



ENGLISH AS A MEDIUM OF INSTRUCTION IN TEACHING  
CHINESE CULTURE  
A CASE STUDY AT SARASAS WITAED THONBURI SCHOOL  
THAILAND

YANAN YANG

A THESIS SUBMITTED  
FOR THE DEGREE OF MASTER OF ARTS  
IN ENGLISH LANGUAGE TEACHING  
MA-ELT

GRADUATE SCHOOL OF ENGLISH (GSE)  
ASSUMPTION UNIVERSITY  
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Culture: A Case Study at Sarasas Witaed Thonburi  
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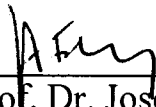
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PLAGIARISM STATEMENT

I certify that all the material in this study which is not my own work has been identified and acknowledged, and that no materials are included for which a degree has already been conferred upon me.

Signature

Yongyanan

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Mar 10, 2011



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## ABSTRACT

This thesis studies the ways Chinese is taught in one Thai school, Sarasas Witaed School. The aim of the study was to examine how much actual Chinese culture was able to be taught, given the need to teach Chinese in English owing to the Chinese teachers lack of Thai.

The research asked 1. What aspects of Chinese culture are being taught in the researcher's two classes at Sarasas Witaed Thonburi School?

2. How does English as a medium work to limit or enhance Chinese language and the teaching of culture?

Data was collected from two Chinese teachers' classrooms and the textbooks used in the classes were analyzed in terms of Richards and Rodgers' (1986) descriptors of the Grammar Translation Method which is assumed by the researcher to be the dominant method still used in one form or another in China.

The research finds that the use of the texts conveys one aspect of the Chinese culture of learning but that this aspect actually is not the best way to convey or evince the actual culture of the Chinese language. The use of English instead of Chinese or Thai implied the teachers' ability to communicate effectively with the Thai students whose English, like that of the teachers, was limited. The actual class time spent on covering

the material in the textbooks in order to satisfy the course requirements meant that little opportunity was found by the teachers to actually discuss relevant aspects of Chinese culture that would have made the lessons more productive in terms of the students' appreciation for how Chinese culture and language are related. However, the use of Chinese English by the teachers did convey to the students a feel for the teachers' classroom language worked, the students were able to experience Chinese culture, not through Chinese as such or through Thai, but through a new form of language: Chinese English.





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# **Chapter1 Introduction**

## **1.1 Background**

According to historical evidence, Thailand established relations with China in the Sukhothai Dynasty. Since then, many Chinese migrated to Thailand and have since become the biggest minority group in the country. Along with the migration of the Chinese people to Thailand came the study of the Chinese language.

Through time, political developments in both Thailand and China impacted the study of the Chinese language in Thailand, positively as well as negatively. Especially after the communist victory in China, Chinese language study was considered taboo in Thailand and anyone undertaking it was often considered to be a communist or communist sympathizer. In 1975, Thailand and China re-established diplomatic relationships. The Chinese language gradually became more popular once again, and in 1992 the study of the Chinese language was made accessible to the public in Thailand as China emerged as a major player in the world economy.

Now in Thailand, more than 1,000 primary and high schools are offering Chinese language. At present, Chinese is becoming as important as the English language. This is because China is fast becoming an economic powerhouse rivaling the US and Europe. At present, there are hundreds of millions of Chinese-speaking people. This

reveals clearly why the study of the Chinese language is seen as more and more important today. There is a clear trend to learn Chinese as an academic subject at many schools in Thailand, especially at some bilingual and multilingual schools.

As Chinese language teaching is expanding globally, especially in Asia, the study of Chinese culture in Thailand has faced many problems or difficulties in understanding how to use Chinese in culturally appropriate and effective ways because they lack an opportunity to use Chinese language in daily life. Although, some students are from Chinese families, parents often cannot speak Chinese language; now their mind and routine is shaped in Thai culture and their lifestyle, behavior is different to Chinese culture. What is Chinese culture? It's very hard to say clearly in a few words, because culture includes many things. It has very profound connotations. It is related to the 5000 year history of China. When we talk about Chinese culture, we should think about Confucius first. He is a great thinker and educator. His ideas influenced Chinese for thousands of years. He is the earliest ancestor of Chinese Culture. Another aspect is Chinese calligraphy which requires the basic tools of "four treasures of study" (writing brush, ink stick, paper, and ink slab) as well as much concentration on guiding the soft writing brush charged with fluid ink. When writing, many calligraphers will forget all worries and even themselves, combining all thoughts in the beauty of the art. Traditional Chinese painting is also very important in Chinese culture. It can show the general motif of the picture without detailed drawing. It is quite different from the canvas. Also, Beijing opera is the quintessence of Chinese

culture. These years, especially after China opened, many foreigners are also interested in it. Chinese Kongfu is very miraculous. People use their body or sword to protect themselves. On New Year's Day, people often have dumplings together with the best wishes to the New Year. They talk and laugh with each other, and everyone feels happy and warm. In China, every area has its own color of construction, architecture, geography, and Chinese culture developed all the time. Chinese culture is one of the world's oldest and most complex cultures. The area in which the culture is dominant covers a large geographical region in Asia with customs and traditions varying greatly between towns, cities and provinces. As Chinese culture includes many cultures of every folk in China, Chinese culture will also be included in the world's culture. In a word, Chinese culture is boundless.

In this context, research is needed into how and how much of this complex culture is being communicated to Thai students in the Thai education context. Because of the lack of Chinese language skills taught in Thailand in the past, and a lack of Chinese teachers, most young Thai students of Chinese are required to study Chinese in English, not in their L1 (Thai) or in the target language (Chinese). The Chinese teachers usually are required to use another language (English) in which neither they nor their students are fully competent or fluent. Such a situation may limit the degree to which effective Chinese language teaching can be conducted in so far as this researcher assumes that language and culture are inseparable and that consequently the Thai students' learning may be negatively impacted by the complex multi-lingual



mishmash required in the Chinese classroom in Thailand at present. From the researcher's prior experience teaching Chinese to young learners at Sarasas Witaed Thonburi (SWT) School, these concerns have been developed.

Part of these concerns is the continued use of a form of the Grammar – Translation method which uses rote memorization of language and the rules for using language. This reliance has become part of a Confucian tradition in China. It is reflected in the course books used at Sarasas Witaed Thonburi School, where this research was conducted. The writes of the textbook continue this tradition as they probably learned Chinese using this method.

## 1.2 Rationale

“Culture is learned, not innate. It derives from one's social environment rather than from one's genes (Hofstede. G and Hofstede. G. J 2005:4). ” From this point of view, the researcher will outline here, to teach Chinese, while using English, invokes a range of complex cultural and political issues. This is important for this research, because the researcher try to use the real evidences at SWT to indicate clearly why, from her experience, it is virtually impossible to teach a language without teaching cultural content, especially in the classroom.

Since Chinese as a foreign language is studied at SWT, the researcher is employed as a foreign teacher. Materials are in English, and exams are in English as well, so it is a

must to use English to educate the Thai students. The medium of English provides a cross-cultural house, as it helps the researcher teach Chinese as the target language, due to “Studying differences in culture among groups and societies presupposes a neutral vantage point, a position of cultural relativism. “ (Hofstede. and Hofstede. 2005:6)”. To clarify the similarities and differences among the three languages’ cultural ground, the researcher compared Chinese, English and Thai cultural contents accordingly, which are shaped by culture as much as language. There is a need for which focused on relative competencies between Chinese and English: Is the bilingual teacher better at Chinese than English, or better at English than Chinese? If the teacher is equally good at both languages, then the term balanced bilingual is used. The researcher wants to look at how the cultural aspects of language are taught through English, and how the English works, as a medium for Chinese culture to be communicated to Thai learners, and how this language prison limits or enhances the teacher’s culture teaching.

Furthermore, since the importance of English in such Asian periphery-English countries as Thailand, English means it is a key external link for occupying space that Chinese culture could possibly fill. The teacher uses the second language to teach, students use the third language. For both teachers and students; English is often the second language for them. Chinese was taught through English, so from the surface, it seems like there is Bilingualism in the classroom. A bilingual individual should be someone who has the ability to communicate in two languages alternately, in a word,

it generally happens between L1 and L2, however in this research context, the Thai student's two languages are Thai and English, but the students' English level is limited. The teacher's two languages are Chinese and English, so maybe sometimes teacher's translation is not clear enough, and students cannot catch the point through English language. This kind of bilingualism is not between L1 and L2, but L2 and L3. This problem may be encapsulated in a metaphor: a telescope is a cylindrical device for making distant objects look nearer and larger, using a combination of lenses. In this study, Chinese cultural aspects are the objects; Thai students are able to look at the view of Chinese language and culture through the telescope (English is the telescope). If the teacher had only vague ideas of her teaching contents, because the teacher spoke very ambiguously about her own views, or Teacher's English / Thai is very weak, then in these kind of conditions above, it seems like the lens doesn't work very well; It can affect students' learning directly. This often means that: students cannot understand the teacher's instructions opportunely.

This study focuses on teacher's use of language in teaching. While we have already discussed above some possible human factors, there are also some feasible objective factors, such as some Chinese cultural aspects are really hard to explain in English; some cultural aspects after clear explanation in English still can not be understood. It is virtually impossible to describe some Chinese culture in English, because of the differences between the background of the two cultures, because of a language gap, culture gap or culture shock. Such differences between two cultures include the values,

behavior and customs of the respective cultures. Thus there is a necessity to do this research to know that what part of Chinese culture can be taught, and what part cannot be taught in using English as the medium of instruction, and why. If there is a fundamental problem in this area, then the identification of the possible limitations may lead to a new approach to the teaching of the language-culture nexus and a rethink of the ways Chinese courses are designed, implemented and administrated in Thailand.

The experience of this researcher has been anticipated in ELT studies of culture and language. According to Kramsch (1998: 85) “No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached”. Between English and Chinese, there are bound to be differences. This means that there are some inevitable barriers in regard to English in conveying Chinese culture at SWT, such as there are some barriers to teach Chinese culture through English instruction. The problems that Chinese educators may face when teaching Thai students are considered, such as culture shock, culture gaps, the lack of abstract thinking skills in some students, constraints on behavior caused by face, the over-emphasis on concrete examples, lack of creativity in the target language or in the medium language, and the need to compromise in group situations. For instance, the role of English in India, and the role of Mandarin in China, are similar: both like a “laissez-passer”, people can understand and utilize the “laissez-passer” very well, but



English in Thailand is different from the phenomenon in India or in China, as the role of English does not play a leading role here, Thai people generally cannot understand English very well. In this research, the researcher needed to be clear about what would happen when the teacher explains in English, why it is hard, for example: to explain the Chinese writing in steps through English.

### **1.3 Aims of study**

Through this valuable experience and study in SWT, the researcher suggests that there is a need to provide some implications for Chinese teachers to improve their teaching. The results of this research could be a guide for the development of Chinese cultural teaching programs in Thailand. The researcher should find out the problems of using English as a medium of instruction to teach Chinese culture to Thai young learners. Then in future it may be possible to develop solutions to the problems, so as to develop the appropriate cultural teaching for the whole Chinese community in Thailand.

In order to create a body of knowledge in this area, certain aims need to be identified and studied in the context that at present exists on the ground in Thai Chinese classrooms:

- To identify the level of Chinese culture that can be taught by using English as a medium of instruction in Thai young learners' classrooms.
- To obtain a picture of how teacher teaches Chinese culture through English

language.

- To see certain Chinese cultural issues can be transmitted to Thai students through English language.
- To develop the researcher's insight and preparation for Chinese teaching, including general insights in to both the objective and subjective needs of students.

#### 1.4 Research questions

In order to fulfill these aims, the research seeks to answer the following questions:

- What aspects of Chinese culture are being taught in the researcher's two classes at Sarasas Witaed Thonburi School?
- How does English as a medium work to limit or enhance Chinese language and the teaching of culture?

#### 1.5 Definition of terms

Chinese English: The transference of Chinese lexis and grammar patterns into English lexis and grammar.

Code Switching / mixing: the use of Chinese and English within single utterances or classes.

Culture: The deep-rooted practices that shape on individuals language or behavior, often subconsciously. The culture may be in a display form where rules

are copied or repeated without the user knowing why this is done. The lexis and grammar of a language embody the real or authentic ways its speakers see or understand the world.

## **1.6 Thesis organization**

This thesis is composed of five chapters:

Chapter one presents a general introduction to the study, which includes background, rationale, objectives and research questions.

Chapter two gives the literature review about what culture is; what is Chinese culture is; what the relationship between culture and language is; the role of English in the context of the Thai education – culture context; Chinese English exists in Teacher's teaching; code switching and code mixing; bilingualism or multilingualism in the classroom; Thai students' culture; the study habits of Chinese students; Chinese teacher's influence on students; Culture in the classroom; and Grammar Translation Methods.

Chapter three deals with the methods and subjects in the research.

Chapter four presents answers to each research question and discusses the significance of the findings from the collected data.

Chapter five presents the summary of the findings, limitations of the study and recommendations for further research.

## **Chapter 2      Literature Review**

### **2.1      Introduction**

**516 e-1**

In order to achieve the goal of teaching foreign language, cultural things cannot be ignored. This chapter offers a literature review about what is culture; what is Chinese culture; the relationship between culture and language; the role of English in the context of the Thai education - culture context; English as a medium; Chinese English; Code switching and code mixing; Bilingualism or multilingual classroom; culture in the classroom; The study habits of Chinese students; Chinese teacher's influence on target students; the Grammar translation method; and the culture of Chinese teaching.

### **2.2 What is culture?**

Tylor (1974) first gave the definition of culture which is widely quoted: "Culture... is that complex whole which includes knowledge, beliefs, arts, morals, law, custom and any other capacities and habits acquired by man as a member of society".

Culture, as argued by many anthropologists, has various definitions from different points of view. The researcher chooses three classical definitions: as Hofstede states "Culture is the collective programming of the mind which distinguishes the members of one category of people from another" (Hofstede 1984: 51). and as Lederach points

out “Culture is the shared knowledge and schemes created by a set of people for perceiving, interpreting, expressing, and responding to the social realities around them” (Lederach 1995: 9). Kramsch (1998:4) explains that “one way of thinking about culture is to contrast it with nature. Nature refers to what is born and grows organically; culture refers to what has been grown and groomed”.

From the different scholars’ definitions above, the researcher divides the definition of culture into two categories: in a broad sense, it means the total way of life of a people, including the patterns of belief, customs, objects, institutions, techniques, and language that characterizes the life of the human community; in a narrow sense, culture may refer to local or specific practices, beliefs or customs, which can be mostly found in folk culture, enterprise culture or food culture etc.

These definitions share a common view that culture is much more than a knowledge of how to order fast food or of when the Great Wall or Disneyland were built. They also assume that a culture’s language is an invaluable tool in the development and sustenance of a living culture in the real world.

### **2.3 What is Chinese culture?**

China boasts a vast geographic expanse, 3,600 years of written history, as well as a rich and profound culture. Many aspects of Chinese culture can be traced back

centuries. Chinese culture is therefore diverse and unique, yet harmoniously blended, and presents itself as an invaluable asset to the world. What is Chinese culture? Is it characterized by art or literature? Does it include actions, feelings, or thoughts? Is it ideas, objectives, or ways? What about beliefs or values, or customs or tradition? Is it something as simple as a field of activity or as complex as a never ending experiment? Chinese culture is all of these, but it is true that it cannot be truly defined by a single stroke of words. It needs to be lived and experienced. In everyday conversation, the word culture might refer to such fields as literature, art, or music; yet scientists who study Chinese culture see it as something more complex, a way of life as well as acting, feelings, and thinking. And even within these descriptions of Chinese culture there are different views on what exactly culture is.

#### **2.4 What is the relationship between culture and language?**

In recent years, Chinese academics have published many articles dealing with these two questions, dwelling in particular firstly on the connections between the Chinese language and traditional Chinese culture and secondly on the connections between the Chinese language and the Chinese way of thinking. Whereas these questions have been approached from many interesting angles, the conclusion reached on the connection between language and culture, and language and thought is that the one generates the other. This is especially so in the case of the Chinese language. For instance, Ran (2008:31) describes: “Another characteristic of spoken Chinese which



relates to culture is the demonstration of friendship and kindness by asking ‘Have you eaten your meal’ ‘How old are you?’ ‘How much do you earn?’ ‘How many children do you have’ For the Chinese, these questions are not seen as personal intrusions. Rather they show people’s concern and warmth for each other.” Language is a tool of communication which has profound background can be influenced by the tendency of a custom. In this context, Chinese language patterns determine Chinese people’s thinking and behavior, and people’s thinking and behavior influences Chinese language patterns.

Ran (2008:29) also points out: “Language and culture are inextricably linked. Culture influences language and language, in turn, reflects the culture which it serves”. Ran summarizes the relationship between culture and language: language is a key component of culture. It is the primary medium for transmitting much of culture. Without language, culture would not be possible. Children learning their native language are learning their own culture; learning a second language also involves learning a second culture to varying degrees. On the other hand, language is influenced and shaped by culture. It reflects culture. Cultural differences are the most serious areas causing misunderstanding, unpleasantness and even conflict in cross-cultural communication.

## **2.5 The role of English in the context of the Thai education – culture context**

Thailand is a multilingual, multiracial, and multicultural country. English is used in Thailand by a large majority of educated urban bilinguals, such as school students. They learn Thai, English, Chinese, Science, Math, and are trained in English and Thai. However the result is, English is not widely used effectively in Thailand.

In terms of this thesis, the researcher is not a native English speaker, English is the researcher's second language too, but English helps the researcher expound Chinese culture, philosophy, translation...and help to complete the communication with the target students. Because all of the learners are Thai, they have to make effective use of English to cooperate with Chinese, and they also can coordinate the activities in Chinese class.

The issue of how to teach one culture through the language of another culture needs to be understood in terms of issues raised in World Englishes.

Kachru.B states:

“the concept world Englishes demands that we begin with a distinction between English as a medium and English as a repertoire of cultural pluralism: one refers to the form of language, and the other to its function, its content. It is the medium that is designed and organized for multiple cultural – or cross-cultural- conventions”.

(Kachru cited in Tickoo. 1995:1)

Kachru suggests that we need to distinguish between issues of the form (grammar) and content (the functional content). If the two are not in harmony, then the cultural qualities will be harmed or limited.

In this study, the researcher observes the Chinese teaching at SWT, as well as for meeting school management discussion. Most Thais support the use of English as a medium for the teaching of Chinese language in school. Thus English provides a bridge for this research; this bridge holds a function to transfer the information due to multiple cultural – or cross-cultural- conventions, the conventions relate to English and Chinese language form, functions and contents. the use of code-switching and code mixing which have positive uses for bilingual students who are attempting to learn a second language. However in this research, the code switching or code mixing happens between L2(English as a medium) and L3(Chinese as a target language), not L1 and L2. Ideally English is the medium, however the reality is, both learner's and teachers' English is limited, and Chinese English is subsistent. When students study Chinese through Chinese English, they may therefore receive Chinese language teaching through Chinese English medium in Chinese styles inductively. In so far as the Chinese teaching reflects on aspect of Chinese culture, it may be that the students are therefore experiencing one determining factor in the traditions of Chinese culture.

## **2.6 China English Exists in Teacher's Teaching**

### 2.6.1 The definition of Chinese English

Chinese English originated from Chinese Pidgin English. Pidgin is the cultural production of colonization and semi-colonization. It forms during the course of the acquiring of European languages by natives and also is based on aboriginal languages.

Chinese Pidgin English can be divided into four periods:

- (1) Birth Stage(1715-1748): It was started in Guangzhou and Macao.
- (2) Early Stage(1748-1842): It was in Guangzhou
- (3) Expanding Stage(1842-1890): It was widely use in Hongkong and other trading ports.
- (4) Declining Stage(1890-till now): The normal education of English became popular.

The main places of using Chinese Pidgin English are Guangzhou, Hongkong, Shanghai and trading ports, such as Ningbo, Haihou, Hankou, Wuhu, Beijing, and Nanjing. Chinese businessmen and servants used it for communication. At the beginning, it was used for service and trading business by the lower class. Later, it appears in different situation, including higher class.

Speakers of Chinese English did not really understand English very well, but in order to communicate with foreigners, they had to use deformed English, which misused the vocabulary and grammar. For example, “change money”, “Welcome to listen to my

news". With the deepening of China's opening-up and reform, the number of English learners is steadily increasing. However, most of the learners have to "learn" rather than "acquire" the language by means of schooling, radio or TV programs or remedial courses. They are under the influence of Chinese English. Lacking enough access to the English language and culture, the learners have to resort to their own Chinese pattern in both their language and thinking mode. In consequence, the increasing number of English learners leads to more problems with Chinese English. This is relevant to the present research as many Chinese teachers in Thailand exhibit this variety of English in their classroom discourse. They thus inadvertently bring Chinese grammar into their use of English as the medium of Chinese language instruction.

As Chinese English is a deformed English phenomenon misused by Chinese people, it obviously violates the general English rules, culture and custom. Its composition and scope of use are unstable and limited. Most sentences of Chinese English are produced by misunderstanding semantic meaning or logical relations, and some are even arranged in Chinese structure. This view sees the English Languages as half Chinese and half English which is influenced by Chinese thinking modes and culture back ground. To understand whether the teachers' Chinese English help to achieve cultural goals or not, in this research, the observations are therefore essentially centered on the three levels of Lexis and Syntax and Discourse features.

### **2.6.2 The features of Chinese English**

### 2.6.2.1 Lexical features

Chinese English is a deformed language variant. The vocabulary can best interpret the features of Chinese English. Ruan Yuhui (2005: 4) lists the typical features of Chinese English:

“Lexical translation. As we all know, Chinese learners often collocate words wrongly. They are inclined to express or translate word by word, which will cause wrong expressions. For instance: Old three old four (老三老四), half half (利益均分), three piece book (三本书), chow chow (表示吃或食物)”.

Also, the English words *see*, *watch*, *read* and *look at* can all be translated into Chinese word “看 kàn”, and may be used interchangeably. The situation of *speak*, *say* and *talk* is similar. Phrases like "Can you say Chinese?", "I am watching a book", and "Tomorrow I will look a movie" may be produced. Such varieties of language clearly embody the use of English lexis in a Chinese grammatical or syntactic context.

### 2.6.2.2 Syntactic features

Syntax, as generally defined, is the study of how sentences are properly formed out of words of a language. The difference of the thinking mode of Western people and Chinese show clearly in sentences formation in the two languages. For example:

(1) \*My go topside. He have go bottomside.



I am going upstairs. He has gone downstairs.

(2) \*Afternoon my come.

I'll come in the afternoon

Many scholars (e.g. Cao 2000; 121-2; Jia and Xiang 1997:11; Li and Wang 2002: 35-6; Pinkham 2000) argue that “Chinese English” has its own syntactic characteristics, which may be summarized in three points:

**a. Idioms made up of four morpho-syllables.** Large quantities of idioms in Chinese are made up of four Chinese morpho-syllables (characters) and are steeped in culture-specific meanings. For instance: “effort halved, result doubled”(shi ban gong bei; 事半功倍). So these Chinese phrases in English are translated by means of word-by-word translation.

**b. Parallel structure.** This rhetorical structure is frequently used in Chinese to express words of wisdom, so it is commonly used in “China English”, for example: “a fall into the pit, a gain in your wit”(chi yi qian zhang yi zhi; 吃一堑，长一智)

**c. The Null Subject parameter.** This refers to a linguistic parameter that has different settings in English and Chinese, in that a subject is required in an English sentence while it is optional in Chinese. Hence the linguistic characterization of Chinese as a “pro-drop” language (Yip 1995). For instance, it is quite common for “China English” users to write sentences like *Very glad to write to you again and Miss you a lot* in a

letter or an email in English, arguably due in part to cross-linguistic influence from their mother tongue, such as code switching and code mixing, in terms of the lexis and syntax.

Chinese English reflects the influence of Chinese syntax and grammar in Chinese, verbs are not conjugated (either for tense or pronoun), and there is no equivalent word for "the." Therefore "the" is often either overused or not used at all. Comma splices can occur frequently. This is because in Chinese writing, the comma is sufficient to terminate a clause, with no need to follow with a conjunction. The equivalent of full stop is usually reserved for the end of an idea, which theoretically may continue for an entire paragraph. When directly translated into English, much of this Chinese English may be incomprehensible to a non-Chinese listener or reader.

Examples of how Chinese English can manifest the unreasonable or un-understandable in English which are used in Chinese daily life are:

- (1) People mountain people sea (人山人海)
- (2) you me you me (彼此彼此)
- (3) know is know noknow is noknow (知之为知之，不知为不知)
- (4) you have two down son (你有两下子)

#### **2.6.2.3 Discourse features**

Certain unique discourse features exist in written Chinese English, such as

"inductive" structure and a preference for a "problem-solution" pattern. This again it may mean that some Chinese English is ridiculous. The sentences of Chinese English are violating the grammar, and even sometimes without any grammars. It is used by Chinese people who do not actually understand the grammar issue. The features of discourse in Chinese Pidgin English are using English words with Chinese grammar. It includes a lot of short sentences and sometimes even only a few words.

It is evident that Chinese English is entirely imposing Chinese mode to English. The original rules of grammar are deformed. Sometimes, there is no predicate and no conjunction words in Chinese English. It does not match the basic core of Standard English, but conveys Chinese modes of thinking, grammar, etc.

## **2.7 Code switching and Code mixing**

### **2.7.1 What is code-switching and code-mixing?**

“Code-switching, ability to translate, or to use a range of dialects or levels or socially advantageous routines at command, are familiar examples (Hymes. D 1972: 34)”.

Teachers’ code switching episodes are identified and then transcribed. In most cases, code switching by teachers serves some kind of pedagogical purposes: “The hidden message embedded in code switching behavior has emerged recurrently as a significant factor in the distribution of the two languages of instruction in bilingual education and in second and foreign language teaching classrooms (Nancy H. 1996:465). Code mixing refers to “A common mode of code switching is the

switching of languages within sentences....,The distinction between code switching and code mixing is important because code mixing raises several issues involving grammar (Kamal 1996:57)". So code-switching is switching outside the sentence or clause level; code-mixing is switching within a sentence or clause. The division reveals the linguistic structure differences between code-switching and code-mixing.

Code switching proper can be exploited as part of classroom teaching. When the teacher knows the language of the students, the classroom itself is often a code switching situation (Cook 2001:105). However, the language of the students which the teacher knows is English. In the present research context, teacher does not understand Thai, so, within this special language teaching and learning background, for instance, when the teachers explain new vocabulary, new sentences, code-switching often occurs because the teachers are aware that in multilingual classrooms, students can understand at least two languages.

Code switching has been regarded as a fuzzy-edged construct. It may be briefly defined as 'the alternate use of two or more languages in the same utterance or conversation' (Grosjean, 1982; Milroy & Muysken, 1995). Although the term 'utterance or conversation' is vague and fuzzy in its reference, we will adopt this rather liberal definition of code switching in the present study, since the nature of the code switching phenomenon is not our sole interest and we are also more concerned about its functional use in the multilingual classroom.

Largely out of linguistic and syntactic considerations, code switching has been divided into two types, i.e., inter-sentential and intra-sentential (Brice, 2000). Kamwangamalu (1992) makes the useful distinction between ‘code-switching’ (at the inter-sentential level) and ‘code-mixing’ (at the intra-sentential level). Code switching in its narrow sense (namely, inter-sentential CS) is used to refer to the language switch across sentence boundaries while intra-sentential code mixing occurs when the language alternation is produced within a sentence (Grosjean, 1982). In this study, code switching is used as a broad cover term and code mixing is used to refer to language alternation within the sentence boundary. Code mixing and intra-sentential code switching are interchangeable used. Classroom research should show how code switching appears to be active simultaneously or not during the code-switching process, which means that teachers have to constantly solve a cognitive problem in order to use the right language at the right time. And the researcher needs to know in this study, whether code switching is occurring in a communicative context or not in the CFL classroom. This is because the students are more likely to acquire a sense of the Chinese linguistic culture embodied in code-switching when they are engaged in a communicative act with the teacher, such as being required to respond to the teacher's Chinese English directions, instructions, or explanations.

### **2.7.2 Teacher code-switching between English and Chinese in the CFL classroom**

When two or more languages exist in a community, speakers frequently switch from one language to another. This phenomenon, known as code switching, has attracted a great deal of research attention in the last two decades (Mckay and Hornberger 1996: 56). Code switching is to be used mainly as a transition language

teaching technique to eventually all English instruction. With the improvement of students' level of proficiency, communication in an EFL classroom should take place in the target language as much as possible. It seems to the researcher that raising both the CFL learner's and teacher's awareness of this common, yet inadequately explored, classroom phenomenon will be helpful to the further improvement of the Chinese language teaching/learning practice in CFL classroom. The use of code-switching has many positive uses for bilingual students who are attempting to learn a second language. It is hoped that this study, by finding indications to "why code switching is advantageous if it can be used in a positive way in CFL classroom", can help arrive at a better understanding of teacher code switching phenomenon and help develop a clarified attitude towards its use in the CFL classroom. In this section, selected aspects of code switching as a phenomenon and its advantages for Chinese language teaching are discussed; they probably can support the answer of the problem issue above.

Code switching can be exploited as part of classroom teaching, "when the teacher knows the language of the students, the classroom itself is often a code switching situation" (Cook 2001:105). For example, in the college English Language classrooms, a variety of English codes mixed with Chinese are very much in use of classroom teaching. The codes are conveyed by an important form: Code switching. Its advantages mainly include two aspects: students' helpful comprehension and teacher's enhancing insecure competence as follows.

In the teaching field, code-switching is important because it can be used by teachers or students in comprehension, since the development of literacy requires



comprehension narrative, and vocabulary skills, code-switching offers help in this aspect. For example: Teachers' concern for unfamiliar vocabulary or expression often prompts them to code switch, as to achieve students' clear comprehension, when the teacher is not sure whether the students know the meaning of the target language word or expression in question, it is common for him/her to offer the English translation in a sentence. Yang (2002: 11) lists some examples. The following code switching example can illustrate the point above:

T: we should know “restroom or bathroom” is “洗手间” (xi shou jian = toilet), not “休息室”(xiu xi shi = lounge / the room for taking a rest)

The code switching for translating does not only helps the teacher complete his / her translation, but also achieves other aspects of the target language, namely, “code-switching, ability to translate, range of dialects or levels or socially advantageous routines at command, are familiar examples” (Hymes. 1974: 34). Through the code switching above, students' comprehension is clarified afterwards in this translation class. What follows is a discussion about the forms and functions of code switching in relation to the CFL teaching practice.

Code switching is a surviving skill that some bilingual teachers and students utilize. Sometimes it can compensate for the lack of vocabulary in a certain language, and it is also positive for social interaction with those who share the same languages and culture. In the CFL classroom, for the students who are bilingual especially in Chinese and English, for those who are learning a second language, the use of code-switching is very important to enhance meaning. However, it is possible that they are sometimes

unable to say the required target language word at the moment of uttering, and that word in Chinese can indicate and enhance the meaning better than English. The following code switching example can illustrate the point above:

T: If you don't know any word in this dialogue, you should look up your “文曲星”(wen qu xing = a Chinese brand of electrical dictionary)

At that moment, teacher has a barrier to say “文曲星”( wen qu xing = a brand name of electrical dictionary in China) in English, but by the insertion of this Chinese word “文曲星” into an English sentence structure, this code switching form helps the teachers to solve the problems that occur due to lack of appropriate English lexis. “Code switches are a means by which the principal paraphrases his message, a strategy much in evidence in the English lesson” (Adendorff. 1996: 399). From the same example above, teacher uses “文曲星” to indicate the selected kind of electrical dictionary particularly; it is not only telling students to look up the electrical dictionary, but also expressing the selected kind of electrical dictionary. Teacher and students share the same language and culture, through the code switching above; the meaning of code is enhanced swiftly. Indeed, “Bilingual speakers are aware that each of their languages has certain strengths and that two languages can be used simultaneously to convey the most precise meaning” (Valdes-Fallis, 1978: 7) .This is a strategy to make the key message embedded in code switching as a significant factor in the distribution of the two languages; this code switching is a staple of instruction in EFL classroom. However, these examples are more limited in the Thai context examined in this thesis, because the teachers' and students' lack of English and the teachers' lack of Thai means that the codes being mixed are the L2 (English) and the L3 (Chinese), not the students' L1 (Thai).

Code switching is advantageous because of it may build helpful students' comprehension ability and assist teacher in supporting students' bridging the two languages. The use of code-switching does not portray that the student is confused between two languages. Instead it let students see that they have knowledge of the two languages clarified. But in this study, the teachers can not do this with students in Thai (L1), so it is a different form of code switching in the researchers' classes.

**2.8 Bilingualism or Multilingualism in the classroom**

Linguistic barriers to diffusion are never absolute, and in situations of extensive bilingualism – two or more language being regularly used in the course of the daily routine – even the grammatical cores may be affected. In this case study, the Language teacher has to teach sentences, which must contain syntax. For example:

Sentence: 她现在在汽车站等我。

Single-word translation: 她 现在 在 汽车站 等我

she now at bus stop wait for me

The overall translation: Now she is waiting for me at the bus stop.

In this example, the word order in Chinese is different from in English; the two languages create a challenging task for the teacher and students: how does the teacher help students understand and receive the different grammatical patterns? This is a

challenge for students; can they understand teacher's explanation very well? Especially when both the teachers and the students are using L2 to teach and learn L3. As Thai and Chinese language are all belong to Asian languages, even though the students may consider Thai grammar is a lot more similar to Chinese grammar than English, since the school's policy is to use English as a medium of instruction, both parties are in difficult or challenging situations.

## 2.9 Thai students' culture

Hofstede. G and Hofstede. G J point out:

“The IBM research found Thailand to be the most feminine Asian country. A book about Thai culture by a British-Thai couple reads, ‘The Thai learns how to avoid aggression rather than how to defend himself against it. If children fight, even in defense, they are usually punished. The only way to stay out of trouble is to flee the scene.’ ”

(Hofstede. G and Hofstede. G J 2005:138)

Thai students are submissive when they get involved in their own culture. For instance: uniforms are compulsory for all students with very few variations from the standard model throughout the public and private school systems, including colleges and universities.

According to the researcher's experience, Thai students' learning willingness is indicated in such acts as participating in games, group activities, daring to make innovations. Learning willingness can help to raise learning efficiency. In order to foster learning willingness, teachers need to prepare some arrangement in order to achieve the teaching goal. Are Thai students submissive when they get involved in an alien culture? Mulder (1997:152) explains: "On the whole, my interviews with high-school teachers were depressing. Most of them complained about the attitude of their students, to whom social studies were a bore. When this Dutch uncle told them to live up to this challenge, they were adamant that the students see social studies as an unimportant subject....Students were interested in passing the exams, not in the subject matter, such as history or social analysis." In this research, maybe Thai students don't pay attention to the Chinese study. This kind of situation will influence the foreign language teachers' teaching, if a student prefers studying in a traditional setup and does not want to study other culture, chances are that he or she won't benefit. The teacher has to think about how to attract their curiosity, and undoubtedly Chinese culture teaching becomes a formidable task.

## **2.10 The study habits of Chinese students**

It is necessary to understand how a Chinese teacher brings with her certain cultural assumptions about the culture of learning in her L1 context. Such assumptions influence the way she may communicate with her students in a foreign context such as

Thailand. Her expectations of the students' habits will shape her teaching methodology. This may reflect on important aspect of Chinese culture in terms of the roles of students and teachers.

Cortazzi. M and Jin. L explain:

Western teachers agree that Chinese students are hard working, well motivated, and friendly. However, the students seem unwilling to speak; they are passive and rather resistant to pair or group work. They seem oriented to exams and memorization, but not to the processes of learning.

(Cortazzi. M and Jin. L, cited in Hinkel. E 1999:216)

In China, normally, children do not behave badly in schools because teachers are very strict and they can always have meetings with parents. This is different from Thai children; they are relaxed in Thai schools. Many Chinese schools have set many rules for children to behave well and if children break one of these rules, it means they may be in serious trouble. Sometimes schools will call their parents and tell what their children have done in the school which means children may be told off by their parents. Some of them behave quite well but some behave badly. They even break the school's rules. They are not scared and still make trouble in their schools. They are called "problem students" in China. There are always a few problem children in every school because others want to study well. Therefore, most Chinese children study



very hard in their schools. Confucian ethics is one of the earliest ones in traditional Chinese ideology, and it is also a most complete and mature one. From the example above, this researcher stresses the value of Confucian ethics influence Chinese students consumedly. Values of Confucian ethics, such as obedience, institution, etiquette, and so on will carry instructive inspiration values in enhancing the students' moral quality. They are all included in Chinese unique culture; Chinese students accept this kind of implicit culture dumbly. This influences the content of language learning.

In China there is likewise a heavy load of vocabulary learning (but without the range of contexts which would make it useful) and an attention to the finer points of grammar, which transforms the language being taught into a series of conundrums to be solved, rather than a vehicle for communication. Obviously memory-based learning is the main stress. However, the background of the information above is the teaching English in China. The situation is like in Thailand. However this research relates to the teaching of Chinese in Thailand. Thus Chinese teachers should be aware of this, then avoid the drawbacks of such teaching methods. Otherwise, the main premise of the present study can not be successful. The teaching of culture should become an integral part of foreign language instruction. 'Culture should be our message to students and language our medium' (Peck, 1998).

The way Chinese teachers formulate learning tasks as problems is a key element of

Chinese L1 acquisition of their Chinese language and culture. While there are superficial similarities in terms of memorization and a grammar emphasis, the techniques used are different. This is one area where Thai students may need to adjust to a Chinese culture of learning and thinking about how they learn Chinese. It may also produce misunderstandings or even culture conflicts in a class where the Chinese teacher exhibits a Chinese approach to what students should do in order to learn Chinese.

#### **2.11 Chinese teacher's influence on students**

Hofstede. and Hofstede. (2005:96) claim that “The relationship between the individual and the group that has been established in a child’s consciousness during his or her early years in the family is further developed and reinforced at school”.

According to Chinese custom, the Chinese teacher tends to select the way with particular care. Each lesson was recited from memory before progressing to the next. Behavior was strictly monitored and errors pointed out. When the teacher was taught by the same old methods, students will inevitably affected by the teacher to some extent. Chinese cultural learning will thus be the main influence on target students, according to the researcher’s experience, as a teacher there is a habit to teach the historical cultural things of China, such as: Great Wall is built in Ch’in Dynasty. It demonstrates that teaching a foreign language is not tantamount to giving a homily on

syntactic structures or learning new vocabulary and expressions, but mainly incorporates some cultural elements, which are intertwined with language itself. Yet, to really understand any culture, the culture must be experienced in the language, as language is cultural, and all cultures have their own specific language. Moreover, we should be explicit about the fact that “if we teach language without teaching at the same time the culture in which it operates, we are teaching meaningless symbols or symbols to which the student attaches the wrong meaning...” (Poltzer 1959: 100-101). Another example is, when students do Chinese characters writing, there is a stroke order students need to learn. Just trying to copy the characters again and again is not enough. There still some sort of system involved in this process?

In calligraphy, there are some rules students have to obey: always write a character from left to right, from top to the bottom, for example, 雷 (thunder), students have to write 雨 (on the top), then 田 (at the bottom). Therefore, the basic element in character formation is strokes, and strokes form a radical, put the radicals together, then a character is finished. Because most of the radicals have their own meanings so it is the key to learn characters.

take “口” for example, it is related to mouth.

吃 (eat)

喝 (drink)

咬 (bite)

The examples above, the researcher naturally worries about the teachers in this study, can they explain the writing steps to the Thai students through English clearly? Or just let students do copy of the writing directly.

Aa focus on culture is a focus on the routine, on the everyday sense making that is the process of building a shared reality among organization members. In China students learn how to write characters since childhood, by the way of “writing one character over and over again” until they remember it, as a result, it comes quite natural to them to use it. When Chinese children were at primary school, one of the home works for Chinese lessons was writing the newly-learned character x times on the notebook. It is different from learning writing Thai or English. Chinese Characters are a kind of graphic language. Learning the direction of strokes, the difference in brushstrokes and pen (like thickness and style), and thorough repetition will be the best beginning point.

This is one area where knowledge of Chinese lexical forms is vital to the students’ developing a skill in calligraphy. Given the language issues regarding the use of English to teach such aspects of Chinese language culture, the need of improvement in the use of instructional language is vital for the effective learning of Chinese language in terms of cultural rules of writing.

## 2.12 Culture in the classroom

It is a truism that, different countries have different cultures. "Culture is the collective programming of the mind which distinguishes the members of one category of people from another." (Hofstede, 1991) It is inevitable that the cultural difference impact education.

Scollon (1999:181) points out "the problem of understanding the role of culture in the classroom is made more acute when culture itself is the subjects of study, especially where the study of culture is being conducted across cultural lines, as in second or foreign language classrooms". Between students' first language and English or Chinese, sometimes the culture of the target language severely affects their thinking, learning attitude, translation in their mind, and conversational procedures. For example, a teacher who teaches the word "eat" in Chinese, will be mention that Chinese people usually eat with chopsticks, but maybe Thai people use chopsticks too. Thus, in such classrooms, Thai learners are in a distinct group, teacher are responsible to teach Chinese cultural values, social reality, social interaction patterns, and so on. Thus it can be seen is a negotiation is built between students' cultural patterns learning and Chinese teacher's teaching. And the students need to be educated about what culture is and how to use it to influence other aspects, Conlon (2007:83) claims that "Confucius seems to be equating knowledge with culture and ritual. One's understanding of others and oneself comes from this knowledge and gives one the

moral force required to live an ethical life in the service of those under or above one". From this, it may be inferred that Thai students also can learn from what others have done with Chinese culture and ritual in the classroom. It means Chinese ritual part can be taught in the classroom, if the students have behaved ethically in their learning. It goes without saying that foreign language teachers should be foreign culture teachers, having the ability to experience and analyse both the home and target cultures (Byram, Morgan et al., 1994: 73). In this study, the researcher needs to understand how students can study Chinese culture directly, or implicit study of culture in terms of the syllabus set in the school. This syllabus seems to be a form of the Grammar-Translation approach. This approach is old; in fact in one form or another, it is traditional in many countries. However, it does not necessarily explicitly focus on the teaching of culture, in terms of the ways culture is nowadays understood in linguistic or in language teaching.

### **2.13 Grammar Translation Methods**

Thornbury (1999:21) claims: "Grammar Translation, as its name suggests, took grammar as the starting point for instruction. Grammar-Translation courses followed a grammar syllabus and lessons typically began with an explicit statement of the rule, followed by exercises involving translation into and out of the mother tongue". The well-known approaches illustrate deductive approaches to language instruction is the grammar translation method, rooted in the formal teaching of Latin and Greek that



prevailed in Europe for many centuries (Rivers 2000). This method involves the translation of literary texts followed by explanation (in the students' native language) of rules of grammar.

### **2.13.1 The Grammar Translation Features**

While the use of this method usually requires L1 explanations of L2 language, in this study the method is different because a weak L3 (English) is used for translation / explanation. Also, the texts are not literature, but simplified information about superficial aspects of the target culture: names, places, objects.

In this study, if the grammar-translation method was used by Chinese teachers, the text would be the basis of the lesson. Chinese vocabulary are listed and learned with a great deal of attention paid to the morphology of the words, how they were made up and combined. The lexis is also explained in the mother tongue, but in this study English as the medium is an exceptive thing. The rules of pronunciation were described. they were regular, and they had to be learnt only so that the texts could be read aloud. Some practice was done with translating sentences containing these structures and words, first target language into mother tongue, then mother tongue into target language. Then the text would be read aloud sentence by sentence and each one would be translated. The students would normally be tested by having to perform translations. In one word, the Grammar-Translation Method is designed around grammatical structures. The researcher needs to establish whether the subjects

of this study fit for Grammar-Translation Method or not first.

As Richards state (2001) the principal characteristics of the Grammar-Translation Method were these:

1. The goal of foreign language study is to learn a language in order to read its literature or in order to benefit from the mental discipline and intellectual development that result from foreign-language study. Grammar Translation is a way of studying a language that approaches the language first through detailed analysis of its grammar rules, followed by application of this knowledge to the task of translating sentences and texts into and out of the target language. It hence views language learning as consisting of little more than memorizing rules and facts in order to understand and manipulate the morphology and syntax of the foreign language. “the first language is maintained as the reference system in the acquisition of the second language”.(stern 1983:455)
2. Reading and writing are the major focus; little or no systematic attention is paid to speaking or listening.
3. Vocabulary selection is based solely on the reading texts used, and words are taught through bilingual word lists, dictionary study, and memorization. In a typical Grammar-Translation text, the grammar rules are presented and illustrated, a list of vocabulary items are presented with their translation equivalents, and

translation exercises are prescribed.

4. The sentence is the basic unit of teaching and language practice. Much of the lesson is devoted to translating sentences into and out of the target language, and it is this focus on the sentence that is a distinctive feature of the method. Earlier approaches to foreign language study used grammar as an aid to the study of texts in a foreign language. But this was thought to be too difficult for students in secondary schools, and the focus on the sentence was an attempt to make language learning easier (see Howatt 1984:131).
5. Accuracy is emphasized. Students are expected to attain high standards in translation, because of “the high priority attached to meticulous standards of accuracy which, as well as having an intrinsic moral value , was a prerequisite for passing the increasing number of formal written examinations that grew up during the century”(Howatt 1984:132).
6. Grammar is taught deductively –that is, by presentation and study of grammar rules, which are then practiced through translation exercises. In most Grammar-Translation texts, a syllabus was followed for the sequencing of grammar in an organized and systematic way.

7. The student's native language is the medium of instruction. It is used to explain new items and to enable comparisons to be made between the foreign language and the student's native language.

(Richards 2001: 5-6)

These seven characteristics may serve as a checklist for evaluating the effectiveness of the teaching and learning in the subjects of this thesis. This will be utilized in Chapter 3 of this thesis.

#### **2.13.2 The Advantages and Disadvantages of Grammar Translation**

If Grammar-Translation Method was a main role on the stage in this study, there would be advantages and disadvantages. The target value of Chinese language learning is: language is a mirror, in front of which culture is reflected. The researcher needs to understand that the Grammar Translation Method if used well does help teachers transmit cultural contents or limit them.

As Corder notes, grammar-translation is "the most deductive approach" (Allen & Corder 1975, 13). Thornbury summarizes the pros and cons of a deductive approach:

"To start with, here are some possible disadvantages:

Starting the lesson with a grammar translation may be off-putting for some students, especially younger ones. They may not have sufficient metalanguage (i.e. language used to talk about language such as grammar terminology). Or they may not be able to understand the concepts involved.

Grammar explanation encourages a teacher-fronted, transmission-style classroom; teacher explanation is often at the expense of student involvement and interaction.

Explanation is seldom as memorable as other forms of presentation, such as demonstration.

Such as approach encourages the belief that learning a language is simply a case of knowing the rules.

The advantages of a deductive approach are:

It gets straight to the point, and can therefore be time-saving. Many rules – especially rules of form – can be more simply and quickly explained than elicited from examples.

This will allow more time for practice and application.

It respects the intelligence and maturity of many – especially adult – students, and acknowledges the role of cognitive processes in language acquisition.

It confirms many students' expectations about classroom learning, particularly for those learners who have an analytical learning style.

It allows the teacher to deal with language points as they come up, rather than having to anticipate them and prepare for them in advance.”

(Thornbury. 1999: 30)

Many people who have undertaken foreign language learning at high schools or universities even in the past 10 years or so may remember many of the teaching techniques listed above for the Grammar Translation Method. They may also recall that the language learning experience was very boring, or even left them with a sense of frustration, for instance: when they traveled to countries, they couldn't understand what people were saying, and they struggled mightily to express themselves at the most basic level, such as they just can translate several English words into Chinese, without real communication.

Through out the history, grammar-translation method has been the dominant methodology. This method relies heavily on teaching grammar and practicing translation as its main teaching and learning activities, paying little attention to listening and speaking.

Very few modern language teaching experts would be quick to say that this is an effective language teaching method, and fewer would dare to try and assert that it results in any kind of communicative competence. As Richards and Rodgers (1986:5) state, "It is a method for which there is no theory. There is no literature that offers a



rationale or justification for it that attempts to relate it to issues in linguistics, psychology, or educational theory." For example, this method was not related to deep culture of the target language. This point may explain some of the limitations placed on the learning of Chinese culture in a CLT class in Thailand. It needs to be understood in relation to the further limitation resulting from both teachers' and students' weakness in the English language used in place of their L1s.

And yet the Grammar Translation Method is still common in many countries - even popular. Brown explains why the method is still employed by pointing out: "It requires few specialized skills on the part of teachers. Tests of grammar rules and of translations are easy to construct and can be objectively scored. Many standardized tests of foreign languages still do not attempt to tap into communicative abilities, so students have little motivation to go beyond grammar analogies, translations, and rote exercises." (Brown 2001:19) The researcher summarizes the main objective of Grammar Translation Method: It mainly oriented books, learning the grammar system, reading, writing, translating abilities and the teaching of grammar than speaking and listening training, language learning goal is to make foreign language learners can read information on literature, with views expressed in written form, not associated with real communication. As Thailand allows Chinese language teaching, Chinese for communication is the main objective of foreign language teaching. Under these circumstances emerges Teacher A and Teacher B's teaching method, which is based on the Grammar translation teaching methodology. Therefore the problem is, there is a

conflict in the Chinese Cultural and Communicative language teaching with using Grammar Translation Method. This conflict is highlighted by the fact that the textbook is written in English so there is no real L1 use in the learning process in the classroom. There is a result of the use of a Chinese textbook designed for English L1 students, not Thai's whose knowledge of English is weak. The translation into the teachers' and learners' L1 (Thai or Chinese) is non-existent in his context. Such issues were not dreamed of by the traditional proponents or advocates of the Grammar-Translation method. The new issues raised by such CLT courses as the one studied in his research have yet to be discussed in terms of English as an International language for communication in L3 contexts such as the CLT course studied in this thesis.

## **2.14 The Culture of Chinese Teaching**

### **2.14.1 Confucianism**

Chinese Culture is strongly influenced by Confucianism until today, especially in Chinese teaching field, as Ran (2008:30) says "Because of Confucian ethics, Chinese emphasizes harmonious relationships with others. The Chinese believe that everyone has a specific role in society and in order to have peace one must know one's precise social position and behave accordingly", which is stimulated with the statement as "The continuity of the Confucian or transmission model is supported by the data in Table 2, as shown by high percentages of mentions of paying attention to teachers, respecting and obeying them and cooperating with them" Cortazzi (1996:190). In this

research, this kind of harmony is reflected linguistically in the choice of words such as 起立 (qili= stand up), that is the respect form for teacher, not exists on the textbook, but students are taught to stand up and say hello or goodbye to the Chinese teacher when the class begins or ends. In this sense, it is the issue about "rite" in Confucianism, which is an ideal form of social norm.

#### **2.14.2 Teacher-Centered Learning: repetition, memorization, authority**

Brooks (1964:156) points out: "Repetition: The student repeats an utterance aloud as soon as he has heard it. He does this without looking at a printed text. The utterance must be brief enough to be retained by the ear. Sound is as important as form and order", in this research, Chinese teachers lead students to read and repeat the vocabulary words. Richards (2001:62) indicates "the fact that in the early stages learners do not always understand the meaning of what they are repeating is not perceived as a drawback, for by listening to the teacher, imitating accurately, and responding to and performing controlled tasks, they are learning a new form of verbal behavior".

"Memorization in learning by the suggestopedic method seems to be accelerated 25 times over that in learning by conventional methods" (Lozanov 1978: 27). Come with repetition, memorization is often used for Chinese writing and reading.

Richards (2001:101) indicates "people remember best and are most influenced by information coming from an authoritative source," so when the teacher models the

target language, controls the direction and pace of learning, and monitors and corrects the learners' performance, students will memorize the essential patterns and structures of target language Obediently, and students are used to submit to the teachers' authority.

### **2.14.3 The Role of the Students**

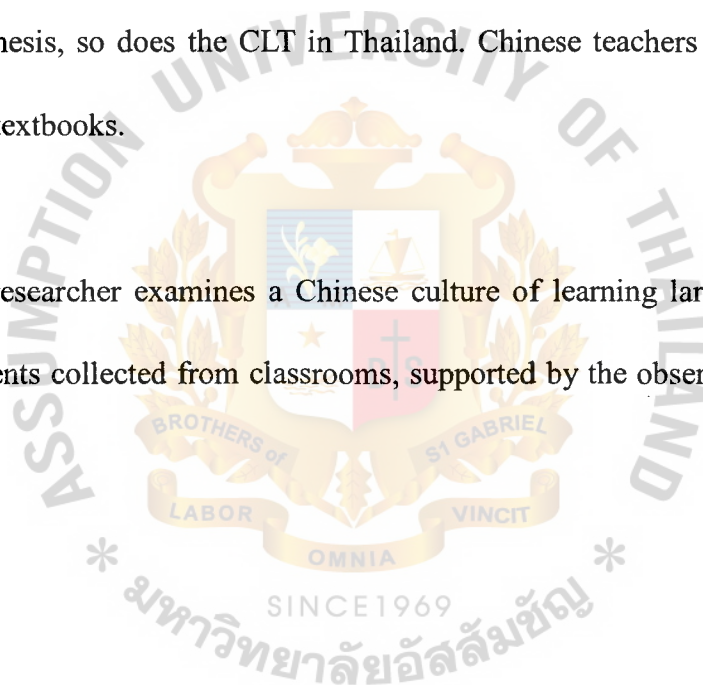
Harmer defines the teacher's roles as controller, assessor, organizer, prompter, participant and resource-provider (Harmer, 1983:201). In that case, most of the students study with passive attitudes showing that they believe that it's not their responsibility to learn well but their teachers' to teach well, which gives rise to their lack of interest in studying. Instead, the researcher is going to discuss the most common roles that students play in present day language learning. Under the hard pressure from the examinations, most students study just for passing the exams so that they find it is boring because the aim itself is so uncertain, therefore Richards (2001:62) indicates "Learners play a reactive role by responding to stimuli, and thus have little control over the content, pace, or style of learning", The above shows the role of the students, Chinese teacher has a task: help students let the prospect of examinations be a motivation which can attract students to concentrate on studying instead of being a great pressure.

### **2.14.4 The Use of textbooks**

Chinese author Wang (2000:176) indicates "teachers need to have the authority to evaluate, select and adapt textbooks. In many cases, teachers are simply told to use a

certain textbook. In worse circumstances, teachers are told how to use a book. Some teachers are even criticized for intentionally leaving out activities that they do not consider appropriate or necessary". This research shows Chinese teachers get no chance to select textbooks, Wang (2000:176) also says "very few ELT teacher education programmes in China offer specific training in materials evaluation and design, and publications on ELT materials are hard to find. If textbook evaluation is ever done, it is mostly ad hoc impressionistic judgment based on experience or intuition", in this thesis, so does the CLT in Thailand. Chinese teachers are used to utilize the selected textbooks.

In this thesis, the researcher examines a Chinese culture of learning largely on the evidence of statements collected from classrooms, supported by the observations and transcriptions.



## **Chapter 3      Methodology**

### **Introduction**

This chapter discusses the methods used for data collection and analysis. The research questions will be restated in the first section. The second section provides information about the subjects of the study. The third section explains the instruments used for data collection along with the purpose for which they were used and the last section discusses how the data was analyzed.

#### **3.1      Restatement of the research questions:**

- What aspects of Chinese culture are being taught in the researcher's two classes at Sarasas Witaed Thonburi School?
- How does English as a medium work to limit or enhance Chinese language and the teaching of culture?

#### **3.2      Subjects of the study**

This section will describe the background of the subjects in this study. The description covers the background knowledge and number of the subjects. The subjects of the study are two female teachers in the Chinese Language Teaching department at Sarasas Witaed Thonburi School, a private bilingual school which has been running for 10 years in Bangkok, Thailand. Two Chinese teachers taught around 20 to 30 Thai



students in each section which were quasi-randomly assigned based on which sections were placed in the observation classroom by the registrar of Sarasas Witaed Thonburi School.

The two teachers were labeled as Teacher A to Teacher B. The data of Teacher A was collected in a period from January 2010 to March 2010 and so covers two months; the data of Teacher B was collected over a two month period from the end of March 2010 to the end of April 2010. The video recording took place in the two teachers' classrooms of Gr.9/1 and Gr. 7/1 at Sarasas Witaed Thonburi School.

Teacher A is a female teacher from China. She can speak Thai a little, but she never speaks Thai to students during her teaching. She is the researcher who is a student of the Master Degree at Assumption university of Thailand, which is majoring in English Language Teaching. She teaches Chinese through medium of English. Teacher A's one class students contain around 30 people of Grade 9/1; their ages varied from 14 to 15 years old; Teacher A taught a forty-minute class twice a week for half a semester (six weeks), her text book was "*Kuaile Hanyu*".

Teacher B's class contains around 20 people of Grade 7/1 who were studying in summer session; their ages varied from 12 to 13 years old; Teacher B is a female teacher from China. Although she teaches Chinese language mainly through English language, she can speak Thai language very well, but she can not read Thai. She has a

graduate certificate of Bachelor Degree Major in English Language of Business Arts at Yunnan University of China. She sometimes speaks Thai to students during her teaching. Teacher B taught a forty-minute class twice a week for the whole summer session (four weeks). Her text book was selected files provided by SWT School. Both of the two teachers were non-native speakers of English, but they have sufficient knowledge of the language to express their thoughts, feelings, and reactions in English to the Thai students.

The students as research participants learn Chinese as a foreign language through English. Since they were brought up speaking Thai, their way of thinking and system of expressing their thoughts and feelings are closely related to the mother tongue. These young students have been and are still exposed to its influence the English in the classroom. However, they are not successful fully in learning the English language because of their circumstances which did not stimulate the acquisition of a competence in English. Outside of classroom, they use Thai all the time in their everyday life such as they speak Thai with their parents and friends as well. Even though they have formal schooling in English, the English language usage only limited in the classroom. For Chinese, they are all beginners in Chinese language, they just studied Chinese for two years, although they know Chinese a bit, it is impossible to communicate with them in Chinese; the teachers cannot ignore the influence of Thai culture on students, and have to follow the English introduction of the school to teach them Chinese language.

3.3      Observation schedule

Two Chinese classes were taught by two Chinese teachers in class in the semester 2/ 2009 and summer of 2010. The researcher observed Teacher A twelve times and Teacher B nine times. Teacher A and B were observed by using video to record forty-five minutes of classroom teaching each time in order to study what happens in each classroom. Teacher A’s classroom observation ran between January 19 – Feb 16, 2010 at 9/1 of Sarasas Witaed Thonburi, Bangkok, Thailand; Teacher B’s classroom observation ran between March 25 -- April 29, 2010 at 7/1 of Sarasas Witaed Thonburi, Bangkok, Thailand.

Times	Teacher A (Half semester, after Mid-term)	Teacher B (Summer Session)
1	(Starting Date) Jan 19	(Starting Date) Mar 25
2	Jan 21	Mar 30
3	Jan 26	Apr 1
4	Jan 28	Apr 8
5	Feb 01	Apr 20
6	Feb 04	Apr 22
7	Feb 08	Apr 27

8	Feb 09	(Closing Date) Apr 29
9	Feb 11	
10	Feb 15	
11	Feb 16	
12	(Closing Date) Feb 18	

### 3.4 Research Instruments

This study used a qualitative research method which was supported by qualitative data. There were three instruments of data collection that were used: lecture books, video tapes of the classrooms, and video transcriptions.

#### 3.4.1 Classroom text books

It is the responsibility for school or teachers to select a good textbook to meet the needs and expectations of the students, parents, school administrators. The researcher hoped to get a closer look at the Chinese teachers' opinions on Chinese textbooks and their use of textbooks in the two selected classrooms, to understand how the book format affects teachers' teaching, and then to make suggestions for future improvements on textbook selections and the design of the textbooks themselves.

### **3.4.2 Video tapes of the classrooms**

Video Recording: The video recording took place in the two teacher's classrooms of Gr.9 and Gr. 7 respectively at Sarasas Witaed Thonburi School. From the beginning to the ending of video recording period, recording was conducted unbeknown to participants in order to obtain an authentic investigation for the questions the researcher already stated in this chapter. The researcher could review the video as a evidential guide to help the researcher do the data collection, especially the verbal behavior part. The researcher could study the results while aware indicate that observation and recording media have significant and intrusive effects on desired behavior in learners. A video recorder was used to observe what happened in the classroom, what the teachers did and how teaching languages were used in the CFL classroom including students' performance in each teacher's teaching method. The focus would on how English was used in the class to reflect the aspect of Chinese culture implied or taught in the class.

### **3.4.3 Video transcriptions**

The two teachers were video recorded while they taught. The researcher then analyzed the content of the video and transcribed the lessons. The transcriptions were of classroom talk and descriptions of classroom situations; they were representative of the different teaching styles so as to analyze the data in a manageable way. The

transcript could assist the researcher in identifying the teachers' strengths and areas for improvement. In addition to providing helpful suggestions, the video transcripts can help the researcher show the selected analyzed parts.

### 3.5 Data Analysis

Teacher A's Chinese Classroom series consists 12 classes videoed (see Appendix A), 12 transcripts(see Appendix B); Teacher B's Chinese Classroom series consists 8 classes videoed (see Appendix A), 8 transcripts(see Appendix B). There are some important shortened form in this research, for example: the first class by time is called C1 in the transcripts (see Appendix B), the first class transcription is called Transcription 1, the shortened form is T1; Teacher A and Teacher B are T. A and T. B; and in each transcription, all of the lines of contents are marked by numbers, for example:

“Transcription 1

Mar 25<sup>th</sup>, 2010, Tuesday

The 1<sup>st</sup> class at Grade 7/1

1 Teacher stands in the front of the classroom, show the summer notes, ask students: can you remember (the contents we have learned last class)? Ok.

2 Teacher goes back to the door, pretends just get into the classroom: what can you say? What can you say when the teacher come here?

3 Students don't have responds.



4 Teacher: Leader. Who is the leader?

5 One student asks: Are you ready? ... ”

Each example was written as “Ex” in the analysis, for example: “Ex1: (See T. B Transcription 1 Line 4-9)”. And during the transcripts, every Chinese word is explained with pinyin and English, such as: 火车 (huo che = train) .

The data was analyzed qualitatively to find answers for the two research questions. In Chapter Two, the researcher provided a link between the verbal report and the progress of the activity being reported on, which includes the two teacher’s use of the Grammar Translation method, Identification of Chinese English, cultural issues in classroom teaching, and so on. Teacher A’s Chinese Classroom series consists of 12 classes and 12 transcripts, and Teacher B’s Chinese Classroom series consists of 8 classes and 8 transcripts. There is one typical transcript of Teacher A and one for Teacher B used in the next Chapter to answer Research Question 1 and Research Question 2.

In addition, the recorded DVD of the classes was used in order to analyze the details of the lessons and the situation in the classroom. The researcher describes what happened in the class according to the sequence in the teaching and learning process. As the focus is on the teachers’ teaching method, and not on the actual language produced by students, the focus will not be on the teachers’ English accuracy or the students’ spoken Chinese. The seven criteria of Grammar-Translation Method suggested by Richards and Rodgers (1986: 3, 4) was used as an analytical framework

in order to interpret the textbook and video-taped data:

1. The goal of foreign language study is to learn a language in order to read its literature or in order to benefit from the mental discipline and intellectual development that result from foreign-language study. Grammar Translation is a way of studying a language that approaches the language first through detailed analysis of its grammar rules, followed by application of this knowledge to the task of translating sentences and texts into and out of the target language. It hence views language learning as consisting of little more than memorizing rules and faces in order to understand and manipulate the morphology and syntax of the foreign language. “the first language is maintained as the reference system in the acquisition of the second language”.(Stern 1983:455)
2. Reading and writing are the major focus; little or no systematic attention is paid to speaking or listening.
3. Vocabulary selection is based solely on the reading texts used, and words are taught through bilingual word lists, dictionary study, and memorization. In a typical Grammar-Translation text, the grammar rules are presented and illustrated, a list of vocabulary items are presented with their translation equivalents, and translation exercises are prescribed.
4. The sentence is the basic unit of teaching and language practice. Much of the lesson is devoted to translating sentences into and out of the target language,

and it is this focus on the sentence that is a distinctive feature of the method. Earlier approaches to foreign language study used grammar as an aid to the study of texts in a foreign language. But this was thought to be too difficult for students in secondary schools, and the focus on the sentence was an attempt to make language learning easier (see Howatt 1984:131).

5. Accuracy is emphasized. Students are expected to attain high standards in translation, because of “the high priority attached to meticulous standards of accuracy which, as well as having an intrinsic moral value, was a prerequisite for passing the increasing number of formal written examinations that grew up during the century” (Howatt 1984:132).
6. Grammar is taught deductively –that is, by presentation and study of grammar rules, which are then practiced through translation exercises. In most Grammar-Translation texts, a syllabus was followed for the sequencing of grammar in an organized and systematic way.
7. The student’s native language is the medium of instruction. It is used to explain new items and to enable comparisons to be made between the foreign language and the student’s native language.

While these criteria are not necessarily completely applicable in this research (for example, the language used is English not Thai, the students’ native language) these criteria are used as a guideline to illustrate how much of the textbook seems to be based on the Grammar-Translation Method in a modified form, rather than on any other currently recognized standard teaching method.

Based on the criteria above, along with the recording and transcripts, the data would tell how does English language works for Chinese cultural teaching, and what kind of information could be taught successfully in the classroom, what could not.

The first part of the analysis is to answer Research Question 1: utilize the checklist of Grammar Translation features to analyze Teacher A’s and Teacher B’s textbooks, get some visual examples from the texts used as the evidence from the textbook to demonstrates every Grammar Translation feature, and discuss each case. For example:

**Descriptor 2: Reading and writing are the major focus; little or no systematic attention is paid to speaking or listening.**

Ex 1. On P15 of “Kuaile Hanyu”

3. Read aloud.

zhè  
这

zhè shì  
这是

zhè shì wǒ bàba  
这是我爸爸

nà  
那

nà shì  
那是

nà shì wǒ māma  
那是我妈妈

zhè  
这

zhè bú shì  
这不是

zhè bú shì wǒ bàba  
这不是我爸爸

nà  
那

nà bú shì  
那不是

nà bú shì wǒ māma  
那不是我妈妈

Ex 2. on P15 of “Kuaile Hanyu”

5. Read and match.

1) This is me.

2) That is not my mother.

3) This is not my elder sister.

4) That is my elder brother.

Nǐ shì wǒ gēge.  
a) 那是我哥哥。

Zhè bú shì wǒ jiějie.  
b) 这不是我姐姐。

Zhè shì wǒ.  
c) 这是我。

Nà bú shì wǒ māmā.  
d) 那不是我妈妈。

Ex 3. on P17 of "Kuaile Hanyu"

8. Write characters.

这	丶	ナ	ナ	文	文	汶	汶				
那	了	习	习	月	那	那					
爸	八	父	父	父	爸	爸	爸				
妈	女	女	妈	妈	妈	妈					

Ex 4. on P71 of "Kuaile Hanyu"

3. Read aloud.

huà jiā  
画家  
shì huà jiā  
是画家  
tā shì huà jiā  
他是画家。  
tā shì bù shì huà jiā?  
他是不是画家?

gōng chéng shī  
工程师  
shì gōng chéng shī  
是工程师  
tā shì gōng chéng shī  
他是工程师。  
tā shì bù shì gōng chéng shī?  
他是不是工程师?

Ex 5. on P 73 of "Kuaile Hanyu"





# 8. Write characters.

是	丨	冂	日	日	日	早	早	昇	是								
师	丨	リ	𠂆	𠂆	𠂆	𠂆	𠂆	𠂆	𠂆								
工	一	一	王														
画	一	一	𠂆	𠂆	𠂆	𠂆	𠂆	𠂆	𠂆	𠂆	𠂆	𠂆	𠂆	𠂆	𠂆	𠂆	𠂆

## Examples of Teacher B's material:

Ex 1. From p.6 of the Summer Course Textbook



学写双字。

ฝึกเขียนตัวอักษรจีน

yī หนึ่ง									
shàng บน									
shí สิบ									

Ex 2. From p.12 of the Summer Course Text book





听录音，并跟读下列词语。

ฟังเทปและอ่านตาม



Teacher A's topics in English shows they are all about reading and writing.

Teacher B's Ex1: Chinese writing; Ex2: Listen to the radio, and then follow to read the following words. However, there is no radio provided in the classroom, so students only can listen to the teacher's reading then follow her to read the words on the textbook.

The aims of a language teaching course are very often defined with reference to "the four language skills": listening, speaking, reading and writing. In both of Teacher A's and B's textbooks, culture teaching is not so important a teaching target as the above mentioned language skills. But Chinese teaching should be aimed at developing the students' communicative competence so that they would be able to communicate freely and properly with native speakers of Chinese in various social situations. If they don't grasp and know the historical culture, customs, habits and behavioral patterns, they will not be able to use and understand the language correctly. Language should be taught in terms of culture,

and listening, reading, speaking, and writing may improve the learners' cultural awareness. The key is that the four skills ask for a very thorough understanding of both languages; therefore they give the learners a much more thorough understanding of the involved culture than just reading and writing skills of the language. Only reading and writing is not enough. However the contents of two textbooks limit the presence of four skills greatly, and so limit the culture teaching greatly.

To know how the two teachers used the materials in their classes, there is one typical transcript of Teacher A and one for Teacher B selected as research subjects. The researcher marks numbers in front of every turn of teacher's and students' interaction. The researcher also highlights different elements in different colors, such as red stands for Chinese as target language used; blue stands for Chinglish; green stands for displaying Chinese culture teaching. The researcher counted the frequency of each color so, as to discuss why and when Chinese is used, why and when Chinglish is used, and why little cultural teaching way practiced. Each of 2 extended transcripts from the teachers' classes will be given and analysed in terms of the distribution and frequency of the use of Chinese language which does not come from the textbooks, the use of Chinglish in explaining the lessons or managing the class and the time an actual element of cultural explanation was provided by the teachers which was not the focus on the grammar – translation lesson.

The analysis will show the frequency of opportunity found by the teachers to give the

students any insights into cultural aspects of the Chinese language they are studying. After each except, the ways Chinese, English and Chinglish were used will be discussed to see whether there was any significant cultural content conveyed, or whether the students were only be exposed to the ways Chinese teachers speak English with Chinese characteristic in order to understand the grammar – translation lesson.

In the analysis, a color-coded scheme will be provided. Red highlighted utterances indicate Chinese language, Blue indicates Chinese forms of English and Green indicates Chinese cultural issues are being raised in the utterances. The frequency and distribution of the uses of language will be represented visually through the color codes. When there is a significant block of the transcript, an insertion will be made in the transcript which will discuss that section of the text, for example:

Teacher A's Transcription 2

Jan 21<sup>st</sup>, 2010. Thursday

The 2<sup>nd</sup> class at Grade 9/1

1 Teacher: Ok, students! Time is up. 起立 (chee lee = stand up!)

2 Students stand up: 老师好 (Lao tshi hao = hello teacher)

3 Teacher: 同学们好, 请坐。 (tong xue men hao, cheong zuo= Hello class, please sit down)

(Students sit down)

(Teacher finds most of the students do not prepare the Chinese book or notebook yet, but the books of other subjects still on their desks. Teacher begins to express her dissatisfaction, so her tone is stronger)

### **Analysis of turns 1-3**

**Research Question 1:** The turns from 1 to 3 show students' greeting at Teacher A's beginning of the lesson; they show the Chinese culture of classroom management.

**Research Question 2:** In turn 1, teacher speaks English to students firstly, then she speaks Chinese to tell the students to stand up. Here English as a medium which is interfering with the teacher's exhibition Chinese culture. When foreign students study Chinese language, teacher treats the students as Chinese students; she utilizes English to lead up students to follow the rule of Chinese culture of classroom management, and here English had to be used by the Teachers, also in behaved in terms of norms of the dominant Chinese culture of teaching. But the English used was sometimes not clearly expressed by the teacher and/or understood by the students.

### **3.6 Conclusion**

This chapter provides information on the research methodology and explains the context of the observed course, the subjects and the instrument used for data collection and the analysis method is used in. The next chapter will analyze and interpret the collected data in order to answer the two research questions of this study. Interpret the collected data in order to answer the two research questions of this study.



## **Chapter 4 Data Analysis and Discussion**

### **4.1 Introduction**

In the main part of this chapter, two Chinese female teachers who both work at SWT are discussed in details in terms of their teaching materials as well as their teaching styles during their teaching, then the similarities and differences among the two teachers will be discussed as well. All of the effort above is aim to answer the research questions. After the discussion, a short summary will be provided eventually.

### **4.2 Restatement of the Research Questions**

- What aspects of Chinese culture are being taught in the researcher's two classes at Sarasas Witaed Thonburi School?
- How does English as a medium work to limit or enhance Chinese language and the teaching of culture?

### **4.3 Data for Research Questions**

Appendix A: The CD includes Teacher A's Chinese Classroom series consists 12 classes videoed; Teacher B's Chinese Classroom series consists 8 classes videoed (see Appendix A).

Appendix B: Teacher A's 12 transcriptions and Teacher B's 8 transcriptions of the

video tapes.

#### **4.3.1 Restatement of the categories used to answer Research Question 1**

The researcher summarized the principal characteristics of the Grammar-Translation Method in Chapter 2 as follows, these are the categories used to answer research question 1:

- 1). Grammar Translation is a way of studying a language that approaches the language first through detailed analysis of its grammar rules.
- 2). Reading and writing are the major focus; little or no systematic attention is paid to speaking or listening.
- 3). Vocabulary selection is based solely on the reading texts used, and words are taught through bilingual word lists, dictionary study, and memorization.
- 4). The sentence is the basic unit of teaching and language practice.
- 5). Accuracy is emphasized.
- 6). Grammar is taught deductively.
- 7). The student's native language is the medium of instruction.

Note: Number 7 will not be used in this study as English replaced Thai as the “L1” in the classes that were studied.

##### **4.3.1.1 Grammar Translation Features in the Textbooks**

**Descriptor 1:** Grammar Translation is a way of studying a language that



approaches the language first through detailed analysis of its grammar rules.

Examples of Teacher A’s material:

Ex1. From p.98 of “Kuaile Hanyu”



1. 某人 + 的 + 爱好 + 是什么?	例句: 你的爱好是什么?
	他的爱好是什么?
	哥哥的爱好是什么?
2. 某人 + 的 + 爱好 + 是 + 宾语	例句: 我的爱好是音乐。
	他的爱好是电脑游戏。
	Tom的爱好是打篮球。
3. 某人 + 会 + 动词 (+ 宾语) + 吗?	例句: 他会游泳吗?
	他会打网球吗?
	小海会打篮球吗?
4. 某人 + (不) 会 + 动词 (+ 宾语)	例句: 我会打网球。
	小海不会打篮球。
	他不会游泳。
5. 某人 + (不) 是 + 宾语	例句: 我是网球运动员。
	他不是篮球运动员。
	哥哥是游泳运动员。
6. 某人 + 天天 + 动词 (+ 宾语)	例句: 他天天游泳。
	我天天看电视。
	爸爸天天打篮球。
7. 某物 + 好看 + 吗?	例句: 今天的电视节目好看吗?
	电影好看吗?
8. 某物 + 很 + 好看	例句: 电视节目很好看。
	这个电影很好看。
9. 某物 + 不 + 好看	例句: 今天的电视节目不好看。
	这个电影不好看。

98

Examples of Teacher B’s material:

Ex 1. From p.10 of Summer Course Textbook



两人活动。用前面学到的词语和句型，就自己准备的全家福跟同伴对话。

กิจกรรมคู่ ใช้คำศัพท์และรูปประโยคที่ได้เรียนมาบรรยายรูปถ่ายของครอบครัว

例： A: 这是谁?

B: 这是 我姐姐。

A: 他/她叫什么名字?

B: 他/她叫 Li Li。

A: 他/她多大?

B: 他/她 21 岁。

## Ex 2. On P12 of Summer Course Text book



两人活动。看图完成下列对话，并与同伴练习。

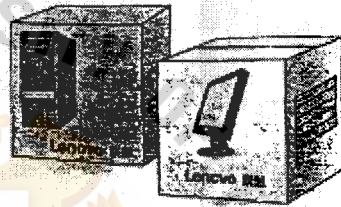
กิจกรรมคู่ จงเติมคำในประโยคให้สมบูรณ์ตามรูปภาพ และฝึกสนทนากับเพื่อน

1. A: 那 是 你的新电脑 吗?

B: 是的。

A: 什么 颜色 的?

B: 黑色的。



2. 女儿：妈妈，这是我的新 书包 吗?

妈妈：不是，这 是 你妹妹的。

女儿：红色的书包，真漂亮。

我的新书包是 红色 颜色的?

妈妈：是 蓝色 的。

In Teacher A's textbook, there are eight units, and at the end of every unit is a summary. Like the example which is above, the summary is the analysis of grammar rules in details, such as:

某人 + 的 + 爱好 + 是什么

(sb) + (of) + (hobby) + (is what)

例句(li ju = example):

你的爱好是什么? (ni de ai hao shi shen me = What's your hobby?)

他的爱好是什么？ (ta de ai hao shi shen me = What's his hobby)

哥哥的爱好是什么？ (ge ge de ai hao shi shen me = What's older brother's hobby?)

The detailed analysis of grammar rules is followed by application of the knowledge to the task of translating sentences and texts into and out of Chinese language. Therefore the material make the teacher use deductive grammar teaching: The rule is given first in the textbook and explained by the teacher. The student then has to apply the Chinese grammar rule in given situations.

In Teacher B's textbook, Ex1, the task is: Work in pairs. Use the sentence patterns you have learned before to finish the dialogue with your partner. Thus the contents of the question lead the teacher's teaching to fit the inductive way of grammar teaching: students are given the structure in context (authentic or near authentic) and are asked to work out the rule for themselves. They are given guidance from the teacher in using evidence from the context to work out the usage of the structure. Ex2, students can fill in the blank according to the context, sentence patterns and grammar rules are all included in the context.

**Descriptor 2: Reading and writing are the major focus; little or no systematic attention is paid to speaking or listening.**

**Examples of Teacher A's material:**

**Ex 1.** From p.15 of "*Kuaile Hanyu*"



3. Read aloud.

zhè 这	zhè 这
zhè shì 这是	zhè bú shì 这不是
zhè shì wǒ bàba 这是我爸爸	zhè bú shì wǒ bàba 这不是我爸爸
nà 那	nà 那
nà shì 那是	nà bú shì 那不是
nà shì wǒ māma 那是我妈妈	nà bú shì wǒ māma 那不是我妈妈

Ex 2. From p.15 of “Kuaile Hanyu”

5. Read and match.

1) This is me.	Nè shì wǒ gēge. a) 那是我哥哥。
2) That is not my mother.	Zhè bú shì wǒ jiějie. b) 这不是我姐姐。
3) This is not my elder sister.	Zhè shì wǒ. c) 这是我。
4) That is my elder brother.	Nà bú shì wǒ māma. d) 那不是我妈妈。

Ex 3. From p.17 of “Kuaile Hanyu”

8. Write characters.

这	丶	ナ	ナ	文	文	汶	这				
那	了	习	习	月	那	那					
爸	丂	ハ	少	父	岑	岑	谷	爸			
妈	乚	女	女	妈	妈						

Ex 4. From p.71 of “Kuaile Hanyu”

### 3. Read aloud.

huà jiā  
画家  
shì huà jiā  
是画家  
tā shì huà jiā  
他是画家。  
tā shì bù shì huà jiā?  
他是不是画家?

gōngchéngshī  
工程师  
shì gōngchéngshī  
是工程师  
tā shì gōngchéngshī  
他是工程师。  
tā shì bù shì gōngchéngshī?  
他是不是工程师?

Ex 5. From p. 73 of "Kuaile Hanyu"

### 8. Write characters.

是	丨	冂	日	甲	旦	早	早	昇	是
师	丨	リ	𠂇	𠂇	𠂇	𠂇	𠂇	𠂇	𠂇
工	一	一	工						
画	一	一	𠂇	𠂇	𠂇	𠂇	𠂇	𠂇	𠂇

Examples of Teacher B's material:

Ex 1. From p.6 of the Summer Course Textbook



学写汉字。

ฝึกเขียนตัวอักษรจีน

yī หนึ่ง									
shàng บน									
shí สิบ									

Ex 2. From p.12 of the Summer Course Text book



Teacher A's topics in English are all about reading and writing. Teacher B's Ex1: Chinese writing; Ex2: Listen to the radio, and then follow to read the words. However, there is no radio provided in the classroom, so students only can listen to the teacher's reading then follow her to read the words in the textbook.

The aims of a language teaching course are very often defined with reference to "the four language skills": listening, speaking, reading and writing. In both Teacher A and B's textbooks, culture teaching is not so important a teaching target as the above mentioned language skills. But Chinese teaching should be aimed at developing the students' communicative competence so that they would be able to communicate freely and properly with native speakers of Chinese in various social situations. If they don't grasp and know the historical culture, customs, habits and behavioral patterns, they will not be able to use and understand the language correctly. Language should be taught in relation to culture, and listening, reading, speaking, and writing can improve the learners' cultural awareness. The key is that the four skills ask for a




very thorough understanding of both languages, therefore they give the learners a much more thorough understanding of the involved culture than just reading and writing skills of the language. Only reading and writing is not enough. However the contents of the two textbooks limit the presence of four skills greatly, and so limit the culture teaching greatly.

**Descriptor 3: Vocabulary selection is based solely on the reading texts used, and words are taught through bilingual word lists, dictionary study, and memorization.**


**Examples of Teacher A’s material:**

Ex 1. From p.24 of “Kuaile Hanyu”

 **2. Read and match.**

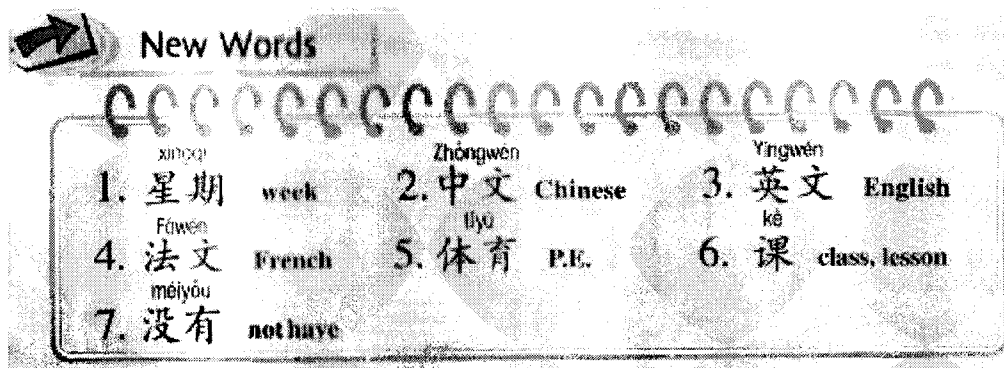
1. large	2. house	3. kitchen	4. small	5. room	6. ten
a) fángzi 房子	b) fángjiān 房间	c) xiǎo 小	d) dà 大	e) chúfáng 厨房	f) shí 十

Ex 2. From p.28 of “Kuaile Hanyu”

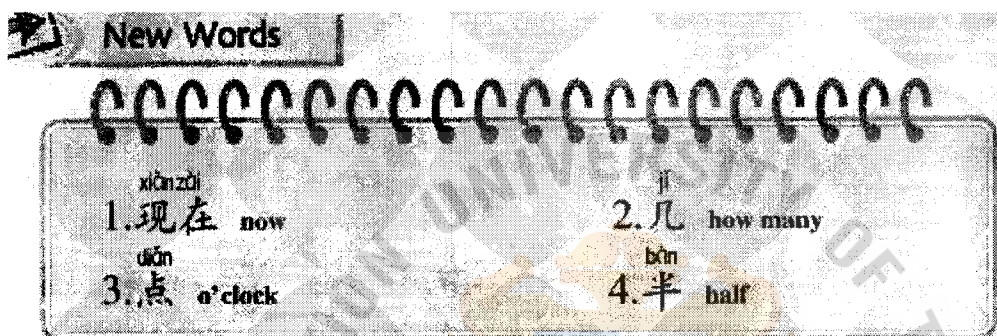
 **New Words**

1. miànbào 面包 bread	2. jīdàn 鸡蛋 eggs	3. niúǎi 牛奶 milk
4. kāfēi 咖啡 coffee	5. chī 吃 to eat	6. hē 喝 to drink
7. zǎoshang 早上 morning		

Ex 3. From p.43 of “Kuaile Hanyu”

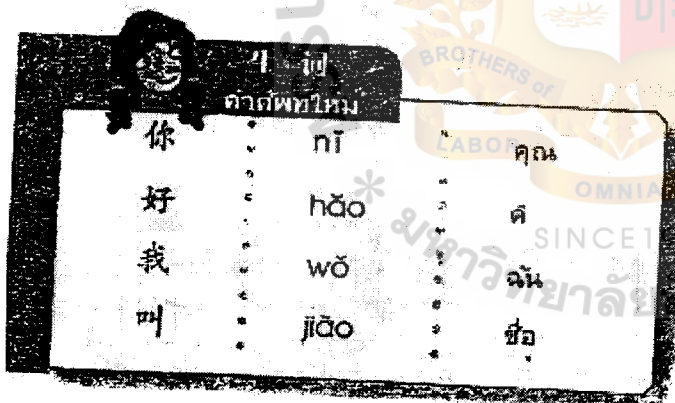


Ex 4. From p.56 of “Kuaile Hanyu”

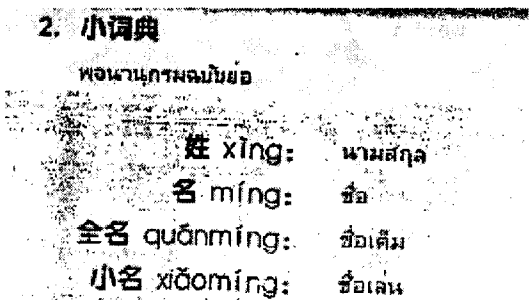


Examples of Teacher B's material:

Ex 1. From p.5 of Summer Course Textbook



Ex 2. From p.7 of Summer Course Text book



Ex 3. From p.10 of Summer Course Text book

谁	shuí	ใคร
多大	duō dà	อายุเท่าไร
岁	suì	ปี ขวบ
姐姐	jiějie	พี่สาว
真	zhēn	จริง
年轻	niánqīng	อ่อนเยาว์

Ex 4. From p.14 of Summer Course Text book

绿色	lǜsè	สีเขียว
颜色	yánsè	สี
红色	hóngsè	สีแดง
黑色	hēisè	สีดำ
这儿	zhèr	นี้/ที่นี่
漂亮	piàoliang	สวย

In Teacher A's Ex2, those words relate to western breakfast, not Chinese breakfast, they can not show Chinese culture visually.

In a typical Grammar-Translation text, the grammar rules are presented and illustrated, a list of vocabulary items are presented with their translation equivalents, and translation exercises are prescribed. Both of the teachers' textbooks are presenting the vocabulary firstly, lead the teachers' teaching way of presenting them are translating, giving further sentence examples, and repetition for memorization in class. In this way, the Grammar Translation Methods limits or blocks the teachers' ability to address cultural issues.

**Descriptor 4: The sentence is the basic unit of teaching and language practice.**

**Examples of Teacher A's material:**



Ex 1. From p.14 of "Kuaile Hanyu"

**Sentence Patterns**

1. 这是我爸爸。 Zhè shì wǒ bàba.	2. 那是我妈妈。 Nà shì wǒ māmā.
3. 这是我。 Zhè shì wǒ.	4. 那不是我爸爸。 Nà bú shì wǒ bàba.
5. 这是你哥哥吗? Zhè shì nǐ gēge ma?	6. 他是英国人吗? Tā shì Yīngguórén ma?

Ex 2. From p.25 of "Kuaile Hanyu"

**6. Translation.**

1) 李小龙家有十个房间。 Lǐ Xiǎolóng jiā yǒu shí ge fángjiān.	2) Ann 家有七个房间。 jiā yǒu qī ge fángjiān.	3) 李小龙家很大。 Lǐ Xiǎolóng jiā hěn dà.
4) 我是中国人。 Wǒ shì Zhōngguó rén.	我家在北京。 wǒ jiā zài Běijīng.	我家不大。 wǒ jiā bù dà.

Ex 3. From p.29 of "Kuaile Hanyu"

**Sentence Patterns**

1. 早上好! Zǎoshang hǎo!	2. 你喝什么? Nǐ hē shénme?
3. 我喝牛奶。 Wǒ hē niúnáǐ.	4. 我不喝咖啡。 Wǒ bù hē kāfēi.

Ex 4. From p.31 of "Kuaile Hanyu"

## 6. Translation.

Zǎoshang hǎo  
1) 早上好

Nǐ chī shénme?  
2) 你吃什么?

Wǒ chī miànbāo, bù chī jīdàn.  
3) 我吃面包，不吃鸡蛋。

Bàba hē shénme?  
4) 爸爸喝什么?

Bàba hē kāfēi, bù hē niúniǎi.  
5) 爸爸喝咖啡，不喝牛奶。

Ex 5. From p.39 of “Kuaile Hanyu”

## 4. Make sentences.

shuǐguǒ 水果  
qìshuǐ 汽水  
niúniǎi 牛奶  
niúròu 牛肉  
yú 鱼

gēge 哥哥

mèimei 妹妹

shuǐguǒ 水果  
chá 茶  
guǒzhī 果汁  
niúniǎi 牛奶  
niúròu 牛肉

Gēge xǐhuan shuǐguǒ, mèimei yě xǐhuan shuǐguǒ.  
例：哥哥喜欢水果，妹妹也喜欢水果。

Gēge xǐhuan niúniǎi, mèimei ne?  
哥哥喜欢牛奶，妹妹呢？

Examples of Teacher B's material:

Ex 1. From p.5 of Summer Course Textbook





两人活动。完成下列对话，并用自己的名字与同伴练习。

กิจกรรมคู่ องค์เดิมคำในช่องว่างต่อไปให้สมบูรณ์ แล้วฝึกสนทนากับเพื่อน

1. 孙丽: 你好, 巴差。

巴差: 你好, 孙丽。

2. 孙丽: 你好, 我叫孙丽。

巴差: 你好, 我叫巴差。

Ex 2. From p.9 of Summer Course Text book



听录音，然后与同伴一起练习下列对话。

ฟังเทป แล้วฝึกพูดตามบทสนทนา

Who is this

巴差: 这是谁?

Bāchāi: Zhè shì shuí?

This is my younger sister

孙丽: 这是我妹妹。

Sūn Lì: Zhè shì wǒ mèimei.

What is her name

巴差: 她叫什么名字?

Bāchāi: Tā jiào shénme míngzì?

Her name is

孙丽: 她叫孙娟。

Sūn Lì: Tā jiào Sūn Juān.

How old is she

巴差: 她多大?

Bāchāi: Tā duō dà?

She is eleven years old

孙丽: 她十一岁。

Sūn Lì: Tā shíyī suì.

Is this your older sister

巴差: 这是你姐姐吗?

Bāchāi: Zhè shì nǐ jiějie ma?

No this my mother

孙丽: 不是, 是我妈妈。

Sūn Lì: Bù shì. shì wǒ māma.

She is young

巴差: 真年轻!

Bāchāi: Zhēn niánqīng!



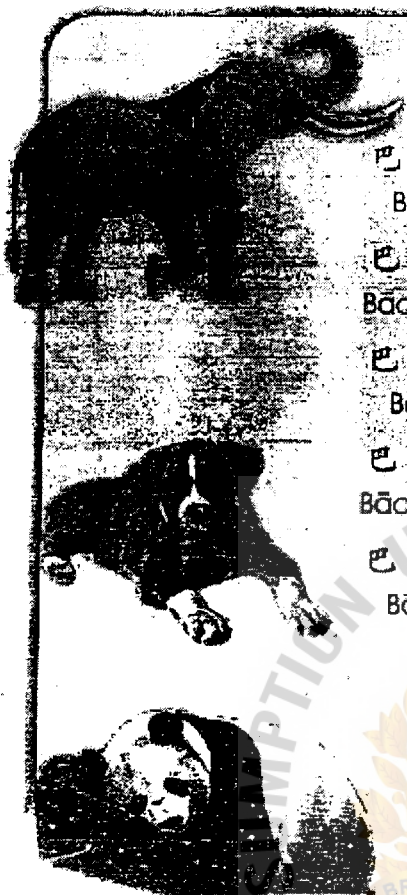
Ex 3. From p.17 of Summer Course Text book





听录音，然后与同伴一起练习下列对话。

ฟังเทป แล้วฝึกพูดตามบทสนทนา



巴妮：你喜欢动物吗？

Bānī: Nǐ xǐhuan dōngwù ma?

巴差：喜欢。

Bāchāi: Xǐhuan.

巴妮：你喜欢什么动物？

Bānī: Nǐ xǐhuan shénme dōngwù?

巴差：我喜欢熊猫。你呢？

Bāchāi: Wǒ xǐhuan xióngmāo. Nǐ ne?

巴妮：我不喜欢熊猫，

Bānī: Wǒ bù xǐhuan xióngmāo,

我喜欢大象。

wǒ xǐhuan dàxiàng.




Much of the lesson is devoted to translating sentences into and out of the target language, and it is this focus on the sentence that is a distinctive feature of Grammar-translation method. The texts in the examples above show teacher will lead students to translate the sentences, study the sentence patterns, use the vocabulary to make sentences, students create sentences to illustrate they know the meaning and use of new words, and finish the practice sentence by sentence. Perhaps some Chinese culture is embedded inside of the sentences, for instance, in Teacher B's Ex3: 我喜欢熊猫 (wo xi huan xiong mao = I like panda), when students are doing this part, teacher can add the explanation about a panda in China, then students get to know a bit of Chinese culture finally, it depends on the teacher's time and management, after

all the contents of material limits teacher’s cultural teaching. The culture is displayed as information about animals, not the place of animals in Chinese culture. Because culture is more than sentence-based grammar, little culture can be taught in such lessons.

**Descriptor 5: Accuracy is emphasized.**


**Examples of Teacher A’s material:**

Ex 1. From p.24 of “Kuaile Hanyu”

 2. Read and match.

1. large	2. house	3. kitchen	4. small	5. room	6. ten
a) fángzi 房子	b) fángjiān 房间	c) xiǎo 小	d) dà 大	e) chúfáng 厨房	f) shí 十

Ex 2. From p.28 of “Kuaile Hanyu”

 New Words

1. mianbao 面包 bread	2. jidan 鸡蛋 eggs	3. niunai 牛奶 milk
4. kafei 咖啡 coffee	5. chi 吃 to eat	6. he 喝 to drink
7. zao shang 早上 morning		

**Examples of Teacher B’s material:**

Ex 1. From p.7 of Summer Course Textbook

## 2. 小词典

พจนานุกรมฉบับย่อ

姓 xing:	นามสกุล
名 ming:	ชื่อ
全名 quānmíng:	ชื่อเต็ม
小名 xiǎomíng:	ชื่อเล่น

Ex 2. From p.9 of Summer Course Text book



2. 复习数字1—10，并听录音，跟读下列数字。你有“幸运数字”吗？请告诉你的同学。

ทบทวนตัวเลข 1-10 และฟังเทป อ่านตามตัวเลขต่อไปนี้ คุณมีตัวเลขนำโชคหรือไม่ จงบอกเพื่อนคุณด้วย

11 12 13 14 15 16 17 18 19 20 30 40 50

In Teacher A's Ex1, there is no expectation or space provided for discussion: how do these items are understood, in term of Chinese culture. In Teacher A's Ex2, theses are western types of food for breakfast; they don't show Chinese culture visually. Students are expected to attain high standards in translation, Grammar translation Tests are easy to construct and can be objectively scored, these standardized tests of Chinese language still do not attempt to test communicative abilities, therefore the accuracy of translation is emphasized, such as the examples above: translating the vocabulary, read numbers in Chinese. There are any mistakes, teacher can check the answers and do the correction immediately, but without any explanation of cultural significance or context. While grammatical accuracy may be important, there is no opportunity in the texts to explain any significance that may be attached to grammatical deviance from the "correct" grammar.



Descriptor 6: Grammar is taught deductively

Examples of Teacher A’s material:

Ex 1. From p.39 of “Kuaile Hanyu”

4. Make sentences.

shuǐguǒ 水果  
qìshuǐ 汽水  
niúǎi 牛奶  
niúròu 牛肉  
yú 鱼

gēge 哥哥 ——— mèimei 妹妹

shuǐguǒ 水果  
chá 茶  
guǒzhī 果汁  
niúǎi 牛奶  
niúròu 牛肉

例: gēge xǐhuan shuǐguǒ, mèimei yě xǐhuan shuǐguǒ.  
哥哥喜欢水果, 妹妹也喜欢水果。

gēge xǐhuan niúǎi, mèimei ne?  
哥哥喜欢牛奶, 妹妹呢?

Ex 2. From p.19 of “Kuaile Hanyu”

3. Read aloud.

māo 猫  
xiǎo māo 小猫  
yī zhī xiǎo māo 一只小猫  
yǒu yī zhī xiǎo māo 有一只小猫  
wǒ yǒu yī zhī xiǎo māo 我有一只小猫

gǒu 狗  
xiǎo gǒu 小狗  
liǎng zhī xiǎo gǒu 两只小狗  
yǒu liǎng zhī xiǎo gǒu 有两只小狗  
tā yǒu liǎng zhī xiǎo gǒu 他有两只小狗

Ex 3. From p.43 of “Kuaile Hanyu”



## 2. Read aloud.

Xīngqīyī

星期一

Mon.

Xīngqī'èr

星期二

Tues.

Xīngqīsān

星期三

Wed.



Zhōngwénkè

中文课



Fǎwénkè

法文课



Yīngwénkè

英文课



Tǐyùkè

体育课

Xīngqīsī

星期四

Thur.

Xīngqīwú

星期五

Fri.

Xīngqīliù

星期六

Sat.

Xīngqīyī wǒ yǒu Zhōngwénkè.  
星期一我有中文课。

Xīngqī'èr wǒ méiyǒu Fǎwénkè.  
星期二我没有法文课。

Xīngqīsān wǒ yǒu Tǐyùkè.  
星期三我有体育课。

### Examples of Teacher B's material:

Ex 1. From p.10,11 of Summer Course Textbook

阅读下面关于高山家庭成员的介绍，然后判断对错。

อ่านบทความเกี่ยวกับครอบครัวของเกาซาน และพิจารณาว่าถูกหรือผิด

这是我家的照片。这是我爸爸，他是医生；  
Zhè shì wǒ jiā de zhàopiàn. Zhè shì wǒ bāba tā shì yīshēng;  
这是我妈妈，她是护士；这是我叔叔，他是  
zhè shì wǒ māma tā shì hūshì; zhè shì wǒ shūshu tā shì  
司机；那是我哥哥，他叫高峰，他是学生。  
sījī; nà shì wǒ gēge, tā jiào Gāo Fēng, tā shì xuésheng.



1. 高山的爸爸是老师。(F)
2. 高峰的妈妈是护士。(T)
3. 高山的哥哥是学生。(T)
4. 高峰的叔叔是医生。(F)

Ex 2. From p.17 of Summer Course Text book



两人活动。请根据实际情况填写动物名称，并跟同伴进行交流。

กิจกรรมคู่ จงเติมชื่อสัตว์ลงในช่องว่างต่อไปนี้ แล้วสนทนาแลกเปลี่ยนกับเพื่อน

1. 我喜欢 熊猫 ✓。
2. 我爸爸喜欢 狗 ✓。
3. 我妈妈喜欢 狗 ✓。
4. 我好朋友喜欢 熊 熊猫 ✓

Teacher A's examples:

In Ex1, there is an example sentence is provided:

例：哥哥喜欢水果，妹妹也喜欢水果。(ge ge xi huan shui guo, mei mei ye xi huan shui guo = Older bother likes fruit, younger sister likes fruit too).

There are only two subjects in the sentences above: 哥哥(gege = older brither); 妹妹(meimei = younger sister). There is only one verb is: 喜欢(xi huan=like).

It is easy to understand this function:

Subject + predicate + object.

哥哥 + 喜欢 + 水果

There are a lot of nouns in Ex 1: 水果(shui guo = fruit); 果汁(guo zhi = juice); 牛奶(niu nai = milk);...and so on.

Thus students can make new sentences with the same structure, such as:

哥哥喜欢果汁(ge ge xi huan guo zhi = older brother likes juice);

妹妹喜欢牛奶;(mei mei xi huan niu nai = younger sister likes milk)

哥哥也喜欢鱼; (ge ge ye xi huan yu = older brther likes fish too)

妹妹也喜欢牛肉(meimei ye xi huan niu rou = younger sister likes beef too);... They just do the substitution directly.



The sense of Ex2, Ex3 is same as Ex1.

In each of Ex1 and Ex2, all of the sentences are in the same format, such as:

高山的爸爸是老师(gao shan de ba ba shi lao shi = Gaoshan's Dad is a teacher); 高

峰的妈妈是护士(gao feng de ma ma shi hu shi = Gao Feng's Mom is a nurse); 我喜

欢猫(wo xi huan mao = I like cat);

我爸爸喜欢狗(wo ba ba xi huan gou = My Dad likes dog)...

Putting all of the sentences in same grammar format concentrates on the language form (meaning as well as grammar), it is easier to make students understand the sentences deductively. The examples above are similar simple cases of knowing the Chinese grammar rules, and the rules are the only focus component of teacher's explanation. The teacher can start with the Chinese grammar rules and are followed by examples in which the rules are applied on the textbook.

"Grammar is taught deductively" is presentation and study of grammar rules, which are then practiced through translation exercises. In the Grammar-translation texts, a syllabus is followed for the sequencing of grammar points throughout a text, and there is an attempt to teach grammar in an organized way. There is no opportunity for discussing the cultural context of the rules. Therefore the teaching lacks of cultural elements, may make the language learning experience uninspiring and boring, it also left the students with a sense of frustration. When they travel to China: students can't understand what people say and have to struggle mightily to express themselves at the most basic level. They do not have the grammar to speak with Chinese about any topic likely to occur in a actual conversation. The target language is presented as

grammar rules, with little or no opportunity for the teacher to explain any cultural meaning attached to such rules which would require an explanation of the cultural causes that shape such “rules”.

**Summary of the analysis of the textbooks:** From examining the ways these materials are taught in the classrooms of the two teachers shows if and how any other culture elements are being taught outside the textbooks, in the ways the two Chinese teachers teach and communicate with the students in English (Chinglish) and to a lesser extent in Chinese.

**4.3.2 The use of Chinese and English in Teachers’ classroom discourse**

After presenting the transcription of a lesson by each teacher in which the language is color coded to indicate specific language traits, discussion of the inter-relationships between the various language traits will be offered.

**4.3.2.1 Transcription and Analysis of Teacher A’s Class 2**

**Table 4.1 Frequency of each color in T. A’s Transcription 2**

Colors	Times of turns	Frequency
Red color stands for Chinese as target language used;	69 times	High
Blue color stands for	8 times	Low

Chinglish;		
Green color stands for displaying Chinese culture;	10 times	Low
All other utterances are in English	98 times	Extremely High

Transcription 2

Jan 21<sup>st</sup>, 2010. Thursday

The 2<sup>nd</sup> class at Grade 9/1

- 1 Teacher: Ok, students! Time is up. 起立 (chee lee = stand up!) .
- 2 Students stand up: 老师好 (Lao tshi hao = hello teacher)
- 3 Teacher: 同学们好，请坐。(tong xue men hao, cheong zuo= Hello class, please sit down)
- (Students sit down )
- (Teacher finds most of the students do not prepare the Chinese book or notebook yet, but the books of other subjects still on their desks. Teacher begins to express her dissatisfaction, so her tone is stronger at once)

Analysis of turns 1-3

**Research Question 1:** The turns from 1 to 3 show students’ greeting at Teacher A’s beginning of the lesson; they show the Chinese culture of classroom management.

**Research Question 2:** In turn 1, teacher speaks English to students firstly, and then she speaks Chinese to tell students to stand up, here English as a medium which is interfering with Chinese culture. When foreign students study Chinese language, teacher treats the students as Chinese students, she utilizes English to lead up students



to follow the rule of Chinese culture of classroom management, and here English helps elicit Teacher's order in Chinese language.

4 Teacher: It's my class, please!! Please!!! Chinese book and your Chinese notebook please!

(Teacher walks to the back of the classroom; she appeals to the students loudly)

5 Teacher: It's time for Chinese class now.

(She begins to write on the whiteboard)

6 Teacher: Today is 二零一零年(er ling yee ling nian= the year of 2010), 一月三十一号 (yee yue er shi yee hao = January 21st, 星期四 (xing chee si = Thursday).

(Students copy the date in Chinese on their notebooks)

(There are two girls want to submit their English grammar work to their Grammar teacher.)

#### Analysis of turn 4-6

**Description of the distribution of data:** The green color in turn 6 indicates the routine of Chinese people's way of writing the date in Chinese culture.

**Research Question 1:** In turn 6, teacher's teaching conveys the routine of Chinese people's way of writing the date in Chinese culture, teacher shows the writing order on the board is: year, date, and then what day it is.

**Research Question 2:** There is code switching in turn 6 which is easy to be seen visually. It shows English is interfering with the correct writing of date in Chinese culture, but teacher didn't spend any time on explaining why the way of writing the

date is like that in China, therefore here English did not work well for Chinese culture teaching.

7 Durian: teacher, I have to submit notebook now.

8 Teacher lets her go.

9 Durian calls Mee mee go with her to do the submission.

10 Teacher asks: Mee mee, you too?

11 Mee mee nods her head

12 Teacher: really? I don't think so. Really?

13 Mee mee nods again.

14 Teacher: come back quickly! (Bored tone)

15 Teacher finds Wudee is drawing basketball, teacher asks him: You want to study PE?

16 Wudee stops his painting.

17 Teacher: Students, last class we have studied lesson 22, 这是火车站(zhe shi huo che zhan = this is train station), this is train station. We have studied how many new words?

18 Students: Four.

19 Teacher: Four. What's new words number 1?

(Nobody answers)

20 Teacher repeats her question: What's new words number 1?

21 Two Students: train.



22 Teacher: train, what's train in Chinese?

23 One student answers: 火车 (huo che = train)

24 Teacher reminds students: look at 拼音 (pin yin = pinyin).

25 Students answer together: 火车 (huo che = train) .

26 Teacher: Right? huo che. Number two, train station, how to say?

27 Students: 火车站 (huo che zhan = train station)

28 Teacher: 火车站 (huo che zhan = train station). Ok, good. Number 3!

29 Students: 汽车. (qi che = bus)

30 Teacher: 汽车 (qi che = bus), bus. Number 4!

31 Students: 汽车站 (qi che zhan = bus stop)

32 Teacher: 汽车站 (qi che zhan = bus stop) , bus stop, Ok?

33 Teacher: today we go on study the new words, Number 5.

(Then she begins write new word number 5 on the whiteboard)

34 Teacher: 飞机 (fei ji = plane), plane. SINCE 1969

35 (Student Nick is talking with his classmates in the back of classroom)

Teacher abuses: Nick, can you go back to your seat? (Nick goes to sit on his seat)

where is your book? You always have no book and notebook forever, huh? Next class

no need to come to our class, ok? You can go wherever you want!

36 Teacher walks in the classroom and repeats: 飞机 (fei ji = plane), plane. Now plane

is the fastest transportation in the world, 飞机 (fei ji = plane), and most expensive. 飞

机 (fei ji = plane), plane.



(Teacher finds Got does not pay attention at all)

37 Teacher walks to Got: 飞机(fe i ji = plane), Page 99 please! And where is your notebook please?

38 Then Got takes out his notebook.

39 Teacher: Make a new sentence for this word.

(Then she begins write the new sentence on the whiteboard)

40 Teacher: 我坐飞机去北京 (wo zuo fe i ji qu bei jing = I go to Beijing by plane) , number 5, 飞机(fe i ji = plane), plane, 我坐飞机去北京 (wo zuo fe i ji qu bei jing = I go to Beijing by plane) , I go to Beijing by plane. You know my hometown is in Beijing, if I from Hongkong, I want to go back to my home see my 爸爸妈妈 (ba ba ma ma = dad and mom), I have to go there by air, by train. 我坐飞机去北京(wo zuo fe i ji qu bei jing = I go to Beijing by plane) .

41 Teacher abuses Nick again: .....I hope you same as your friends.

**Analysis of turn 17-41**

**Description of the distribution of data:** The red color in turn 17, 24, 28, 30, 32, 34, 36, 37 and 40 indicates teacher’s Chinese as target language used. The blue color in turn 17, 33, 35, 40, and 41 indicates teacher’s using of Chinglish.

**Research Question 1:** In turn 17, 24, 28, 30, 32, 34, 36, 37 and 40, there is not any aspect of Chinese culture; teacher only teaches the single words, phrase, and simple sentences on the textbooks.

**Research Question 2:** In turn 17, 33, 35, 40, and 41, Chinglish occurs in teacher’s explanation. Deviant English is not avoidable in teacher’s teaching, anyway, from turn

18, students answer teacher's question, it shows teacher's Chinglish does not affect students' understanding, therefore it still has opportunity to help teacher teach Chinese contents and culture, and students receive Chinese teacher's Chinese grammar thinking virtually. This is consistent with the distribution in Chapter two: most sentences of Chinese English are produced by misunderstanding semantic meaning or logical relations, and some are even arranged in Chinese structure", from the argument above, students' culture learning is influenced by Chinese thinking modes and culture background, therefore culture learning is existing invisibly.

42 Teacher: 我坐飞机去北京 (wo zuo fei ji qu bei jing = I go to Beijing by plane), I go to Beijing by train, by air.

43 Teacher: Last class we have studied train, train station, 火车 (huo che = train), 火车站 (huo che zhan = train station), bus, bus stop, bus station, 汽车 (qi che = bus), 汽车站 (qi che zhan = bus stop). If we want to say airport, the airport is not 飞机站 (fei ji zhan = plane station), it's 飞机场 (fei ji chang = airport), 飞机场, airport. 场 (chang = square), it means "square", if any city there is an airport, we need a big square ok?

44 Teacher: Number 6, 飞机场, airport. 场 (chang = square), it means "square", field, big field, for customers, for many planes.

45 Teacher: make a new sentence for 飞机场 (fei ji chang = airport)

(Teacher begins write the new sentence on the whiteboard)

#### Analysis of turns 42-45



**Description of the distribution of data:** The red color in turn 42-45 indicates teacher's Chinese as target language used.

**Research Question 1:** The turns of 42 to 45 fit for two characteristics of Grammar Translation Method: the sentence is the basic unit of teaching and language practice; vocabulary selection is based solely on the reading texts used, and words are taught through bilingual words lists, dictionary study, and memorization. Teacher is only busy for explaining each single word from the textbook in the sentence into English, with no Chinese culture explained at all.

**Research Question 2:** From turn 42 to 45, Teacher translates each Chinese word into English, teacher uses English to help students understand the target language, English poses the role of students' native language, and here it helps vocabulary teaching, as mentioned in Chapter two, English as a bridge holds a function to transfer the information due to the English and Chinese language form, functions and contents, at the same time, English and Chinese work together, the use of code-switching and code mixing which have positive uses for bilingual students who are attempting to learn a second language, actually in this research students using second language (English) to learn a third language (Chinese). However, here English did not help cultural teaching, it is largely limited by the textbook contents.

46 Teacher: 今天我要去飞机场 (jin tian wo yao qu fei ji chang = today I want to go to the airport), please pay attention here, 飞 (fei = fly), actually 飞 (fei = fly) here can be canceled, normally in Chinese, we will just say 今天我要去机场 (jin tian wo yao qu ji chang = today I want to go to the airport), today I want to go to the airport, normally



we don't say “飞”(fei = fly), fei is canceled. 机场, 飞 is canceled as well. Today I normally, we speak the oral language right? we just say, 今天我要去机场.

### Analysis of turn 46

**Description of the distribution of data:** The green color in turn 46 indicates the real communication style of Chinese people in Chinese culture.

**Research Question 1:** In turn 46, in particular teacher emphasized Chinese people do not say “飞机场”(fei ji chang = airport), they say “机场”(ji chang = airport) instead.

It is essential to teach the real communication style of China, from the study of Chapter two, Chinese culture includes actions, feelings, ways and thoughts, real communication style is included as well.

**Research Question 2:** In turn 46, English and Chinese work together, as the form of code switching and code mixing, it consistent with the distribution in Chapter two, as mentioned in Chapter two: one of the advantages of code switching include: students' helpful comprehension. Here English helps teacher explain the real communication style of Chinese people in Chinese culture.

47 Teacher: and Students, what is movie in Chinese? Movie?

48 Students: 电影 (dian ying = movie) .

(Teacher begins write the new word on the whiteboard)

49 Teacher: 电影 (dian ying = movie). Yes! so today we will study 电影院 (dian ying yuan = cinema) , cinema, 电影院, cinema.

50 Teacher: because lesson 22, for this unit, focus on transportation and travel, some

places, if we go to a city, the transportation we should know, some places we should know. 电影(dian ying = movie), movie, 电影院(dian ying yuan = cinema), cinema.

51 Teacher: Students, how to say Saturday?

52 Students: 星期日(xing qi ri = Sunday), 星期四(xing qi liu = Thursday)

53 Teacher: 星期日 is Sunday, 星期四 is Thursday.

54 Students modifies their answer: 星期六(xing qi liu = Saturday).

55 Teacher: 星期六(xing qi liu = Saturday), yes! Saturday, 星期六(xing qi liu = Saturday)

56 Teacher: 星期六你去电影院吗(xing qi liu ni qu dian ying yuan ma ? = on Saturday do you go to cinema?) on Saturday do you go to cinema? 星期六你去电影院吗(xing qi liu ni qu dian ying yuan ma ? = on Saturday do you go to cinema?) on Saturday do you go to cinema?

57 Teacher: if you say 我去(wo qu = I go), it means I go, if you say 我不去(wo bu qu = I don't go), it means I don't go.

58 Students repeats: 我去(wo qu = I go), 我不去(wo bu qu = I don't go)

59 Teacher: on your book, next word is

(Teacher writes pinyin of a word on the whiteboard)

60 Teacher asks students: How to read this word? How to read this word? Students, how to read this word, it's very easy.

61 Students: 饭店(fan dian = restaurant, hotel)

62 Teacher: speak loudly!



63 Students: 饭店 (fan dian = restaurant, hotel) !

64 Teacher: 饭店 (fan dian = restaurant, hotel) , yes, 饭店

(Teacher begins to write the Chinese characters for the pinyin)

### Analysis of turns 49-64

**Description of the distribution of data:** The red color in turn 49-64 indicates teacher's Chinese as target language used.

**Research Question 1:** The turns of 49 to 64 fit for three characteristics of Grammar

Translation Method: the sentence is the basic unit of teaching and language practice; vocabulary selection is based solely on the reading texts used, and words are taught through bilingual words lists, dictionary study, and memorization; reading is the major focus. Teacher is busy for explaining each single word from the textbook into English, and then making a sentence for the word. Teacher also leads students to read and repeat the words, with no Chinese culture explained at all.

**Research Question 2:** From turn 49 to 64, similar with the turns 42-45, teacher translates each Chinese word into English, teacher uses English to help students understand the target language, English poses the role of students' native language, and here it helps vocabulary teaching, as mentioned in Chapter two, English helps the teacher expound translation to help to complete the communication with the target students, as a bridge holds a function to transfer the information due to the English and Chinese language form, functions and contents, at the same time, English and Chinese work together, the use of code-switching and code mixing which have positive uses for bilingual students who are attempting to learn a second language,



actually in this research students using second language (English) to learn a third language (Chinese). However, here English did not help cultural teaching; it is largely limited by the textbook contents.

65 Teacher: 饭店 it means restaurant, it also means hotel, but normally we use it as “restaurant”. 饭店 (fan dian = restaurant, hotel) . But you know? In Beijing, there is a very famous hotel, its name is “北京饭店(bei jing fan dian= Beijing Hotel)”, but it’s a hotel, 北京饭店, means hotel, 饭店, it also means restaurant. Let’s make a new sentence for “饭店”

#### Analysis of turn 65

**Description of the distribution of data:** The green color in turn 65 indicates the multiple meanings for one Chinese word in Chinese culture.

**Research Question 1:** In turn 65, Teacher taught students the word “饭店”(fan dian = restaurant, hotel) has two meanings, generally the word means restaurant, and teacher cited an example, she tells there is a famous hotel in Beijing of China, the name of the hotel is “北京饭店” (bei jing fan dian = Beijing Hotel). This point is out of textbook contents, but it relates to Chinese culture, because it is consistent with the definition of culture in Chapter two: “Culture is the shared knowledge and schemes created by a set of people for perceiving, interpreting, expressing, and responding to the social realities around them” (Lederach 1995: 9).

**Research Question 2:** In turn 65, English helps teacher complete the translation and explanation in conveying Chinese culture. In so far as the Chinese teaching reflects on aspect of Chinese culture, it may be transferred by English as a bridge smoothly.



66 Teacher: make a sentence for “饭店”, this sentence is 那个饭店的菜好吃吗? (na ge fan dian de cai hao chi ma = is the food of that restaurant delicious? )

(Teacher writes a sentence on whiteboard like this: 那个饭店(的菜)好吃吗? )

67 Teacher points the word in brackets: so 的菜 (de cai= food) can be canceled in this sentence, 那个饭店 (na ge fan dian = that restaurant) , that restaurant, that restaurant, 好吃吗 (hao chi ma = delicious?) , is that restaurant delicious? But you know that the restaurant can not be eaten, but, the restaurant can not be eaten. We mean what? the food of the restaurant, but the food can be canceled. Is the food of that restaurant delicious? Is that restaurant delicious? For the spoken language, for the Chinese spoken language, we just say, 那个饭店好吃吗(na ge fan dian hao chi ma = is that restaurant delicious?) is that restaurant delicious? If you say 好吃(hao chi = delicious), delicious, if you say not delicious, 不好吃(bu hao chi = not delicious), 好吃(hao chi = delicious), delicious; 不好吃 (bu hao chi = not delicious) , not delicious.

#### Analysis of turn 67

**Description of the distribution of data:** The green color in turn 67 indicates the real communication style of Chinese people in Chinese culture.

**Research Question 1:** Similar with turn 46, in turn 67, in particular teacher emphasized Chinese people do not say “那个饭店的菜好吃吗”(na ge fan dian de cai hao chi ma = is the food of that restaurant delicious?), they say “那个饭店好吃吗”(na ge fan dian hao chi ma = is that restaurant delicious?) instead, “的菜” is omitted in oral language. It is essential to teach the real communication style of China, as



mentioned in Chapter two: Language is a tool of communication which has profound background can be influenced by the tendency of a custom. Here teacher is tending to teach students Chinese thinking and behavior in Chinese language patterns.

**Research Question 2:** Similar with turn 46, in turn 67, English and Chinese work together, as the form of code switching and code mixing, it consistent with the distribution in Chapter two, as mentioned in Chapter two: one of the advantages of code swithching include: students' helpful comprehension. Here English helps teacher explain the real communication style of Chinese people in Chinese culture.

68 Teacher repeats: 饭店 (fan dian = restaurant), 那个饭店的菜好吃吗? (na ge fan dian de cai hao chi ma = is the food of that restaurant delicious? ), is the food of that restaurant delicious?

(Teacher is waiting for the students to finish the copy on notebook)

69 Teacher: students, what's the last word on your book? What's the last new word? Can you tell me? Try to read it. Although it's a little bit difficult. \*

70 Students: ...

71 Teacher: yeah? No! the last word on your notebook. On Page 99.

72 Students read it out: 天安门广场 (tian an men guang chang = tian'anmen square).

Teacher: Yes! 天安门广场 (tian an men guang chang = tian'anmen square). Number 9, 天安门广场 (tian an men guang chang = tian'anmen square).

(Then teacher writes new word number 9 on the whiteboard)

73 Teacher points the pinyin on the whiteboard: for this word, you can see the pinyin, use the comma to divide them, t-i-a-n, a-n, tian an men guang chang, use the comma

divide them. Tian'anmen square, you know Tian'anmen square is in Beijing city, it's very famous, because the nicory monument of China is over there, ok? And 天安门广场(tian an men guang chang = tian'anmen square) is the biggest, is the largest square in the world. So it's very famous. Have you been in Beijing, anybody?

74 One girl: yes!

75 Teacher: Who has been in Beijing before? Anybody? (Teacher put up her hand to indicate the students put up their hands too)

76 Mee mee puts up her hand.

77 Teacher asks Mee mee: Did you go to 天安门?

78 Mee mee: Yes.

79 Teacher: so you can see Chairman Mao, 毛泽东(mao ze dong = Chairman Mao)'s picture is over there.

#### Analysis of turns 73-79

**Description of the distribution of data:** The green color in turn 73 and 79 indicates the former chairman of China and the landmark of China, which both relates to Chinese culture.

**Research Question 1:** In turn 79, Teacher Mentions Chairman Mao. But teacher did not tell his life story or his significance in China, and there is no explanation of his importance culture in China. Teacher only described a fact: his picture is hung in the tower of Tiananmen Square of Beijing. Students totally can not feel and understand what kind of this character is. Here Chinese culture emerged without enough explanation.



**Research Question 2:** In turn 79, even teacher translates the name of 毛泽东 (mao ze dong = Chairman Mao) into English already, and mentions his picture is hung in the tower of Tiananmen Square of Beijing, probably students still do not understand his status and importance in Chinese culture. The short mention shows English is powerless here, here it shows actually it is really difficult for English to convey the unique and complex Chinese cultural issue.

80 Mee mee: Yes, on the wall.

81 Teacher: Yes. 天安门广场 (tian an men guang chang = tian'anmen square), this square is the largest square in the world. Today your homework is go back home, you can search on the internet, ok? You can see the pictures. 天安门广场.

82 One girl asks: .....?

83 Teacher: yes! March?

84 One girl: is it cold?

85 Teacher: yes, it's cold. The temperature is below 10.

86 Teacher: 天安门广场. 天安门广场. SINCE 1969

87 Teacher ask Mee mee; you are talking about 毛泽东 (mao ze dong = Chairman Mao) ?

88 Mee mee: no.

89 Teacher smiles: You can search his story on the internet. It's very famous.

90 Teacher controls Loo moo goes back to her seat, she is walking in the classroom.

Teacher asks her where her seat is, she points at the seat in the back.

But she sits on the seat in the front.

91 Teacher: Loo moo, I told you just now, your seat is over there, but you told me there. (Teacher points at her seat in the back)

92 Loo moo: I can't see. (she points at white board)

93 Teacher goes on teaching: 天安门广场, Let's make a new sentence for it.

94 Teacher: Let's make a sentence.

95 Teacher: 天安门广场很大 (tian an men guang chang hen da = Tian'an men square is very large), Tian'an men square is very large. Every city has the squares, ok? For

example, in Bangkok, it has Siam square, Secon square, and Time square; in Beijing city, in China, this is the most famous one, Tian'an men square. 天安门广场很大

(tian an men guang chang hen da = Tian'an men square is very large), Tian'an men square is very large.

#### Analysis of turns 80- 95

**Description of the distribution of data:** The red color in turn 80- 95 indicates teacher's Chinese as target language used.

**Research Question 1:** The turns of 80- 95 fit for one characteristics of Grammar

Translation Method: the sentence is the basic unit of teaching and language practice;

Teacher is busy for explaining each single word from the textbook into English, and

then making a sentence for the word. In turn 93 to 95, teacher just mentions Tian'an

men square, the display fact is: there is no explanation of why it is famous, important

or how it is used in China. Chinese cultural aspects are involved, but not in detail.

**Research Question 2:** In turns of 80- 95, here the textbook content related to Chinese

culture, but English did not help cultural teaching; Especially In turn 93 to 95, indeed



English as a medium for transmitting Chinese culture to students, but the explanation of Chinese culture is limited, the English language used is not enough for the explanation here.

96 Teacher: Today submit your notebook after this class, ok? Submit your notebook after this class!

97 Teacher asks: do you finish your copy? Do you finish? Yes or no??

98 Some Students: Yes.

99 Some Students: No.

100 Teacher: Ah, someone no, one minute, one minute.

101 Teacher uses a stick to knock on the whiteboard: finish? Finish? Ok, let's read it together. First of all read the date first, today is 二零一零年(er ling yee ling nian; the year of 2010)

102 Students: 二零一零年(er ling yee ling nian; the year of 2010)

103 Teacher: 一月二十一号(yee yue er shi yee hao = January 21<sup>st</sup>)

104 Students: 一月二十一号(yee yue er shi yee hao = January 21<sup>st</sup>)

105 Teacher: 星期四(xing chee si = Thursday).

106 Students: 星期四(xing chee si = Thursday).

107 Teacher: Later you will go to enjoy your lunch, ok? Please read it loudly. 二零一零年(er ling yee ling nian; the year of 2010)

108 Students: 二零一零年(er ling yee ling nian; the year of 2010)

109 Teacher: 一月二十一号(yee yue er shi yee hao = January 21<sup>st</sup>)

110 Students: 一月二十一号(yee yue er shi yee hao = January 21<sup>st</sup>)

111 Teacher: 星期四 (xing chee si = Thursday).

112 Students: 星期四 (xing chee si = Thursday).

113 Teacher: 飞机 (fei ji = plane)

114 Students: 飞机 (fei ji = plane)

115 Teacher: 我坐飞机去北京 (wo zuo fei ji qu bei jing = I go to Beijing by plane)

116 Students: 我坐飞机去北京 (wo zuo fei ji qu bei jing = I go to Beijing by plane)

117 Teacher: 今天我要去机场 (jin tian wo yao qu ji chang = today I want to go to the airport)

118 Students: 今天我要去机场 (jin tian wo yao qu ji chang = today I want to go to the airport)

119 Teacher: 电影院 (dian ying yuan = cinema)

120 Students: 电影院 (dian ying yuan = cinema)

121 Teacher: 星期六你去电影院吗 (xing qi liu ni qu dian ying yuan ma ? = on Saturday do you go to cinema?)

122 Students: 星期六你去电影院吗 (xing qi liu ni qu dian ying yuan ma ? = on Saturday do you go to cinema?)

123 Teacher: 饭店 (fan dian = restaurant, hotel)

124 Students: 饭店 (fan dian = restaurant, hotel)

125 Teacher: 那个饭店好吃吗? (na ge fan dian hao chi ma = is that restaurant delicious?)

126 Students: 那个饭店好吃吗? (na ge fan dian hao chi ma = is that restaurant



delicious?)

127 Teacher: “的菜” can be canceled here, ok?

128 Teacher: 那个饭店的菜好吃吗 (na ge fan dian de cai hao chi ma = is the food of that restaurant delicious? )

### Analysis of turns 101-128

**Description of the distribution of data:** The red color in turn 101-128 indicates teacher's Chinese as target language used.

**Research Question 1:** The turns of 101 to 123 fit for one characteristic of Grammar Translation Method: reading is the major focus. Teacher is busy for leading students to read and repeat the words, with no Chinese culture explained at all. Although the real communicative way of Chinese people does not appear in the textbook, in turn 125 to 128, teacher tries to remind students the real Chinese communication style, which is taught in turn 67 already, which is an important aspect of Chinese cultural teaching. Here even though teacher tries to teach students real communication style, there is still no emphasis on why Chinese like to talk about restaurant or food in their culture, the explanation in English is still limited.

**Research Question 2:** From turns of 101 to 123, teacher focus on students reading, actually English is not necessary used in followed reading section. The effect of English in this study can be used for translation, explanation and communication, but it is powerless here for followed reading activity.

129 Students: 那个饭店的菜好吃吗 (na ge fan dian de cai hao chi ma = is the food of that restaurant delicious? )

130 Teacher: 天安门广场(tian an men guang chang = tian'anmen square)

131 Students: 天安门广场(tian an men guang chang = tian'anmen square)

132 Teacher: 天安门广场很大 (tian an men guang chang hen da = Tian'an men square is very large)

133 Students: 天安门广场很大 (tian an men guang chang hen da = Tian'an men square is very large)

134 Teacher: once again please.

(Then teacher repeat to lead students read the words and sentences again)

135 Teacher: 飞机(fei ji = plane)

136 Students: 飞机(fei ji = plane)

137 Teacher: 我坐飞机去北京 (wo zuo fei ji qu bei jing = I go to Beijing by plane)

138 Students: 我坐飞机去北京 (wo zuo fei ji qu bei jing = I go to Beijing by plane)

139 Teacher: 今天我要去机场 (jin tian wo yao qu ji chang = today I want to go to the airport)

140 Students: 今天我要去机场 (jin tian wo yao qu ji chang = today I want to go to the airport)

141 Teacher: 电影院 (dian ying yuan = cinema)

142 Students: 电影院 (dian ying yuan = cinema)

143 Teacher: 星期六你去电影院吗 (xing qi liu ni qu dian ying yuan ma ? = on Saturday do you go to cinema?)

144 Students: 星期六你去电影院吗 (xing qi liu ni qu dian ying yuan ma ? = on Saturday do you go to cinema?)



145 Teacher: 饭店 (fan dian = restaurant, hotel)

146 Students: 饭店 (fan dian = restaurant, hotel)

147 Teacher: 那个饭店好吃吗? (na ge fan dian hao chi ma = is that restaurant delicious?)

148 Students: 那个饭店好吃吗? (na ge fan dian hao chi ma = is that restaurant delicious?)

149 Teacher: 那个饭店的菜好吃吗 (na ge fan dian de cai hao chi ma = is the food of that restaurant delicious? )

150 Students: 那个饭店的菜好吃吗 (na ge fan dian de cai hao chi ma = is the food of that restaurant delicious? )

151 Teacher: 天安门广场 (tian an men guang chang = tian'anmen square)

152 Students: 天安门广场 (tian an men guang chang = tian'anmen square)

153 Teacher: 天安门广场很大 (tian an men guang chang hen da = Tian'an men square is very large)

154 Students: 天安门广场很大 (tian an men guang chang hen da = Tian'an men square is very large)

155 Teacher: Don't pay attention? Again!!

(Then teacher repeat to lead students read the words and sentences for the third time)

156 Teacher: 飞机 (fei ji = plane)

157 Students: 飞机 (fei ji = plane)

158 Teacher: 我坐飞机去北京 (wo zuo fei ji qu bei jing = I go to Beijing by plane)

159 Students: 我坐飞机去北京 (wo zuo fei ji qu bei jing = I go to Beijing by plane)

160 Teacher: 今天我要去机场 (jin tian wo yao qu ji chang = today I want to go to the airport)

161 Students: 今天我要去机场 (jin tian wo yao qu ji chang = today I want to go to the airport)

162 Teacher: 电影院 (dian ying yuan = cinema)

163 Students: 电影院 (dian ying yuan = cinema)

164 Teacher: 星期六你去电影院吗 (xing qi liu ni qu dian ying yuan ma ? = on Saturday do you go to cinema?)

165 Students: 星期六你去电影院吗 (xing qi liu ni qu dian ying yuan ma ? = on Saturday do you go to cinema?)

166 Teacher: 饭店 (fan dian = restaurant, hotel)

167 Students: 饭店 (fan dian = restaurant, hotel)

168 Teacher: 那个饭店好吃吗? (na ge fan dian hao chi ma = is that restaurant delicious?)

169 Students: 那个饭店好吃吗? (na ge fan dian hao chi ma = is that restaurant delicious?)

170 Teacher: 那个饭店的菜好吃吗 (na ge fan dian de cai hao chi ma = is the food of that restaurant delicious? )

171 Students: 那个饭店的菜好吃吗 (na ge fan dian de cai hao chi ma = is the food of that restaurant delicious? )

172 Teacher: 天安门广场 (tian an men guang chang = tian'anmen square)

173 Students: 天安门广场 (tian an men guang chang = tian'anmen square)



174 Teacher: 天安门广场很大 (tian an men guang chang hen da = Tian'an men square is very large)

175 Students: 天安门广场很大 (tian an men guang chang hen da = Tian'an men square is very large)

### Analysis of turns 102-175

**Research Question 1:** The turns from 102 to 175 show teacher's repetition helps students memorise the pronunciation of the words. And the words are the content in the textbook. In this way, the pronunciation exercises bring the whole class together and refocus the students' attention on the teacher, but no in depth cultural aspects are taught.

**Research Question 2:** The discourse of turns from 102 to 175 is pure repetition without any English or Chinglish, because the teacher just follows the textbook contents to lead students to complete the memorization. The repetition and reading fit for one of the characteristics of grammar translation method: reading is the main focus, this shows the use of English language is largely controlled.

176 Teacher: make sure that your notebook has three things: I want Chinese pinyin, Chinese characters, English version. Any questions? You can ask me, for this lesson, new words. We have three minutes left, who doesn't finish your work, you can finish now, ok? Any questions, you can ask me now. and remember the words, try to remember and try to understand them, understand first, then remember them, ok?

177 Teacher: If you finish, you can submit your notebook.

(Bell rings)

178 Teacher: 起立! (chee lee, stand up!) 起立! 起立! Leader! Leader!

179 Class captain: 起立! (chee lee, stand up!) .

180 Students stands up: 老师再见 (lao shi zai jian; Goodbye teacher) .

181 Teacher: 再见 (zai jian = Goodbye), 请坐 (cheong zuo = please sit down).

182 Students: 谢谢 (xie xie; thanks) .

### Analysis of turns 176-182

**Research Question 1:** The turns from 176 to 182 show students' command in Teacher A's end of the lesson; they show the Chinese culture of classroom management.

**Research Question 2:** In the discourse of turns 176 and 178, there is Chinglish. In turn 176, stuff is a subject, and there is no conjunction word. In turn of 178, the teacher calls the class captain "leader", and the students also understand teacher's meaning. They receive teacher's Chinese thinking, so there is insight given into the ways Chinese speak or think. The Chinglish lexico-grammar suggests that perhaps the speaker is sub-consciously feeling that she is playing a more Chinese role that she perhaps feels that she does at other times when she is not using Chinglish. This view sees the English language which is influenced by Chinese thinking modes and culture background; it does not match the basic core of Standard English, but conveys Chinese modes of thinking, grammar, etc.

**Summary:** So far, the discourse in details show the quality and quantity of cultural teaching is low, mainly because of the Grammar Translation Method content of the lesson, but also because of the little time left for any additional input from the teacher



outside of the demands of a packed Grammar Tranation Method lesson.

4.3.2.2 Transcription and Analysis of Teacher B’s Class 4

Table 4.2 Frequency of each color in T. B’s Transcription 4

Colors	Times of turns	Frequency
Red color stands for Chinese as target language used;	77 times	High
Blue color stands for Chinglish;	12 times	Medium
Green color stands for displaying Chinese culture;	7 time	Extremely Low
All other utterances are in English	149 times	Extremely High

Transcription 4

Apr 8<sup>th</sup>, 2010.

The 4<sup>th</sup> class at Grade 7/1 \*

- 1 Teacher came into the classroom.
- 2 Teacher: ok students, 上课(shang ke = class begins)
- 3 Class captain : 起立(qi li = stand up)
- 4 and students stood up
- 5 Students: 严老师早上好(yan lao shi zhao hao = Teacher Yan goog morning)
- 6 Teacher nodd : 同学们 早上好(tong xue me zhao shang hao = goog morning class)
- 7 Class captain : 请坐(qing zuo = sit down please)

## Analysis of turns 2-6

**Description of the distribution of data:** The green color in turn 2-6 indicates the routine of Chinese teachers' command in Chinese culture of classroom management.

**Research Question 1:** The turns from 2 to 6 show students' greeting at Teacher B's beginning of the lesson; they show the Chinese culture of classroom management.

**Research Question 2:** In turn 2, teacher speaks English to students firstly, and then she speaks Chinese to tell students it is time for class, here English as a medium which is interfering with Chinese culture. When foreign students study Chinese language, teacher treats the students as Chinese students, she utilizes English to lead up students to follow the rule of Chinese culture of classroom management, and here English helps elicit Teacher's order in Chinese language, English as a medium which is interfering with Chinese culture, and then the interactions between students and teacher are in Chinese language, this view shows a same scene as in China.

8 Teacher: ok turn to page number 7.

9 Students are turning.....

10 Teacher: do you have Chinese name?

11 Teacher: do you have? No. ok. 7 page. You can read the question in Thai on your

book. 你有中文名字吗? 如果没有, 给自己去一个中文名字, 并为自己制作一

个中文名签放在课桌上。(ni you zhong wen ming zi ma = do you have Chinese

name?, ru guo mei you = if there are not, qing gei zi ji qu ge zhong wen ming zi =

please give yourself a Chinese name, bing wei zi ji zhi zuo yi ge zhong wen ming qian

fang zai ke zhuo shang = and make a signature tags and put on the desktop.) you can



see the Chinese, it is here. kaozaimei?(Thai = Do you understand?)

12. Students: Kaozai( Thai = understand) !

13 Teacher: 刘(liu) 王(wang) 李(li) 张(zhang) 赵(zhao) 孙(sun) these are first name . In Thailand many many people have these Chinese name. 刘(liu) 王(wang) 李(li) 张(zhang) 赵(zhao) 孙(sun)

14 Students: 刘(liu) 王(wang) 李(li) 张(zhang) 赵(zhao) 孙(sun).

15 Teacher: so many people have these name...(can not hear the voice) every time, alright. The first name is from the , yeah father...(can not hear the voice) But in china 刘(liu) 王(wang) 李(li) 张(zhang) is first name and family name..... (can not hear the voice)

#### Analysis of turns 11-15

**Description of the distribution of data:** The green color in turn 11-15 indicates the Chinese surnames and given names in Chinese culture.

**Research Question 1:** So far, the topic in the textbook is Chinese family names and given names; In turn 11, teacher just read the question contents to encourage every student make a Chinese name; in turn 13 and 15, teacher only repeat the examples of Chinese first names in the textbook, there is no explanation about the background, custom, importance or references of Chinese names in Chinese culture. Actually a Chinese surname refers to one of the over seven hundred family names used by Han Chinese and Sinicized Chinese ethnic groups. Chinese surnames are mainly passed from the father. Here the teacher's explanation about this Chinese cultural issue is vague and insufficient.

**Research Question 2:** English is used with a much higher frequency than Chinese, but there is not involve any meaningful explanation about Chinese names in China here. Here the teacher's explanation about this Chinese cultural issue is vague and insufficient, and the reality is, both learner's and teachers' English is limited, therefore the weak English also limits the transmission of Chinese culture.

16 Teacher: ok **look at here.** The name of the boy. **龙**(long = dragon)

### Analysis of turn 16

**Description of the distribution of data:** The blue color in turn 16 indicates the teacher's Chinglish, and the red color indicates a very important issue in Chinese culture: the symbolism of dragon in Chinese culture.

**Research Question 1:** In turn 16, 龙(long = dragon) is a very important aspect in Chinese culture, it is the symbol of wealth and power. In feudal society, they are the symbol of royal power. The dragon refers to the king. Dragon often refers to male, the character 龙(long = dragon) is used for Chinese given names very often, It is the representative of noble and fortune, but here the teacher does not add any explanation about “龙” to students, she missed this cultural issue absolutely.

**Research Question 2:** In turn 16, there is Chinglish, the teacher lead the students in Chinglish: look at here. Students also understand teacher's meaning, they receive teacher's Chinese thinking, there is insight is given the ways of Chinese to speak or think. The Chinglish lexico-grammar suggests that perhaps the speaker is sub-consciously feeling than she is playing a more Chinese role that she perhaps feels that she does at other times when she is not using Chinglish. This view sees the



English language which is influenced by Chinese thinking modes and culture background; it does not match the basic core of Standard English, but conveys Chinese modes of thinking, grammar, etc.

17 Students: 龙(long)

18 Teacher: 刚(gang)

19 Students: 刚(gang)

20 Teacher: 伟(wei)

21 Students: 伟(wei)

22 Teacher: 明(ming)

23 Students: 明(ming)

24 Teacher: 军(jun)

25 Students: 军(jun)

26 Teacher: 海(hai)

27 Students: 海(hai)

**Analysis of turns 17-27**

**Description of the distribution of data:** The red color in turn 17-27 indicates teacher's Chinese as target language used.

**Research Question 1:** So far, in turn 12 to 13, teacher leads students to read the Chinese family names, without explaining any cultural relevance. Turn 18 to 27 show the words are all the content on the textbook; actually they do relate to Chinese culture because all of them are can be used for Chinese names, However Teacher's repetition just helps students memorise the pronuncaiation of the words, Chinese

cultural aspect is ignored here. In this way, the pronunciation exercises bring the whole class together and refocus the students' attention on the teacher, but little of the cultural aspects are taught.

**Research Question 2:** In turn 12 to 13 and in turn 18 to 27, there is pure repetition without any English or Chinglish, because the teacher just follows the textbook contents to lead students to complete the memorization. The repetition and reading fit for one of the characteristics of grammar translation method: reading is the main focus, this shows the use of English language is largely controlled.

28 Teacher: ok, the boy name is here. 龙刚伟明军海

29 Students keep silent.

30 Teacher: 龙(long) is dragon. 成龙(cheng long = jacky chan). 龙(long = dragon) means dragon.

31 Teacher: ok look at here, these (names) are for boy, these (names) are for girl.

32 Teacher: 丽(li) 芳(fang) 娟(juan) 月(yue) 艳(yan) 玲(ling) these are for girl. Do you have Chinese name? no!

33 Students laugh.

34 Teacher: yes or no?

35 Students: no.

36 Teacher: ok look here, here 小词典(xiao ci dian = small dictionary)

37 Teacher: 姓(xing=family name), family name, 名(ming= name), name, 全名(quan ming = full name) full name 小名(xiao ming = nick name), nick name. All the Thai people, you, like you have nick name, alright?



38 Students: yes

39 Teacher: you have one. Because your thai name is very long, alright? Very very long. I mean the full name very long. So you like your nick name.

40 Students: yes.

41 Teacher: for example, your nick name (point one student)

42 Student: Been.

43 Teacher: Been. How about you?

44 Another Student: Ta.

45 Teacher: Ta, your nickname very very short. But for Chinese nickname have to use one of your name. for example, this is a name of the person, 王小明(wang xiao ming) . so maybe his nickname use this one , for example 明明(ming ming)or 小明(xiao ming), every one in family, every body call xiao ming(小明) or ming ming(明明). Do you understand? So what's your nickname from? Your nickname? From (your mother or father mean), but in china the nick name..... (silence)

#### Analysis of turns 28-45

**Description of the distribution of data:** The red color in turn 28-45 indicates teacher's Chinese as target language used. The blue color in turn 28-45 indicates teacher's Chinglish language used.

**Research Question 1:** At first teacher orally repeats the examples of Chinese given names in the textbook; And then teacher explains that generally speaking, Chinese given names have one or two characters, and are written after the family name. When a baby is born, parents often give him or her a "nickname" or "little name" 小名(xiao

ming = nick name ), such as 小明(xiao ming) or two characters that repeat "明明 (ming ming). The given name is then usually chosen later and is often chosen with consultation of the grandparents. As mentioned earlier, in Chinese, the surname comes first and then the given name. Overall there is not enough explanation about the background, custom, importance or references of Chinese given names in Chinese culture; after all this cultural concept about Chinese family names and given names is very important in Chinese culture.

**Research Question 2:** In turns of 28-45, there is Chinglish, the teacher communicates with the students in Chinglish, such as: the boy name is here; I mean the full name very long. There is grammatical problem in English, but it is fit for Chinese grammar form. Students also understand teacher's meaning, they receive teacher's Chinese thinking, there is insight is given the ways of Chinese to speak or think. The Chinglish lexico-grammar suggests that perhaps the speaker is sub-consciously feeling that she is playing a more Chinese role that she perhaps feels that she does at other times when she is not using Chinglish. This view sees the English language which is influenced by Chinese thinking modes and culture background; it does not match the basic core of Standard English, but conveys Chinese modes of thinking, grammar, etc.

46 Teacher: ok now page number 8.

47 Teacher: here, I need three girls. Three girls. Do you want Chinese name? do you want Chinese name?

48 : no. ok

49 Teacher: do you have Chinese name?

50 Teacher are talking with students in private.

51 Teacher: ok number page 8, read after me, 爷爷(yeye = grandfather)

52 Students: 爷爷(yeye = grandfather)

53 Teacher: 爷爷(yeye = grandfather)

54 Students: 爷爷(yeye = grandfather)

55 Teacher: 奶奶(nai nai = grandmother)

56 Students: 奶奶(nai nai = grandmother)

57 Teacher: 奶奶(nai nai = grandmother)

58 Students: 奶奶(nai nai = grandmother)

59 Teacher: 爸爸(ba ba = Dad)

60 Students: 爸爸(ba ba = Dad)

61 Teacher: 爸爸(ba ba = Dad)

62 Students: 爸爸(ba ba = Dad)

63 Teacher: means father

64 Students: father.

65 Teacher: 妈妈(ma ma = Mom)

66 Students: 妈妈(ma ma = Mom)

67 Teacher: 妈妈(ma ma = Mom)

68 Students: 妈妈(ma ma = Mom)

69 Teacher: 哥哥(ge ge = older brother)

70 Students: 哥哥(ge ge = older brother)



71 Teacher: means brother

72 Students: brother

73 Teacher: 妹妹 (mei mei = younger sister)

74 Students: 妹妹 (mei mei = younger sister)

75 Teacher: means sister.

76 Students: sister.

77 Teacher: next one 儿子 (er zi = son)

78 Students: 儿子 (er zi = son)

79 Teacher: means son

80 Students: son

81 Teacher: next one 女儿 (nǚ er = daughter)

82 Students: 女儿 (nǚ er = daughter)

83 Teacher: means daughter. All of these group boys are called 儿子 (er zi = son) of your fathers. And three girls are called 女儿 (nǚ er = daughter) of your father. we, the Chinese call the 儿女 (er nǚ = son and daughter, means children)

### Analysis of turns 51-83

**Description of the distribution of data:** The red color in turn 51-83 indicates teacher's Chinese as target language used.

**Research Question 1:** The turns of 51 to 83 fit for one characteristics of Grammar

Translation Method: vocabulary selection is based solely on the reading texts used, and words are taught through bilingual words lists, dictionary study, and memorization. Teacher is only busy for explaining each single word in the textbook



into English, with no Chinese culture explaining.

**Research Question 2:** From turn 51 to 83, Teacher translates each Chinese word into English, teacher uses English to help students understand the target language, English poses the role of students' native language, and it helps vocabulary teaching, but not cultural teaching.

84 Teacher: ok now look at here, do you understand? 爷爷, 奶奶, 爸爸, 妈妈,

儿子, 女儿(yeye, nai nai ,ba ba, ma ma, er zi, nǚ er.)ok 李刚(li gang). 爷爷(yeye).

What's the grandfather's name ?

85 Students: 李刚 (li gang)

86 Teacher: what's the grandmother's name?

87 Students: 孙玲(sun ling)

88 Teacher: ok good. Sun ling

89 Students: sun ling.

90 Teacher: sun ling

91 Students: sun ling

92 Teacher: what's the father's name?

93 Students: 李伟 (li wei)

94 Teacher: 李伟 (li wei)

95 Students: 李伟 (li wei)

96 Teacher: son. Look at the name of the son. What's the first name from the grandfather?

97 Students: 李 (li)

98 Teacher: yes, and what's the name of the mother?

99 students silent

100 teacher: liu (刘) 刘云(liu yun)

101 teacher: what's the name of the son?

102 Teacher: 李明(li ming) 李明(li ming)

103 Teacher: what's the name of the daughter?

104 Students: 李丽(li li)

105 Teacher: ok good, the son and daughter the first name, what's the first name?

Students: li(李)

106 Teacher: 李(li ) yeah. 李刚, 李伟, 李明, 李丽(li gang, li wei, li ming, li li)

everyone's first name from grandfather, 李(li), and mother and grandmother no have

too. Ok now tell me, number 1, tell me here.

107 Teacher: 李刚(li gang)

108 Students: 李刚( li gang)

109 Teacher: 李刚是李明的?..(li gang shi li ming de = Li gang is Li ming 's ? )

110 Students: 爷爷(ye ye = grandfather)

111 Teacher: good, very good. Right now grandfather, 爷爷(ye ye = grandfather). 李

刚是李明的爷爷(li gang shi li ming de ye ye = Li gang is Li ming's grandfather).

Number 1. 李刚是李明的爷爷(li gang shi li ming de ye ye = Li gang is Li ming's grandfather). write down. If you can not write down Chinese, you can write down pinyin.

112 Teacher: ok number 2. 李丽是刘云的(li li shi liu yun de ).... 李丽是刘云的(li li



shi liu yun de )....

113 Students: 女儿(nǚ er = daughter)

114 Teacher: good very good. 女儿(nǚ er = daughter) .write down. Number 2 write down. 女儿(nǚ er = daughter) 女儿(nǚ er = daughter)

115 Teacher: ok number 3. 李明是刘云的(li ming shi liu yun de )what? 李明是刘云的(li ming shi liu yun de )...

116 Students: 儿子(er zi = son)

117 Teacher: ok very good. 儿子(er zi = son)

118 Teacher: ok number 4 李明是李丽的(li ming shi li li de )what?

119 Students: 哥哥(ge ge = older brother)

120 Teacher: ok good 哥哥(ge ge = older brother)

121 Teacher: number 5 李丽是李明的(li li shi li ming de )what?

122 Students: 妹妹(meì meì = younger sister)

123 Teacher: very good, 妹妹(meì meì = younger sister)

124 Teacher: number 6 刘云是李明的(liu yun shi li ming de )what?

125 Students: 妈妈(ma ma = Mom)

126 Teacher: 妈妈(ma ma = Mom) ok good

127 Teacher: number 7 孙玲是李丽的(sun ling shi li li de )what?

128 Students: 奶奶(nai nai = grandmother)

129 Teacher: ok very good. 奶奶(nai nai = grandmother)

130 Teacher: number 8 李刚是李伟的(li gang shi li wei de )what?

131 Students: 爸爸(ba ba = Dad)

132 Teacher: good, 爸爸(ba ba = Dad). 李刚是李伟的爸爸(li gang shi li wei de ba  
ba = Li gang is Li wei's father)

133 Teacher: do you understand '你几岁了?' (ni ji sui le ? = how old are you) . It is  
mean what?

Students: how old are you?

134 Teacher: yeah, how old are you? So I ask you '你奶奶几岁了?' (ni nai nai ji sui  
le ? = how old is your grandmother). '你奶奶几岁了?' (ni nai nai ji sui le ? = how old  
is your grandmother)

135 Students: I don't know. (Students don't know how to read the Chinese on the  
textbook)

136 Teacher: 八十二岁(ba shi er sui = eight-two years old )

137 Practice on asking "how old are you".

138 Teacher: 你爷爷几岁了? (ni ye ye ji sui le ? = how old is your grandfather)

139 Teacher: 你妈妈几岁了? (ni ma ma ji sui le ? = how old is your mom)

140 Students: ----- (many answers.)

141 Teacher: ok now I speak English, students speak Chinese.

142 Teacher: grandmother?

143 Students: 奶奶(nai nai = grandmother)

144 Teacher: grandfather?

145 Students: 爷爷(yeye = grandfather)

146 Teacher: younger sister

147 Students: 妹妹(meimei = younger sister)



148 Teacher: old brother

149 Students: 哥哥 (ge ge = older brother)

150 Teacher: old sister

151 Students: 姐姐 (jie jie = older sister)

152 Teacher: ok younger brother

153 Students: 弟弟 (di di = younger brother)

154 Teacher: father

155 Students: 爸爸 (ba ba = Dad)

156 Teacher: younger sister

157 Students: 妹妹 (mei mei = Younger sister)

158 Teacher: younger brother

159 Students: 弟弟 (di di = younger brother)

160 Teacher: old brother

161 Students: 哥哥 (ge ge = older brother)

162 Teacher: old sister

163 Students: 姐姐 (jie jie = older sister)

### Analysis turns of 84-163

**Description of the distribution of data:** The red color in turn 84-163 indicates teacher's Chinese as target language used. The blue color in turn 84-163 indicates teacher's Chinglish language used.

**Research Question 1:** In turn 84-140, teacher guides students complete the practice in textbook; at teacher tries to ask students in English about the "family tree" in

textbook, students say out the answer in Chinese, and then teacher tries to ask students in Chinese; the answers in the textbook are all in Chinese. Textbook still play a important role in teacher's teaching. But after finish the practice in textbook, teacher does not add any explanation about the belief and value of family tree in China. And in turn 141 Teacher: "ok now I speak English, students speak Chinese", this is a sign for vocabulary translation, and an evidence of Grammar Translation Method. Similar with the turns 42 to 45, the turns of 142 to 163 also fit for one characteristics of Grammar Translation Method: vocabulary selection is based solely on the reading texts used, and words are taught through bilingual words lists, dictionary study, and memorization. Teacher is only busy for explaining each single word in the sentence into English, with no Chinese culture explaining.

**Research Question 2:** From the turns 96-106, there is Chinglish, Chinglish occurs in teacher's explanation. Deviant English is not avoidable in teacher's teaching, anyway, from turn 18, students answer teacher's question, it shows teacher's Chinglish does not affect students' understanding, therefore it still has opportunity to help teacher teach Chinese contents and culture, and students receive Chinese teacher's Chinese grammar thinking virtually. This is consistent with the distribution in Chapter two: most sentences of Chinese English are produced by misunderstanding semantic meaning or logical relations, and some are even arranged in Chinese structure", from the argument above, students' culture learning is influenced by Chinese thinking modes and culture background, therefore culture leaning is existing invisibly. Similar with the turn 42 to 45, in the turns of 142 to 163 Teacher also translates each Chinese

word into English, teacher uses English to help students understand the target language, English poses the role of students' native language, it helps vocabulary teaching, but not cultural teaching.

164 Teacher: ok very good. So now you know already how to call your grandfather and grandmother and your family members.

165 Teacher: page number9; review the number of the graph 1. So read Thai language first. Review the number of graph1 and listen the tape, and repeat under the number.

166 Do you have the lucky number? Please tell your friend. Do you know?

167 Students: no

168 Teacher: or what's number do you like?

169 Teacher: ok let's count number now! From 1 to 10

170 Students: 一 二 三 四 五 六 七 八 九 十.....(yi er san si wu liu qi ba jiu shi= 1,2,3,4,5,6,7,8,9,10....50).....

171 Teacher: ok good good. Follow me. Forty-two

172 Students: 四十二 (si shi er = 42)

173 Teacher: thirty-eight

174 Students: 三十八(san shi ba = 38)

175 Teacher: Nine

176 Students: 九 (jiu = nine)

177 Teacher: ninety-one

178 Students: 九十一(jiu shi yi = ninety-one)

179 Teacher: forty-four



180 Students: 四十四 (si shi si = 44)

181 Teacher: Fourteen

182 Students: 十四 (shi si = 14)

183 Teacher: number 1 to 10 is very basic. Ok look at the new words. Page number 10

Here is 谁(shui = who) write down

184 Students: 谁(shui = who)

185 Teacher: write down it and pinyin. 谁(shui = who). Now it is usually used. 谁

(shui = who). We often use 谁(shui = who). 谁(shui = who) means who

186 Teacher: number 2 多大(duo da = how old)

187 Student: 多大(duo da = how old)

188 Teacher: means what?

189 Students: how old

190 Teacher: 你多大? (ni duo da = how old are you) how old are you?

191 Teacher: next one

192 Students: 岁(sui = year)

193 Teacher: 岁(sui = year) means age. ok next one.

194 Students: 姐姐(jie jie = older sister)

195 Teacher: ok good, next one

196 Students: ... (can not hear clearly)

197 Teacher: 声母(sheng mu = initials of pinyin) zh , 韵母(yun mu = finals of pinyin) en , 真(zh+ en = zhen = real)

198 Students: 真(zhen = real)

199 Teacher: 真(zhen = real) means real. 你真漂亮 (ni zhen piao liang = you are really beautiful) , you are so beautiful . you are so good , 你真棒(ni zhen bang = you are really excellent), next one.

200 Students: .... (can not hear clearly)

201 Teacher: 年轻 (nian qing = young)

202 Students: 年轻 (nian qing = young)

203 Teacher: 年(nian = year)

204 Students: 年(nian = year)

205 Teacher: 严(yan , teacher's family name)

206 Students: yan

207 Teacher: nian and yan (This we have to know what she is writing on the blackboard)

208 Teacher: 年轻(nian qing) means...

209 Students: young

210 Teacher: ok good. Young. 你姐姐很年轻(ni jie jie hen nian qing = your older sister is very young) your old sister is very young.

Ok now read after me. 谁 (shui = who)

211 Students: 谁 (shui = who)

212 Teacher: 多大(duo da = how old)

213 Students: 多大(duo da = how old)

214 Teacher: 岁(sui = year)

215 Students: 岁(sui = year)



216 Teacher: 岁(sui = year)

217 Students: 岁(sui = year)

218 Teacher: 姐姐(jie jie = older sister)

219 Students: 姐姐(jie jie = older sister)

220 Teacher: 姐姐(jie jie = older sister)

221 Students: 姐姐(jie jie = older sister)

222 Teacher: 真(zhen = really)

223 Students: 真(zhen = really)

224 Teacher: 真(zhen = really)

225 Students: 真(zhen = really) Teacher: 年轻(nian qing = young)

226 Students: 年轻(nian qing = young)

227 Teacher: 年轻(nian qing = young)

228 Students: 年轻(nian qing = young)

229 Teacher: ok 你几岁?(ni ji sui) answer me

230 Students: 十五岁(shi wu sui = fifteen years old)

231 Teacher: ok 你几岁?(ni ji sui = how old are you)

232 Students: 十二岁(shi er sui = twelve years old)

233 Teacher: ok 你几岁?(ni ji sui = how old are you)

234 Students: 十一岁(shi yi sui = eleven years old)

235 Teacher: 我十二岁(wo shi er sui = I am twelve years old)

236 students: 我十二岁(wo shi er sui = I am twelve years old)...(teacher corrects



the pronunciation)

237 (Teacher leads students to read the dialogue of page 9 and analyzes the meaning of each sentence.) At last let some students read the dialogues as characters (role play).

238 Teacher: Ok. 下课 (xia ke = class is over)".

239 Class captain: 起立! (chee lee = stand up!)

240 Students: 老师再见 (lao shi zai jian = Goodbye teacher) .

241 Teacher nods and bends a little bit: 同学们再见 (tong xue men zai jian = Goodbye class) , 请坐 (cheong zuo = please sit down).

242 Students: 谢谢老师 (xie xie lao shi = thanks teacher)

243 Students sit down.

#### Analysis of turns 164-243

**Description of the distribution of data:** The red color in turn 164-243 indicates teacher's Chinese as target language used. The blue color in turn 164-243 indicates teacher's Chinglish language used.

**Research Question 1:** In the turns of 169-190, teacher does the vocabulary translation directly; in the turns of 191-228, teacher leads the students read the vocabulary only; in the turns of 229-238, teacher asks students' age in Chinese randomly, and students answers her questions in Chinese successfully; All of the above shows the textbook and Grammar Translation method largely limits teaching contents in class, Chinese culture is little explained, only in the turns from 238 to 242 show students' greeting in Teacher B's end of the lesson; they show the Chinese

culture of classroom management.

**Research Question 2:** In turn 185, Chinglish occurs once. Deviant English is not avoidable in teacher's teaching, anyway, students are able to answer teacher's question, it shows teacher's Chinglish does not affect students' understanding, therefore it still has opportunity to help teacher teach Chinese contents and culture, and students receive Chinese teacher's Chinese grammar thinking virtually. This is consistent with the distribution in Chapter two: most sentences of Chinese English are produced by misunderstanding semantic meaning or logical relations, and some are even arranged in Chinese structure", from the argument above, students' culture learning is influenced by Chinese thinking modes and culture background, therefore culture leaning is existing invisibly. In the discourse of 229-238, teacher asks students' age in Chinese randomly, and students answers her questions in Chinese successfully; and in the discourse of turns from 238 to 242, there is no English or Chinglish phenomenon, the teacher speak Chinese, and the students understand teacher's meaning, they receive teacher's Chinese thinking, there is insight given into the ways Chinese speak or think, therefore students receive Chinese style classroom management. The Chinese lexico-grammar suggests that perhaps the speaker is sub-consciously feeling than she is playing a more Chinese role that she perhaps feels that she does at other times when she is not using Chinglish or English.

**Summary:** So far, the discourse in details show the quality and quantity of cultural teaching is low, mainly because of the Grammar Translation Method content of the



lesson, but also because of the little time left for any additional input from the teacher outside of the demands of a packed Grammar Translation Method lesson. In this transcription, the frequency of culture teaching is extremely low, so the quality of culture teaching is low as well.

#### 4.3.2.3 When and why is Chinese used?

Classes are taught in English or Chinese-English, with much use of the target language. When the classroom management issues come out, the teacher usually speak Chinese language, for instance:

(See T. A Transcription2)

1 Teacher: Ok, students! Time is up. 起立 (chee lee = stand up!)

2 Students stand up: 老师好 (Lao tshi hao = hello teacher)

3 Teacher: 同学们好, 请坐。(tong xue men hao, cheong zuo= Hello class, please sit down)

(See T. B Transcription 1)

234 Teacher: 同学们再见 (tong xue men zai jian = Goodbye class), 请坐(cheong zuo = please sit down).

235 Students: 谢谢老师 (xie xie lao shi = thanks teacher)

And there are a large number of repetitions in the transcripts. The repetition drill Students are asked to repeat the teacher's model as accurately and as quickly as possible. The teachers' lexical repetition involves repeating the same words; the



function of it gives a cohesive effect to students' thought in Chinese lexical learning.

When the repetition exists, at the same time, Chinese language is used as the repetition contents, for example:

(See T. B Transcription 4)

51 Teacher: ok number page 8, read after me, 爷爷(yeye = grandfather)

52 Students: 爷爷(yeye = grandfather)

53 Teacher: 爷爷(yeye = grandfather)

54 Students: 爷爷(yeye = grandfather)

55 Teacher: 奶奶(nai nai = grandmother)

56 Students: 奶奶(nai nai = grandmother)

57 Teacher: 奶奶(nai nai = grandmother)

58 Students: 奶奶(nai nai = grandmother)

59 Teacher: 爸爸(ba ba = Dad)

60 Students: 爸爸(ba ba = Dad)

61 Teacher: 爸爸(ba ba = Dad)

62 Students: 爸爸(ba ba = Dad)

63 Teacher: means father

64 Students: father.

65 Teacher: 妈妈(ma ma = Mom)

66 Students: 妈妈(ma ma = Mom)

67 Teacher: 妈妈(ma ma = Mom)

68 Students: 妈妈(ma ma = Mom)

69 Teacher: 哥哥 (ge ge = older brother)

70 Students: 哥哥 (ge ge = older brother)

In this research, repetition is also often used to teach using vocabulary to make sentences, for example:

(See T. A Transcription 2)

113 Teacher: 飞机 (fei ji = plane)

114 Students: 飞机 (fei ji = plane)

115 Teacher: 我坐飞机去北京 (wo zuo fei ji qu bei jing = I go to Beijing by plane)

116 Students: 我坐飞机去北京 (wo zuo fei ji qu bei jing = I go to Beijing by plane)

117 Teacher: 今天我要去机场 (jin tian wo yao qu ji chang = today I want to go to the airport)

118 Students: 今天我要去机场 (jin tian wo yao qu ji chang = today I want to go to the airport)

119 Teacher: 电影院 (dian ying yuan = cinema)

120 Students: 电影院 (dian ying yuan = cinema)

121 Teacher: 星期六你去电影院吗 (xing qi liu ni qu dian ying yuan ma ? = on

Saturday do you go to cinema?)

122 Students: 星期六你去电影院吗 (xing qi liu ni qu dian ying yuan ma ? = on

Saturday do you go to cinema?)

123 Teacher: 饭店 (fan dian = restaurant, hotel)

124 Students: 饭店 (fan dian = restaurant, hotel)

125 Teacher: 那个饭店好吃吗? (na ge fan dian hao chi ma = is that restaurant

delicious?)

126 Students: 那个饭店好吃吗? (na ge fan dian hao chi ma = is that restaurant delicious?)

In a word, when the Chinese teachers do the classroom management, and the teachers need to instruct the contents in the textbook, then a large amount of repetition is used.

#### **4.3.2.4 Why culture is not adequately expressed in the Grammar Translation Method or classroom management issues?**

The teaching material is regarded as central to the unit, diluting grammar, paying much attention to hearing, decoding reading and writing accuracy abilities. It also promotes overall teaching methods, encouraging teachers to teach Chinese in English. The word-by-word translation, based on sense groups or sentences a text is translated in an order way. Although the Chinese version done this way still shapes syntactical differences between English and Chinese, it makes basic sense of the English original. It would be wise not to employ this mode in the reanslation from Chinese into English, as its possibility of taking the risk of expressing English wrongly, and therefore cohesion students if any actual knowledge of culture was continued in it.

In this research, much vocabulary is taught in the form of lists of isolated words. And both of the teachers follow a deductive Application of Rule: Make the students to understand grammar rules and their exceptions, and then apply them to new examples, or filling in gaps in sentences with new words or items of a particular grammar type,



or memorizing vocabulary lists, grammatical rules and grammatical paradigms, and then the students can create sentences to illustrate they know the meaning and use of new words.

The aim of foreign language teaching is to prepare the students who are communicating with different people. Thus, students not only study language, but also the culture of language, including communication mode, custom, value view and attitude of dealing with problems. None of these issues could have been addressed in the lessons researched in this thesis. Without much Chinese culture teaching, Chinese language is certainly not a dead or dying language, but Grammar Translation method affects teachers' teaching in a great extent, it makes the students have little motivation to go beyond grammar analogies, translations and other written exercises. Then, teachers need to really master the language and make it into real communicative tool. In this research, the communicative sentences are selected, for instance, when the class begins or finishes, in the interaction between teacher and students, it does not show the communication much in Chinese language, but it is classroom management issues.

Chinese teachers usually translate the sentences as Chinese thinking, they may make sentence in a Chinese way, because they are influenced by the Chinese thinking when we begin to learn English. So sometimes Chinese teachers make mistakes as follows:

(see T. A Transcription 2) 33 Teacher: today we go on study the new words.

It doesn't accord with the expression habit, some Chinese habit is not admitted in English, but the grammar structure is not wrong in Chinese.

The Grammar Translation methods use may apply to explain the abstract word and check the understanding extent. The specific step is to touch on the Chinese word, sentence and paragraph firstly and then translate it into English. Furthermore, it can get the students to imitate the role and make a preparation for Grammar Translation, but meanwhile there is a weak bilingual foundation: both students' comprehension and expression of Chinese and English language are not good enough.

From the extremely low frequency of cultural contents identified in the transcripts, the researcher found that the Chinese teachers tend to analyze the original material from the angle of Chinese culture, this requires the teachers of their ability in preventing the culture from obstructing them in their translation of such statements with apparent cultural elements, but in fact, the culture is less taught. There is not much insight is given into the ways Chinese to speak or think about the topics mentioned in the discourse. Chinglish is used accidental, not deliberate in teachers' teaching.

In a word, in this research, the Chinese culture is not adequately expressed in the Grammar Translation Method or classroom management issues.

#### **4.3.2.5 When is Chinese English used?**

Both Teacher A and Teacher B generated Chinese English during their teaching. It's not just an issue of Chinese usage of English; it's more about a mapping of a Chinese language context onto English. Teachers' Chinglish which reflects the influence of

Chinese syntax and grammar; therefore students receive Chinese thinking way virtually: It's really a matter of Chinese language habit, grammar structure, more than anything else. The occurrence of Chinglish is random, there is no fixed time for the teachers' utilization, and however the topic is connected with the textbook contents.

#### **4.3.2.6 Why is Chinese English used?**

Chinese English is a natural product when English is used by Chinese people with a different language and culture background than its native speakers. In this research, the teachers do not teach in Chinese English purposely. This is a phenomenon that can not be avoided, Chinese English is speech or writing in English that shows the combination of Chinese, it exhibits some sentences which may be little more than word for word translation of Chinese expressions. Teachers' Chinese English refers to English that combines with China's culture and characteristics. It is negative in English, but affirmative in Chinese: When an English negative sentence is formed acts it usually to express the affirmative meanings, it is usually translated into an affirmative sentence, if the sentence is directly translated into similar negative English, and it would not go with the way in Chinese language.

#### **4.4 Conclusion**

From the two transcripts in this chapter, during the teaching process, overall both of



the two teachers are not able to use students' native language, most of the interaction in the classroom is from the teacher to the students, the teacher is authority, and the students do as the teacher says. Although teachers sometimes try to add extra cultural contents and real communicative Chinese style, the frequency is extremely low, Vocabulary and grammar areas of Chinese language are still emphasized, and reading and writing skills are emphasized.



## **Chapter 5 Conclusion and Recommendations**

### **5.1 Introduction**

This chapter presents the answers to the two research questions, limitations of this study and some recommendations for the further research.

### **5.2 Restatement of two research questions**

#### **5.2.1 Research Question 1: What aspects of Chinese culture are being taught in the researcher's two classes at Sarasas Witaed Thonburi School?**

##### **Conclusion of Research Question 1**

Can not apart from the seven criteria of Grammar translation method used, two Chinese textbooks were observed in order to answer this question. The findings are that the two textbooks don't contain a lot of culture contents, the design influence the teachers' teaching method directly. The teachers have to use Grammar Translation method. Sometimes the teacher wants to add some culture which not exist in the textbook, for instance: Teachers A taught some Chinese culture close to the topic, but she taught the contents out of the textbook. This can be seen (T. A Transcription 2, Class 2, Line 45-46), however this kind of condition happens not often. In a word, little Chinese culture is taught in the two classes at SWT.

#### **5.2.2 Research Question 2: How does English as a medium work to limit or**

**enhance Chinese language and the teaching of culture?**

## **Conclusion of Research Question 2**

Two Chinese language classrooms were observed by video-recording in order to answer this question. The findings are that two teachers used Grammar translation method in teaching Thai students in the CFL classroom, such as read aloud; translate English into Chinese, Chinese characters writing, making sentences, Q and A, and dictation. Teachers' English is not Standard English totally; Chinglish is conveyed as a medium as well. Therefore, Thai students received the teachers' complex English, which contains Chinese grammar rule and Chinese thinking mode. Sometimes the teacher wants to teach students the real communication in China through English; this can be seen (T. A Transcription 2, Class 2, Line 51-54), however this kind of condition happens not often. In a word, English as a medium doesn't enhance Chinese language and culture teaching successfully.

## **5.3 Discussions of factors that determine unsuccessful teaching**

### **5.3.1 Teacher did explain Chinese in English**

The two Chinese Teachers' English level is limited. Common vocabulary and common grammar are the main part of English varieties, but their Chinese English exists. Chinese English is a English phenomenon misused by Chinese people, and it obviously violates the general English rules, culture and custom. Its composition and use scope are unstable and limited; Besides, most of sentences of Chinese English are produced by misunderstanding semantic meaning or logic relations, and some are even arranged in Chinese structure. It refers to the English Languages of half



Chinese and half English which is influenced by Chinese thinking mode and culture back ground. However, Thai students receive this phenomenon silently.

### **5.3.2 Lack of opportunity in speaking more**

Giving students an opportunity in speaking is also important factor in the CFL classroom. In the classroom, students can not speak more in Chinese if teacher do not provide them with more opportunities in speaking. It makes they can not practice and develop their own speaking skills in class. So, teachers should select and apply the materials and methods that help every student to be able to make more opportunities in speaking Chinese in the classroom without listening to their teacher only. And teachers should not just let students do the translation between English and Chinese; they should teach students the real Chinese conversation in daily life.

### **5.3.3 Selecting the wrong textbook**

When the school utilizes a textbook with an intention of adoption, the teacher try to match what is offered by the book with the needs of Chinese language programme. However, this is not easy job for teachers. For one thing, teachers may be overwhelmed by the ill-adapted contents of the textbook, which usually has several volumes. For another, teachers do not always have a clear awareness of what their students need. If the two aspects work together, there will be a vicious circle both for the students and teachers.

## **5.4 Limitations of the study**

When the researcher analyzes Teacher B's textbook, actually her textbook is just a sketch which contains several pages, the most of information inside is medley, it is not a formal textbook. SWT School chooses this kind of materials in summer, and it is irresponsible for students and teachers.

When the researcher transcribes the lessons into words from the video recording, sometimes the researcher could not hear clearly what the teacher and students said and what language they used privately in some classes. The researcher can not ensure students' reaction to judge teacher's teaching, this was because the sound recording was poor and sometimes students spoke rather softly.

While the study of two Chinese teachers may not be an ideal model for how to teach Chinese language, it highlights the importance of providing scaffolding and guidance to the Chinese teachers. Many of the mistakes the subjects of this study made may have been ameliorated if such guidance had been given. If such guidance had been given, perhaps a more helpful list of ways to teach Chinese language would have been possible.

As only two teachers were observed, the sample size was not large to be able to observe large significant, perhaps in the teachers' classes that could be generalized to represent all of the Chinese teachers in Thailand as a whole.

Classrooms in many schools are still dominated by the teacher. In these classrooms, the students are largely passive and behave like an audience watching the spectacle of the teacher-centered performance. In this research, under Grammar Translation Method, the students, after a long time of Chinese learning, couldn't communicate in Chinese. According to the limitations of the grammar-translation method, teacher's teaching depends heavily on drills, repetition, and substitution exercises.

## **5.5 Indications for further research**

### **5.5.1 Choose the suitable textbook for students**

In this research, a suitable textbook should be chosen which receives primary level of acceptance in terms of culture contents for beginners: It can attract the students' interest; it can provide the students with opportunities to use the target language to achieve communicative purposes, and expose the students to language in authentic use. Take into account that students differ in learning styles.

Firstly, Chinese teacher needs to be revised to balance the proportion of different aspects of surface culture and to add new information to complement the culture introduction. Secondly, Chinese teachers should take the initiative in the teaching process to make up for the inadequacy of the textbook.

### **5.5.2 Try to illustrate to what extent it is necessary to learn its culture when learning Chinese language.**



Chinese teaching in secondary schools is undertaking an overall reform in curriculum and syllabus design, textbook development, teaching methodology research, teacher training and exam systems. It is generally acknowledged that the reform is going in a positive direction, but it is not going to be an easy journey, for there are difficulties. As for the teaching method, there are also a variety of opinions. In practice, the Grammar translation method seems to be chosen as a major method especially to teach high school students. There are many factors that influence the adoption of other teaching methods, and it may suggest that teachers are not willing to decline the Grammar translation method totally. As choosing only one approach or one method may not make satisfactory effect, try to combine the favorable methods and the not-so-useless Grammar translation method will enable the teaching more effective and to achieve the main goal: When learning Chinese language, students should not only learn the mere imitation of the pronunciation, grammar, words and idioms, but also learn to see the world as native speakers do, that is to say, learn the ways in which Chinese language reflects the ideas, customs, and behavior of the society, learn to understand their “language of the mind”, or acculturation. That is to say, students need to learn enough about the language’s culture so that they can communicate in the target language properly to achieve not only the linguistic competence but also the pragmatic or communicative competence as well. Otherwise, the ignorance of culture will cause some unnecessary misunderstandings and confusions. The ways to realize the combination lies in the creativity, and the proficiency in teaching Chinese. The

suggestions made in this study are attempts in this respect, and could be acceptable only proven by practice. Nevertheless, combination of merits of different approaches should be a feasible and recommendable way to bring about successes in Chinese teaching in secondary schools in Thailand.



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## Appendix A

A full record of the classes is included on CDs



## Appendix B

A full transcription of all classes is included on CDs



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