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With the submission of this thesis, Mara Wearden will earn her Bachelor's Degree in Chinese from the University of Pittsburgh. Following graduation, she will be joining the 2018 Teach for America corps in Jacksonville, FL, where she will teach elementary school. In this thesis, Mara has combined her love for Chinese culture with her love for children, to illustrate how to best teach young children about cultures not their own, and the reasons behind the importance for doing so.

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关于初级汉语课“了”的教学设计与反思：
“了”在篇章中的使用

Strategies of Teaching “le” at the Beginning Level of Chinese as a Foreign Language: Usage of “le” in Discourse

赵冉(Zhao, Ran) 杜乃岩(Du, Naiyan)
University of Virginia

摘要: 本教学报告旨在分享初级对外汉语阶段“了”的教学策略，讨论如何利用与学生已有认知模型相匹配的语法呈现模式以及通过设计恰当的语境来帮助学生了解“了”的意义、功能和句式结构。本报告也通过分析学生使用“了”的口语作业与测试来评估这些教学设计的有效性，并对这一系列教学设计与方法进行了反思。

关键词：了，以功能为导向的语法学教学，教学策略

Abstract: This pedagogical report shares a variety of strategies to teach “le” at the beginning level of Chinese as a foreign language. The report introduces various ways to help students conceptualize the meaning of “le”, understand the function of “le”, and scaffold the correct application of “le” by creating relevant mental models and function-driven contexts. Rationales and examples of these strategies are provided. Students’ recordings using “le” are analyzed to evaluate the effectiveness of these strategies. Reflections on lessons learned during this first cycle of experimenting these methods are also shared.

Keywords: le, function-driven grammar instruction, teaching strategies

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引言

在《关于初级汉语课“了”的教学设计与反思》中（Zhao & Du, 2017），作者在综述近年来关于“了”的研究、语法说明和教学报告的基础上探讨了在初级汉语阶段讲解句尾表示完成的“了”和置于数量词之前动词之后的“了”的一些具体设计与应用策略和反思。本文将进一步分享如何帮助学生掌握“了”在篇章中的使用，如何理解和发展表面上自相矛盾的语法规则，从而能够清楚地识别“了”的语法含义和功能，进而提高段落输出时使用“了”的意识，又能同时避免对其过度使用，总体上提高了在篇章中使用“了”的正确率。

文献综述

在上一篇文章（Zhao & Du, 2017）的文献综述中，作者已经较为全面地梳理了目前汉语语言学研究、对外汉语教学和几本常用教材中对“了”的含义和用法的讲解和描述。因此本篇综述将不再重复关于“了”的内容，而是重点指出一些会影响到“了”的使用的篇章语法方面的相关研究。

首先，本文遵循廖秋忠先生在《篇章与语用和句法研究》一文中对“篇章”的定义（廖秋忠, 1991, p.182）。“在一般情况下，篇章大于一个句子的长度。篇章现象指的是语言使用时由于跨越句子而产生的语言现象。”对于本文特别有指导意义的一点是，“汉语篇章语法必须确定某些在性质上模糊的语法标记，到底是因为句子的需要还是篇章的需要而使用的。只有这样，才能合理地解释为什么某个特定的语法标记既适用于句子又适用于篇章。如句末的“了”字，看起来好像是以句子为主的标记，但其功能却可引申至篇章。”
崔颂人（2003）也特别提出关于在篇章中使用“了”的挑战：“‘了’在句子层面和篇章层面使用时是否有区别？受哪些因素的制约？如果我们按传统的语法来教，仅在句子层面上讲解，是很难说清楚的，因为几乎每个规则都有例外。而且到了篇章层面，有些传统语法规则好像是互相牵制的。”（p.8）崔在探讨如何讲解体态助词时继续谈到：“‘了’的问题尤其复杂，如不在宏观上加以说明，学生恐怕再学几年也搞不清楚‘了’的正确用法。（p.10）

说到“宏观”，Li, Thompson 和 Thompson 在他们1982年的文章中指出“了”在篇章中使用的一个很重要的整体认知，即，“了”在介绍性和描述性文章中的出现率是极低的。比如他们从《中国历史概要》中随机挑选的20页中只发现了一处“了”（p.26）。

即使在叙述性的文章中，甚至是《中文听说读写》的课本和练习册的阅读文章里，叙述“昨天晚上，王朋和李友去高文中家玩儿”这类过去事件时，在句尾使用“了”的情况也寥寥无几。这是因为很多句子中包含了其它语言因素（比如副词“才”，形容词，数量词，等等）导致句尾“了”的省略或者位移。并且从句子衔接与行文规律上看，那些与“了”不能同时使用的语言因素是合理的。如果有“了”连续出现在相邻句子的末尾，反而违反了尽量避免重复这一只有在篇章中才会考虑到的行文规则。

篇章中“了”的使用率低的另一个原因是“了”跟汉语中的其它句末语气词一样，主要用于口语对话中（essentially an “attitudinal”, “conversational” particle）（Li, Thompson & Thompson, 1982, p.27）。

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跟对话中的“了”类似，篇章中的“了”也可以表示主动提出的信息（volunteered information, Li, Thompson, 1982, p. 38）。这是为什么有些句尾可有可无的“了”，如果使用，则具有提起新话题的功能。如果省略，则是出于使行文更加简洁的考虑。这些均是基于篇章层面的决定。

在具体教学中如何帮助学生分析篇章，李文丹（2006）指出“对话题链的结构分类，除了作为分析手段以外，还能够作为教学手段”。说到篇章教学的重要性，李指出“语言学研究已表明，汉语是语篇取向(discourse-oriented)的语言，其中，话题的作用至关重要。”但是在教学中却没有给予足够的重视，特别是当“话题链不使用显性的连接词时，受到的关注极少”。(p.32)

可以看出“了”在篇章中的使用是重要而复杂的，而篇章层面的因素又怎样影响“了”的使用也是学习“了”的一个重要方面。下面将与大家分享这一方面的某些尝试。

教学设计

本文涉及的课程是弗吉尼亚大学东亚语言文学与文化系中文项目的初级汉语第一学期的课。关于该课程的具体信息，也请参见上篇介绍（Zhao & Du, 2017）。但是本篇所用语料涉及到初级汉语第二学期的课程，以观察相关教学法的延时后测效果。第二学期课程的基本信息列表如下：
<table>
<thead>
<tr>
<th>学期</th>
<th>2018 春季</th>
</tr>
</thead>
<tbody>
<tr>
<td>学生人数</td>
<td>32，男生女生各半</td>
</tr>
<tr>
<td>学生构成</td>
<td>欧美和亚裔学生各半，但不包括中文水平足够上专门华裔班的学生</td>
</tr>
<tr>
<td>教材</td>
<td>《中文听说读写》（<em>Integrated Chinese</em>）第一册第 1、2 部分</td>
</tr>
<tr>
<td>进度</td>
<td>从第 10 课教至第 19 课</td>
</tr>
<tr>
<td>教学常规</td>
<td>一周上五天课，每节课 50 分钟；每篇课文用时六天（四天学习，两天考试）；每一课有口试，每两课有笔试；每日听写 2-3 个句子；课上 90% 以中文教学，如有必要则用英文解释语法难点或答疑；每课有课前预习作业和课后复习作业、作文；学期间有三次学习反思；期末要制作一个 3-5 分钟的原创视频或者与非任课老师进行一对一口语水平测试。</td>
</tr>
</tbody>
</table>
第一学期进行至第七周，课文讲到第五课《看朋友》的时候，学生第一次接触“了”。此前学生已经学会了自我介绍、家人、时间和兴趣爱好。上一篇分享单独谈论了句子中如何使用“了”，本篇专门谈论这一教学环节的第二部分，短篇记叙段落中如何使用“了”。

1. 教学目标

在篇章方面，总的目标是在这个教学环节之后，学生应具备足够的语法知识来用简单的段落讲述某一过去的时间（昨天或者上个周末等）所发生的事情，比如对“昨晚去看朋友，在朋友家做什么了”这类简单情况的分享和陈述。希望学生在叙述中能够在必要的时候使用“了”，而且不会误将“了”当作过去时态而在很多不必要的时候过度使用。

2. 教学设计

学生掌握在对话与单句中如何使用“了”之后，目标已经达成了一大半。放到篇章之中时，最基本的挑战有两点。第一点是理解用不用“了”有时候不是取决于某一句子内部的因素，而是取决于某一个句子在整个段落中的位置，以及这个句子之后跟随的是什么内容。这些都是篇章层面的因素而不是句子内部的因素。第二点是初学者在同时并且大量处理表面上互相矛盾的语法规则时必然遇到的认知压力。常见的症状是本来放在单句中已经掌握的语法点，放到了段落中却出现了偏误，出现了在注意力上顾此失彼，在应用语法规则上张冠李戴的情况。因此下面具体讲述的教学设计也
是特别针对这两点挑战，一是从语言本身出发，二是针对初学者的特点提出应对策略。

A. 引入在篇章中需要额外考虑的“了”的用法

这一步，是在学习过在对话和单句中使用“了”以后的 i+1 语法输入步骤（Krashen, 1995）。上课热身阶段应当与学生进行一些需要使用“了”的简单对话作为复习。对话可以包括“你今天吃早饭了吗？”“你喝了几杯咖啡？”“你为什么没有吃早饭？”“你9:50才起床吗？”等这类既直接关心学生生活又涵盖本课“了”的基本用法的典型范例句子（anchor sentences）。每个学生都点到，并且老师发现在单句使用中没有漏洞之后，可以开始介绍篇章中怎么用“了”。

首先要呈现给学生一个完整的段落，包括关于“了”在这个阶段的所有典型用法。这个段落在呈现时最好能用不同的颜色标记出“了”的不同位置，以及不该用“了”的情况，便于学生注意到需要注意的规则。这个帮助学生注意到语言规律的步骤对于分析能力相对较弱的学生尤其重要。下面的例子稍作调整，用了下划线、斜体和粗体加较大字号来代替原本课堂上使用的不同颜色。下划线用来标记用于提起新话题的“了”。斜体标记紧接动词之后数量词之前的“了”以及“认识”这一特殊动词要求“了”紧随其后。大号粗体标记了不应该使用“了”或者说学生容易过度使用“了”的情况，主要包括：1）过去时间的形容词；2）“有”、“在”、“喜欢”这样并非表示行为动作的动词；3）受句子中其它特殊词语的限制，比如副词“才”从来不和“了”同时使用。
我昨天晚上很忙，所以我没有去朋友家玩儿，也没有回家。我去图书馆学习了。在图书馆我认识了我的中国朋友。他叫王朋，是大二的学生，也很忙。我们一起学中文，也做了很多别的功课。我们还一起去咖啡馆了。图书馆的咖啡馆很小，可是他们的咖啡很好喝，所以常常有很多人。我喝了一杯咖啡。王朋不喜欢咖啡，所以他没有喝咖啡，他喝了一杯茶。我们也在咖啡馆聊天，很高兴。我们十二点才回家。

在学生理解段落意思的基础上，老师有必要帮助学生分析一下每个用与不用“了”的情况是怎么回事，以便帮助学生在他们这一语言水平上达到知其然也知其所以然的效果。这个过程也是复习强化“了”的各种用法的一步。这里要特别强调一下老师精解的步骤。建议把用下划线标记的“了”的用法留在最后一步讲。这个用法可以说是“了”的一个软性用法，主要的篇章功能是提起一个新话题。一般后边会有一两句话跟近这个由“了”提起的主题句。相反，如果后边没有同一话题的详述，那句话就很有可能不需要用“了”来结束。正是在这个意义上，句尾的“了”具备了篇章层面的功能，学生决定句尾用不用“了”，有时候不能只看句子内部，而是得看接下来的句子是在说什么，是否在继续同一个话题。鉴于“了”的用法的复杂性，这样的直接讲解（explicit instruction），哪怕是用一些英文，也是可行甚至是恰当的。

这样带着学生分析例子之后，由于头绪较多，最好给学生一个关于“了”在篇章中使用的规则清单。比如:
(1) The sentence-end 了 (e.g., 我昨天去看朋友了) is more topic-driven. It’s used to bring up a new topic, which will be followed by further details on that topic.

(2) Verb 了 + quantity (e.g. 喝了一杯茶, 喝了很多酒), 认识了 (met), and 没有 verb (didn’t do something) are syntax-determined. It doesn’t matter if the sentence is a new topic or not.

(3) You never need to worry about using 了 with adjectives and verbs like 是, 有, 在, 想, 觉得, 喜欢 when talking about what have happened. 了 is only about actions.
   (note: this is true only at this level. Other usage of “了” will be introduced later in upper classes.)

(4) “才”不喜欢“了”, They never appear together.

Notes: Rules 2, 3, 4 can override the first rule. Remember to follow all syntax- and word-bound rules first before deciding if a sentence-end 了 is necessary.

可以看到上述四条规则从篇章到句子到词语遵循了从大到小的语境范围。这个环节有必要特别跟学生点出词语和句子层面的规则比话题 / 篇章层面的规则约束性强，可以称之为 “硬规则”。比如说，当上面的第二条规则和第一条规则发生冲突的时候，第一条规则要让位于第二条规则。

这一步骤包括答疑之后可以给学生一个应用规则的机会。先给一个结构性较强的填空练习。请学生在段落中填入必要的“了”。

昨天是小李的生日。小李请小高、小张和王朋三个朋友去他家吃饭。小李的家很大，也很漂亮。小李的爸爸是老师，他很有意思。小李的妈妈是医生，昨天很忙，九点才回家吃晚饭。小李的哥哥和姐姐都不在家吃饭。王朋认识小李的爸爸妈妈。他们一起喝茶、聊天，很高兴。小高、小张和小李没有喝茶，他们喝可乐。小高喝一瓶可乐，小张喝两瓶可乐。他们还一起看一个中国电影。小高、小张和王朋十一点半才回家。

请学生两人一组互助完成商讨与练习之后，老师可以公布答案并进一步答疑。

昨天是小李的生日。小李请小高、小张和王朋三个朋友去他家吃饭。小李的家很大，也很漂亮。小李的爸爸是老师，他很有意思。小李的妈妈是医生，昨晚
天很忙，九点才回家吃晚饭。小李的哥哥和姐姐都不在家吃饭。王朋认识了小李的爸爸妈妈。他们一起喝茶、聊天，很高兴。小高、小张和小李没有喝茶，他们喝可乐了。小高喝了一瓶可乐，小张喝了两瓶可乐。他们还一起看了一个中国电影。小高、小张和王朋十一点半才回家。

到了这一步学生对规则的理解应该可以较为充分达成了。接下来的挑战在于如何在输出的时候面面俱到，同时兼顾到这么多规则。针对这个阶段的难点，建议使用一种类似计算机处理信息的算法模式，即下面详述的分期分层处理法，或称“流程图”法。

B. 借鉴电脑处理语言的方式帮助学生分期分层的检查段落

信息量大意味着大脑对信息处理的计算量大，在这一点上，电脑的运算能力远远超过人脑。因此我们可以借鉴电脑处理大量信息时的做法：分层处理，也就是说一遍只处理一类信息，执行一种指令，然后回到开头处理第二类信息，执行相关指令，重复这些步骤直至完成整个任务。具体来说，我们可以将写一段话的任务分为如下几个步骤：

第一步：让学生只考虑内容不过虑语法，以保证学生写出的段落内容丰富，不会为了避免语法错误而在内容上自我限制。

第二步：让学生对照上述语法清单，逐一核对语法使用是否正确。这一步分为如下几个小步骤。注意要按照从小到大的顺序检验段落/运行程序。

1）先检查受词语限制的“了”的用法：具体检索：

   a）段落里有没有“认识”。如果有，后边应该紧跟着一个“了”；
b）段落里有没有“才”。如果有，这一句的句尾一定没有“了”；

c）段落里有没有数量词。如果有，进一步检查之前的动词是不是“在、有、是、喜欢、想”等等非行为动词。如果是行为动词，数量词之前应该有“了”；

d）段落里有没有形容词。如果有，确保形容词后边没有“了”。

2）再检查受句法限制的“了”的用法：具体检索否定句。如果是行为动词，而且是过去时间发生的事情，则要确保这些否定词都是“没有”，而不是“不”，并且用过“没有”之后，句子里不再需要“了”。

3）最后检查剩余的每一个句子。这些剩余的句子中间已经没有上述特征（认识、才、形容词、非行为动词、数量词、没有）。这时需要确定这样的句子末尾是否需要“了”。如果是一个新话题（新话题的标志是后边紧跟的一句是关于同一个话题的细节描写），那么可以安全地在句尾加“了”而不用担心过度使用。如果不是新话题（不是新话题的标志是这句话已经是上一句话基础上的进一步的细节，结构上的标志是句中的词语已经在前一句中有所重复），则不需要在句尾加“了”。

第三步：从头到尾再通读一遍，检查所要表达的意思是否通过准确的句型表达了出来。

上述第二步的具体步骤甚至可以用计算机程序常用的流程图表示出来。这一点会在下个学期的教学中尝试。届时如果效果明显，还会继续与更多老师分享。附件里跟老师们分享仍在设想中的流程图草稿，欢迎老师们试用和指正。特别需要指出的是，这个
流程图只是基于《中文听说读写》课文里出现的语法点，老师们可以根据自己所用教材的具体情况增减流程图中的节点。这个流程图只是为老师们提供一个新思路。

教学成果的评测

至于长远看来的教学成果如何，我们选取了在第二学期升入 CHIN1020 的学生的一篇回忆寒假的博文进行了偏误分析。

我们总共选取了上个学期接受同一位老师教学的 17 位非华裔学生的博客文章进行了分析。博文的主题是跟同学们分享寒假生活。由于学生的文章长短不一，为了排除文章长短因素对于正确率的影响，我们选择了学生博文的前十个句子作为研究对象。在实际操作的过程中，我们忽略了文本开头打招呼和自我介绍的部分，例如“大家好”，“我叫……”，“我姓……，叫……”。这些句子有固定的格式，并且在课堂和日常功课中得到了反复操练，并不能真实地反映学生对于语法点“了”的掌握情况。另外，对于多长的部分算一个句子的问题，主要以学生自己对于句子的使用作为依据。汉语的句子可长可短，汉语使用者在句子的划分上具有很大的自由度。对于句子之间语意联系的判断也依赖于语言使用者自身对于句子的理解和上下文的把握。在这里我们选择信任学生自己对于句子划分的判断。经过统计，学生对于“了”的使用的正确情况如下表：

<table>
<thead>
<tr>
<th>总共应当使用“了”的情况</th>
<th>87</th>
</tr>
</thead>
<tbody>
<tr>
<td>总正确数</td>
<td>65</td>
</tr>
<tr>
<td>总正确率</td>
<td>74.71%</td>
</tr>
</tbody>
</table>

这里需要说明的是，这里并不包含所有“了”的语法功能，而是只包括了课堂中学过的在前文语法规则清单上列出的语法规则。我们认为学生在经过了课堂的语法训
研究，应该能够正确的辨识必须使用“了”的情况并加以使用，所以不管学生是不是真正使用了“了”，这些情况都算入总数。

经过简单的累加计算（总的正确数除以总数并表示为百分数），总的正确率为74.71%。非常接近于75%，直观地来讲，大概是在每四个该使用或者不该使用“了”的情况下用错了一个。这个结果虽然还可以更好，但是对于初学汉语的学生来说，仍然不算是一个太差的结果。正确率不够高的其它外在因素可能也包括：1）文章是学生中断汉语学习一个多月后完成的，2）老师没有要求修改并提交第二稿，3）博文这种在语体上更为随意，更加重内容轻形式的体裁使得学生在写作中不够严谨。

分析数据的过程中还发现，在使用“了”的情况中，学习者的个体差异非常大，呈现两级分化现象。我们甚至可以假设“了”的正确率可以在很大程度上预测学生的总体语言水平。这可以作为下一项研究的待测问题之一。

**总结与反思**

“了”的用法不可谓不繁杂，如果老师“以繁治繁”，则会给学生和老师都带来负担和挫败感。只有思考如何像学界前辈们提倡的“执简以驭繁”才是出路所在。本篇分享的尝试虽然采用了一次只看一方面的单线处理方法，但是分出来的单线仍然不少，学生必须得一遍一遍地“运行程序”才可做到尽量无偏漏。而且由于这种方法效仿计算机运行模式，必然自带机械与单调这一短处，学生在老师不做硬性要求的情况下主动使用的可能性较小。作者计划在下一学期再次讲授“了”的时候，试用上文中提出的那个比清单更加简洁并且在视觉上一目了然的流程图，通过比较前测与后测
的正确率来判断流程图的效果。这个流程图甚至可以用来设计一款能够提供实时反馈或提示的电脑辅助练习。

除了在战术上积极应对“了”的教学以外，老师们也要注意在战略上不必太急功近利。对于如此复杂的语言现象，老师要管理自己的预期，不能期待两节课甚至两个学期就完全解决问题。语言教学中的输入与输出并不总是简单的交换关系，像“了”这样一个非常依赖语感的虚词需要老师给学生足够的时间和耐心慢慢学会并掌握。老师只要在日常的教学中有意识地植入高质量的输入，经常给学生机会在口语写作中加以应用，并为学生提供及时的反馈，学生是可以慢慢掌握“了”的用法的。但是反过来，老师要对“了”的用法和教学法不断摸索，这样才有可能在输入、应用、反馈这三个环节中都为学生提供最有效的指导。
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A Writing Workshop for Elementary School CFL Classes

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Abstract: We adapted the writing workshop approach to teaching writing in Chinese as a Foreign Language (CFL) to the elementary school children at a charter school since the 2016-2017 school year. In order to prove its effect on improving students’ writing in Chinese, we conducted action research in one 1st Grade class and one 4th Grade class by first teaching them to write in the traditional way and then in a writing workshop. We found that as individual participants, the majority of the students performed had all correct responses in both writing tasks or performed better after introducing the writing workshop, although they did not seem to improve as a whole group. This article also includes further actions and possible teaching implications.

Keywords: elementary school, writing workshop, teaching writing as a process, CFL

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Introduction

Teaching writing in Chinese as a Foreign Language (CFL) has been challenging in all grade levels, especially elementary school. Ruihua had taught college writing—writing in English for English speakers—with a workshop approach for a couple of years and found it effective. She had adapted it to teach writing to her elementary school CFL classes a couple of years ago and found it effective, too, but she had not done any research to prove it yet. Yunfang had taught elementary school Chinese for a few years in UK before she started the Chinese program at her current school in the US in 2016. In order to prove the effect of the workshop approach for elementary school writing in CFL, we adapted it for her K-5th classes and conducted action research in 2016-2017.

The workshop approach was first adopted in creative writing programs in UK and US in the 1970s. The philosophy behind a writing workshop is to “teach writing as a process not product” as Murray’s 1972 manifesto shows (p. 3). He advocates that instead of teaching “finished writing,” we teach “unfinished writing” and “glory of its unfinishedness” (p. 4). Teaching “finished writing” refers to the traditional way of teaching writing as a product, in which a teacher simply assigns a topic for students to write by themselves and then grades their finished writings. Teaching “unfinished writing” and “glory of its unfinishedness,” however, embraces the writing process and engages students in a writing workshop through the stages of prewriting, writing, and rewriting (p. 4).

In a typical writing workshop, the teacher reads a student’s draft aloud, then asks other students to comment on it (i.e. peer reviewing), and finally comments on it herself (i.e. teacher conferencing) before moving on to next student’s draft. Here, the teacher
organizes peer reviewing and teacher conferencing as a whole class, but peer reviewing can be in small groups led by group leaders and teacher conferencing can be individual as well. In an elementary school writing workshop, peer reviewing can be more informal with capable students helping their classmates and teacher conferencing can be more flexible with the teacher walking around the classroom checking students’ writing and helping them as needed.

Like an English writing workshop, a CFL writing workshop teaches writing as a process, too, but Chinese learners, need to fulfill several prerequisites for a writing workshop. First of all, they must be able to speak target structures and phrases in sentences. Secondly, they must be able to read them in sentences first in pinyin, but eventually in Chinese characters. Finally, they must be able to write them in sentences in pinyin in the beginning, but eventually in Chinese characters. With sufficient facilitation, elementary school Chinese learners are able to write in Chinese characters, but mainly in simple ones, and they may have to write in pinyin for complicated Chinese characters they have not learned to write yet.

Accordingly, to conduct a successful CFL writing workshop, we need to design each unit as a cycle of listening/speaking, reading, Chinese character writing, and text writing sessions. Before writing, we must provide sufficient oral input of target structures and phrases so oral Chinese sticks in students’ heads. Then we must provide sufficient written input of target structures and phrases in pinyin, or Chinese characters, or both, so oral Chinese and its written form are linked together in students’ heads. After reading, we also need a session on Chinese character writing.
Since Chinese is not alphabetic like English, there is no direct co-relation between oral and written Chinese: simple oral Chinese may correspond to complicated Chinese characters. We need to start teaching oral Chinese and written Chinese in two separate tracks before students learn to write 50-100 frequently used simple Chinese characters, most of which are radicals, too. Then students learn to dissect the compound Chinese characters of target structures and phrases and write them before text writing. Writing in Chinese is challenging even to elementary school children in China, but with sufficient preparation, it is achievable for elementary school Chinese learners, too.

**Research Design**

Yunfang’s school is a charter school with two campuses where Chinese is the required foreign language for K-5th grades. Each class has Chinese for a period of thirty minutes every other day, or in other words, five class meetings every two weeks. There are six six-week academic cycles each school year: three in the fall semester and three in the spring. In each academic cycle, students learn one Chinese unit on a given topic with the focus on oral Chinese. In the 2016-2017 school year, the topics included name, age, date, time, family, and school. Since most of the topics had numbers in them, students also learned to count 1-99 in Chinese through out the units. In each unit they also learned to sing a Chinese children’s song related to the topic.

For our action research, we first selected our participants. Of the two campuses at Yunfang’s school, we chose the one where there was more diversity in students’ economic background, culture, and ethnicity. Then we selected the medium grade respectively from the lower and upper grades groups K-2nd and 3rd-5th, that is, the 1st Grade and the 4th Grade, to avoid cognitive extremes. There were two classes in the 1st
Grade and two in the 4th Grade at the campus and we randomly picked one 1st Grade class and one 4th Grade class.

Yunfang would teach them writing in the traditional way in Cycle 3 and in a writing workshop in Cycle 4 and then we would compare the two approaches to see whether the writing workshop would be more effective or not. Yunfang would teach her own way focusing on oral Chinese before teaching writing traditionally in Cycle 3 and would add a reading session, a Chinese character writing session, and an oral warming up activity before teaching a writing workshop in Cycle 4. While Yunfang was teaching the two units, Ruihua would be observing and helping students as needed. They would reflect together at the end of each day.

When designing each writing task, we would make sure that students be able to complete it in a period of 30 minutes. Since students had not learned enough simple Chinese characters and radicals yet, we would design each writing task in pinyin. As pinyin is Romanized, they would not have to specifically learn it except for a few sounds, which are pronounced differently from English, such as “q” and “x.”

To further scaffold the writing process for the young children in the beginning, we would design each writing task in the blank-filling format with a list of vocabulary they might need. However, the blank filling was not a vocabulary exercise; it was live writing instead, since students would fill in information relevant to their own lives. They might fill in pinyin, invented pinyin, or even English if they had not learned it in Chinese yet, since meaning was their priority now.

Students would be required to copy the questions before filling in their information. It might be surprising, but it is quite a challenge for elementary school
children, especially those from the lower grades, to copy information from the board onto paper. We would need to teach them, with patience, how to copy the questions (including punctuation markers) correctly. For example, we would remind them that the Chinese period mark was a tiny circle instead of a dark dot as the English one.

Since Yunfang did not have her own classroom and she had 8-10 other classes to teach a day in addition to the two classes for our study, she would write each writing task with marker on a poster in advance and take it with her to each homeroom where she would be teaching. Each homeroom was set up differently, but students usually sat facing one another at tables, which made it convenient for peer reviewing and teacher conferencing. Homeroom teachers would usually stay in the room monitoring students’ behaviors while she was teaching, which made it less challenging to conduct our action research.

**Conduction of Research**

The topic in Cycle 3 was “Where Are You?” and the Chinese children’s song “Where Are My Friends?” The target structures were “在 (at) 哪里 nǎlǐ (where)?” and “在 (at) ____ (a place).” As we planned earlier, Yunfang taught this unit in her usual way focusing on oral Chinese: interacting with students using the target structures of this unit and last unit “What’s Your Name?”, letting students counting in Chinese, and singing the Chinese song.

Near the end of the Cycle, she was supposed to teach writing in the traditional way, but she had to take a trip to China. Thus, Ruihua taught the writing session and designed a writing task for this unit:

1. nǐ jiào shén me? (What’s your name?)
wǒ jiào ________. (My name is ________.)

2. nǐ zài nǎ lǐ? (Where are you?)
   wǒ zài ________. (I’m in/at ________.)

3. *nǐ mā ma jiào shén me? (What’s your mom’s name?)
   wǒ mā ma jiào ________. (My mom’s name is ________.)

4. *liú lǎo shī zài nǎ lǐ? (Where is Ms. Liu?)
   tā zài ________. (She is in/at ________.)

Vocabulary:

xué xiào (school), dé zhōu (Texas), měi guó (America), zhōng guó (China)

*: Bonus questions

Please note: English is added here for readers who may not read Chinese; it did not appear in the original writing task. The writing task includes not only the topic of Cycle 3 “Where Are You?” but also the topic from a previous unit “What’s your name?”

Ruihua first led students to write date, name, and class code on the top of their paper and left enough time for them to do so. She then read the sentence stems out loud slowly while checking their understanding before instructing them to copy each sentence stem on to their paper and fill in pinyin or English if the information of their choices did not appear in the vocabulary list. She also reminded them that they might do the two bonus questions after they finished the first two.

As planned, this writing session was to be taught in the traditional way: only giving students writing instructions at the beginning and collecting their writings at the end without specifically attending to their writing in between. In fact, it was not traditional at all to leave students class time to write, but like a writing workshop in
which students could be engaged in writing. It was nearly impossible, however, to require elementary school Chinese learners to write independently at home at this stage.

While students were writing, Ruihua walked around the room observing. Having been an elementary school teacher for a few years, however, it was hard for her just to observe like a distanced researcher. She thus went ahead conferencing with students as needed, which was part of a writing workshop instead. As a result of conferencing and leaving class time for students to write, this writing session was more like a flexible writing workshop than the traditional way of teaching writing as a product.

The topic in Cycle 4 was “How Old Are You?” and the Chinese children’s song “Happy New Year.” The target structures were “多大了 (how old)” and “____岁 (a number) (years old).” As we planned earlier, Yunfang continued teaching this unit focusing on oral Chinese, but after the oral input sessions, she added a reading session to expose the students to the written form first in pinyin, and then in Chinese characters:

Reading 1:

A: nǐ duō dà le ? (How old are you?)
B: wǒ bā suì le . (I’m eight years old.)
A: nǐ mā ma duō dà le ? (How old is your mom?)
B: wǒ mā ma sān shí èr suì le . (My mom is thirty-two years old.)
A: nǐ mā ma zài nǎ lǐ ? (Where is your mom?)
B: wǒ mā ma zài jiā . (My mom is at home.)
A: nǐ bà ba duō dà le ? (How old is your dad?)
B: wǒ bà ba sān shí liù suì le . (My dad is thirty-six.)
Reading 2:

A: 你多大了？ (How old are you?)

B: 我八岁了。 (I’m eight years old.)

A: 你妈妈多大了？ (How old is your mom?)

B: 我妈妈三十二岁了。 (My mom is thirty-two years old.)

一 二 三 四 五 六 七 八 九 十（1 2 3 4 5 6 7 8 9 10）

English and Arabic numbers in the texts are added for readers who may not read Chinese; they did not appear in the original reading texts. The readings included not only the topic of this unit “How Old Are You?” and numbers in Chinese relevant for this unit, but also the topic of the previous unit “Where Are You?” Yunfang read each reading out loud slowly before letting students read it out loud in pairs as the readings were dialogues. Reading aloud would help the students make connections between oral Chinese and written Chinese in their heads and prepare them for writing.

After the reading session, Yunfang was supposed to add a Chinese character writing session to prepare the students for text writing at the end of this unit. However, since she had taught them to skywrite (write with a forefinger in the air) 1-10 in Chinese characters, which are all simple and correspondent to the topic of this unit—age, she just let them skywrite the numbers right after reading them in Reading 2.

After preparing students with oral Chinese, reading, and Chinese character writing, Yunfang was ready to teach a writing workshop as we planned earlier. On the day of writing, Yunfang started with a brief oral warming up activity (i.e. prewriting) to activate students’ oral Chinese necessary for writing. She asked individual students their
age and their parents’ age, but to her surprise, many of the first graders did not know their parents’ age. She therefore decided to let them make up their parents’ ages.

Then she posted the writing task she designed:

1. wǒ _________ suì le。 (I’m _________ years old.)
2. wǒ mama _________ suì le。 (My mom is _________ years old.)
3. wǒ bàba _________ suì le。 (My dad is _________ years old.)

Vocabulary:

1 yī 一 2 èr 二 3 sān 三 4 sì 四 5 wǔ 五
6 liù 六 7 qī 七 8 bā 八 9 jiǔ 九 10 shí 十

Again: English is added for readers who may not read Chinese; it did not appear in the original writing task. Yunfang first led the students to write their names, date, and class code, then read the sentence stems out loud slowly before instructing them to copy those sentence stems onto their paper. Ruihua noticed that Yunfang did not emphasize on punctuations markers here as much as Ruihua did in the Cycle 3 writing session. The students might fill in the blanks either in pinyin or Chinese characters or both, since they had learned to count 1-99 in Chinese and had also learned to skywrite the Chinese characters for them. However, we noticed that some students would write 48 as 四八 (four eight) not 四十八 (forty-eight), which indicated that they would need to read more two-digit numbers in Chinese characters as they did for 1-10.

While the students were writing, Yunfang walked around checking students’ work, answering their questions, and correcting their mistakes in their writings (i.e. conferencing). After some students had completed their work correctly, Yunfang let them
help other students with their writings (i.e. peer reviewing). However, very quickly, several helpers started chatting instead of helping their peers’ writings. Yunfang had to stop her conferencing and redirect them back to their own tables. We realized that we would need to limit the number of helpers (peer reviewers) and create a system to train and regulate them. Since peer reviewing did not seem to work very well as expected, this writing workshop was similar to the Cycle 3 writing session which did not have peer reviewing at all.

So far, we completed teaching the two units in both Cycle 3 and Cycle 4 including the two writing sessions in both the 1st Grade class and the 4th Grade class and collected all their writings. There were 14 students in each class who participated both Cycle 3 and Cycle 4 writing sessions.

Analysis of Students’ Performances

In order to compare the students’ performances, we set criteria for correct responses for contents and punctuations. A correct response for content must make sense in the sentence. It might be in pinyin, which must be spelled correctly if it appeared in the vocabulary list. Otherwise, it might be in invented pinyin. It might also be in Chinese characters, but it did not have to be written correctly. It might even be in English for a name or place that students had not learned in Chinese yet. A correct response for punctuation was simple: it must be copied correctly. For example, a Chinese period marker is a tiny circle, not a dot.

After carefully reviewing all the participants’ writings in Cycle 3 and Cycle 4, we analyzed the data and found several results. First of all, age did not seem to make a significant difference in the students’ performances: the 4th Grade group performed 10%
better in contents than the 1st Grade group, but they performed 28% worse in punctuations than the 1st Grade group, as shown in Table 1:

<table>
<thead>
<tr>
<th>Writings</th>
<th>Correct Resp.</th>
<th>Cycle 3</th>
<th>Cycle 4</th>
<th>Progresses</th>
<th>Total (28)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Grade.</td>
<td>Contents</td>
<td>12</td>
<td>9</td>
<td>-25%</td>
<td>21</td>
</tr>
<tr>
<td>(14)</td>
<td>Punctuations</td>
<td>13</td>
<td>11</td>
<td>-15%</td>
<td>25</td>
</tr>
<tr>
<td>4th Grade.</td>
<td>Contents</td>
<td>11</td>
<td>12</td>
<td>9%</td>
<td>23</td>
</tr>
<tr>
<td>(14)</td>
<td>Punctuations</td>
<td>10</td>
<td>8</td>
<td>-20%</td>
<td>18</td>
</tr>
<tr>
<td>Total</td>
<td>Contents</td>
<td>23</td>
<td>21</td>
<td>-9%</td>
<td>10%</td>
</tr>
<tr>
<td>(28)</td>
<td>Punctuations</td>
<td>23</td>
<td>19</td>
<td>-17%</td>
<td>-28%</td>
</tr>
</tbody>
</table>

Table 1: Group Performances

More importantly, Table 1 also shows that as a whole group including both grade groups, the students’ performances did not improve after introducing the writing workshop in Cycle 4, but regressed 9% in contents and 17% in punctuations instead. As mentioned earlier, Ruihua conferenced with students in Cycle 3 when she was not supposed to, which might directly improve the students’ performances in Cycle 3. More importantly, the writing task in Cycle 4 was more difficult than that in Cycle 3, which might unfavorably affect the students’ performances in Cycle 4. The Cycle 4 task required them to fill in age for themselves and their parents in pinyin or Chinese characters, but the Cycle 3 task only required the students to fill in their names in English, their places in English as well if they were not in the vocabulary list.

As a group, the students did not seem to improve their performances from Cycle 3 to Cycle 4. Yet, as individual participants, the majority of them either had all correct responses in both writings or performed better for both contents and punctuations in
Cycle 4 than Cycle 3 as shown in Table 3, although it was much more challenging to fill in pinyin or English for names and place in Cycle 3 than to fill in pinyin or in Chinese characters.

<table>
<thead>
<tr>
<th></th>
<th>Indiv.</th>
<th>Pro.</th>
<th>Same (All Co./All In.)</th>
<th>Pro. &amp; Same</th>
<th>Regresses</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st G. (14)</td>
<td>Cont. 2</td>
<td>10 (10/0)</td>
<td>12</td>
<td>86%</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Punc. 3</td>
<td>7 (4/3)</td>
<td>10</td>
<td>71%</td>
<td>4</td>
</tr>
<tr>
<td>4th G. (14)</td>
<td>Cont. 1</td>
<td>12 (12/0)</td>
<td>13</td>
<td>93%</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Punc. 1</td>
<td>9 (7/2)</td>
<td>10</td>
<td>71%</td>
<td>4</td>
</tr>
<tr>
<td>Total (28)</td>
<td>Cont. 3</td>
<td>22 (22/0)</td>
<td>25</td>
<td>89%</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Punc. 4</td>
<td>16 (11/5)</td>
<td>20</td>
<td>71%</td>
<td>8</td>
</tr>
</tbody>
</table>

Table 2: Individual Performances

And of those who stayed same in both cycles, none of them had all incorrect responses for contents, and only 5 of them had all incorrect responses in punctuations, who actually missed all punctuation markers when they copied the questions onto paper. Only about 10% of all participants regressed for contents and less than 30% of all participants regressed for punctuations from Cycle 3 to Cycle 4. This result indicated that, in general, both writing sessions were successfully conducted.

One thing both teachers did in common in the two writing sessions was teacher conferencing, which might account for the high performances of majority of the students. As teacher conferencing is an essential part of a writing workshop, the students’ writing successes indicate that the writing workshop approach was effective for elementary school CFL classes. Another factor that both writing sessions had in common was that
Yunfang provided sufficient oral input and prepared students well for the writing sessions, which was the first important prerequisite for CFL writing.

Another interesting finding was that almost 70% of the participants used Chinese characters to fill in their information in their Cycle 4 writings as shown in Table 3, although it was only an option, not a requirement.

<table>
<thead>
<tr>
<th>Cycle 4</th>
<th>Pinyin Only</th>
<th>Charac. Only</th>
<th>Both Pin. &amp; Ch.</th>
<th>Mixed Pin. &amp; Ch.</th>
<th>Total Characters</th>
<th>Arabic Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; G. (14)</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>9</td>
<td>11</td>
<td>79%</td>
</tr>
<tr>
<td>4&lt;sup&gt;th&lt;/sup&gt; G. (14)</td>
<td>6</td>
<td>4</td>
<td>1</td>
<td>3</td>
<td>8</td>
<td>57%</td>
</tr>
<tr>
<td>Total (28)</td>
<td>8</td>
<td>5</td>
<td>2</td>
<td>12</td>
<td>19</td>
<td>68%</td>
</tr>
</tbody>
</table>

Table 3: Written Forms in Cycle 4 Writings

Evidently, the students were interested in writing in Chinese characters. The Chinese characters for numbers for the Cycle 4 writing task were all simple characters. It was therefore practical and achievable for elementary school children to write a text mixed with pinyin and simple Chinese characters that they have learned in their written Chinese track.

Further Directions and Pedagogical Implications

Based on our analysis on students’ writing performances, we need to take further actions in our next round of research, which probably have some teaching implications as well. First of all, since age did not seem to make a significant difference in the students’ writing performances, we may design same writing tasks for all K-5<sup>th</sup> Grades, but we still need to differentiate the contents within each writing task to accommodate students’
individual differences. For example, we may design bonus questions as Ruihua did in the Cycle 3 writing task.

Secondly, we need to design our next two writing tasks at the same or similar difficulty level so they are comparable and controllable. For example, if one requires students to use pinyin in their writings, the other one should require the same, not in English or Chinese characters.

Thirdly, as Yunfang added a reading session before the writing session in Cycle 4, we may need to add another reading session and to expose students with more readings on target structures and phrases so that students get familiar with the written form and get ready for writing. For example, we need to expose students with more two-digit numbers in Chinese that they have already been able to speak so they will get familiar with 四十八 for 48 and will write 四十八 accordingly instead of 四八 as they would do before.

Fourthly, as we noticed that peer reviewing did not seem to work well as we had expected in the Cycle 4 writing session, we need to select a limited number of peer reviewers, say, one for each table, and train them to be good readers so that they can help their classmates and leave us time to help those with behavior or cognitive challenges. Peer reviewing, if conducted well, will be as effective as teacher conferencing in improving students’ writing.

Finally, we need to separate the role of researcher from that of teacher especially when the teacher is a researcher. When Ruihua conducted the writing session in Cycle 3, she conferenced with students as an involving teacher when she was supposed to be a distanced researcher and teach writing in the traditional way as we had planned.
Conclusion

Since Murray published his manifesto of teaching writing as a process in 1972, this writing workshop approach has been proved to be effective in teaching writing in English. It might not appear to be as effective in teaching writing to our elementary school CFL classes yet when considering students’ performances as a whole group. Yet when considering individual performances, the writing workshop approach, especially teacher conferencing, seemed to work well in improving students’ writing. We included prewriting, writing, and rewriting in the writing workshop. In the future, we will introduce presenting/publishing at the end of a writing workshop and give students opportunities to celebrate their writing processes.

As Murray advises, the writing process can be introduced to your classroom “as soon as you have a simple understanding of that process” and “as soon as you accept the full implications of teaching process not product” (p. 4). You do not need a special training, a reduced teaching load, or even a classroom of your own. You only need to respect your students for their “search for truth” through language and to “be patient, and wait, and wait, and wait” (p.5), which is especially true for elementary school children.

As we have noticed, many students need step-by-step help and encouragement when writing, but with proper help, they can do equally good jobs as others. It takes us “a lot of patience, love, and right mind-set” to help them (Liu, 2017). In the Cycle 3 writing session, for example, Ruihua noticed a 4th Grade boy staring at his blank paper writing nothing. One of his classmates said that he never wrote anything at all. Ruihua found out that he did not know how to start it, so she patiently instructed him to copy the sentences
onto his paper line by line and helped him to fill in his information. And he made it before the period was over!

Teaching a CFL writing workshop takes a lot of patience, but you can make it. After all, teaching writing as a process is a learning process, too. Through our action research on teaching a writing workshop, we have been learning to be better teachers and researchers.

Acknowledgements

Ruihua’s foremost gratitude goes to Dr. Nan Jiang and the CLTA Action Research Award Committee for kindly granting her the prestigious 2016 award to support our current project. We are especially grateful to Dr. Yueming Yu for her encouragement and for being our role model. Our sincere thanks also go to the anonymous reviewers for spending their valuable time on our manuscript and giving us detailed advice for revision.

Ruihua’s deepest gratitude goes to Mom for her everlasting love through this poem《念母》: 堂前燕子教雏飞，后园海棠落春泥。尤伤红梅香盈雪，蜂现黄花伴儿啼。Thank you, Ma. You are always missed and loved.
References


Editor-in-Chief’s Notes:

One of the special features of this journal is to provide a platform for the instructors to recommend their students’ work for share with the instructors and students in other institutions/programs. In this issue we have included the work of six students from two institutions: Carnegie Mellon University and the University of Pittsburgh. All the papers are for the final research project which partially satisfy the requirement of either a course in the program or of a Chinese major degree of the university. Accompanied with the students’ work are also the guidelines/requirements provided by the instructors for the projects. The guidelines for CHIN1999 course of the University of Pittsburgh is provided by Professor Yi Xu and the one for 82333 course of Carnegie Mellon University comes from all the professors who have taught this course including, but not limited to, Professors Elisabeth Kaske, Zhongxin Sun, and Tianyu Qin.

We have included the guidelines/requirements here because we believe that they will benefit our instructors and students in their teaching and learning practice. The guidelines/requirements are very clear and detailed, and serve as a very effective guide for students to follow in their work. They also provide a very useful model for our instructors in helping students develop their research ability from the very beginning of their academic career. We hope our readers will also find them helpful in designing their own courses and projects.

Much appreciation to Professor Elisabeth Kaske, Professor Zhongxin Sun, Professor Yi Xu and Tianyu Qin for their generous contributions to this journal.
Course Title: Introduction to Chinese Language and Culture

Instructor: Tianyu Qin

Carnegie Mellon University

Striepe took Qin’s course of Introduction to Chinese Language and Culture in the fall of 2017. The course is a 300-level cultural course that explores the historical, social and political contexts in which Chinese culture became modern. It also covers specific aspects of Chinese culture and language in the modern world, including education, business, women and family, and language reforms, to name a few. This article was Striepe’s final project for the course which is designed to develop the essential skills students need to undertake original research that involves critical analysis of topics related to contemporary China. Through connecting course materials to her personal interests, Striepe showed remarkable insights into fashion, gender equality, and women in China.

Research Paper Guidelines(Research proposal, Presentation, and Final Paper)

1. Deadline

Final project proposal: group leaders email me by November 15

Final project submission: group leaders email me by December 12

2. Work Flow

a. Choose a book (or 3 to 5 journal articles) for the book review; prepare for a book review presentation (Check the schedule on Canvas-Course Content-Book Review Presentation Schedule)

b. Develop a research question (based on book review) and find more literature
c. Narrow down research question, write a research proposal (abstract and a bibliography) (due 11/15/2017) → PRESENTATION (In-class presentation is based on your book review, your research proposal and any further research you have done)

d. Write final paper (due 12/12/2017)

3. The Research Proposal (5 points)

How to form a research question?

To ask what happened is not a research question. A research question has three functions:

– You want to solve a problem or puzzle.

– You want to explain why something happened.

– You want to convince the reader that you solved the problem and gave the best explanation.

On Expanding the Book Review

– Expanding the book review is NOT a shortcut to save work.

– A research paper is NOT a book review, but should be substantially more in-depth than the book review. Handing in the book review a second time will fail the assignment.

– The research question is NOT the topic of the book. Instead, the research question should then be developed from questions raised by reading the book/the books. It can be one aspect mentioned in the book.

– You also may NOT verbatim use your book review and paste some new material to it. Doing so will easily be detected and will invariably result in a C or D, depending on circumstances.
You have to rethink the question and rewrite the paper from scratch.

Research Proposal: Abstract and Bibliography

Your research proposal should include two parts: abstract (one abstract as a group) and bibliography (each group member needs to provide bibliography on 5 resources).

Abstract

The abstract should be about one page long and include the following:

✓ A working title, which adequately reflects the research you plan to do,

✓ A research question,

✓ The rationale for the study, which outlines how you came to be interested into this research question. This should be based on your reading of the book and some further reading, for example you may disagree with a thesis of a book or article, or you may have found a thesis in the reading that was not a major thesis and needs to be explored in more detail.

✓ A working hypothesis, that is what do you expect to find out,

✓ An outline of the research method, for example: What are your basic assumptions? How do you plan to collect evidence?

Annotated bibliography

✓ You will have to find and add substantially more material to the one book you have reviewed. The rule of thumb, although not being a guarantee for an A, is at least another book or three additional research articles. Using more than the minimum required literature will enhance your chances of getting a better grade.
Each of the books and articles in the bibliography should have one or two sentences summarizing the main argument (which you may easily find out by reading only the introduction and conclusion of the book/article).

The bibliography should show that you have chosen the literature carefully. If you are unsure about whether a certain source is viable or not you are advised to rather include MORE literature in the proposal than you will eventually use. I may help you to sort out better suited sources.

You already formed research groups with your fellow classmates who have chosen books with similar topics and ideas. Your bibliography should include more literature (specify who write which part of the annotated bibliography).

4. What is Viable Evidence and How to Quote It?

Viable evidence comes only from primary sources and academic research. Make sure that you distinguish clearly between primary and secondary sources. If your research topic consists of the analysis of primary sources, make sure that you built your analysis on the basis of available academic research of this primary source.

*What are primary and secondary sources?*

1. Primary sources are sources that are the closest and most immediate expression of what your object of study is.

2. Academic research is a secondary source, because the researcher acts as an intermediate to your object of study. He (or she) has already studied the object and what you read is his or her interpretation of it. However, if your object of study is the author of an academic book
rather than the topic he is writing about, then the academic book becomes your primary source.

3. For example, if you study apples, the apples you collect yourself are your primary source. If you read a book about apples, this is a secondary source. Different apple books may have different approaches to and interpretations of apples. Comparing these approaches may also constitute a valid research topic. Then the apple books, and not the apples, are your primary source.

4. There are two sorts of primary sources: existing datasets and data collected by yourself.

5. Existing datasets may be pieces of literature (e.g. a novel, a stage play, etc.), movies, pieces of art, published statistics, etc.

6. Data collected by yourself may be interviews, questionnaires, etc. For obvious reasons, it is difficult to conduct interviews with dead people. Therefore historians working on periods before, say the 1950s, increasingly rarely collect primary data. But they may, for example, collect advertisements in newspapers, to study the history of newspaper advertising. This would also constitute an autonomously collected dataset.

What are good sources and how to find them?

One of the goals of this assignment is to make you aware of and familiar with the use of academic research:

1. Use library catalogs such as CMU Cameo and WorldCat. Through WorldCat, you can find books that are not available at CMU and order them through Interlibrary Loan.

2. Use on-line academic databases such as JSTOR and Project Muse and others listed under
“electronic databases” on CMU library’s home page. You are free to use other databases that provide bibliographical information on academic journals and books such as the

**Bibliography of Asian Studies (recommended).** These databases are available through through the CMU library website.

3. I do NOT accept non-academic internet information, such as Wikipedia, as valid sources of research. They are NOT a reliable academic source. You will not receive credits for evidence should you use such sources for your papers and presentation.

4. Even as you use academic sources, make sure that you take into consideration the publication date and possible bias of these works of academic research.

Some other useful websites on academic bibliographies and primary texts:

a. China Bibliography, University of Maine at Farmington, [http://hua.umf.maine.edu/China/bibtxt2.html](http://hua.umf.maine.edu/China/bibtxt2.html)
b. MCLC Resource Center, Ohio State, [http://mclc.osu.edu/default.htm](http://mclc.osu.edu/default.htm)
c. The East Asia WWW Virtual Library, [http://ea-vl.sbc.edu/](http://ea-vl.sbc.edu/)
d. The Internet Guide for Chinese Studies, Heidelberg University, [http://www.sino.uni-heidelberg.de/igcs/](http://www.sino.uni-heidelberg.de/igcs/)
e. David Porter, Chinese Text Sampler, [http://www-personal.umich.edu/~dporter/sampler/sampler.html](http://www-personal.umich.edu/~dporter/sampler/sampler.html) (Chinese primary sources)

*How to quote evidence?*

- Use footnotes or in-text-citation to quote evidence (see “Format and Styles”).
- If you quote verbatim, insert the quote in quotation marks and cite the page number.
- If you paraphrase, quote the source of your information with a page number or a page range.
- The only thing for which you do not need to quote sources are those passages which are completely rendering your own thoughts about the issue and do not contain any new
information for which you have not yet quoted its source.

How to make a bibliography?

– Before you start, use Zotero (a great and completely free Firefox add-on, www.zotero.org) to establish a bibliography.

– In the paper, list all sources, which you used.

– Don’t list sources in your paper, which you did not use.

– You cannot use only one book. A research paper is not a book review, but integrates the research of several people into a new picture.

– Although there is no absolute number of sources you should use, two books and four research articles is a good rule of thumb (four to five research articles are equivalent to one book).

– Depending on your research question, you might use single chapters of books. Locate information on your question using the table of contents and the index.

5. Requirements and Grading Criteria for the Research Paper (20 points)

Read the grading criteria carefully. They are designed to teach you the basic standards and procedures of academic research and writing in the humanities.

1. Research Question (2 Points)

A well-conceived research question. The question should be expressed in the essay. Your essay serves to answer this question.
2. **Argument and Structure** (4 points)

A sound argument to answer the research question, based on the evidence, and expressed in the structure of the essay. Counter-arguments are discussed and refuted.

3. **Evidence** (6 points)

Evidence has to come from books and scholarly articles. Use of non-academic internet sources, such as Wikipedia, will result in ZERO credits for evidence. Attempts to hide the use of these sources as well as the failure to quote any evidence properly using footnotes or in-text citations will be considered plagiarism and will result in R on first offense, failure of the course on second offense. Read the passage on academic integrity in the syllabus.

4. **Analysis** (6 points)

Is the evidence well understood and properly used to support the argument. Is the evidence trustworthy? Does it really support your argument (if you make an argument about a donkey, you should not present evidence for a horse)? Is contradicting evidence properly discussed? If your analysis is based on bad evidence, this may lead to loss of credits for analysis. What sort of questions remain that you couldn’t explain within the framework of this paper (it’s not a failure if you cannot explain everything, but be aware of and articulate your own limits)?

5. **Mechanics** (2 points)

Take care of good language, do not use slang or colloquialisms.
Quote the full bibliographic information of the book in the beginning of the book review. Always quote at least the chapter, better the page number, when you refer to specific aspects of the book or cite verbatim (always in quotation marks) from the text.

Use the text editor properly to format headings, subheadings, footnotes, bibliography

- Your paper is formatted in Times New Roman, 12 pt, double-spaced, page margins: 1” on each side, 10 pages minimum (may include bibliography).
- Use “styles” to format headings. You may use subheadings to structure your paper. Format headings as “heading 1”, subheadings as “heading 2”.
- Use “references” to insert footnotes. Always cite the page numbers, never whole books or articles.
- Format paragraphs using “paragraph”

6. Academic Integrity

Academic Integrity is taken very seriously at CMU. In general, academic integrity is to ensure that ideas flow freely and everybody has an equal chance to develop your own genius without being afraid that your ideas are stolen and sold by someone else to your disadvantage.

a. Any violation of the standards of academic integrity will fail the assignment on the first offense, and fail the entire course on the second.

b. You are responsible for being familiar with the university standard for academic honesty and plagiarism. Please see the CMU Student Handbook for further information, http://www.cmu.edu/student-affairs/theword//acad_standards/creative/cheating.html

c. Your paper will be submitted through or checked by online tools and other resources, in order to deter and detect plagiarism.

d. Carefully read the following instructions on quoting evidence.

7. Requirement for Oral Presentation (10 points total; 5 points for the proposal)

The oral presentation must show:
a. Your research proposal (5 points—you will lose 5 points if you do not present your research proposal)

b. Book review and/or any of your own research methods and findings

c. Clear and efficient oral presentation within the given length of time (about 10 min)

d. PPT slides or handout to be distributed in class.

e. In case of a group presentation a well-cooperated group efforts

8. Checklist for Research Paper

✓ Is my research question analytic instead of descriptive? Did I state my research question clearly?

✓ Did I state my thesis clearly?

✓ Did I explain to the reader in the beginning how my argument is going to unfold?

✓ Did I use subheadings to clarify the structure of my argument?

✓ Did I address and refute contradicting arguments?

✓ Did I state in each section how the evidence presented will fit into the larger argument?

✓ Does my paper have good logical coherence with transitions between various arguments and pieces of evidence?

✓ Does my paper have good chronological coherence? Did I check the dates of publication of my sources in order not to use outdated sources?

✓ Did I clarify to myself and to the reader what are my primary sources and what are my secondary sources?

✓ Does the evidence always support my arguments?

✓ Did I read all the evidence correctly and did not misrepresent what was said by my sources?

✓ Have I made crystal clear what my own observation or opinion is as opposed to what I took from the sources?

✓ Did I quote all information and opinion taken from the sources of evidence using the proper format?

✓ Did I properly address biases and contradictions in my evidence?

✓ Did I actually answer my research question? If not, did I explain why not?

✓ Does my essay have an appropriate conclusion?

✓ Is my bibliography properly formatted and sorted according to the alphabet? Are all the sources I used quoted in the bibliography but not any sources that I did not use?

✓ Did I make full use of the functions of my word processor to format the document?

✓ Are my spelling, grammar and punctuation correct?
THE EVOLUTION OF GENDER EQUALITY:
WOMEN IN CHINA

Chantal Striepe

Carnegie Mellon University

From foot binding, to asexual dress, to freedom of dress in China, this fashion evolution reflects the advancement of Chinese women’s liberation in China surrounding the Communist regime, but fails to convey the current state of their inequality today. An overview of the development of Chinese women’s rights with regards to China’s evolving communist government will convey the patriarchal tendencies in the Chinese society that are rooted in China’s traditional Confucian values. The evolution of women’s liberation will be discussed in terms of the Chinese society’s exposure to Western influences and as being exemplified in the development of Chinese fashion. Investigating various scholarly resources regarding the development of women’s liberation in China, of the Communist government in China, and of Chinese fashion, will convey the male dominance and assertion over women’s societal status and freedoms in China. As a result, the interconnected nature of the political, economic, and social spheres and China’s cultural and historical past will be observed to convey how despite the politically instigated changes, Chinese women still suffer from inequality in contemporary China.

Pre-Communist Female Empowerment
In pre-communist China, China was predominately ruled under a Confucian-centered, “highly centralized political system and patriarchal system,”\(^1\) otherwise known as the feudal era. Although this system generally placed emphasis on the family as a unit, Chinese women had unequal rights and a lower status as compared to Chinese men.\(^2\) This resulted in many negative social practices, like the, “purchase of women, wife-beating, and female infanticide,”\(^3\) in addition to foot binding. The process of foot binding involved wrapping bandages around young girl’s feet everyday to keep them from growing and was a timely and painful practice.\(^4\) These women grew to have deformed feet and came mostly from wealthy families, as they were expected to not need to be on their feet to work. The practice came to be viewed as a rite of passage.\(^5\) Foot binding spread into the lower class and was altered to suit each lower class woman’s necessity to work and ability to afford the bandages,\(^6\) meaning that lower class women’s feet would generally not get to the same small size as those from wealthier families. In turn, the size of Chinese women’s feet became closely linked to a woman’s status, beauty, and ultimately their worthiness of marriage.\(^7\) Started in the tenth century, foot binding went on until several decades after it was prohibited in 1902 under the Qing dynasty, the last dynasty. Due to the stress on patriarchal hierarchy in Confucian beliefs, Chinese women were held to certain social and physical


\(^2\) Ibid.


\(^4\) Ibid.


\(^6\) Ibid.

\(^7\) Ibid.
expectations—such as to be docile and subordinate to the male figures in their life. The immobility due to the foot binding reflected the idealization that more upper class women would remain inside the households.

Women’s rights were restricted and they were often not allowed to have certain rights that men were allowed in terms of their social and political aspects of life. These restrictions included not being allowed access to, “property rights, divorce rights, work rights, educational rights, and political rights.” While Chinese women suffered both socio-economically and politically under the Confucian–centered feudal system, not only would exposure to Western influences bring a new perspective to this issue in China, but the rise of the Nationalist and Communist parties during the Warlords period, which followed the Qing dynasty’s fall, would also contribute to bringing about many positive changes.

*Western Influences*

In the late nineteenth century, in addition to the contribution of knowledge regarding communication and industrial technology, the West brought to China their perspectives on “education, political organization and administration, and social ideals.” Christian missionaries contributed to increasing the literacy rate in China and taught Western ethics and knowledge to both boys and girls. While the first girl’s private schools in China opened in 1897, public girls schools weren’t opened until 1906. Women’s education was not encouraged under Confucian

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8 Li, *Journal of International Women’s Studies*, 30.

9 Zhou, *Journal of International Women’s Studies*, 68.


rule, and some men were fearful that the education of women would lead to “disobedient wives and daughters.”

Between the 1860s and the 1920s, globalization and modernization highlighted the negative outlook that foreigners had towards bound feet and helped lead to the creation of the Anti–Foot–Binding Society and natural foot movement. The new generation of educated youth and intellectuals began to attack the traditional Confucian ideologies, claiming that they were holding the nation back and keeping China from catching up to the rest of the world’s more advanced societies. This led to the May Fourth Movement and the New Culture Movement, and to the emergence of the Nationalist and Communist political parties. Exposure to various Western influences brought to light the inequality of women, and by the time of the May Fourth Movement in 1919, many Chinese women began to raise their voices in a movement known as the May Fourth Feminism. This was one of the first major events in support of Chinese female empowerment in China.

The twentieth century brought many changes that greatly benefited Chinese women’s liberation. However, the government’s aims were still predominately political, which became clear after the establishment of the Republic of China in 1912. Chinese women’s liberation showed to be limited in scope, as legislations that could change women’s social status were not passed, and in region, as new laws were scarcely enforced in the more rural areas. Yet, China saw women’s lack of socio–economic equality as a weakness due to foreign criticisms and

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13 Ibid.
16 Li, Journal of International Women’s Studies, 30-31.
18 Ibid.
wanted to improve their nation to “save China from disarray and humiliation”\(^\text{19}\) and strive toward a stronger nation and Chinese population.\(^\text{20}\) Around the 1930s, the government passed a few legislations that targeted offering women more legal rights in terms of property, marriage, and education, but made sure these small changes did not have a large impact on the patriarchal system.\(^\text{21}\) Many male scholars, such as Kang Youwei and Liang Qichao, discussed women’s liberation in juxtaposition to the nationalist context, saying that strong women could be seen as a symbol of a strong China.\(^\text{22}\) This male dominance and assertion over the rights of women and their potential political implications would continue to be a theme throughout the development of the Communist regime.

**Women’s Liberation under Communism**

The Communist Revolution of 1949 accompanied a government that asserted strong claims to support and guarantee gender equality. One of the first laws implemented regarding this issue, which accompanied a Marriage Law and Land Law in 1950, stated:

> The People’s Republic of China shall abolish the feudal system which holds women in bondage. Women shall enjoy equal rights with men in political, economic, cultural, educational and social life. Freedom of marriage for men and women shall be put into effect (Article 6).\(^\text{23}\)

Thus, women were granted practically entirely equal rights to men and expected to pull the same amount of weight in terms of their “social production.”\(^\text{24}\) Not only were women granted the rights to “free marriage, free divorce, economic independence, and other concepts,”\(^\text{25}\) but there were also attempts to mobilize women and get them in the
labor forces in order to help with rebuilding China’s cities. These jobs often required relocation between rural and city areas and, “from regions with a gender–neutral distribution of labor force to areas with a concentration of female–oriented employment such as textile and silk production, and other light industries.”

Though more employment opportunities were offered to women, Chinese women were encouraged to pursue jobs in gender-biased industries such as in textiles. In addition, many scholars argue that this emphasis on gender equality was primarily “in order to win the communist victory,”

to get maximum support from the Chinese people, including Chinese women,”

and because the government saw, “women as a vast reserve of labor.”

Although there was a short period of revolt and campaigns reemphasizing the domestic roles of women, the start of the Great Leap Forward caused the Chinese government to want to “speed up economic development, especially the development of industry and technology.”

Women were again encouraged to continue to join the work force, and their labor involvement continued through the Cultural Revolution, which turned out to be arguably one of the most chaotic times in recent Chinese history.

Though women were considered to have equal rights to men during the Cultural Revolution, "repeated reports of female infanticide after the implementation of the one–child policy” indicated that Chinese women still had an innate lower status in society.

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26 Ibid.
28 Ibid.
29 Ibid.
30 Li, *Journal of International Women’s Studies*, 32.
31 Ibid.
32 Ibid, 33.
33 Ibid.
In short, the traditional Confucian ideology still lingered in how Chinese people, namely men, behaved and thought towards the standards for the political, economic, and social spheres. For example, one communist slogan that seemed to promote female rights reads, “whatever men can do, women can do too,”\textsuperscript{34} but this measures women’s capabilities to men’s as the standard.\textsuperscript{35} The government only seemed to value men over women and offered women rights when the government realized that those female rights could ensure benefits for the nation, such as how women’s labor and mobility could be seen to improve China’s economic development. This theme of the political sphere making decisions regarding women’s rights in terms of how to best maintain the power the Confucian social hierarchy gave to men, can be further exemplified in the Chinese government’s response to international gender equality and human rights standards.

\emph{Tension with Foreign Influence}

Part of the justification for passing legislations for Chinese women’s rights came from influences and pressures from outside nations by way of globalization and the increasing international standards regarding people’s right. However, the Chinese government still appeared reluctant to implement changes that might affect their patriarchal system. For example, while the Universal Declaration of Human Rights, instigated after WWII, requires all nations to “place social, economic, and cultural rights on the same level as civil and political rights,”\textsuperscript{36} the Communist Party of China resisted putting this order into practice and refused to discuss China’s human rights issues. This international requirement is emphasized to apply to “all peoples and all

\textsuperscript{34} Ibid.

\textsuperscript{35} Ibid.

\textsuperscript{36} Zhou, Journal of International Women’s Studies, 70.
nations,” including women. The main claimed justifications for China’s rejection revolve around the idea that to accept these laws is to concede to “Western capitalist concepts and spiritual pollutions.” The Communist Party of China argued that the laws functioned under assumptions that went against the ideology and current situation of China, most likely referring to China’s patriarchal system and Confucian values.

The Chinese government believed that the idea of human rights was connected to “individual egos,” which contradicted their Marxist beliefs, and that since their population consisted of seventy percent uneducated peasants, they could not practically administer these human rights laws. In other words, the Chinese Communist government, or the men in power, recognized these human rights as contrary to their societal aims and refused to attempt an implementation of change. Not only can the link between the gender inequality and the patriarchal system based on traditional Confucian beliefs be observed in China through these political circumstances, but this political context also proves to be a predominant force that motivates the situation of gender inequality in China. The political sphere controls the gender inequality not only by passing explicit laws regarding women’s legal rights but also by means of managing the mundane, or daily, activities such as in fashion.

*Mao Fashion: Women*

Just as the Confucian beliefs were reflected in the political and economic benefits of anti-foot binding around 1900, Maoist China beliefs can be seen reflected in the asexual, uniform Chinese fashion around the time of the Cultural Revolution. During this time, “fashion flattened

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37 Ibid.  
38 Ibid.  
39 Ibid, 71.  
40 Ibid.  
41 Ibid.
visually and stylistically,” yet, “deepened in its emotional impact and political implications.”

Such implications included ridding the population of the bourgeois lifestyle by way of unifying and simplifying the dress, resultantly ridding the masses of the overt distinction of gender and class. In other words, Chinese fashion was strictly limited in terms of style and color in order to reflect Maoist ideology, including the uniformity of women and men and the negation of economic status. Exceptions in restricted clothing choice were made for children or those giving a performance. Yet, generally the “prohibitions on dress items were left […] enforced at the local level or danwei (work unit)” as opposed to an “explicit, codified dress code.” In turn, the increased socio-political stress regarding the choice of dress reflected the chaotic and politically heightened times during the Cultural Revolution.

The primary choices of fashion ranged between select “three old colors,” subdued blue, white, and gray, and “three old styles,” the popular Mao suit, a casual army suit, and a youth jacket. Despite the seeming complete uniformity, many women wore what was called the dual-purpose jacket, traditional–style jacket, and sometimes wore scarfs and fake collars. This fact implies that men did not commonly wear these same variations on fashion, showing a hole in the idealized practice of uniform gender through limitations on fashion. These asexual styles also assume a masculine style, with the use of pants and jackets, and indicates that a feminine style is not serious, business–like, or worthy of the title, “asexual.” While the restrictions on fashion

43 Ibid.
44 Ibid, 8.
45 Ibid.
46 Ibid.
48 Ibid.
49 Ibid.
50 Ibid.
appeared to emphasis Maoist philosophies, the fact that the government felt restrictions needed
to be made to create uniformity in Chinese fashion and that this fashion was based on a
masculine style point towards the idea that the enforced asexual fashion arguably conveys the
gender inequality in China.

**Post–Mao Female Equality**

Since the reform movement and open policy first began in the late 1970s, women have
suffered from unequal employment and income opportunities to the extent that the Chinese
government and United Nations have had to allocate funds for women who have been laid off. Additional problems women face include, but are not limited to, prostitution, increasing divorce rate, and de–collectivization of agriculture, the latter of which restores rural Chinese women back to their traditional, domestic household roles. On the other hand, women’s studies programs and female academic scholarship have been supported, but there have been a decreasing amount of women as compared to men in the educational system since 1949. Thus, Confucian ideologies can be seen to be still influencing the way in which the Chinese government tends to maintain the hierarchy of Chinese society.

**Globalization**

Following the Cultural Revolution around the late 1970s was the reform and open policy era. In 1995, China decided to host the Fourth World Conference on Women in Beijing, which seemed to be a step forward in terms of women’s liberation in China. This conference addressed women’s rights as an “integral part of all human rights” and that women deserve the rights to

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51 Li, *Journal of International Women's Studies*, 33.
52 Ibid.
53 Ibid.
54 Ibid, 36.
“thought, conscience, religion and belief, and participation on the basis of equality in all spheres of society,”\(^56\) including to their health, economic independence, and to “science and technology, vocational training, information, communication, and markets.”\(^57\) In comparison to the West, some scholars argue that “the status of Chinese women in social life and the level of recognition by society has been relatively high,”\(^58\) while other Chinese scholars state that women’s liberation is still a major concern.\(^59\) The Communist Party of China seems to be presenting the Chinese government as thinking in the right direction when it comes to the global standards for the development of women’s liberation but unable to implement these ideas supporting female rights. This complexity regarding the transition toward gender equality is further illustrated by way of the development of sexuality as represented through Chinese fashion around the time of the open policy and reform period in China.

_Chinese Fashion: Sexuality_

Dress during the Cultural Revolution consisted of propagated, asexual attire, and the “liberation of women and sexual equality became government policy,” but, “with the opening of China to the West in the reform era, women suddenly were faced with a myriad of fashion choices.” They were confronted with the questions of defining themselves as both individuals and as women.\(^60\) Most women took an interest in unisex fashion in the 1970s as the style, “gave them room to express their individuality and femininity without overemphasizing gender and sexual distinctions,”\(^61\) and this style also, “was also perhaps easier psychologically for society to

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\(^{56}\) Ibid.
\(^{57}\) Ibid.
\(^{58}\) Ibid., 72.
\(^{59}\) Ibid.
\(^{61}\) Ibid.
accept,” 62 following the uniform Mao, asexual fashion. 63 This choice of dress reflected the changing national ideals and national psychology in the face of modernization and globalization.

The 1980s was filled with more feminine fashion, which transitioned into the 90s dress that centered around, “the liberation of the female body in China,” 64 and, “was finally ‘geared to the international standards’, ” 65 which incorporated showing off more of the body’s curves. 66 However, scholars have argued that men were ultimately the ones making the decisions on women’s freedom, stating that, “traditional women paid the price for this liberation,” 67 when the men, “often deserted their more traditional, illiterate, foot-bound wives for liberated, ‘new women’.” 68 In short, the fashion reflects how the Chinese people transitioned away from the ideals set forth and strictly instigated by the Cultural Revolution towards a more globalized and modern nation. However, the fashion brings up new issues of social gender implications according to the style of dress, and fails to reflect on the apparent current lack of complete equality in China as Chinese fashion had more clearly indicated before.

**Conclusion**

In summary, prior to the rise of the Communist government, Chinese women suffered from major inequalities socially, economically, and politically. This could be viewed as reflected in their foot binding, which confined them to the house and helped to reinforce the Confucian values that emphasized patriarchal hierarchy. Western influences that included new perspectives on social ethics contributed to inspiring many male Chinese scholars to argue that women’s

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62 Ibid.
63 Ibid.
64 Ibid, 34, 45.
65 Ibid.
66 Ibid.
67 Ibid, 32.
68 Ibid.
rights were an indication of a strong country and led to the anti-foot-binding efforts. The rise of the Communist government appeared to bring almost complete equality of women and men, which can also be reflected in the uniform fashion enforced. However, this arguable equality was also primarily politically and economically motivated and can, upon further examination, portray the underlying inequality of gender in China. With the end of the Cultural Revolution and the reform and opening up era came vast new fashions that mirrored China’s globalization and new emphasis on how the development and aim of the nation was to become a world leader.

This brief overview of the development of Chinese women’s liberation in juxtaposition to the evolution of the Communist government portrays how the traditional Confucian ideologies, specifically in terms of a more patriarchal societal hierarchy, still affect contemporary China. Western influences contributed the technological and ethical alterations in China, while Chinese fashion provided a lens that reflected on how far women’s equality has come. However, Chinese fashion is not the best means for gauging the gender equality nowadays. Similarly, Western influences can no longer act as the major motivation for instigating change in women’s rights. Today, China no longer is at a dissident standing in comparison to other foreign power leaders and so the political motivation to improve equality is gone. The government, which consists predominately of men, is still what controls women’s freedom and rights.

Though Chinese women’s rights have come a long way, Chinese women in contemporary China are still suffering from inequality. Some scholars argue that women cannot gain full liberation under the Communist group. Rather, they must look to modernization and democratization.69 Other scholars conclude that the opportunities for women over the last fifty

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69 Zhou, *Journal of International Women’s Studies*, 75.
years has been inconsistent and unstable, and although equality for women is better now, women still have a lower status than men.\(^7\) China’s communist government is seemingly adapting characteristics from socialism and capitalism in order to better navigate the globalized world and economy, but the trend seen throughout the history presented is that the government will only instigate changes if they are beneficial and necessary for the betterment of the nation. Therefore, Chinese women’s liberation is bound to continue in its inconsistent and unequal nature unless such a political incentive becomes apparent.

References


\(^7\) Li, *Journal of International Women’s Studies*, 38-39.


Course Title: Learning Experience in Chinese and China-related Research for Graduating Chinese Majors

Instructor: Yi Xu

University of Pittsburgh

Many institutions of higher learning in the United States have established Chinese majors, with different formats of senior project required for those students. Options may include a translation project, an extensive research paper as their English thesis, an elaborate Chinese essay, or creative and career-oriented projects. At the University of Pittsburgh, we envision that the senior project should both reflect and realize “continuity and coherence of students’ China-related knowledge and language skills”, in such a way that students would integrate knowledge of “culture and language, traditional China and modern China, as well as learning experiences gained both at Pitt and abroad.”

In Spring 2018, Chinese Senior Project students at the University of Pittsburgh worked primarily with me for their projects. As students’ background and academic interests are diverse, they wrote on approved topics of their choice,

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71 Quotations come from “course objectives” of the CHIN1999 Chinese Senior Project syllabus, University of Pittsburgh. Chinese Senior Project at the University of Pittsburgh was first initiated by Chu-chin (Cecile) Sun, Professor of Premodern Chinese Literature. Discussions of senior project goals in this commentary were written in consultation with Professor Chu-chin Sun and Kun Qian, Associate Professor of Modern Chinese Literature & Film, both in the Department of East Asian Languages & Literatures, University of Pittsburgh.
within the above-mentioned principles. For their research project, they wrote a 20-25 page English paper with a proposal, an annotated bibliography, revisions, and a public presentation. For the language performance component of the senior project, they wrote a 1000-character Chinese essay on the same topic and gave a 10-15 minute public presentation in Chinese.

The collection that follows is a selection of the students’ written production, accompanied by the assignment sheet for both their English thesis and Chinese essay.\textsuperscript{72} Due to the nature of submission, the English papers are condensed versions of their theses. It should especially be noted that students worked on their Chinese essays independently, incorporating minor suggestive comments from me in one meeting of oral discussion before finalization. Below I gave brief introductions to their work.

Juules van Leusden wrote on the role of the United States in Cross-Strait relations between the P.R.C. and Taiwan. Her Chinese writing shows her comfortable command of the advanced vocabulary on topics of international politics. In Juules’ English essay, she introduces the historical background and recent development with brevity and clarity. Juules’ reasoning is most evident

\textsuperscript{72} Assignment sheets for CHIN1999 may differ depending on the instructor. In this case, assignment sheets were developed by me.
when she addresses counterarguments that criticize U.S.-Taiwan relationship. The essay is both informative and persuasive.

   Alexis Crossland’ research is on China’s environmental crisis. With a clear structure and succinct presentation of evidence, Alexis’ Chinese essay is reader-friendly and convincing. In her English essay, Alexis identifies the root of the problem to be China’s “fragmented authoritarianism”, which causes hurdles to effective policy-making or plan implementation. Alexis also points out that available data on this topic may be marred and we may never be able to completely uncover the severity of the problem. Alexis chooses to reveal the issue, without offering solutions, as that may be something beyond her topic of comfort. Meanwhile, she ends the paper with an optimistic note, suggesting that the public’s increased awareness may lead to proactive plans from the policy-makers.

   Timothy Jaung discusses “text memorization” as a foreign language learning method. While Tim has not taken any (applied) linguistics or language pedagogy courses, he made an impressive effort when using support from learners’ experience and drawing connections from prominent theories. Though the applicability of some theories can be subject to further discussion, Tim has an acute insight that theoretical works in linguistic, developmental and cognitive psychology should all inform teaching practice. Tim adequately presents his
opinion and explains the gist of those theories in the Chinese essay, and his writing shows that he is developing skills in vocabulary choice and in achieving coherence.

Mara Wearden did a special project on teaching Buddhism to elementary school students, in consultation with Dr. Loretta Fernandez and me. Her project shows her extensive research on Buddhism, as well as familiarity with the standards and objectives of elementary school teaching. She explains her pedagogical choices by referring to learning theories of “attention”, children’s need for movement, and principles of backward design. Specific designs in Mara’s lesson plan, including role-plays, use of Venn diagrams and technology, focus on comparisons and contrast, etc., can be inspiring for both novice and experienced educators.

Lauren Manning’s paper shows her in-depth understanding of policies regarding and realities of religious and ethnic groups in China, specifically situations relating to two ethnic groups (Hui and Uyghur) with Islam faith. While perspectives from published work vary on this topic, Lauren presents her argument in a fair and analytical way. She recognizes the government’s effort and achievements and discusses sources of challenge. Her Chinese essay, while relatively descriptive, was written with great language accuracy. This important
topic on diversity issues in China is especially important in today’s context for readers with a global mind.

Those students all have chosen to research and write on topics relevant to academic disciplines of their future learning or career. Through this journey of self-reflection, peer review, and revision, students would not only gain further knowledge on the research topic, but also develop their writing and presentation skills in both Chinese and English. The incorporation of language skills in senior project is important, as students would learn to perform at the advanced level or beyond, when they discuss and present topics of their specialized academic interest with extended discourse in both oral and written form. Thus, the rigorous process of the senior project is, indeed, one of the most valuable and important learning experience for graduating majors. It is both our intention and hope that by going through this experience, students would dispel some of their inertia and fear of expressing themselves in Chinese on any given subject of a serious nature as they engage themselves in pursuing a China-related career in the future.

CHIN 1999 Senior Project English Thesis Assignment Sheet

Your thesis should:

- Identify a cultural phenomenon; ask intelligent questions, as if you are having a conversation/discussion with someone familiar with the Chinese culture;
■ contain a clearly formulated thesis statement in the first two paragraphs. Your thesis should

NOT be a statement of well-observed facts, but should be your analysis (i.e., your

understanding and opinion), your argument or proposal;

■ be clearly organized and have multiple sections, including the following: ABSTRACT,

INTRODUCTION, (several body part sections), CONCLUSION, WORKS

CITED/BIBLIOGRAPHY/REFERENCES;

■ have an introduction that predicts the organization of the rest of your paper;

■ move in a logical progression from paragraph to paragraph. Each part should contribute a

little more to your overall point;

■ Each point that you make should be supported/substantiated by evidence; body paragraphs

should demonstrate comprehensive knowledge through research;

■ have an interesting conclusion that contributes your readers’ knowledge of a phenomena or a

debatable issue related to the Chinese tradition, culture, society, or language;

■ be written in a language that is understandable and interesting to intelligent readers who are

familiar with the Chinese culture but who are not necessarily experts in the specialized topic

of your choosing.

Choose a topic (about China’s tradition and/or modern society) that is significant yet

manageable. Present your analysis or argument.

CONVENTIONS

Your thesis should
1. Have a minimum of ten English sources and 1 Chinese source. At least two of your sources should be a scholarly (peer-reviewed) source; at least six sources should be from the printed media, and at least some of the printed sources should be published within the recent ten years.

2. Use MLA or APA format for footnotes/endnotes and bibliography.

3. 20-25 pages, 12-point font, Times New Roman, 1 to 1.25 inch margin, printed, numbered, and stapled.

4. Keep all photocopies of the secondary sources that you are using.

5. Show evidence of proofreading, i.e., should not have serious grammatical or mechanical errors.

Written Chinese Essay Requirement

**Length:** 800 -1000 characters or slightly longer.

**Topic:** The same topic that your English paper addresses.

**Content:** In general, your Chinese essay should include some of the following:

a. A background introduction of the topic, including a discussion of its significance;

b. A summary of what has been claimed on issues related to that topic. (The summary should be based your research.)

c. Your point of view and some brief reasoning/analysis. Incorporate evidence if possible.

d. Some discussion of how your viewpoint differs or complements what others have proposed.

**Organization:**
1. Have a clear and explicitly stated theme (e.g., “本文旨在讨论……”), and the essay should evolve around the theme in a cohesive manner.

2. Use topic sentences when appropriate, and use transitions. e.g. “……的原因我认为有几点。首先…,其次…,另外…”“面对 X 我们有几种选择：一是…,二是….”

3. Have a natural conclusion that summarizes your key points or highlights something important. If you want to restate your thesis in your conclusion, use a different way of expression instead of repeating the same structure/words that you used earlier in the essay.

**Language:**

Given the diversity of our topics, you are not required to use any particular vocabulary or patterns. But your language should be sophisticated, formal, and accurate. That is, it should represent your “advanced” proficiency. To that end, you are encouraged to use what you have learned in advanced-level (e.g., 3rd year or above) language classes.

**Format:**

This essay should be typed, preferably using Simsun (宋体) or Kai (楷体), 12 size font, double-spaced (so that there is space for comments).

**Others:**

You are encouraged to write a draft early and make an appointment with me to go over your draft before you turn in the final version. Be sure to have a “complete” draft with about 800 characters when you schedule an appointment. I will try to refrain from responding to your draft over email.

**Grading Rubrics**
| Requirement – fulfills topic/length requirement | 10 分 |
| Accuracy of sentence structure and word use | 20 分 |
| Appropriateness and sophistication of sentence structure and word use | 20 分 |
| Organization | 20 分 |
| Content | 30 分 |
| - Shows knowledge of the subject matter | |
| - Informative, with details and examples | |
两岸关系和美国

Juules van Leusden 范雯雯

第二次国共内战战败后，将介石和国民党撤退了到台湾，因此中华人民共和国统治大陆地区，而中华民国统治台湾地区。从 1950 年到 1979 年，美国和台湾有外交关系。但是，1979 年，中国与美国建交。因为中国政府以“一个中国”作为建交的基本原则与其它国家发展外交关系，凡是以台湾建交的国家就不能同时跟中国建交。另外，1992 年中国和台湾在香港会谈，达成“九二共识”。九二共识就是一个与台湾两岸关系有关的政治术语。九二共识只是经由两个官方授权的非官方组织口头协商形成的，没有正式的文件。九二共识认为双方对于“一个中国”有共识，但是对“一个中国”的内涵没有共识。它强调民族认同，认为这是建立互利经济协议的基础。

虽然美国跟台湾没有外交关系，但是两国的关系很特别。美国通过《台湾关系法》、设立美国在台协会与台湾政府保持非官方的关系。美国是台湾第二大贸易伙伴，而且台湾是美国第九大贸易伙伴。《台湾关系法》也代表民间交流。台湾经济起飞以后，两国民间交流越来越多。另外，美国关心台湾的安全问题，不想破坏两岸的现状。《台湾关系法》也强制美国的责任是维护台湾，因此美国是台湾唯一武器的提供者。但是，中国反对这个协议。中国认为美国卖武器是一种潜在的威胁，威胁中国的主权。美国向台湾提供武器的援助。如果中国入侵台湾，台湾就可以自保。
另外，美国的援助也影响中国制约台湾的外交。比如说，随着中国经济的发展，越来越多国家想跟中国建交。为了跟中国建交，一些国家跟台湾断交。跟台湾有外交的国家已经很小，所以台湾日益孤立。此外，中国经常防治台湾参与一些国际组织的会议。

除了美国的援助以外，其它的情况也影响两岸关系。首先，2016 年台湾人完成了总统直选以来第三次的政党轮替。目前，民主进步党是台湾的执政党。民进党不承认九二共识，也认为台湾是独立的国家，有自己的主权。以前，台湾的执政党是国民党，国民党的立场就是两岸可以有更密切的关系。蔡英文担任总统以后，中国跟台湾断绝了对话的机制。其次，特朗普当选总统以后，蔡英文给他打电话。他们的交流使得情况更加复杂。同时，由于这是从 1979 年以来第一次有当选总统或总统跟台湾总统直接对话，很多人怀疑特朗普是否尊重“一个中国”。

在中美政治关系中，台湾是最重要的问题。为了维护两岸关系的现状，维护亚洲的安全，美国应该尊重“一个中国”。但是，因为中国的影响力越来越大，美国应该继续帮助台湾，增加台湾的影响力。很多人承认台湾主权的重要性，也承认“一个中国”的现状。美国和台湾有独特的关系，将来保持这种密切的关系对它们都很重要。
Cross-Strait Relations in a Time of Transition

Juules van Leusden

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1. Introduction

The triangular relationship between the United States, China, and Taiwan is one of the most unique relationships in the world. The United States’ role in the relationship is often seen as ambiguous, due to upholding the One China policy and maintaining diplomatic ties with China, while also sustaining a unique security partnership with Taiwan. The relationship among the three throughout history has experienced different levels of tension or peace. I argue that it is important now more than ever that the status quo of the cross-Strait be maintained, as the United States, Taiwan, and China are all experiencing changes. This paper analyses the relationship among the three, paying particular attention to the role of the United States and its relationship with Taiwan. I will start with a historical overview, and then discuss the relationship between Taiwan and the United States. I will also address other perspectives and then analyze the changing dynamic among the three, providing predictions of the future in the end.

2. Historic Overview

The Chinese Civil War came to an end in 1949 when Chjang Kai-shek and the Kuomintang (KMT) fled to Taiwan, setting up government-in-exile. Thus, Mao Zedong established the People’s Republic of China in Beijing in 1949. The United States continued to support the KMT, while refusing to recognize the Communist government and the People’s Republic of China, leading to decades of tense relations between the U.S. and China.
In 1971, the United Nations voted for the People’s Republic of China to replace Taiwan in the China seat. In the same year, the U.S. and China started to have better relations, shown by China’s ping-pong team inviting members of the United States’ team to China. Also known as Ping-Pong Diplomacy, this was the first time since 1949 that Americans were allowed to enter China. As the relationship between China and the United States continued to improve throughout the 1970s, President Jimmy Carter granted China full diplomatic recognition in 1979. In order to achieve normalization, Washington agreed to Beijing’s three demands: termination of formal diplomatic relations with Taiwan, abrogation of the 1954 U.S.-ROC Mutual Defense Treaty, and removal of all U.S. troops from Taiwan (Hickey, 2013). That same year, however, Congress approved the Taiwan Relations Act, which allows commercial and cultural relations to continue between the U.S. and Taiwan. While upholding the One China policy, the Taiwan Relations Act requires the U.S. to have a policy “to provide Taiwan with arms of a defensive character” (H.R. 2479 - 96th Congress: Taiwan Relations Act, 1979). It also requires the U.S. to come to Taiwan’s defense if the island encounters any threat. However, it does not guarantee the U.S. will intervene militarily if China attacks or invades Taiwan, which is often seen as strategic ambiguity.

Throughout the late 20th century, relations between Taiwan and China continued to improve. In 1987, Taiwan residents were permitted to visit China, and in 1991, Taiwan lifted emergency rule, unilaterally ending a state of war with China. In 1992, China’s Association for relations Across the Taiwan Straits (ARATS) and Taiwan’s Straits Exchange Foundation (SEF) reached a consensus, whereby each side orally expressed the joint understanding that it adhered to the One China policy. This consensus is now known as the 1992 Consensus, where each side recognizes that there is only one China, but their interpretations of the One China varies.
3. Taiwan-U.S. Relations

Despite not having diplomatic ties with Taiwan, the relationship between the island and the U.S. is one of the most unique security partnerships the U.S. has. In the recent two decades, Obama’s “return-to-Asia” strategy resulted in the U.S. to increase their presence in the region, with Taiwan occupying a strategic position (Xie, 2014). While the United States has a strong interest in watching Taiwan’s democracy continue to develop, it is equally compelled to preserve the stability of cross-Strait relations (Peng, 2013).

The purpose of the Taiwan Relations Act (TRA) is to provide both Washington and Taipei with practical ways to manage their relations during the post-normalization period. For example, after severing diplomatic relations with Taiwan, the official U.S. embassy was closed and replaced with the American Institute in Taiwan (AIT), a non-profit, tax-exempt corporation that is technically not a part of the U.S. government but is otherwise considered a de facto embassy. The Reagan administration also provided Taiwan with “Six Assurances,” and the U.S. guaranteed, among others, that it would not terminate arms sales to Taiwan, and that it would not consult with China before making decisions about selling U.S. arms to Taiwan (Huang, 2016). Thus, the Taiwan Relations Act and the Six Assurances provided both the United States and Taiwan with “profound bases on which to sustain their bilateral security relationship” (Huang, 2016) despite not having diplomatic relations.

The TRA of 1979 defined an unofficial relationship between the U.S. and Taiwan whereas revisions and greater flexibility were introduced in 1994 and after 2001. Washington has taken special steps to create opportunities for “high quality” interaction (Bush, 2007). For example, the Clinton Administration instituted a channel where the Secretary General of Taiwan’s National
Security Council met from time to time with the U.S. Deputy National Security Adviser. Such encounters represented the “convergence of interests and strategy” between the two governments (Bush, 2007). More importantly, the United States played a key role in helping Taiwan build its current democratic system, commemorating it as a role model for Asia, and in particular, China.

4. Critics of the U.S.-Taiwan Relationship

Throughout history, there have been repeated calls for the United States to sever its relationship with Taiwan, who is characterized as an expensive diversion, a strategic liability, and an obstacle to U.S.-China relations (Tucker & Glaser, 2011). As China becomes increasingly powerful on the world stage and many fear that the United States is on the brink of decline, the question of whether the United States should abandon Taiwan is becoming more prominent. As China sees the U.S.-Taiwan relationship as a way for the United States to keep the PRC weak and divided in order to prevent China from rising, a key argument for abandoning Taiwan is that the Taiwan issue has impeded Sino-American cooperation (Liao & Lin, 2015).

Advocates of this argument believe that, without the Taiwan issue, differences between the U.S. and China would be resolved in regard to maritime rights, nuclear proliferation, cyber security, and the uses of space. However, abandoning Taiwan in order to accommodate China would not necessarily cause Beijing to be more flexible. For example, China’s positions on North Korea and Iran are shaped by national interests rather than taken as favors to Washington (Tucker & Glaser, 2011). In regard to North Korea, China is determined to preserve stability with its ally and neighbor, which would prevent it from increasing pressure on North Korea. It would also not mean greater cooperation in preventing Iran from developing nuclear weapons due to Beijing’s growing energy needs and desire to promote Chinese influence in the Middle East (Tucker & Glaser, 2011). By
bolstering regional security, the United States increases the costs for Beijing, and abandoning Taiwan will only defeat this purpose.

Another argument in favor of abandoning Taiwan is that the U.S.’s promises to Taiwan are too costly to keep. In recent years, developments in the United States have weakened support for Taiwan. Domestically, the main problems that demand Washington’s attention is job creation and economic recovery. At the international level, the United States’ focus is primarily on countering terrorism and North Korea. Despite this, various U.S. interests support continuing arms sales to Taiwan along with close economic relations. The U.S. defense industry, for example, profits from, and thus encourages, Taiwan’s weapons procurement. Weapons manufacturers also focus on the money and the jobs that are created for Americans (Tucker & Glaser, 2011).

In addition to the economic benefits from providing Taiwan with arms, arms sales also help Taiwan defend itself, insuring it has the confidence to negotiate with China. Additionally, Taiwan’s economy is not only soaring, but its trade and investment ties to the U.S. are expanding. America is Taiwan’s third largest trading partner, while Taiwan is the eleventh largest trading partner for the United States (Top Trading Partners, 2018). Taiwan has also cut corporate tax rates to induce U.S. companies to establish businesses in Taiwan (Tucker & Glaser, 2011).

There are also arguments that focus on intensifying competition between the United States and China, and that China’s rise on the international stage will only lead to U.S. to decline and Taiwan to surrender (Liao & Lin, 2015). However, a decision to cut ties with Taiwan or even cut back significantly on U.S. support sends a signal to China that Washington has become weak, vacillating, and unreliable (Tucker & Glaser, 2011). Sacrificing Taiwan to appease China also
sends a message that the U.S. can be easily pressured and manipulated, and Beijing would seek to take advantage (Tucker & Glaser, 2011).

By abandoning Taiwan, the United States credibility is at stake to allies and friends as well. If the U.S. ignored Taiwan’s security, Asian countries would have their own security threatened. The inconsistency of the United States could convince others to “rely less on Washington, undertake an arms race, and/or bandwagon with China” (Tucker & Glaser, 2011, p. 32). For instance, should the United States abandon Taiwan, this would be most alarming to Japan, as tension between China and Japan remains high, and Japan would be more vulnerable as it is dependent on sea lanes of supply and communication which pass close to Taiwan (Tucker & Glaser 2011). Moreover, the contested claims to oil fields and islands in the East and South China Seas would be harder to defend. South Korea could also see that the United States severing ties to Taiwan as a reason to renounce its security alliance with the United States, aligning with China instead (Tucker & Glaser, 2011). Throughout Southeast Asia, countries have been more welcoming to the United States as they worry of China’s rise as a regional hegemon and seek protection. Southeast Asian nations also share the worries of freedom of navigation and resource claims in the South China Sea, and abandonment of Taiwan by the United States will only exacerbate these worries.

5. Changing Dynamic

The changes in administration in the United States and Taiwan are crucial to this topic. During President Chen Shui-bian’s administration (2000-2008), relations with China and the United States were tense, as his increasing pro-independence statements and actions posed serious challenges (Cheng, 2013). Under the administration of President Ma Ying-jeou from 2008 to 2016
in Taiwan, cross-Strait relations saw improvement. Ma restored and institutionalized a semiofficial channel of communication between the two, as well as “brokered various successful agreements focusing on the economy and other practical areas” (Matsuda, 2015, p. 4). He endorsed the status quo of the One China policy with the slogan “no unification, no independence, and no use of force (butong, budu, buwu)” (Matsuda, 2015, p. 8), and he focused on the strategy of “economy first, politics later” (Cheng, 2013). By doing so, he pursued reconciliation policies toward the Mainland.

However, any improvement that was made during the Ma administration is questioned due to the outcome of Taiwan’s presidential election in 2016. Although Ma sought to stabilize cross-Strait relations, he became unfavorable to the people of Taiwan. This helped Tsai Ing-wen win the election in 2016, changing the party in power from the KMT to the Democratic Progressive Party (DPP). Tsai Ing-wen focused on the domestic policy issues facing the island, which was favorable to the voters, while also pledging to maintain the cross-strait status quo. However, in Tsai’s inaugural address, she made reference to the 1992 talks, but did not explicitly acknowledge the consensus. China criticized the lack of acknowledgement, resulting in the suspension of institutionalized cross-strait interactions between ARATS and SEF (Balasubramaniam, 2017). China also took a number of retaliatory measures, such as reducing the number of Chinese tourists to Taiwan.

In addition to suspending official dialogue mechanisms, the PRC’s growing influence on the world stage increasingly isolates Taiwan. For example, China reversed the policy of allowing Taiwan to participate in selected international organizations. The Chinese Foreign Ministry Spokesperson Lu Kang argued that only sovereign states could participate in specialized agencies of the UN. This resulted in the International Civil Aviation Organization (ICAO) not inviting
Taiwan to participate in the annual conference on September 27, 2016, since Taiwan “was an inalienable part of China” and “had no right to participate in the ICAO assembly” (Balasubramaniam, 2017).

China’s isolation of Taiwan is not only limited to Taiwan not being allowed to participate in international organizations. Under the Ma administration, Taiwan was able to achieve a “tacit diplomatic truce with the Mainland” (Tucker & Glaser, 2011, p. 31). Since President Tsai took office, two countries, Sao Tome and Principe and Panama, have already severed diplomatic ties with Taiwan in favor of recognizing China due to economic incentives by the growing power. That brings the total number of countries that have diplomatic relations with Taiwan to 20, including the Vatican. Furthermore, this highlights the trend of Taiwan’s shrinking international space under the Tsai administration.

During the Obama administration, the United States and Taiwan have broadened and deepened their bilateral ties, working to build a comprehensive, durable, and mutually beneficial partnership (Bush, 2017). It is important that under the Trump Administration this relationship should be maintained and strengthened. However, there have been some events that question the stability of U.S.-Taiwan relations and cross-Strait relations. On December 2, 2016, President-elect Donald Trump answered a phone call from President Tsai Ing-wen. Since severing diplomatic relations with Taiwan in 1979, no president or president-elect of the United States has engaged in dialogue with the leaders of Taiwan in order to adhere to the One China policy. By Trump breaking the protocol, many questioned whether the United States would break from the One China policy.

However, Trump pledged to Xi Jinping in a later phone call that he would honor the United States’ One China policy, as Xi Jinping made it clear the possibility of freezing contact with Trump
(Hass & Whelan-Wuest, 2017). In April 2017, Trump met with President Xi Jinping and he pledged to never speak with President Tsai again without first consulting Xi (Lynch, 2018). However, in June of 2017, the first arms sale to Taiwan under the Trump administration was approved, with the U.S. planning to sell a $1.4 billion arms package to Taiwan. Further, in December 2017, Trump signed the National Defense Authorization Act into law, which may have angered China. These moves were unprecedented. As a result of the actions of both Trump and President Tsai, China has grown increasingly assertive with Taiwan over the past year.

As President Xi Jinping is attempting to increase China’s power, he is “steering China toward the great rejuvenation of the Chinese nation” (Hass & Whelan-Wuest, 2017). The deadline for this project is set for 2049, one-hundred years after the founding of the People’s Republic of China. President Xi will continue to further pressure Taiwan and President Tsai Ing-wen to abide by the 1992 Consensus, as well as strengthening China’s power. But China’s insistence on the Consensus is becoming more of a liability as the Taiwanese public views the behavior of the Mainland as unfriendly (Tan, 2017).

People on both sides of the Taiwan Strait have the same cultural heritage and speak a common language, as many Taiwanese citizens can trace their ancestral roots to Mainland China (Wang & Cheng, 2017). Despite this, the citizens of Taiwan tend to have negative feelings toward the P.R. China as a result of cross-Strait confrontations over the status of Taiwan (Wang & Cheng, 2017). Moreover, the majority of Taiwanese believe that Taiwan is already an independent country called the Republic of China (Chen, Yen, Wang, & Hioe, 2017). Overtime, the identity of Taiwanese citizens has also changed. In Bush (2017), he shows the public is developing a strong identification with Taiwan. In a 1994 survey, for example, 26.2% of respondents said they were
Chinese, 20.2% said they were Taiwanese, and 44.6% said they were both. In a 2016 survey, however, only 4.1% of those polled said they were Chinese, 59.3% said they were Taiwanese, and 33.6% said they were both. As the trend continues, a solely Taiwanese identity will prevail as the consensus of the residents of Taiwan (Chen et al., 2017). Despite this, the majority of people surveyed in Bush (2017) want to preserve the status quo. The Taiwanese are not willing to pursue independence at all costs, with many concerned with the economy (Chen et al., 2017). However, Beijing worries that the identity trend will develop a growing desire to separate and fears that a Taiwan leader will move toward independence (Bush, 2017). There is also worry that as new generations in Taiwan grow up with no personal or familial connection to the Mainland, they will view the Mainland as foreign and distinct from Taiwan (Hass & Whelan-Wuest, 2017).

6. Possibilities for the Future

As President Tsai Ing-wen fails to endorse the 1992 Consensus, she may take a pro-independence stance, especially if she needs support from her political base. (Hsieh, 2017). This will irritate China, but as the economy remains on top of China’s political agenda, it is unlikely that China will resort to military action to retaliate against Taiwan. However, China still has a number of options, such as significantly cutting down economic interactions with Taiwan. It is also possible that Tsai Ing-wen may choose to stress “One China” in a cultural sense, rather than political. While this may not solve all the problems, it may be accepted by her supporters, and China may view it as tolerable (Hsieh, 2017).

The United States is also blamed by China for Taiwan’s reluctance to negotiate terms, especially as Trump continues to play the Taiwan card. In March of 2018, President Trump signed into law the Taiwan Travel Act. This legislation argues that American officials at all
levels should be allowed to travel to Taiwan “to meet with their Taiwanese counterparts and for high-level Taiwanese officials to enter the United States to meet with U.S. officials, including officials from the Departments of State and Defense”’ (Lynch, 2018). In other words, Trump will allow interactions between the United States and Taiwan to be the same level as those nations with official diplomatic ties. Moreover, the unpredictability of the Trump administration may lead China to believe that Trump will in fact implement the act. The implantation of the act may also undermine the security of Taiwan rather than enhance it, as China will see this as an attempt to permanently separate Taiwan from China (Lynch, 2018). Trump improving the relationship with Taiwan will undoubtedly please the island, but President Tsai should recognize that accepting the change may cause for Taiwan to be increasingly vulnerable. Rather than focusing on relations with the United States under the Trump administration, Tsai should keep Taiwan’s long-term security as her main priority.

7. Conclusion

The relationship between Mainland China and Taiwan has experienced times of extreme tension and relative optimism. This relationship cannot be analyzed without the presence of the United States, despite the rather ambiguous role it plays. On one hand, the United States maintains diplomatic ties with China and upholds the One China policy. On the other, the United States has sustained a security partnership with Taiwan since severing ties with the island in 1979. In this paper, I analyzed the dynamic of the relationship between China, Taiwan, and the United States. I argue that the relationship between the United States and Taiwan should be maintained and strengthened. While doing so, however, it is important now more than ever to preserve the stability of the Taiwan Strait.
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H.R. 2479 - 96th Congress: Taiwan Relations Act. (1979) (enacted)


中国的环境危机

Alexis Crossland 乐熙

中国似乎从农业社飞速变成了一个工业社会。三十五年前中国的人均收入只是撒哈拉以南非洲地区的三分之一。今天，中国制造世界 50% 的器材，像粗钢、水泥、煤炭、车辆、之类的。另外，中国是世界上最大的船舶、高速列车、机器人、隧道、桥梁、高速公路电脑、手机等的厂商。不过，中国工业革命带来的经济上的成功是有代价的。本文的目的在于讨论中国环境危机和经济的关系，如果中国不能保护环境，它的经济一定会遭受损失。

在世界上，中国是二氧化碳排放量最大的资源国家。在空气质量方面，2015 年百分之八十的中国 365 实时空气质量监测没有达到国际 PM 2.5 的标准。PM2.5 就是指悬浮微粒小于 2.5 微克每米，它们可以进入血液和肺部。根据中国环保部在 2014 年的调查，61.5% 的地下饮水质量监测结果是 “差” 或 “非常差”。在土地污染方面，在 2014 一项国际土壤调查上，所有土壤中的 16.1%和农田中的 19.4%被有机和无机化学污染物污染，比如铅，镉和砷。

中国的空气、饮水、土壤、质量都未能达到国际卫生标准的原因我认为有几点。首先，中国的经济和社会在发展的时候，人们很难持续关注环境问题。比如美国工业革命的时候，匹兹堡、俄亥俄州、底特律 都有空气污染。有一天，1948 年在宾夕凡尼亚 Denora 的空气污染造成了 20 人死亡。中国的经济依靠制造业和出口产业，而中国的矛盾就是制造业所造成的污染。
其次，中国的政府结构特别复杂，很难执法。许多政治学者描述中国政府为“条条块块”或者“fragmented authoritarianism”。条条块块就是一个自顶向下的结构，包括中央和地方政府。在地方政府的下面是：省政府、城市政府、县政府、和街道。这种政治体系为讨价还价的漏洞和自治创造了机会。为此，环境保护法律的执法即复杂且困难。

另外，环境保护和修复费用很高。用伦敦的土壤清洁项目为例，2012 奥运会以前，伦敦要修复一个前工业用地，洗涤土壤并用细菌处理。伦敦花了 3900 美元每立方米。在中国这样项目的虚拟花费是 1000 兆美元，就是超过世界上所有的财富。再说，由于中国的条条块块政府没有专门的基金用于修复污染和环境，所以不清楚要谁付钱。

同时，中国的污染危机的成本很高。根据 2010 年的数据，中国环保部计算的污染成本约为 1.5 万亿元（约合 2270 亿美元）。这 1.5 万亿元是完全基于仅是环境破坏的基本成本，不包括工厂关机、人请病假去医院、作物受损、和旅游业的减少。理论上，预期赔钱，倒不如投资在环境保护和修复上。但现在实施这种理念，恐怕已经为时已晚。

中国政府和中国人民都愿意解决环境的问题。中国人民对中国污染的危机越来越不满。每年对公共环境的抗议的数量增加了。反过来说，中国是全球最大的再生能源投资商之一。去年中国制定了第十三个“五年环境行动计划”。具体目标包括：到 2020 年减少 35% 的用水量、到 2020 年将二氧化碳排放量（单位 GDP）减少 40–45%、和到 2020 年将总能耗降低到 50 亿吨标准煤。可能中国环境的未来还有希望。
China’s Environmental Crisis
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1. Introduction

When it comes to the perception of China, we tend to think of massive population, impressive economic developments, and the pollution. These three common themes are completely interconnected, each reinforcing the other and leading to one of the world’s most overwhelming environmental crises. This paper seeks to discover the truth and the roots of China’s environmental disaster, to examine the barriers the country is facing, and to explore what the future environment of China may look like. In discussion, I will particularly focus on difficulties when enforcing environmental regulation under China’s complicated political structure and rushed policy making that lacks attention to detail.

2. Environmental Pollution and Regulation Today

China’s rapidly developing economy and population is the most obvious cause of pollution. Thanks to the economic reform led by President Deng Xiaoping, China has enjoyed almost 30 years of economic growth. As Sawe (2017) noted, China has maintained an average of a 10% yearly increase in GDP over the past 30 years; earning the title of the second largest economy in the world. Although the economy seems to be slowing down in 2018, due to high government spending and a lack of return on assets, China’s GDP has relied heavily on its ability to cheaply manufacture goods, rich mining resources such as gold and coal, energy production and agriculture (Sawe, 2017). The country also holds about 1/3 of the world’s population, which
creates a greater supply of workers than demand of low-wage-workers; this is what makes manufacturing goods in China so cheap. It is not hard to see how China’s strengths have quickly become weaknesses in terms of building an economy on an unsustainable infrastructure. China’s environmental crisis is not limited to just air pollution, which seems to be the most cited example of pollution in China. The country also struggles with water pollution, soil pollution, rapid desertification, and a severe lack of biodiversity. While these issues are undoubtedly interconnected, I would like to individually explore each of these topics in greater detail to determine the root, severity, and the remediation measured being taken today.

2.1 Air Pollution

In a study on mapping concentrations and sources of air pollution in China, Rhode (2015), found that the greatest pollution in China is located in the east, more specifically located in the northeast, affecting major urban areas and cities such as Hebei, Tianjin, and Beijing. Rhode (2015) also found that during a five-month analysis of air quality from April 2015 to August 2015, approximately 92% of the population experienced >120 hours of unhealthy air. The high concentrations of NO2 and SO2 emissions make it easier to trace the source of pollution to transportation fuels, fossil fuel burning in power plants, and industrial facilities, all of which produce nitric oxides during fuel combustion (Rohde, 2015, p. 2). It is commonly cited in news and journal articles that air pollution is calculated to contribute to 1.6 million deaths/year or 4,400 deaths/day in China, roughly 17% of all deaths in China.

According to recent data recorded by real-time air monitors, there are signs of improvement in air quality. As of this year, Beijing saw its cleanest winter in four years and
achieved the 2017 air pollution target set in 2013. Likely due to the closure of nearly 2,000 factories and coal-fired power plants, and eliminating over two million high-emission vehicles, the city decreased concentrations of PM 2.5 by 35% since 2012, according to the Beijing Municipal Environmental Protection Bureau. Beijing also started phasing out coal-fired boilers and switching to gas- or electric-powered equipment in residential heating systems (“Beijing Meets 2017 Air Pollution”, 2018).

2.2 Water Pollution

Water pollution, water scarcity, and waste mismanagement are increasingly becoming a problem in China. According to China Water Risk, geographically China has been cursed with only 7% of the world’s freshwater reserves, but almost 40% of the population, and of that 7% most of it is polluted (Delang, 2016, p. 1). This pollution affects all bodies of water in China, including rivers, groundwater, lakes, and the ocean. According to China’s Ministry of Water Resources, a report in 2012 found that 40% of China’s rivers were “seriously polluted” and about 200 million rural Chinese have no access to potable water (Delang, 2016, p. 8).

Agriculture and manufacturing are crucial to China’s economy, but these industries depend on water to flourish. Water is required for maintaining agriculture, the production and manufacturing of metals, chemicals, plastics, the generation of geothermal power, and more. However, when most of the irrigation water is polluted, there are environmental and public health consequences. For example, a study by Radio Free Asia, as cited by Delang (2016, p.56), found that there are “one million deaths a year due to antibiotic resistant infections” due to excessive exposure to human livestock antibiotics in water. Another study by Liu, also cited by Delang (2016, p.59) found that many of the infamous “Cancer Villages” in China are clustered
along major rivers, which is coincidentally in the same location as industrial factories, fertilizer factories, textile plants and strip mines are also located along major water-ways for more convenient transportation and waste-water disposal.

2.3 Soil Toxicity

Soil toxicity stems from a culmination of both air and water pollution, and this further complicates this environmental crisis saga. According to the Ministry of Environmental Protection, a nation-wide soil survey taken across 6.3 million square km of land (2/3 of the country’s total land) showed that approximately 16% of China’s soil is polluted. About 82.8% of the polluted soil contained toxic inorganic pollutants such as cadmium, mercury, arsenic, and lead (“16% of China’s Soil”). While these heavy metals are naturally occurring in the earth, human activities like mining and industrial processing, are intensifying their concentrations beyond safe levels. A study conducted in Du’an County, Hunan province found traces of lead, cadmium, arsenic, antimony, and mercury contamination in farmland soil, all exceeding grade II of the Chinese National Soil Environmental Quality (WU). This creates a threat towards food safety and food security in China, as growing crops in toxic soil will also poison the yield. An expose published by the Economist last year attempted to shed a light on this very issue, where 50% of the rice in a farm in the Hunan province contained cadmium that had blown over from a smelting plant nearby. Despite contamination, however, the local farmer still planned to harvest and sell the rice to local milling companies who would distribute the rice throughout China. (“The Most Neglected Threat”, 2017)

2.4 Desertification
The environmental issues extend far beyond air, water and soil. According to data collected from the Beijing Meteorological Observatory, the frequency of dust and sand storms have been significantly decreasing for the past 50 years dropping from an average of 26 sand days in Beijing per year in the 1950’s to just 3 days per year from 2011-2016 ( "北京市环保监测中心", 2017), but still much of the land is desertified. One study found that approximately 27.4 percent of land in China suffers from land degradation and desertification, which leads to biodiversity loss and amplifies effects of climate change (Wang, Pan, Wang, Shen, & Lu, 2013). Some of the most painful effects of desertification have been felt by the nearly 30,000 displaced northerners who made a living on herding livestock and agriculture in the desert (Haner, Wong, Watkins, & White, 2016). Efforts to combat desertification have focused mainly on tree planting initiatives that have unfortunately been shortsighted. For instance, Petri (2017) explains that many of the 66 billion planted trees in the “Great Green Wall” tree planting project, have been either been neglected or planted in areas that have already exceeded the carrying capacity for vegetation, causing many of them to die. Furthermore, a leading expert on Aeolian in China explains that desertification excess vegetation in the desert can also cause a rapid decrease in soil moisture and put a strain on the groundwater table and consequently cause desertification (Petri, 2017).

3. Environmental Policies and Action Plans

After a long battle to enact a comprehensive and effective Environmental Protection Law (EPL), China unleashed a new and improved EPL in 2014. Although there has been a lot of progress towards air pollution reduction, such as the tree planting projects, many action plans are
hurriedly devised under pressure from the centralized government and based on incomplete scientific data, causing them to fall short of their goals. In 2013, the State Council issued the “Action Plan for Prevention and Control of Atmospheric Pollution,” which focused on cutting PM 2.5 emissions by 25% by the end of 2017. Because scientists were still debating the cause of air pollution in China, the action plan ignored a key environmental pollutant, ammonia (Han, 2017). Data collected last year from the Beijing Environmental Protection Bureau, showed the country was still able to meet the goals set in 2013. From January to October 2017, cumulative concentration of PM 2.5 was reduced to 60 micrograms/ cubic meters, which is 34.8% from the same period in 2013 (Han, 2017). However, as Stokstad (2014) found, PM 10 and 2.5 created by the reaction of other pollutants mixed ammonia released by nitrogen fertilizer and livestock farming continues to be overlooked. This coupled with a finding by Huang (2018) that claimed evidence of ammonia emissions contributing up to 20 percent of the smog in China, is proof of severe oversight in research and policy making. If it had been studied more extensively in 2013, perhaps the water and soil pollution caused by agricultural runoff could have been lessened as well.

It was not until China’s 12th Five-Year Plan (2011-2015) that the country’s economic goals aligned with environmental protection efforts. The 13th, and most recent Five-Year Plan, features the country’s most extensive and ambitious strategies for cleaning up the environment. Some groundbreaking policies in the 13th Five-Year plan, as highlighted in a staff search report by the U.S.-China Economic and Security Review Commission, are: a reduction in Volatile Organic Compounds, the construction of urban sewage treatment and storm water capture recycling, reduction in waste pollutants, chemical oxygen demand and ammonia nitrogen
concentrations (Koleski, 2017). The plan also called for the release of a Soil Pollution Control Action Plan (Soil Ten Plan) in 2016, which prioritizes conducting a nationwide soil survey, constructing a national monitoring system of contaminated soil sites, investigating poisoned agricultural soils, and developing an understanding of the scope and risk of soil pollution by 2020 (Koleski, 2017).

According to an analysis of environmental protection law by Wang (2017) the sum of environmental protection laws exceeds 10% of all national laws in China, making this growing environmental crisis somewhat paradoxical. It is much easier to determine environmental policies than it is to enforce the regulations. Not only is it expensive and difficult to keep tabs on every industry, farm, and business, but China’s governmental structure also makes effective monitoring and enforcement very difficult. Mertha (2009) describes China’s policy making rubric a “fragmented authoritarianism”. Like an authoritarian structure, it is a top-down model with a strong emphasis on centralization of power delegated downward to provincial and local levels of government. However, unlike a traditional authoritarian government, power and responsibility are also delegated horizontally between state ministries. A fragmented authoritarianism creates room for otherwise marginalized officials, such as state-owned enterprises, non-governmental organizations (NGOs) and even journalists and editors to influence and guide policy-making. Consequently, this creates room for bargaining, opens loopholes to pollute, builds autonomy within different sections self-government, and removes a “check and balance” system to fight corruption.
Fig. 1. Authoritarianism matrix of power compared to a fragmented authoritarianism.


4. Data Gaps and Manipulation

Efficient environmental policy, regulation, and enforcement are all dependent on governmental transparency of data both internally and externally. By “data”, I mean accurate statistics on air quality, water quality, arable land, habitat and species loss, etc. China has long been criticized for falsifying fiscal data such as GDP growth, and unfortunately this criticism extends to China’s environmental data, specifically concerning availability. Hsu, Yan, & Cheng (2017) state that “China’s government has historically considered a large portion of environmental data, including soil quality statistics, to be state secrets” (p. 2), that is until recently.
The Ambient Air Quality Standards set by the EPA have been helpful for China’s outdoor air quality data collection. However, there is still very little information on the quality of indoor air. In fact, a study conducted by Andrews (2008), found that the nine continuous years of air quality “improvement” during the years 1998 to 2007 could not have occurred if it were not for the inexplicable movement of air monitor locations and deliberately manipulating data. Andrews (2008) found other examples of data manipulation occurred between the years 2006 and 2007 where data from monitoring stations located in notoriously heavily polluted areas was either eliminated or misreported as “blue-sky days”. Accuracy and availability of water quality data in China has also been subpar. Historically, data quality has been inconsistent, real-time surface-water quality data has been publicly available while groundwater and drinking water quality data are only published monthly. Hsu, Yan, & Cheng (2017) also found that the groundwater and drinking water quality statistics are collected by multiple ministries who have overlapping responsibilities and are often guilty of poorly communicating. This leads to discrepancies in groundwater and drinking water quality data and is evidence for a complete implementation of the River Chief Mechanism.

It was not until the Ministry of Environmental Protection and the Ministry of Land and Resources finally released the results from a national soil pollution survey in 2014 that people became aware of the true scope of soil pollution (Hsu, Yan, & Cheng, 2017). The survey itself had major data gaps concerning the spatial location of sampling sites and survey methods, which is why the Soil Ten Plan in the 13th Five-Year Plan will be a critical step in soil remediation. China has seemingly cleaned up its act in the past 12 years, but the initial lack of transparency
has led to a sense of distrust in the government regarding the true scope of pollution, both nationally and internationally.

5. Looking to the Future

Naturally a lack of trust between the government and its people can lead to social unrest, which is the case for China. This, coupled with greater access to air, water, and soil quality surveys has been an eye opener for the people. Over the past 10-15 years, China has been experiencing an environmental movement similar to that of in the United States in the 1970s, with the emergence of stricter laws and more non-governmental organizations.

Non-governmental organizations have been key players and voices in China’s environmental movement. For example, Economy (2013) wrote an article anticipating the Ministry of Environmental protection to release the long awaited soil pollution survey results, which eventually were released a year later due to pressure from the NGO, the Institute for Public and Environmental Affairs. Other noteworthy NGOs have been able to assert their influence in policy making and activism. Aikawa (2017) stated that The World Summit on Sustainable Development drew national media attention to the proposed construction of the Nu River Dam, and led to the indefinite halt in construction. Aikawa (2017) also claimed that The Guard of Huai River was responsible for uncovering the many “cancer villages” along the rivers in China. Furthermore, Green Peace has been involved in dozens of investigations regarding water pollution, air pollution, use of illegal GMO farming, and illegal logging of natural forests and has developed a reputable reputation in the world of NGOs within China (greenpeace.org).

The growing NGO environment has also empowered Chinese citizens to speak up about their concerns. According to the leading think-tank, China Institute for Reform and
Development, mass incidents associated with environmental pollution have increased by 10% since 2004 (Take, 2017). The most high-profile and violent protests have emerged against chemical plants, such as the para xylene (PX) protests in Guandong, Yunnan, and parts of Zhejiang, Fujian, Liaoning, and Sichuan Provinces. But perhaps the most interesting form of social protest is highlighted in Claudio Delang’s book, *China’s Water Pollution Problems*, where he mentions that villagers, in order to collect pollution data, would offer local environmental officials up to CYN 200,000 to allow them to swim in polluted rivers (p. 63).

Support from NGOs, growing social unrest, and increasing technology seem to be working together to awaken many Chinese citizens. In a global survey on climate change in 2015, the internet-based market and research data analytics firm, YouGov, found that Chinese citizens are the most in favor of action on climate change (Jordan, 2015). China and Asia-Pacific countries were overwhelmingly agree that their governments should play leadership roles and set more ambitious targets to address climate change, and only one percent of the respondents denied action on climate change. The United States, however, had a more divided consensus. Forty-four percent of U.S. citizens believed the government should play a leadership role addressing climate; 27% believed that the approach should be moderate, and 17% disagreed with any international agreement to address climate change (Jordan, 2015). Ultimately, progress starts with the people they may pressure the government to make a change. In the grand scheme of things, China’s progressive attitude towards climate change policy places the country far above the United States.

China’s government has responded to this information as well as growing social pressure. China’s government is determined to reduce carbon consuming sectors and develop and
strengthen green technologies. As laid out in the 13th Five-Year Plan, China plans to establish a nationwide total energy cap for all energy sources and reduce energy intensity by 15% through increased clean energy use (Koleski). According to the United Nation’s Environment Program’s report on global trends in renewable energy investment in 2016, China is indeed the world’s largest investor in renewable energy, with $102.9 billion invested or 36% of the world’s total ( “Global Trends in Renewable Energy Investment”, 2016).

6. Conclusion

Researching and documenting the whole scope of China’s environmental crisis is an overwhelming and daunting task. This paper addresses only the tip of the iceberg. I hope to reveal to readers the magnitude of environmental concerns and barriers to overcoming them, which is important to consider when analyzing China’s future remediation efforts as highlighted by the 13th Five-Year Plan and dozens of media announcements. For instance, according to the International Council on Clean Transportation, Cui (2018) states that the most current “green” news emerging from China is the finalization of its New Energy Vehicle mandate, which seeks to promote new energy vehicles and phase out the internal combustion engine. Doing away with the internal combustion engine (a highly polluting and carbon-intense engine), which has essentially been the one and only engine design since 1859, would be a colossal accomplishment, setting it apart from every other country in the world. China seems determined to reverse its image from the “polluted” county and become a role model in green and sustainable practices. On the other hand, one wonders if these efforts are almost too grandiose. Lack of enforcement and governmental cooperation under China’s fragmented authoritarianism, partnered with rushed policy making to appease growing social unrest, may be the greatest impediment to China’s
progress. We can only look forward to a “clean” China when policies are implemented with efficiency and efficacy, and we can hope that the growing social awareness, both internally and externally, may be the incentive for Chinese government to be more proactive in its plans.

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熟记课文：中国的第二语言学习方法

Timothy Jaung 郑玄基

从古到今，标准考试为十分普遍的教育方式。为了通过考试，学生们必须获得许多知识，因此常常需要采用熟记的方法。在外国语言教育领域，熟记课文的做法非常普遍。这种做法是不是实用，还存在很多争论。我会用学生的个人例子，以及相关的第二语言教学的理论，来证明熟记课文对第二语言学生的语言水平有帮助，也值得继续实行，然而在采用这种教育方式的同时，我们也应该增加学生的动机和实践性，使这种方式更适应广大学生的学习特征。

为什么我们说语言教育方式很重要？在世界地位方面，如果国家想保留他们的地位，为了吸收发展的知识，建立跟发达国家的交流是必备的。以中国为例：在中国进入世界舞台的过程中，外国语言教育体现了中国国家的需要。在二十世纪五十年代初，中国与俄国关系比较密切，因此中国政府提倡学习俄文。不过，随着西方的科技发展，中国对英文教育的支持增加了。从 1991 年起，中国逐渐成为全球最强大的国家之一。同时，英文的课程体现了这种变化。中国参加世贸组织和举办奥运会的同时，中国的英文课程开始特别重视口语；而且英文教育开始和政治相关。在全球化的今天，每个国家都需要继续发展国际交流。

对学生来说，采用熟记课文的方法会对他们学习外语和与人交流有好的帮助。对国家来说，可以放教学重点在特别的话题上，以达到国际交流的目的。比如，如果国家缺少科技发展的话，好主意是让学生熟记跟科技有关的课；如果国家需要经济援助的话，就应该培养学生经济和政治生词能力。

熟记课文这种在二语习得领域有理论支持。据文献报道的一些英文尖子的看法，他们之所以成功，是因为他们采取了这种学习方法。他们不仅更理解日常用语的语法，而且获得了更好的语感语。熟记课文的时候，许多学生说他们是感到成功的。

在教育心理学中存在一种非常流行的理论：信息处理理论。根据这个理论，人们最初吸收信息的时候先把信息积存在短时记忆。为了把信息从短时记忆转移到长时记
忆，应该不断地排练。考虑到这种理论，上面那些学生的话有道理。熟记课文让学生继续读句子，说生词，分析意义等。其次，人们会把重要的信息知识放在长时记忆。这些学生英文说得都很标准，这是因为他们重视英文学习。死记硬背与活学活用的差异是动机。因为他们对题目有兴趣，所以他们有机会达到成功。

在语言学中 Noam Chomsky 创造的普通语法心里理论被称为又最现代又最为语言学家接受的。简单来说，他认为儿童之所以能够如此迅速地学习第一语言是因为人类拥有天生的语言能力。我认为这可能够够解释许多学生报告的语言意识。例如，反复接触多个语法正确的句子将有助于学生理解语言的结构。比如，所有语言的语法里都存在主语、动词和宾语。英语的的语序是主-动-宾，而日语的语序是主-宾-动。通过让学生不断地接触目的语言，学生能在这些例子中获得更多的语言直觉。

维果茨基的社会文化发展理论是我研究的另一个理论。它指出，儿童总是参与不同的社会文化背景，并且他们通过与更有技能的同龄人进行社交互动而发展。维果茨基谈到近端发展区，即学生几乎完全有能力完成一些任务，但是为了完全达到目标需要外部帮助。

在第二语言习得方面，有人说儿童的早期语言学习是试图在与他人的合作活动中发挥意义的产物。语言是提供意义的工具，第二种语言有机会与该语言的其他发言者一起创造更多工具和新的意义方式。这可以解释为什么许多学生在记忆文本方面的动机不强。这是因为文本记忆本身是一种不那么激励的学习方法。语言学习的社会交流功能不容忽视，尤其是外语学习与社交沟通的关系。根据学生语言的发展，通过反复重复和分析某些文本，学生头脑中的多个例子可以帮助他们在语言上得到进一步提高。

虽然英文尖子用这种方法获得成功，还不可以说这种方法会适合每个学生的需要。有可能这类的学生拥有良好的学习习惯。他们都承认熟记课文非常无聊，所以不可能说所有学生都会采取这种学习方法。熟记课文对积累知识很可能有很多帮助，但学生的动机也是成功的重要因素。
为了增加学生的动机，我们应该改变课文的题目。在一所纽约的学校，一位老师把所有的伊朗难民放在她的教室。他们都讲故事来表达他们的生活，交朋友。老师用这类的故事作为英文教科书。结果每一个学生都喜欢学习这样的故事。因为他们都有同样的背景，他们的动机都提高了。他们的英文水平达到了很高的水平。我认为这样的改变有可能提高学生的动机。

熟记课文的方法对学生的语言水平有很多帮助。虽然这个方法还有些缺点，但简单的改变可以消除人们的批评。最终，采用这种方法来进行外语教学可以帮助一个国家实现外语教学的目标，从而发展国际关系。
Text Memorization in Foreign Language Education: Analysis and Implications

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1. Introduction

In an increasingly globalizing society, China is gaining a larger presence in English speaking countries. In order to keep up with the increasing demand of this growing audience, second language learning should be further understood. The subject of text memorization in second language learning is important because this technique has been used in China and other Asian cultures as a way of language acquisition. It is widely celebrated among students and teachers.

A learner can use text memorization to absorb information, and then to apply and create. This is a process known as 活学活用 (huo xue huo yong). However, those who argue against the practice may interpret it as a purely mechanical process without comprehension, otherwise known as 死记硬背 (si ji ying bei).

While this practice itself is not known as a language learning method, it appears to have some theoretical support and may align with certain practices in the audio-lingual approach of language teaching. This paper argues that this practice, with witnessed benefits and support from language acquisition theories, can be incorporated in modern foreign language pedagogy, and can bring about desirable learning outcome, especially if adopted with modifications.

2. Background
Text memorization can be traced back to ancient Chinese history, where students had to prepare for the Civil Service Exam (科举考试), a government exam with a core curriculum that tested one’s knowledge of Confucian texts, military tactics, civil law, etc. The exam was very extensive, and so the most efficient method of studying was to simply memorize all the texts prior to the test. Whereas the Civil Service Exam ended in the late 1800’s, the method has become ingrained in Chinese culture. Countless Chinese students rely on this method in order to excel in their academic studies. As modern curriculums arose in China, the method has since evolved to fit core classes, like foreign language education.

3. Learners’ experience

The benefits of text memorization in foreign language studies have been discussed in existing literature. In Earl W. Stevick (1989)’s case study, Chinese language student, Bert, cited text memorization as one of the methods of learning. Bert claimed that “That feature of the Chinese course was what gave you an instinct for what is actually said in the language - for how sentences are put together” (Stevick, 1989). Bert also said that he never felt overwhelmed with the practice of memorization. He stated that as long as the length of the text was within reason, having “assurance that this was what people really said...” made the practice “worth the effort” (Stevick, 1989). It gave him an authentic feel of the language. As a result, using text memorization to support his primary audio-lingual practices allowed Bert to attain an advanced Chinese proficiency in speaking and reading.

In a more recent study, Ding (2007) interviewed students of English in China, all of whom were English language competition winners at the college level. Ding acknowledges that each student had used the practice of text memorization to some extent in order to prepare for a
myriad of competitions. These students mainly attributed their success to memorizing texts, especially in their middle school years, when they would memorize texts daily, and listen to audio of native speakers reciting it. They were required to recite all texts perfectly, giving them a great deal of pressure. In the case of a mistake, the teacher would correct them, and they would continue reciting. While they protested against strict grading guidelines, the nature of assignment never changed, and the three students continued to memorize daily, ultimately leading to their progress and success.

Ding (2007) further mentions that during those students’ university years, they memorized passages outside of class that were interesting to themselves. One student said that he would review the scripts to his favorite English movies and try to memorize those, or listen to English songs and sing the lyrics. Through text memorization, the three students claimed that they were able to learn many features of the language that reading and listening alone wouldn’t have taught them. According to Ding (2007), these three students all felt that text memorization was the leading cause of their success. It gave them the intuition to distinguish minute details of the language and learn how to use them.

On a broader scope, Yu (2013) conducted a survey with 19 students from all different provinces and schooling, in which an overwhelming majority of students said that they had positive views of the text memorization practice. Students said that through text memorization, they were able to cultivate their “sense of language”, meaning their intuition in grammaticality judgment improved. Typically this is something that would be obtained through years of language exposure. However, the students were able to obtain a heightened sense compared to their non-memorizing peers due to the amount of English they put themselves into (Yu, 2013).
Those students gained a sense of achievement, which motivated them to continue their English studies, and made them more confident in their knowledge of the texts. One student told a story of how he entered a debate with a fellow student at the local English club:

“I offered to discuss with him about such topics as intellectual copyright and laid-off workers. He was shocked by my incessant speaking with sensible arguments while he was at a loss to find appropriate English words to express himself. …But he never knew that I had just memorized some episodes from the China Daily and poured them out to him. (Xiaodong, LP, U)” (Yu, 2013).

This student felt a great deal of pride in knowing the arguments in a couple controversial topics, which motivated him to continue using the practice of text memorization.

These studies show that students have positive views of the practice and believe that it positively correlates with their English proficiencies. These foreign language learners also repeated emphasize how a better language proficiency is related to acquiring a natural language sense and high motivation.

It is important to note that all these students had above-average academic achievement, differing study habits, and learning perspectives atypical of other students. They were diplomats, award-winning students, or full-time language students who could focus on language learning. Those students likely had unusually high motivations that drove them to use the text memorization practice, which may be perceived as “boring” by some. It was also pointed out that while some of the above-mentioned students did not enjoy the method at first, they slowly learned to appreciate it over time.
4. Second Language Acquisition Theories

From my research, I also found several second language acquisition theories that appear to support the above-mentioned students’ testimonies. Below, I discuss how they may provide the theoretical foundations for the text memorization practice.

4.1 Information Processing Theory

The information processing theory explains how we receive and store information. This theory is transferable to language acquisition: when new stimuli is first processed, it goes to our short term memory. After repeated rehearsal, that information is then stored into long term memory. In this theory, second language learning is synonymous with learning a skill (Mitchell & Myles, 2004). When language content first enters our minds, it is sorted as controlled processing, where conscious action is needed to recall it. However, after repeated rehearsing and reinforcement, it will be stored in long term memory, becoming an automatic process, so one does not need to actively recall the function to do it. When students memorize texts, they rehearse information over and over, moving knowledge of language use from short term to long term memory. In an introductory language class, a student might memorize a simple conversation, such as how to say “Nice to meet you”. After repeated practice, saying this phrase in context will become second nature to the student.

Miller (1956) also discussed how our processing capacity is limited. Thus, in learning a foreign language, one may memorize key phrases and collocations in chunks. In text memorization, with the correct pace of reading and rehearsing, learners are likely to store units of language in such efficient chunks, and resort to them when the context is appropriate (Miller, 1956). For instance, in Ding (2007, p.277), a student reported that he had a “mastery of many
collocations, phrases, sentence patterns and other language points” through memorizing his lessons.

4.2 Universal Grammar

Chomsky’s Universal Grammar theory (Mitchell & Myles, 2004), though itself about first language acquisition, may be relevant too. Chomsky theorizes that humans all have innate language faculties programmed into our minds. Every language in the world, no matter how seemingly different, all share the same principles and parameters that are modeled after these natural language rules in our minds. Thus, children learn their first language without effort. In second language learning, understanding the language means unraveling the syntactical rules of the language, which means resetting the parameters within universal principles. Principles means that all languages depend on certain structures of elements to create meaning. For instance, most languages have subject, verb, object, as in the example of John is a student. Parameters can be features like word order. For instance, Japanese and Korean have the word order Subject + Object + Verb, whereas Chinese follow the order of Subject + Verb + Object (in simple sentences). Although second language learning is a different process from acquiring a first language, arguably students still learn by recognizing the parameters in a foreign language is different from their native language (Mitchell & Myles, 2004).

The idea of parameter setting in a second language can be related to Bert’s testimony for text memorization, where the learner refers to “an instinct […] for how sentences are put together” (Stevick, 1989, 30) and the so-called “sense of language” in Yu (2013). Chomsky (2011) refers to the “poverty of stimulus” in first language learning. That is, a child only needs limited language input to figure out the parameters and principles. Foreign language is different
in that the students need an abundance of information in order to recognize the different features and parameters. Text memorization involves utterances and hearing (simultaneous output and input) (Berwick, Pietroski, Yankama, & Chomsky, 2011). With well-designed course materials, this can mean repeated exposure to sentence examples containing the most prominent features of that language. Arguably, while communicative language learning approaches have many benefits, errors are more likely to occur and to go unnoticed or uncorrected when the primary focus is on “communication.” In that situation, students may be more likely to be exposed to non-target like language examples or sentences with no prominent features of important parameters, making parameter setting more difficult in their foreign language learning.

In other words, using the Universal Grammar Theory, we can look at language not as a set of rules, but rather as a set of switches that are flipped in our heads that act according to specific parameters. As accuracy and sticking strictly to the course materials is typically focused in text memorization, as reported in Ding (2007), through text memorization, one can begin to flip these switches from their L1 to their L2 by becoming exposed to authentic, grammatically correct sentences.

5. Proposed modifications

Below are some possible modifications that can be made to increase the effectiveness of text memorization in the foreign language classroom.

5.1 Drawbacks of Method

Through discussions of theory and students’ testimonies, one can see that memorizing texts may indeed have beneficial effects. However, one should heed the fact that these students
may be special cases and average language student might not have the same results with the text memorization method alone. It is possible that only under the correct circumstances will this method show its full potential. One of the most important drawbacks to this method is its disengaging nature, which may result in low motivation. This method may be perceived as “boring,” especially when compared to more interactive approaches in modern foreign language teaching/learning.

Another negative aspect of pure memorization is that it does not promote independent thought. Pennycook (1996) argued that the method of text memorization can be compared to plagiarism, in that students regurgitate un-analyzed information that they memorize (Pennycook, 1996). The story in Yu’s (2013) study illustrates the same concern, as it is questionable whether the student who so eloquently made an argument truly understood the information.

But these drawbacks can minimized if one perceives text memorization as an integral part of 活学活用 instead of 死记硬背. The two differ in that 活学活用, while keeping one’s consciousness fixed on the material, encourages the learner to apply it.

In order to make this method 活学活用, I propose first to increase students’ motivation in adopting this method. Educators cannot expect students to accept stress-inducing heavy assignment. Roebuck discusses how teachers should never fully expect students to follow a task completely because every action has a different motive that varies from the teacher’s intention (Roebuck, 1998). The students in Ding (2007) backed up this claim, where they refused to perfectly recite the texts for every assessment.

5.2 Proposed Modifications
In order to make the method more motivating, the material should be of common interest to students. One article by Nykiel-Herbert (2010) describes a classroom of Iraqi refugee ELL students in New York. Before the case study, all were labeled as at risk students, most with barely emergent levels of English and scoring non literate levels on the Language Assessment Scales Reading/Writing (LAS R/W) test. After one year, 6 out of 11 Iraqi students performed at the Competent-Literate level (the highest) on the LAS R/W test (Nykiel-herbert, 2010). To get these results, the teachers took all the students and put them into one culturally homogenous classroom. Instead of using textbooks, the teacher had every student tell a story about themselves in which every student could personally relate to. These stories would be edited to be grammatically correct, and then they would use these stories as the texts to study. In this way, the students could learn about each other, and feel comfortable participating in this environment (Nykiel-herbert, 2010).

The above is but one example of making foreign language learning materials to be sufficiently engaging to students. Teachers could identify shared interest among students, and design course materials in a way so that students memorize texts because they want to. By extension, this can mean that texts and/or dialogues asked to be memorized should be applicable in real life situations. For beginning level foreign language learners, this may mean using dialogues modified from authentic texts; for advanced level learners, this could mean providing students with materials with rich linguistic information and content area knowledge. Furthermore, students can have the option of choosing from their desired topics for language performance tasks such as reporting a news event or a personal story interesting to them, so that they would be motivated to study the material.
活学活用 also means opportunities should be created for students to perform. Here, Vygotsky’s sociocultural theory may be of relevance. The theory states that children’s cognition develops through various social interactions. Children often talk to themselves out loud in order to make sense of the world around them, a process called “private speech.” In adult foreign language learning, by repeatedly reciting texts, students engage in private speech in the target language while they attempt to make sense of the text. Vygotsky also discusses his idea of the Zone of Proximal Development (ZPD), the area where a student requires a small push from a peer in order to fully grasp a concept. It is in this zone that we have the most cognitive development. By creating materials that fall within the ZPD and utilizing pair performances in class, teachers can design interactive tasks that require students to apply language they learned first through memorization. For instance, students can be given small scenarios to act out and they may have to use phrases, chunks, or sentence structures they learned through memorization. The University of Pittsburgh’s Chinese language program makes good use of such scenarios in recitation classes to let students experience an authentic usage of the language with the grammar and vocabulary that they learn.

Text memorization can also be used together with multi-media materials such as movie scripts and songs. Incorporating games and competitiveness while requiring memorization will also increase students’ motivation. In sum, text memorization should be not be considered obsolete or excluded from modern language teaching pedagogy. Instead, this traditional method can be used in combination with other teaching approaches so that we achieve 活学活用.

6. Conclusion
In this paper, I argued, through reviewing students’ testimonies reported in earlier research and discussing relevant theories, how text memorization can benefit students’ language learning, if adopted with the right modification. Learning a second language helps in all facets of life, and while there have already been great strides in language pedagogy and linguistic theories, developing the aspects that fall short will continue to advance the field. Therefore, with improvement and modifications, the implementation of the text memorization method can give students and teachers of foreign language learning the highest benefits.

References


佛教在中国：教四五年级的学生

Mara Wearden 温梦如

本文的目的在于讨论如何对美国四五年级的学生进行佛教在中国影响的教学。我相
信教育小学学生社会研究是一个很重要、很辛苦的课题。在美国小学，社会研究有许多定
义。许多人对如何应该进行社会研究教育都有他们自己的想法。为此，我想讨论如何上好
地教育这章，使学生在他们日常生活使用学到的事。

我的教案叫“佛教在中国”，总共有十四节课。这些课包括“佛教的来源”、“佛
教是什么？”、“佛教如何传到中国？”、“佛教在中国与佛教在其它国家的对照”、
“中国今天的佛教对中国过去的佛教”与 “佛教的原理是在美国吗？”。这些话题方便
学生做对照研究。学生对照时，就会有深入的思考。为了提出他们自己的意见，学生需要
真的了解这些话题。比方说，在我的第十课，“佛教的原理是在美国吗？”，学生先能认
识佛教固有的原理，然后思索这些原理是不是在他们的日常生活中体现。我希望我的教案
会创造机会使我的学生参与讨论。所以我打算第十三课只是一节“讨论”的课。这节讨论
课给予学生机会上课发言，老师只调解讨论。

以下我以“佛教如何传到中国？”这课为例，给出我的教案大纲。

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然后，让学生在地图找到丝绸之路。讨论丝绸之路有什么影响。复习之前的知识，包括在丝绸之路上进行的贸易。

第三：把学生分成小组。让他们表演他们想象丝绸之路的贸易是怎样的。学生认为和尚为了让中国人听他们的意见说了什么？

第四：对照每一个小组。学生觉得哪一个小组是最准确？

最后，问学生：如果他们住在汉代中国，你们认为你们想不想听和尚说的话？

（有时间的话：讨论传教团，学生看过吗？觉得怎么样？）
Buddhism in China: Instructing Upper-elementary Aged Students

Mara Wearden

University of Pittsburgh

1. Introduction

In Best Practice: Today’s Standards for Teaching and Learning in America’s Schools, the authors state that:

Social studies learning should build on students’ prior knowledge of their lives and communities, rather than assuming they know nothing about the subject. …We do far better to find out just how much children do know about the world around them and build our teaching on that. By drawing out and building on this prior knowledge, we show how social studies concepts are relevant to children’s lives, and not just abstract words. (Zemelman, Daniels & Hyde, 2005, p.181).

Social studies exists to teach children about the world around them. Its purpose is to prepare students to become informed citizens of their neighborhood, their city, state, country, and the world. Social studies students should be able to problem-solve and use critical thinking skills in order to one day “identify, understand, and work to solve problems of an interdependent world” (Turner, Russell & Waters, 2013, p.5). The Task Force of the National Commission on the Social Studies, formulated three notions which a social studies curriculum should allow students to develop. The contents of this paper will focus mainly on the development of notion #4 –
multicultural perspective on the world’s peoples by gaining an understanding of their differences and commonalities throughout time and place (National Commission, 1989) – in students in grades 4 and 5.

2. Buddhism

Buddhism, originating during India’s Iron Age which occurred around the middle of the first millennium BCE, has since spread to countries across the world, condensed mostly in Asia. Today, this religion is practiced by an estimated 7-8% of the world’s population. Its largest population resides in China, where 244 million or 18.2% of the country identifies themselves as practicing Buddhists (Pew Research Center, 2012). The founder of Buddhism, Siddhartha Gautama, was a prince of the North Indian Shakya Tribe. Gautama grew up in India, where the prominent religion was Hinduism. His awakening stemmed from a mid-life crisis, “an unexpected encounter with the miseries suffered by others” (Eno, 2008, p.1). Adopted from Hindu doctrines, Buddha taught about samsara, the belief that existence is an endless cycle of life, death, and rebirth. From this thought, Buddha formulated the Four Noble Truths, which teach us:

1) that life in samsara is suffering
2) that this has a cause – our longing for illusory things
3) that this suffering may be ended by following the path of the Buddha
4) what that path is. (Eno, 2008, p.2)

When one first comes across the Four Noble Truths, he/she may feel as if there will always be suffering. However, it is in the Four Noble Truths that we also learn that this suffering can end. It is in Buddha’s Eightfold Path that we learn how this suffering can end.
Buddha’s teachings consisted of the Eightfold Path, the path alluded to in his fourth Noble Truth. The three essential elements of this path are categorized into moral conduct, mental discipline, and wisdom. The eight steps are: right understanding; right thought; right speech; right action; right livelihood; right effort; right mindfulness; right concentration (Sri Rahula, 2018). Buddha taught that these eight elements, to be practiced and mastered in any order, by any person, were the essentials of “Buddha Ethics” (Aich, 2013, p.11). Buddhism differed from other schools of thought at the time, because Buddha not only strived for his own personal release from the endless cycle, but rather remained partially bound so that he could help others end their suffering.

Buddhism entered China during the expansionist period of Emperor Wu of the Han Dynasty’s reign (140-87 BCE). During this time, Emperor Wu pushed his armies through Central Asia, bringing them into contact with many new peoples for the first time.

Once the Han Dynasty armies had created a secure pathway from China into Central Asia, merchants from among these groups began to travel to China to trade, and this cross-ASIatic trade grew into a steady commercial stream along what became known as the Silk Road. In time, missionary Buddhist monks searching for new worlds of sentient beings to convert to their faith, began to travel along with these caravans, eventually arriving in China during the first century A.D. They carried with them not only their knowledge, but copies of the holy word of the Buddha: sutras. (Eno, 2008, p.6)

Upon the Buddhist monks’ entry into China, the Confucian Han Dynasty was a stable state. Because of this stability, it was difficult for the Buddhists to find a place in China. However,
during the late second century, the dynasty began to crumble and social disorder took its place. Since then, “educated scholars in China [began to search] for new systems of thought that could provide answers appropriate to these dislocated times” (Eno, 2008, p.6). Neo-Daoists, eccentric members of the upper-elite class began to work on translating the sutras which the monks had brought with them through the Silk Road. In order to promote acceptance of these Buddhist teachings, the monks purposefully incorrectly translated them so that they would appeal more to Chinese Daoists. Although these Neo-Daoists misunderstood Buddhism, their acceptance of the sutras was a turning point in Chinese cultural history.

During this post-Han period of disunity, Buddhism became increasingly more popular. By the end of this period, Buddhism completely overshadowed Daoism, and Buddhist shines and temples covered China. Eno (2008, p.8) says that “If there was a universal religion in China it was Buddhism […].” After Buddhism’s spread, its core philosophies began to exist in everyday culture around the world.

Aich (2013) writes about Buddhism’s place in the Western world, especially in cognitive-behavior therapy and mindfulness-based stress reduction. Aich (2013) cites from Alan Watts for saying that Buddhism in some sense is similar to psychotherapy, and it is about “changes of consciousness, changes in our ways of feeling our own existence and our relation to human society and the natural world” (p.43). Although mindfulness meditation is inherently Buddhist, its essence is universal. In cognitive-behavior therapy, an increasingly popular psychotherapy present in America today, patients cognitively restructure the way in which their mind thinks and operates. These kinds of therapies share many core principles with ancient Buddhist antidotes to personal suffering.
In the ways of human beings’ inherent desire to better themselves, Buddhist core principles are very present in America today. However, in contrasting Buddhism with Christianity, the United States’ prominent religion, many differences are evident. For instance, Ankerberg & Weldon (2001, p.17) pointed out the humanistic nature of Buddhism, in that it emphasizes on “man’s self-achievement”, whereas Christianity is viewed as more “theistic”, emphasizing on God’s graciousness. Because in Christianity there exists a God, there also exists a set of rules. However, in Buddhism, there exists no such spirit to glorify or punish you. Therefore, those who practice Buddhism are innately more relaxed and reserved than those who practice Christianity. It is then, not surprising that Buddhist practices are used in America for those suffering from anxiety and other mental health disorders.

The above is a summary of the material that will be taught and discussed in the following section.

3. Unit Plan and Lesson Plans

In this section, I lay out my plan for teaching a unit on Buddhism, and give the details of two specific lesson plans, one for Day 4 on the spread of Buddhism from India to China, and the other on Day 15, where I ask students to compare and contrast the core principles of Buddhism in China and in America. The pedagogical plans were made in consultation with principles laid out in Cunningham (2009) and Lovorn (2018).

3.1 Unit: Buddhism

**Purpose of the Unit:** The purpose of this unit is for the students (4<sup>th</sup>/5<sup>th</sup> graders) to explore Buddhism: its origins and history, core principles, people, and place in society, both past and

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We will examine Buddhism under the context of Chinese society. At the end of this unit, students will be able to explain how Buddhism and its place in Chinese society has changed throughout time. Additionally, they will be able to analyze how Buddhist values influence the Chinese people, particularly those their age, and compare and contrast these values with those that exist in American culture.

**Daily Plan for Lesson Phases**

Day 1: Origins of Buddhism/Buddha’s Life

Days 2 and 3: What is Buddhism? (Core Principles of Buddhism)

Day 4: How did Buddhism Make Its Way to China?

Day 5: presentations and discussions of the performances created in Day 4

Days 6 and 7: Compare and Contrast Buddhism in Different Countries

Day 8: The Four Noble Truths

Day 9: The Eightfold Path

Day 10: Chan Buddhism

Day 11: Buddhism Today in China

Day 12: Compare and Contrast Buddhism in China: Past and Present

Day 13: Meditation/Yoga/Mindfulness and Its Importance

Day 14: first-hand, engaging practice of material learned during Day 13

Day 15: Buddhist Principles Present in America Today? Past America?
Day 15: Compare and Contrast Core Principles in China and America

Day 16: Discussion Class: What role do you think Buddhism plays in Chinese society? Has this changed over the years? How so?

Day 17: Assessment Class

3.2 Specific Lesson Plans

**Title of Lesson:** How did Buddhism Make Its Way to China? (Days 4 and 5)

**Objective:** Students will be able to understand the who, what, where, when, why, and how of Buddhism’s spread to China.

**Lesson Warm-Up:**

1. Have the students watch a video on cultural diffusion. From this video, they will gain the knowledge of:
   a. Cultural diffusion is the spreading of ideas, languages, and customs from one culture to another.
   b. The eight aspects of culture are: social groups, language, religion, history, daily life, art, government, and economy.
   c. The six ways culture can spread are through wars, trade, travel, immigration, media, and communication.

   *(World Geography: Cultural Diffusion Part 1 - [https://www.youtube.com/watch?v=MTS4lI2njc](https://www.youtube.com/watch?v=MTS4lI2njc))*

2. Discuss the fact that Buddhism originated in India, but it somehow spread to China.
Have the students figure out which of the eight aspects of culture Buddhism would be considered. Then, prompt them to make an educated guess, based on previous knowledge, through which one of the six ways Buddhism was spread.

**Lesson Procedure:**

1. **Lecture Component:** During the lecture, the who, what, where, when, why, and how of Buddhism’s spread to China will be taught and discussed.

2. **Class Participation Component:** Have students find the Silk Road on a map. Discuss the Silk Road’s impact and influence on history. Have the students integrate previously learned information. What else have we studied that was traded on the Silk Road?

3. **Small Group Component:** Divide the students into small groups. Have them reenact how they think trading on the Silk Road occurred among people of different cultures. What do they think was said to the Chinese people in order to persuade them to adopt Buddhist practices?

4. **Discussion and Evaluation Component:** After all of the groups perform, compare the groups. Which group do the students think is most accurately representative of what actually occurred on the Silk Road? Why? What did they like about that performance?

5. **Relation to Their Lives Component:** If you lived during the Han Dynasty in China, do you think that you would want to listen to what the Buddhist monks had to say? Would they be able to persuade you? Why or why not?

**Lesson Closure:** I will use technology in the form of a formative assessment to conclude the lesson. I will use the mobile app *Kahoot*, which creates live, shared questions on the screen, for the students to answer via their devices from their seats. This game is fast-paced, with the first
students to answer correctly gaining the most points. I will ask factual-based questions with contents from this class, as well as the preceding classes.

**Title of Lesson:** Compare and Contrast Core Principles in China and America (Day 15)

**Objective:** Students will be able to analyze the core principles present in America and compare and contrast them to those present in China.

**Lesson Warm-Up:**

1. Split the class into two. One half of the classroom will create a list of core principles in America. These principles can stem from the Constitution, prominent religions, their families, their schools, etc. The other half of the classroom will create a list of core principles in China. These principles can stem from what the students know about China through classroom discussion, the news, what we have learned about Buddhism, etc.

2. One representative from each group will list the items their group came up with on the board, to remain there for the rest of class.

**Lesson Procedure:**

1. Lecture Component: During the lecture, core principles present in both American and Chinese societies will be discussed.

2. Class Participation Component: In the style of an open class discussion, discuss and analyze the items listed on the board at the beginning of class. Which items are similar? Which items are vastly different? Which items were discussed in lectures? Which items were contracted from elsewhere?
3. Small Group Component: In small groups, have the students create a Venn diagram using the material discussed in class. Students will hand these Venn diagrams in in groups at the end of class.

**Lesson Closure:** I will call on one or two small groups to present their Venn diagrams to the class. In doing so, they will have to defend their reasoning behind what items they included and where they included them. If time permits, classmates, as well as myself, can ask the presenting students questions about their diagram.

**4. Lesson Plans: Pedagogy Explained**

In my lesson plans above, I use five main components: lecture component, class participation component, small group component, relation to their lives component, and technology component. Here, I will explain the teaching pedagogy behind my component choices.

It is imperative that a teacher utilizes different methods to convey materials. My lessons all begin introductions and the lecture component. The lecture component serves to simply convey the necessary facts and information to students. Then, the class participation component follows. Ostroff (2012) argues for the importance of “attention” in learning, emphasizing that children learn when we can keep their attention on the subject. Nine and ten-year-olds do not have the attention spans to learn solely through a lecture-style format. Therefore, it is important to incorporate class participation into lesson plans. Further, in order to develop “executive control,” or to maintain a calm state to be in control of one’s thoughts and actions (Ostroff, 2012, p.68), teachers need to create opportunities for children to practice and enhance knowledge. One way to do so, as Ostroff (2012, p.76) suggests, is by providing structure while simultaneously
fostering independence. Having the students develop and create skits as well as present their Venn diagrams, as exhibited in the small group components of my lesson plans, allows the students to play a role in the teaching process. This enables the teacher to assess the students’ understanding of the material, and keeps students focused in their work.

While movement can often be viewed as the opposite of attention, if harnessed correctly and effectively, it can actually enhance young students’ attention. Ostroff (2012) suggests that rather than trying to stop children from moving and fidgeting, it is more advantageous to embrace these tendencies. Again, having the students act out their Silk Road performances allows them to move around the classroom in a way that still promotes learning and engagement.

Arguably the most important component in elementary social studies education is the relation to the students’ lives component. Zemelman et al. (2005) point out that “social studies learning should build on students’ prior knowledge of their lives and communities” (p.181). A social studies education should reiterate to students just how small this world is, that other children similar in age yet thousands of miles away, have lives strikingly comparable to their own. In reinforcing these similarities through lesson planning, it enhances students’ motivation and interest, making far-away lands seem closer.

The final component in my lesson plans is a relatively new component: technology. Doolittle & Hicks (2003) argue that the use of technology is especially important in social studies classrooms, because it is necessary in order to prepare students to become educated and informed citizens of the world. In my lesson plans, I integrate a video found on YouTube, in which the Silk Road is explained on an upper-elementary grade-level basis, as well as the popular and age-appropriate online game Kahoot.
5. Conclusion

After the completion of this unit on Buddhism, my students will be able to answer the question about the role Buddhism plays in Chinese society, and how that role has changed over the years. They will incorporate their knowledge of the Chinese people, as well as their knowledge of Buddhism, to explain the role in which nature plays in Chinese society. Using comparison and contrast, the students will address how nature, in China, is seen as a system of continually-evolving relational patterns, rather than how in Christianity it is a divine creation. Along with Buddhism comes the notion of karma, and people’s experienced realities imply responsibility. By paying close attention to the dynamics of their experiences, the Chinese can create opportunities to better themselves as individuals, while all the while bettering their country and society as a whole. The students will be able to articulate how these thoughts differ from those Americans possess, and the roles in which these different views of life play on these societies today.

This unit plan will assist in creating upper-elementary aged students to become well-informed and educated global citizens. Because of their ability to apply the skills of comparison and contrast, and apply and analyze attributes of another society to those of their own, these students will have taken full advantage of the benefits of an elementary social studies education.

Acknowledgements

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References


中国的穆斯林民族

Lauren Manning 乐蓉

在中国，少数民族在社会上有独特地位。他们与政府的关系很复杂，特别是宗教少数群体跟政府的关系。虽然中国是一个无神论的国家，但还是有宗教少数群体。其中一个宗教，伊斯兰教，是中国第三大宗教团体，有着悠久历史，在今天的社会也很活力。

1910年，穆斯林占中国人口的1%-2%。在共产主义时代，反宗教教育和迫害引起了全中国所有宗教的减少。然而在现代中国，伊斯兰教和其他世界宗教已经复苏。在中国，伊斯兰是最大的宗教之一。穆斯林商人在唐代开始到达中国，数十万穆斯林被蒙古人带入元朝帝国。

今天，中国的穆斯林人从出生开始就是穆斯林，因为很少有中国公民报告说他们已经改信宗教。另外，伊斯兰教在中国人的信仰生活中有重要地位。这是继佛教和基督教以后的全国第三大世界宗教，约有2-3千万信徒。

中国的十个穆斯林少数民族包括回族、维吾尔族、哈萨克族、东乡族、柯尔克孜族、撒拉族、塔吉克族、乌兹别克族、博尔族和鞑靼族。除了回族和维吾尔族两个少数民族人口均超过千万人外，其余8个少数民族的每一个民族的人口仅占中国总人口的0.1%或更少。

因此，回族和维吾尔族是少数民族的两个主要群体。回族人集中在西北地区，也有一些人也居住在中国的内陆地区。回族是最大的穆斯林群体。回族人已充分融入于汉族文化，比如，回族人通常说中文。今天，他们把穆斯林宗教信仰翻译成中文。由于他们融入社会的程度相当高，回族人主要以文化而不是政治意识来看待他们的伊斯兰身份。

中国中央政府并不认为回族人的伊斯兰教信仰是对政府的一种危害，因为他们大多数人觉得自己是中国人。这就是为什么政府对回族人施加较少的宗教限制的原因。然而，这在穆斯林社
区内造成了问题。问题就是其他穆斯林团体认为回族的穆斯林特点不明显，因为他们不严格做宗教的活动。

在这两个群体中，维吾尔人引起政府的关注比较多。虽然维吾尔人在新疆生活了很长一段时间，但直到18世纪中叶，他们才被中国统治。没有一个中国统治者能成功地让维吾尔人真正融入中国文化。大多数维吾尔人不会讲中文，这是他们和回族人的主要区别。他们跟穆斯林回族不同，维吾尔族并不常跟汉族通婚。维吾尔族和汉族人之间的关系往往很紧张，不只是因为种族差异。历史表明，组成政府领导层的汉族人通常采取压制手段来确保他们在新疆的权力和地位。可是他们说这是为了促进安全。

虽然有暴力事件，但从维吾尔人的角度来看，最近新疆的冲突是对他们对汉族领导层持续侵犯其宗教权利的反应。从汉族领导层的角度来看，那些与宗教极端主义相关的暴力袭击对国家利益有威胁，必须予以制止。这导致政府和少数群体之间缺乏信任的问题。

中国政府对宗教少数派团体的看法影响了这些团体的待遇。比如说，因为回族很合作，他们比维吾尔的人有更多自由。但是如果这个群体有暴力和叛乱的历史，政府将会努力控制。这样，我们很容易看出政府采取不同的方式对待不同的群体。
Muslims in China: the Treatment of Muslims and the Complex Relationship between the Ethnic Minority Group and the Central Government

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1. Introduction

This paper will examine the relationship between China’s Muslim ethnic minority groups and the Chinese government, with regard to the historical, political and economic factors that must be considered when discussing this complex dynamic. Through particular attention to the Hui and Uyghur minority groups, I will address how the government's treatment of different groups within the Islam faith differs. I will first discuss the background of Muslims in China and the history of conflict between the Chinese government and the Uyghur minority group. Then, I will address the government’s treatment of Muslim minority groups, the Hui and Uyghur groups, specifically. Finally, I will discuss the significance of Xinjiang and the treatment of the Muslims in that area with regard to China’s economic and political agendas and its relationship with foreign Muslim-majority communities.

In recent years, the Chinese government’s treatment of Muslim minority groups reflects a longstanding desire to limit group activity and is directly related to both political desires for control and economic desires for international relationships with areas of the world that are comprised of large Muslim populations.

II. Background of Muslims in China

Over the last 1,300 years, the Hui Muslim minority has been the dominant Muslim group and has been the catalyst in the spread of Islam throughout this period. However, the collective
Muslim population includes the Hui, Uyghur, Kazakh, Dongxiang, Kyrgyz, Salar, Tajik, Uzbek, Bonan, and Tatar groups, with the Hui and Uyghur groups having the two largest populations (Gladney, 2003). Compared to other Muslim nationalities in China, Hui are considered to be more closely related to the Han Chinese. The rationale behind this assertion is that the Hui Muslims have Mandarin roots, thus they share language with the Han majority, whereas Uyghurs manly speak Turkic languages. Also, Hui Muslims have taken many of their Islamic practices and have attempted to adapt them to a Han lifestyle. It is interesting to note that of the 56 identified nationalities in China, the Hui are the only one for whom religion is the only unifying category of identity, even though members of the Hui nationality may not practice Islam.

Although not characteristic of all Muslim minority groups, nor representative of all those who identify as Uyghur, there have been instances of violence when conflict emerged between the Chinese government and the minority group. On May 13, 1997, there were fatal bombings in a city park in Beijing. Beijing, Urumqi, the capital of Xinjiang Uyghur Autonomous Region, and cities in Xinjiang and Tibet have all experienced subsequent bombings. Most of these instances of violence are thought to have been related to demands by Muslim and Tibetan separatists. The government took action and eight members of the Uyghur Muslim minority were executed on May 19, 1997 for the alleged bombings in north-west China. There were hundreds of other arrests made by the Chinese government, of people who were suspected of having taken part in ethnic riots and engaging in separatist activities. Such incidents have been increasingly common since 1997 and have been documented in human rights violations reports made by Amnesty International, on the Chinese government’s policy regarding the region. The use of force suggests government concern about these border areas. However, using force to protect China
against the violence and revolt in Xinjiang will not lead to stability, but could produce the opposite effect (Gladney, 2003).

**III. Chinese Government’s Treatment of Muslim Minority Groups**

The nature of the Chinese government’s treatment of Muslim minority groups can be linked to China’s long history. Since Later Imperial China, the Chinese government has attempted to suppress heterodoxy, which could be described as “dissent that challenges certain premises of culture—the beliefs and meanings of the established norm” (Liu, Shek, 2004). The government believed they had the authority to decide what was legal regarding religion, therefore, if someone wanted to believe in a god or to follow a religion like Christianity, Islam, or Catholicism, he had to go through official means to do so. From this point on, the government maintained a strong governing hand with regard to religion, which has manifested itself in repressive acts and unequal treatment. Historically, ethnic minorities that are followers of religions other than Chinese Buddhism incite fears of social unrest in China, thus oppression and control of religion by the government exists as a reaction to this fear. The desire to maintain a harmonious society in China, combined with the historically justified tendency to control religious activity, provides some rationale as to why religious groups in China are treated as they are.

However, China’s treatment of religion and ethnicity within its territory has fluctuated slightly over time. Although China was initially declared a multinational state in 1949, the Communist Party's anti-rightist policy of 1957 opposed local nationalism among ethnic minorities and imposed more strict restrictions on religious expression. A decade later, the Cultural Revolution caused even greater violations and injustices directed at ethnic minorities. Although religion bore the greatest amount of suppression, ethnic language, cultural cuisine, and
clothing were also suppressed. The Uyghurs, like other Muslim minorities throughout China, saw their religious texts and mosques ruined, their religious leaders persecuted, and individuals punished. Aside from a few mosques in Beijing, all mosques were closed down or transformed into schools, workshops, factories, offices, or storage facilities. Nearly all religious leaders were forced to go to state-controlled working units, labor camps, or prisons for indefinite periods of time. Furthermore, rituals and customs such as dietary restrictions, Muslim burials, and circumcision were prohibited (Van Wie Davis, 2008)

Despite the history of such a high degree of control, during the period between the 1960s and the 1970s, the Chinese government showed some improvement in the treatment of religious minorities. Muslims still experienced oppressive treatment from the government, but the government’s recognition of Muslim minorities as ethnic minorities improved their standing in society. As opposed to a religious group, an ethnic minority was theoretically given equal rights and special privileges that religious groups that were not recognized by the government as ethnic minorities were denied. For example, in the Ningxia Hui Autonomous Regions, where a majority of the Hui Muslims are located, the government granted all Hui the freedom to attend religious festivals, regardless of whether or not they were employed by the state government. The government even offered paid leave from work and provided food for the festivals. When there were shortages of cloth and other daily necessities in the 1960s, ethnic minority Muslims were given white cloth necessary for families to carry out Islamic burial customs (Wang, 2016).

Restrictions on minorities and religions lessened further between the late 1980s and early 1990s as the government took a more open stance on their policymaking. As a result, more minorities spoke out against discriminatory economic, religious, and political practices. In September of 1980, the United Frontier Department of Xinjiang in the Uighur Autonomous
Region regulated that religious clerics would be granted subsidies and money was set aside for living expenses. At the same time, the Xinjiang government, in accordance with regulations put in place by the Chinese government in Beijing, allowed for some amount of religious freedom. However, this quickly backfired as acts of violence took place in the early 1980s and Han Chinese were forced to leave parts of Xinjiang after Muslim students held demonstrations and led riots in various cities. Additionally, civil facilities and public property became the target for various assaults throughout Xinjiang. The resulting reaction from the Chinese government was not positive, as the Xinjiang government tightened its control on religion and there was a lasting effect on the treatment of Uyghurs by the government (Wang, 2016).

Economic and political policy enforced in Xinjiang supports the claim that the Chinese government has used treatment methods specifically developed for Uyghurs. For instance, the rationale behind Beijing’s policy to encourage economic advancement in Xinjiang was that if the government could help to incite economic development, they would be able to undermine the Uyghur desire for independence. Xinjiang's economy has improved through these targeted policy measures, yet it still falls behind the industrialized coastal areas of China. However, the improvements that led to the economic advancement caused concern amongst the Chinese leadership with the realization that Xinjiang was open to outside threats. Beijing is in the process of connecting Xinjiang to Central Asia through roads, rails, and pipelines to Kazakhstan, Kyrgyzstan, and Tajikistan, which exposes Xinjiang directly to Islamic militants and the drug trade emanating from these countries and others.

Although the Chinese government does use force as a means of control, economic incentives may be the greatest tool for policies directed at Xinjiang and the Uyghurs. In the early 1980s, Deng Xiaoping developed a policy to first develop the eastern coastal regions of China,
which already had a better economic foundation than the western regions, and then increase the development of the western regions after the development of the eastern regions reached a certain point. In the following decades, the poverty gap between eastern and western China increased, resulting in Beijing creating a leading group responsible for the development of the western regions in 1999. The attempt to use economic tools to address ethnic separatism in Xinjiang reflects the Chinese government's longstanding belief that most people’s primarily desire is economic stability.

Compared to the treatment of the Uyghurs, the Chinese government’s approach to the Hui minority group differs in the level of control that is enforced. The Hui have assimilated well into Chinese society and tend to not get involved in international Islamic conflict in a significant way, as most do not want to be labeled as radical Muslims. However, this was not always the case as there was mistrust of the Hui minority, especially during and immediately after the Hui revolts in the 1860s and 1870s, which began after a pricing dispute between Han and Hui merchants (Dyer, 1990). Since the end of the Cultural Revolution the relationship has vastly improved and the group has expertly navigated the Chinese political system and have thus been economically successful as well. The Chinese government is tolerant of the Hui people’s religious expression, as they are able to practice Islamic law. Although Sharia law, the Islamic law that Hui people follow, is not recognized by the Chinese legal code, there are places that adjudicate using Sharia without government intervention. Assimilation has certainly helped the Hui people in their ability to practice their religion as they please, although there is a delicate balance between assimilation and preservation of their religion.

IV. Chinese Government’s Approach to Ethnic Minority Policy
The government also began paying more attention to ethnic minorities starting in the 1950s, when they created a system for identifying them. The program was designed to identify groups and people based on language, racial ancestry, demographic area, economics, cultural customs, and even psychology. This program is what has divided the people of China into the 56 minority groups it recognizes today. Through this policy, ethnic Muslim minorities could establish their own autonomous units, such as regions, prefectures, counties and townships, in which minorities had the ability to hold leadership positions. Additionally, Muslims, like other ethnic minorities, received favorable treatment, which was the government’s way of attempting to integrate minorities into society. For instance, minorities did not have to adhere to the strict population control regulations if one or more of the spouses was an ethnic minority, and they could have up to three children. Ethnic students were also given aid when applying to schools in that they received extra points on their college entrance exams. Financially speaking, the minorities were given subsidies to support their special living conditions and they received more government-allocated funds for development of economic and educational systems. Although Muslim minority groups benefited from the preferential treatment, and for the most part because many minorities had more challenging lives in terms of finances, education, and employment, these benefits compensated for what they lacked, as compared to the lifestyle and opportunities that many Han Chinese had. However, public knowledge of the preferential treatment created tension between Muslim ethnic minorities and non-Muslims because the special treatment was deemed undemocratic, unfair, and expensive.

There are both positive and negative outcomes of these policies that give preferential treatment to Muslims. The policies both improve the standard of living and raise social welfare and educations levels but at the same time, they create a dependence on the Chinese government.
This could lead to a situation in which minorities are encouraged to demand and expect special accommodations from the majority and the government, which could cause tension between groups. Additionally, Muslim elites sometimes exploit their relationships with the state government. As the government’s relationship with the Muslim minorities is under international scrutiny and the treatment of these groups is a sensitive topic, Muslim minorities are able to use this as leverage when dealing with the government. They bargain with the government by appealing to its desire to maintain a harmonious society, and Muslim minority leaders remind the government of the influence that they have over the communities. Thus, although tension between the Muslim minority and the Han majority challenges the Chinese government’s goal to maintain stability, the threat of Muslim nationalism or separatism motivates local authorities, and sometimes even the central government, to seek to avoid direct confrontation with these groups.

V. China’s Relationship with Muslim-Majority Communities Abroad

It would be difficult to fully understand the nature of the relationship between the Uyghurs and the Chinese government without considering the significance of the Xinjiang. Due to its geographic location, Xinjiang plays an important role in China’s economic success and trade relationships with neighboring countries. Relations between Muslims in China and the Middle East are becoming stronger and more frequent, partly from a desire to establish trading partners for arms, commodities and currency, and partly by China's traditional view of itself as a leader of the Third World. Therefore, China has started to take more of an interest in how the Middle East would perceive its policy towards Muslim minority groups. Delegations of foreign Muslims frequently travel to prominent Islamic sites in China and donations are encouraged. While China hopes that private Islamic investment will assist economic development, the vast majority of grants by visiting foreign Muslims have been donated to the rebuilding of Islamic
mosques, schools and hospitals, which may not be to the liking of the government. Regardless, if China wants to have assisted economic development, they need to work to maintain these relationships.

In 1955, Premier Zhou Enlai took the initiative to reach out to Islamic countries and offered an olive branch during the Bandung Conference, which resulted in the establishment of diplomatic ties with some Islamic countries. After this, the Chinese Ministry of Foreign Affairs invited religious leaders from Islamic countries to come to Northwest China and visit the Muslim communities there. The purpose of suggesting and facilitating these visits was to impress upon the Middle Eastern countries the ideas that the Chinese government was providing religious freedom to its Muslim minorities and that they were open to encouraging a deeper understanding of the religion through international exposure. Although this tactic did strengthen the relationship between China and the Islamic countries in the Middle East, further success from these efforts was inhibited by restrictive policies that emerged during the Cultural Revolution and domestic policy (Wang, 2016).

China has maintained friendly relations with several Islamic countries so as to maintain geographic mobility, avoid Western imperialism, and to deflect Western criticism of human rights violations in China. However, after the September 11 terrorist attacks in 2001, the United States turned its attention away from Asian and Pacific Regions in order to deal with the negative economic and political implications of being the victim of a large-scale terrorist attack. This gave China the opportunity to flaunt and benefit from the previously established political relations in the Middle East, while the United States sought just that. The struggles that the United States was facing not only gave way for China to rapidly grow economically, but also provided the
opportunity for China to deepen its relations with the Middle East, specifically with Islamic nations.

VI. Conclusion

After considering the historical, political, and economic factors that play a role in determining the nature of the relationship between the Chinese government and China’s Muslim population, the level of complexity is evident. The Chinese government is acutely aware of the possibility of backlash from Muslim minority groups, for limitations imposed on their religious expression and continued hindrances to their economic, political, and social opportunities. Fear of riots, violence, and terrorism, combined with the potential for damage to China’s ties with valued trade partners and international organizations, should be enough of an incentive for the Chinese government to improve the relationship it has with Muslim ethnic minority groups. Although China has made strides in recognizing ethnic minorities and affording minority groups certain rights and privileges over the years, the use of force, violence, and political regulations indicates that the government is not fully willing to improve its treatment of Muslims and that conflict and oppression will perpetuate.

References


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