chinese culture and tradition, disseminating Chinese civilization and making students know, befriend and love China (知华, 友华, 爱华).

When discussing second language acquisition (SLA), the Chinese literature often refers to Corder (1967) *The Significance of Learners' Errors* and Selinker (1972) *Interlanguage* (e.g. Song 2014; Si 2011), which engendered a large number of research publications in China. The term 偏误分析 ('error analysis', henceforth EA) still occupies a significant place in the keyword list of Table 2.1 to date. Si (2011) suggested that EA research started in China from Lu's (1984) work on interlanguage theory and error analysis of foreigners learning Chinese phonetics, became prosperous from 1990 and entered a 'concluding stage' after 2000. From the start, Lu (1984) emphasized the distinction between 错误 ('error-mistake') and 偏误 ('diversion-mistake'), the former referring to random mistakes and tongue slipping when using the language, the latter to systematic gaps between interlanguage and standard language. The term 偏误 has since been adopted by Chinese researchers in the field. Lu (1992) further pointed out four basic categories of learner errors: 遗漏 (missing), 增添 (addition), 替代 (substitution), 错序 (wrong order), although he also revealed two weaknesses in the then current EA approach: 1. the exclusive focus on linguistic errors (sound, grammar, vocabulary) at the expense of discourse and pragmatics, and 2. the attribution of source of errors to the interference of mother tongue alone. In terms of sources of error, Lu made a very interesting observation that textbooks can mislead students and directly cause the errors. One example he gave involves two Chinese sentences illustrating the usage of the particle 着: 拿着花去看一个生病的学生 ('visiting a sick student bringing flowers') and 病房里放着花 ('There are flowers in the ward'). There is nothing wrong linguistically with these sentences. However, the cultural information they release is inaccurate, as bringing flowers to patients is not a Chinese custom, and (some) hospitals prohibit the display of flowers in wards.

As shown in Table 2.1, vocabulary teaching is the most frequently explored teaching dimension of TCTF in China. Many research findings in this area are worth mentioning. Li and Wu (2005), for example, pointed out the close relationship between Chinese words and morphemes. Since the total number of senses of morphemes is much smaller than that of words, they argued, it should be highly efficient to teach Chinese vocabulary on the basis of morphological analysis. In order to prove their point, Li and Wu did a componential analysis of 1859 two-morpheme words from *The Syllabus of the Graded Vocabulary for HSK* (汉语水平词汇与汉字等级大纲). As some words come with more than one sense (e.g. 包袱 can mean 'a backpack' or 'a burden'), the overall senses for the 1,859 words are actually 2,494 in number. Li and Wu divided the semantic relationships between the two morphemes in each of these word senses into four categories (English interpretations followed by their percentages): 直义 (componential, 47.39%), 转义 (reinterpretation, 41.66%), 偏义 (loss of one meaning, 6.13%) and 无关 (unrelated, 4.81%). If their analysis was correct, nearly half (47.39%) of the word senses sampled are direct combinations of the meanings of their component morphemes. Another 41.66 percent of word senses can be arrived at through extension and transformation on top of the meanings of the two component morphemes. Li and Wu argued that teaching Chinese vocabulary on the basis of morphological analysis can therefore enhance the efficiency of vocabulary learning and develop student's self-learning and language generation abilities. In addition, navigating

between morphemes and words not only facilitates student's understanding of word meanings but also helps increase their memory capacity for words and develop ability to think in Chinese. This view is partially supported by Li and Yang's (2004) research which pointed out the correspondence between Chinese word-formation rules and Chinese thinking styles. For example, in the series 树枝 ('tree-branch'), 树叶 ('tree-leave'), 树干 ('tree-trunk'), 树根 ('tree-root'), the first morpheme 树 expresses the whole and the second morpheme, the part. In the series 松树 ('pine-tree'), 柳树 ('willow-tree'), 榆树 ('elm-tree'), on the other hand, the name comes first and then the substance of the named. In these examples, Chinese thinking patterns are embedded in Chinese word configurations (as manifested by the order and organization of morphemes which normally stand for individual concepts) and can be accessed by the vocabulary teaching method Li and Wu (2005) proposed.

Teaching materials for TCTF is another focal point of research, taking a significant place in Table 2.1. Geng (2017) reviewed 10 years' research on textbook compilation for TCTF in China and suggested three directions for further improvements:

1. Moving from the study of traditional textbooks to that of teaching resources: In addition to the main texts, focus should be placed on supportive materials such as exercise book and teacher manual, related materials such as flip chart and flashcard, and digital resources such as videos, webpages, apps, and learning platforms.
2. Strengthening basic research on materials and teaching, moving from 'static' to 'dynamic': New generation of textbooks are not knowledge imparters but stimulators for classroom interaction. Research on materials should also pay attention to the dynamic process of teaching and learning in addition to the study of texts.
3. Strengthening research on types of textbooks and the countries they are for: Overseas students coming to China to learn language have strong professional needs and preferences. Increasingly teaching materials should be developed for different countries, ages, and learning purposes. The traditional 'one textbook for all' approach is no longer viable.

We have seen how actively Chinese academics and practitioners are participating in TCTF and TCSOL research in recent decades, importing learning theories from the West on one hand and developing integrated theories and building up capacities for innovative approaches on the other hand, based on China's large intake of foreign students and their interactions with the local culture and people. The sheer breadth of this amount of research and the richness of the discourse promise to generate meaningful findings to the Chinese language teaching profession, not only in China, but on a global scale, while researchers search every nook and cranny for interesting topics in TCTF/TCSOL.

Conclusion

The 'research papers' I have used to produce the review mostly consist of less than 10 pages, most of which read like extensive summaries of a larger piece of work (though in fact there is usually no mention of more serious research backing up these short reports). Yu (2016), for one, recognized this tendency correctly when he said that:

以往的大多文章在理论探讨后常常只是提出构想，但对于是否已经实施、实施的效果并未作明确交代 (p. 297) (Most papers in the past often offered speculations after exploring the theory. As for whether the idea had been implemented or not and the effect of implementation, no clear evidence was given.)

Although Yu's observation was limited to the discussion of research output in Chinese character teaching, the problem he mentioned actually persists in all or most of the papers I read in the process of writing this chapter. The majority of TCTF papers produced in China so far seems more of a theoretical nature and very concise in form. In addition to the lack of details and depth, there is also a great void of empirically based research. This tendency falls dramatically short of the modern requirements for carefully controlled, classroom-based research to improve language teaching theory and practice, for one thing.

Disregarding the issue of quality, there are a lot more publications on Chinese language teaching in the homeland than outside China. Gong et al. (2018), for example, were able to select 1,358 articles from CNKI published in China on the subject from 2004 to 2016 but only 175 papers from the English based Web of Science. In addition, most of the TCFL articles published in English internationally are also written by Chinese authors, judging from their names. This could mean that TCFL has thus far not been treated very seriously by Western researchers as an academic discipline. This can further imply that not many Westerners who speak Chinese are in the academic profession and not a lot of applied linguists capable of doing research are Chinese-speaking. The end result is a lapse in communication between China and the West about the research and practice of TCFL/TCFL. In this regard, Gong et al.'s (2018) suggestions are clearly relevant, including for Chinese and international journals to 'prioritize the publication of cross-border studies' and for 'researchers in and outside mainland China to co-organize academic dialogues on Chinese language education' (p. 287).

A question that haunts us at the end of this discussion is *What does TCTF/TCSOL mean to China?* Was Cheng (2015) correct to assume that Chinese language teaching in the global contexts is an 'incumbent responsibility' of the Chinese government, or is Wang's (2014) view quoted below more tenable?

对外国人的汉语教学，应当是人家要学汉语，不是我们要人家学习汉语。中国在外国开办的孔子学院需要注意这个问题：是人家要学汉语，我们支持、帮助，不是我们要人家学汉语，不是我们到人家国家去“推广汉语”。(p. 23) (Teaching Chinese to foreigners should be based on people's willingness to learn. It is not a matter of our wanting others to learn Chinese. The Confucius Institutes we set up overseas must pay attention to this issue: When people are voluntarily learning our language, we provide help and support. It is not the case that we ask others to learn Han language, that we promote Han language in other people's country.)

Wang's idea of promoting Chinese language above can easily subsume the promotion of culture (and possibly and inadvertently, ideology) alongside language, with the same negative implication—Do people in other countries really want to learn the Chinese language AND accept the cultural, political, and ideological implications? It may be that, either this attractive but somewhat ambiguous package of 'Teaching Chinese to Speakers of Other Languages' should be further modified to become more acceptable to the receiving end, or it will continue to meet resistance and maintain the status quo of the Chinese language on the global stage.

References

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