

A Thesis
entitled
Teaching Culture and Language to Chinese Heritage Language Learners: Teachers'
Perception and Practices
by
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Submitted to the Graduate Faculty as partial fulfillment of the requirement
for the Master of Arts in English

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Chinese as Heritage Language (CHL) is developing rapidly by means of community-based programs in U.S. Owing to the particular backgrounds of the CHL learners; the study of culture is an essential topic to Heritage Language (HL) educators, teachers and parents. The most common debate regarding culture and language study is about integration or separation of them. In this study, the different perceptions of teachers who teach CHL about cultural understanding will be illustrated by means of interviewing them. By comparing their class activities relating to cultural issues in the classroom, the findings show how teachers' perceptions relate to of class activities design in the CHL classroom.

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Chapter 1 Introduction

1.1 Background

The processes of globalization are ubiquitously bringing the economic, social, educational and cultural connections to the world. The United States of America has a long history of immigration since the 17th century. Since the history of Chinese immigrants starts in the middle of the 19th century, the Chinese population in the U.S.A reached more than 2.5 million in 2000, which is the second-largest immigrant group just follow behind Mexicans (U.S Census Bureau, 2004). Obviously, we can see that the Chinese immigrants create a tremendous immigration force in America. The growing number of Chinese immigrants are enhancing and growing the number of Chinese as Heritage Language (CHL) learners in the United States. *World Languages and Culture* in 2004 shows data collected in the U.S. Census Bureau in 2000. The report says that the number of Chinese speakers moved from fifth place in 1990 to become the second most widely spoken non-English language by the year 2000, a trend that reflects an increase in the number of Chinese speakers in the United States from 1.2 to 2 million. According to

the U.S. Census Bureau's American Community Survey, Carreira and Kagan (2011) say in 2008 the number of Chinese Heritage learners in the past twenty years still ranks in second place. Carreira (2004) points out that heritage language learning is not only for students to fulfill linguistic needs, but also satisfy their identity needs. Therefore, with the ever-growing force of Chinese Heritage Language (CHL), it is necessary for educators, parents and language scholars to become more aware of this immigration trend.

Although Heritage Language (HL) learners share some similarities with second language (L2) learners, HL is different from L2 and does have its own definition. It is clear to see that HL learners are bound to culture and maintain a connection with their family backgrounds. Fishman (2001) summarizes the definition of Heritage Language Learners (HLL) as learners who have a special family relevance important to the way they learn. Valdes (2001) defines an HL learner that they are raised at home where is a non-English language spoken environment, but they speak or at least understand the language. Van Deusen-Scholl (2003) stated that the motivation for HL learners is addressing "a strong cultural connection to a particular language through family interaction" (p. 222). Heritage Language speakers maintain certain common life customs with their original culture backgrounds at home with their parents or grandparents, yet

when interacting with the rest of society, they also can obey the American culture rules or societal values. Hornberger and Wang had several introductions to the heritage language education history in 2008. They defined HLL as:

Someone who has had exposure to a non-English Language outside the formal education system. It most often refers to someone with a home background in the language, but may refer to anyone who has had in-depth exposure to another language. (p. 19)

The verities of Heritage Language learners' labels are well framed terminology and a theoretical base for researching Heritage Language. CHL speakers at home have broadened exposure to Chinese. Families are closely connected by Chinese. English is widely spoken in communications with native speakers in school, public environments and all places. Their deep understanding in English sometimes, to certain degrees, affects their Chinese language understanding. Heritage Language learners do have some chances to use home language. Moreover, Heritage Language learners are not the same with L2 learners.

The increasing demands for Chinese Heritage Language education is accompanied by the growth of Chinese immigrants. According to Chao in 1996, approximately 82,675 students were taking Chinese in 634 language schools across the country. Since 2009, I was lucky to engage in research with Chinese Heritage Language (CHL) Education and Research and began to dig into the CHL education in America. The number of CHL

schools in the United States is growing. Cheng in 2011 states that the number of Chinese Heritage Language Schools in America has already reached over 1000. This large number not only can be used to show the development of Chinese Heritage Language, but also the diversification of Chinese Heritage Language Schools in America.

CHL schools are totally different from the American K-12 school system, public and private. CHL schools contain their own special features. CHL learners who study in CHL schools have various types of family backgrounds. Most of them are born or raised in America. Their parents come from Mainland China, Hong Kong, or Taiwan. There are some CHL learners from mixed-marriage family backgrounds, where one of their parents is not from the Chinese culture. Some students in CHL Schools also share other Asian cultures, for example, families from Singapore, the Philippines, Korea and other Asian countries. All CHL students have chances to use Chinese in listening, speaking, reading, writing and communication fields. The CHL School hours are setting up by themselves, and have three main types in America. They are after school, weekend school, and summer school. After school hours begins after their daily K-12 schools. Teachers in some CHL schools tutor students on their studies in their K-12 schools. Weekend school hours usually start on weekends. Students mainly learn Chinese language. Textbooks are selected by teachers or school executives. Summer School often provides some study or

cultural activities during the summer breaks. Most CHL Schools have their own administration to take responsibility of the school's operation. Teachers can design curriculum, class activities and lesson plans by themselves depending on their students' needs. Most teachers, school administrators and parents are volunteers who devote their time to these kinds of non-profit educational programs or schools.

The importance of the culture learning and understanding is seen by most of the parents, teachers and language educators. In general, the Chinese immigrant parents and CHL educators value their HL very much. Zhang and Slaughter-Defoe (2009, p. 83) bear some positive attitudes toward the Chinese language from different perspectives and think some parents regard Chinese as an important resource in CHL learners' future academic advancement and future career. They also mention that other parents take home language as closely related to their ethnic identity. It is regarded as an important heritage that connects CHL learners to their home culture. It is a tie between these immigrant CHL learners with their relatives or friends in their home country, so some parents take Chinese Heritage as a necessary family or emotional link that reinforces family ties and contributes to family cohesion.

Communication tools, home ties and ethnic culture require a high level of language proficiency. CHL education has taken on the responsibility of academic advancement in the future life of CHL learners, which is the necessary language education for language learners. Giles, Bourhis, and Taylor in 1977 stated: “In a group speech can serve as a symbol of ethnic identity and cultural solidarity. It is used for reminding the group about its cultural heritage, for transmitting group feelings, and for excluding members of the outgroup from its internal transactions” (p. 307). CHL learners in America use English to establish communications between society and their daily social life. However, parents master Chinese at home with professional level because of their personal life or academic experiences. Chinese language functions at home are the connections between immigrant children and their parents or grandparents. Wong-Fillmore’s (1991) summary is based on many HL researchers’ views and points out that when children begin losing their language, it is often the words that describe more complicated thoughts and emotions that are the first to go. If parents and their children are losing the bond of language at home over time, the communication in the heritage family will be at the superficial level and the deep emotions and spirit connections to each other are reduced, which may decrease love and understandings among in the family. Therefore, Zhang and Slaughter-Defoe in 2009, think emphasizing the importance of HL maintenance in the second-generation

children as a bridge to reach out to their children and strengthen family ties is very necessary.

1.2 Language and Culture

Standards for Foreign Language Learning in the 21st Century (2006) makes an effort to provide all standards and teaching concepts related with foreign language education in the U.S. The *Standards* (2006) consist of communications, cultures, connections, comparisons and communities known as 5C, which lay the foundations of the development of learning foreign languages. The three components of culture will gain greater insight from learners' experiences through the remaining 5C's dimensions (see Figure.1).

Figure.1. Three components of culture of 5C's dimension.

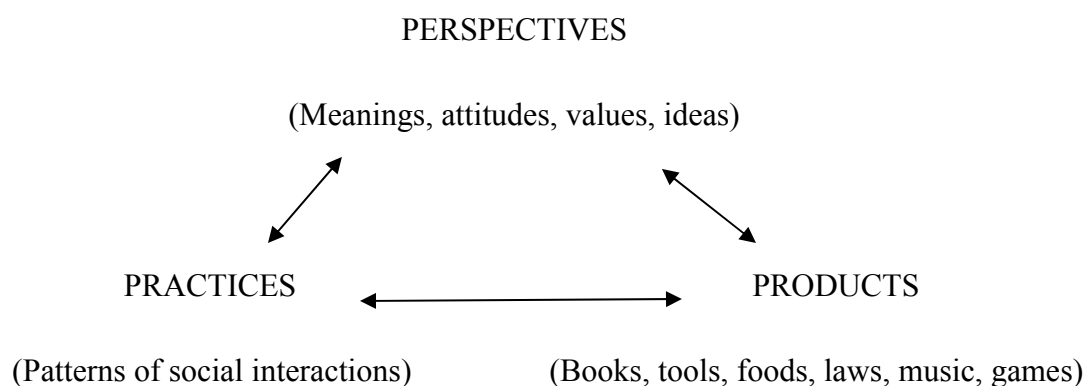


Figure from *Standards* (2006, p. 48)

The *Standards* (2006) offers a description of what language learners should be able to attain as a result of foreign language study and a framework for contextualizing language instruction. It also presents a future research agenda and lays out the challenges we face as we find new ways to provide language learning experiences that meaningfully relate to real-world communication, the interests of learners, the content of other disciplines, and target culture communities (Shrum and Glisan, 2005, p. 74). The *Standards* (2006, p. 9) give the guide to teachers on culture teaching and emphasize that instructors integrate the teaching of culture in the language curriculum:

The Standard 2.1 states: Students demonstrate an understanding of the relationship between the practices and perspectives of the culture studied.

The Standard 2.2 says: Students demonstrate an understanding of the relationship between the products and perspectives of the culture studied.

It deals with the relationship between philosophical perspectives, behavioral practices and products (Standards 2006, p. 47). The *Standards* provides the reader with a guide to the learning of culture in three areas, which construct the understanding of relations between practices, perspectives and products.

Since *Standards* (2006) emphasize the guidelines of culture learning language learners, culture definition obviously needs to be revealed now. There are two traditional

culture categories that are discussed. One is “Small C Culture” which means the Brook sayings in 1975 that “...two are of major importance for us: culture as everything in human life and culture as the best of everything in human life” (p. 20). Based on the Brooks’ understanding of the culture, learning arts, and human values sciences are all contributions to society and are indispensable. Seelye (1993) defines the “Small C Culture” by saying that it embraces everything concerning human beings that should be learned: “a broad concept that embraces all aspect of human life, from folktales to carved whales” (p. 22). In the 1960s, the hearthstone culture, also called “little culture,” began to enlarge the “big culture.” Hadley (2000) concluded that in the late 1960s and early 1970s, in order to capture the concept of this concept of culture and relate it to instruction, complex schemes for analyzing culture were developed. The “Big C Culture” focuses on the major products and contribution of a society in general or of outstanding individuals, for example, economic, social, political, history, arts, novels and etc.

In the language classroom, the language learners recognize the cultural patterns of behavior and social rules of communications in society. The goals of classroom learning of culture are provided by some scholars. Allen (1985) presents a comprehensive view of culture, beginning with Brooks’ (1968, p. 210) definition of culture: Culture 1 --

biological growth, Culture 2 -- personal refinement, Culture 3 -- literature and the fine arts, Culture 4 -- patterns for living, Culture 5 -- the sum total of a way of life. It clearly can be seen that culture can be included in everything in our life. The five parts also consist of the definition of culture. Hadley (2000, p. 351) generalized Lafayette (1988, pp. 49-50)'s goals of teaching culture into five statements of approaches of explaining culture content and practice: knowledge of "high" culture, for example historical events, artistic accomplishments and major geographical monuments; knowledge of everyday or popular culture; affective objectives, for example valuing different peoples and societies; multicultural objectives, including understanding the culture of target language-related ethnic groups...; process objectives, such as evaluating the validity of statements about a culture and developing research and organizational skills. All goals of teaching culture knowledge not only refer to "knowledge", but also mean what people think of that.

Seelye (1993) summarizes the goals of teaching culture: "In other words, we can help the student develop interest in who in the target culture did what, where and when, and why" (p. 30). The five goals of Seelye's (1993) are paraphrased by Hadley (2000) and include people spoken language and behaviors which are affected by social role plays should be realized. Understanding people's minds, actions, and reactions in response to culturally conditional images, which is an effective communication method to discover what those

images are. Recognizing that the reason of their social behavior is shaped in conventional environment is necessary. Realizing that people use the options provided by their society for taking care of their basic needs should be recognized. The goal of developing the ability to finding out the culture, locating information from a variety of sources, evaluating generalizations is needed to paid attentions. Based on these paraphrases and summaries on culture, the goals of teaching culture are provided well enough to the teachers or curriculum designers. It is saying that all the communications with the society can be considered the culture components of teaching culture to the language learners.

For language learners, culture and language communication are inseparable.

Kramsch (1993) thinks that cultural awareness and learning can help improve second language proficiency. It is true that second language learners are also the learners of second language culture, because language cannot be learned without culture understanding. The learning of culture has its own important role in language communication. Byram (1989) brings up that communicative competence should involve “appropriate language use which, in part at least, is culture specific” (p. 61). Language communication lives in the certain culture. Byram and Morgan (1994) point out that “learners cannot simply shake off their own culture and step into another culture is a part

of themselves and created them as social beings...learners are 'committed' to their culture and to deny any part of it is to deny something within their own being" (p. 43).

Language is a communication tool of certain cultures, and it is noted as the feedback of certain cultures. Language communication is connecting the culture understanding and language usage in a society. The study of culture plays an essential role in language learning. Strasheim (1981) notes that there are no doubts that the successful integration of culture and language teaching can contribute significantly to general humanistic knowledge, that language ability and cultural sensitivity can play an essential role in the security and economic well-being of any country, and that global understanding ought to be a mandatory component of basic education. She is saying that culture learning is one of fundamental purpose in the development of foreign language skills.

Language conveys certain cultural meaning, which is also a process of intercultural understanding and interactions. It is easily recognized by many language teachers and educators that integration of culture and language teaching deserve to gain more attentions. Damen (1987) said that to be meaningful, language must be culture bound and culture specific. In a certain sense, communicative competence is an ability of commanding common language concepts which are more or less governed

by the social interaction, human values and specific culture. Learning culture is a natural part of language communication. International understanding and communications are the goals of our education. Intercultural understanding can diminish some conflicts of communications, which can foster the progress of international communications. Allen (1985) says that “to teach culture or not to teach it is not a matter of choice, but rather one of degree, and the challenge lies in teaching language in a more culture-centered environment, ... and in teaching it more systematically and more thoroughly” (p. 145). In 1992, Mantle-Bromley said that “teachers ...not only need to help students revise their linguistic patterns, they likewise need to help students revise their cultural patterns” (p. 117). Walker and Mari (2000) pointed out the importance of the language and culture teaching and added that “in the study of language, nothing has been discussed more and with less effect than the relationship between language and culture” (p. 187). In other words, language communication learning is a process of learning certain culture. Galloway (1992) stresses the importance of recognizing the pervading influence of culture on one’s attitudes, emotions, beliefs and values:

Cultures are powerful human creations, affording their members a shared identity, a cohesive framework for selecting, constructing, and interpreting perceptions, and for assigning value and meaning in consistent fashion. The complex systems of thought

and behavior that people create and perpetuate in and for association are subtle and profound, so elementally forged as to be endowed by their bearers with the attributes of universal truth: Things that fit into this cultural framework are given the labels “human nature,” “instinct,” “common sense,” “logic.” Things that don’t fit are different, and therefore either illogical, immoral, nonsensical, or the result of a native and inferior stage of development of “human nature” (p. 88).

It is true that culture is necessary to communication and fundamental for interpersonal interactions and intercultural understanding; the culture teaching should be the most important aspect of second-language classrooms.

But teaching culture in the language communication field contains some problems.

Lange (1999) states that although culture teaching has been strongly committed to the language curriculum for over forty years, “Culture still remains a superficial aspect of language learning...” (p. 58). In other words, it means that culture knowing is a countercheck for teachers teaching culture. There is less deep understanding to gain.

Galloway (1985) thinks that culture curriculum is a challenge and a good reason for integrating the language and culture. Seelye (1984) says occasionally after grammar and vocabulary, the culture issues are neglected by most of the teachers. Because many teachers create language by their assumption, which is linguistic knowledge or grammar, they think culture and language should be separated. However, we live in the real world; people conduct communication with each other cannot be effectively without having a

real cultural environment. That brings a problem of teaching culture to teachers. Hadley (2000) says another problem of teaching culture is how to deal with the students' attitudes on the target culture. Hadley (2000) also holds that in the classroom, students are studying the culture within their own native cultural understandings. If the teachers perceive and teach students' assumptions on target culture learning, the correct patterns of target culture and realistic insights of culture perceptions are being neglected and misunderstood. Nostrand (1989) bears the same idea with it, and states "...must involve the difficult, relativistic insight that cultures differ in respect to the grid through which reality is perceived" (p. 190). These problems are still remaining now. Therefore, discussions of dealing with these problems on teaching culture are highly needed.

1.3 Chinese Heritage Language (CHL)

Heritage language (HL) is gaining attention from some language scholars now. Valdes (2005) states that the teaching of commonly and uncommonly taught foreign languages has greatly expanded and interest in heritage students and improvements in educational approaches and resources began in the late 1990s and continue today. Muller (2002) has a theory that by maintaining the heritage or home languages of the 47 million individuals who reported speaking both English and a non-English language in the census

in 2000. These HL learners are maintaining their own native language but speak fluent English in America. With the growing immigrants in America, the diversity of HL students is gaining more and more attention

HL has its own features and definitions. Valdes (2001, p. 38) defined the Heritage Language learners into two groups: (1) language learners who have some connections with their immigrant language or indigenous language that is not taught normally in the schools; (2) learners are the language student who is raised in a home where a non-English target language is spoken and who speaks or at least understands the language to some degree bilingual in HL and in English. Hornberger, N.H. and Wang, S.C. (2008) summarized Fishman's (2001) three categories of HL learners in the U.S., which extends the HL range and defines the historical relationships between HL learners and society:

- 1). Indigenous languages: spoken by Native American tribes that existed before the arrival of European settlers; many of these languages are now endangers;*
- 2). Colonial languages such as French, German, Italian, or Spanish, which earlier European settlers brought;*
- 3). Immigrant languages such as Arabic, Chinese, Japanese, Vietnamese, or Korean that came along with more recent influxes of immigrants.*

Valdes (2005) said "American heritage language students include children of native American background, foreign born immigrants who came to the United States at a young age, the native-born children of foreign born immigrants, and occasionally the

native born children of native-born individuals of immigrant background” (p. 413). At home and in their immediate communities, these Heritage Language learners speak and use the heritage language spoken, but, receive their formal education entirely in English in school programs

Learning Chinese heritage language is kind of a process of looking back to the learner’s roots and involves reflecting about their Chinese ethnicity and culture, questioning their attitudes/ practices, and preparing for future needs. Certain Chinese cultures, values and practices in the family, community and society are shared among Chinese heritage learners. Since the environment is in US, the opportunities of speaking Chinese are seldom outside home, the importance of learning Chinese and pursuing the Chinese cultural values has already been regarded. With this situation developing, teachers, parents, and warm-hearted educators are making their efforts to build CHL Schools in their communities to meet HL learners’ needs as best as they can. Culture learning and culture activities are provided in certain times in this kind of education programs. Based on the 2011 data collection of Chinese heritage schools’ curriculum from Ning, A (2011, April), 37.2% of these schools provide cultural activities and cultural classes in their school curriculums. Some of them have

independent cultural classes such as Chinese traditional painting, Chinese calligraphy, and Chinese dance, which are committed to maintaining Chinese culture inheritance.

The others are taught during the CHL learning in the language class by means of certain textbooks and teacher-designed teaching materials. In this situation, learning CHL is not only the process of linguistic acquisition but also is a journey of self-cognition of mother cultural values and cultural practice.

CHL learners maintain three language backgrounds. In the English environment in the U.S. CHL learners are learning Chinese under the three backgrounds. The first setting is their home language background. Chinese is spoken often at home and can be seen as their “mother tongue” or “home language.” The second context is their interaction background in society. English is widely spoken as the communication tool in the school, and other outside communication environments. The interaction in the family is back to the “native language”---Chinese. This intertwining language situation makes a “bilingual” environment for CHL learners. The third context is the community heritage background. Chinese community is taking the roles of shaping “home background” for CHL learners.

Learners in CHL Schools in the U.S are complex. Most of CHL learners come to or are born in America. The immigrants are the people from China mainland, Hong Kong, Taiwan which uses the mandarin simplified, Cantonese, and mandarin traditional and other dialects as their home language. Some Chinese children are adopted by the American families. Parents would like their adopted children to have certain Chinese culture understandings which would help them to keep the close friendships with other Chinese children, so the CHL learners have a number of the students from adopted families. The other CHL learners are from a mixed family, which means one of two parents of CHL learners has no Chinese language backgrounds. With the growing the number of the CHL learners in certain communities, the CHL schools are established meet students' different needs and characteristics.

It is broadly considered communication in the real world is in the certain environment, which is seldom culture-free. Communicative competence is divided into four aspects of grammatical, sociolinguistic, discourse, and strategic competences (Canale &Swain, 1980; Canale, 1983). Wiseman & Koester (1993) have a statement that this concept can be widely accepted in the social psychology and communication studies, which are extended by intercultural competence. Meyer (1991) defined intercultural

competence is an ability of a person to behave adequately in a flexible manner when faced with actions, attitudes and expectations of representatives of certain foreign culture. It is a strong agreement that developing students' intercultural communication competence in a passionate and professional nature for language learning. The CHL teachers and parents have also realized that culture understanding and learning are more important for their CHL learners, because the CHL learners bear special features in comparison to other students. He (2008, p. 2) said "Heritage language learners' acquisition of linguistic forms requires a developmental process of delineating and organizing contextual dimensions in culturally sensible ways." The understanding and usage of CHL are complicated. It is linked to preferences, beliefs and culture values information, the action and speech of the linguistic process is crossed to reorganization of performed social behavioral rules and cultural identity (Li, 1994). Preserving the culture can maximize the learner's root identity. Chang (1993) thinks that work toward the preservation of the culture can enhance family communications and retie the children's identities. CHL learners' motivations to go to the CHL School are not strictly instrumental or integrative goals. Wiley and Valdes (2000) think HL learners are motivated not only derived by functional usage of language, but also from the intrinsic culture, and esthetic values of the language. Unlike the mother tongue speakers, CHL

learners are in a different cultural environment. Less spoken and heard Chinese in the English environment are the disadvantages for the CHL learners in America. Integrating the CHL culture and language can strengthen the motivations for CHL learners in the community-based CHL schools. Language awareness and interest will be enhanced by the positive learning motivations.

However, the culture teaching is deficiency in CHL Schools. Culture understanding is a big issue for teachers. Culture perception to teachers will guide their classroom practices in CHL Schools. The issue of how to deal with Chinese and English language in the classroom when conducting teaching activities is another necessary topic needed to be discussed. The relation between these two language usages to CHL learners is sometimes neglected by teachers and educators. Evaluation is a part of the curriculum of language education. But occasionally because of limitation of funds and time, culture evaluation is lacking in some CHL Schools. Those deficiencies that I found in my two years' researching are the motivations of discussing about those issues in my graduation thesis.

Since reading articles or books and doing research of CHL education during the past two years, my interests have been triggered, I am proposing research questions as follows:

What are the real teachers' perceptions on culture teaching in the CHL schools and how

do they combine the culture understanding to the language communication in the classrooms? Which spoken language, Chinese or English, is good for the culture teaching and understanding? How do teachers design the cultural assessments and evaluations within the curriculum design? In the following words in this study, this thesis seeks to find the answers to my research questions. Based on my research questions, interviewing some CHL teachers in the CHL who are teaching or have taught CHL in the U.S. and observations of certain CHL classes are my research methodology in this study. Findings, discussions and conclusions of my interview data and observations will be present in the third chapter. This research will benefit for the teachers to find the good approaches to deal with the relations between the heritage language and culture. I think my study will also be useful for educators to consider how to make curriculum design of CHL education.

Chapter 2 Research Methods and Data Collection

Based on the instruction of CHL education in the U.S., in the first chapter I proposed three research questions as follows: What are the real teachers' perceptions on culture teaching and learning in the CHL schools and how do they combine the cultural understanding to the language learning in the community-based language schools? Which spoken language, Chinese or English, is good for understanding the culture teaching and cultural aspects? How do teachers design the cultural assessment and evaluation within the curriculum design? In order to have deep analysis of these research questions and findings, in this chapter, I will describe the methodology that I applied for my study.

Case study is the main type of qualitative research (Yin 1994) in social research and is broadly applied to the study of social and human sciences. Case study is an ethnographic, clinical, and participant-observation based "in the field" research (Yin 1994). In this study, I will conduct a case study as my research methodology to find answers to research questions. Gerring (2004) states that the case studies are probably an ideal way

to understanding rather than a method with hard-and-fast rules. My purpose of this study focuses on digging into the teachers' perceptions of teaching Chinese culture to the CHL learners and what are their practices in CHL Schools. As for my study, researching all the CHL schools in every state or city is not realistic; the case study for my research can be efficiently and effectively conducted by staying in and around my research location.

2.1 Settings and Participants

In order to do the research of the teachers' perceptions and practices on CHL culture, I started to collect my study data in March of 2011. Two different CHL schools are the data collection settings. One is a small Chinese Heritage School that teaches Mandarin Simplified Chinese with no culture classes henceforth to be named as "MS1;" the other one is a bigger Chinese Heritage School that also teaches Mandarin Simplified Chinese but provides the students with extra culture classes in their class curriculum henceforth called "MS2." I chose two different data collection places in different cities in the U.S. in order to avoid the bias of my research. All the learners in these two research settings commonly are taking the Chinese as Heritage Language.

The participants of my research are four female teachers who teach Chinese in these two research settings. Their native language is Mandarin Chinese. Two enthusiastic

teachers in each school are the interviewees. Interviewee MS1A is in her 30's. She has been a teacher in a CHL School for less than two years. But she doesn't have Chinese teaching experience in China. She taught English in college before coming to the U.S. MS1B is a 40's female teacher. She has been teaching Chinese around three and a half years in MS1. When she was in China, she didn't have Chinese teaching experiences, yet she had mechanical and physical teaching experiences before. A third teacher, anonymously named MS2A, is a 40's female teacher who has been teaching Chinese for almost twelve years in America, and has been teaching Chinese in Chinese Heritage Schools for less than two years. She had experiences in teaching AP Chinese, HSK, SAT Chinese, and also taught bilingual Chinese classes in English and Chinese. She taught in the engineering field in China. MS2B is a 30's teacher. She has been teaching Chinese for five years in America. She taught chemistry when she was living in China. These are selected by the criteria as follows: Firstly, the interviewee teachers are selected according to the criteria that those participant teachers are teaching Chinese in these two research settings now. Secondly, they are all teaching Chinese as heritage language, which means their students originally from China.

2.2 Methods of Data Collection

As I stated according to the methodology, there are two methods of data collections for my research, one of my research methods is conducting interviews with the teachers who teach CHL language in the U.S., the other way of collecting data is observing the interviewee teachers' class activities.

Interviewing is a useful method for this study to analyze the typical case, which is effective for my research questions. In my study, all the teachers would participate in a phone interview, and the data collected from the phone calls will be written down as notes. Interviewing is a simple way of transmitting information from the interviewee to the interviewer on the understanding of language (Marshall & Rossman, 1995). When I interview teachers who teach CHL, actually during this research process "I take into account who the other is, 'what' that other person could be presumed to know (Baker, 1982, p. 109). In the questionnaire that I designed for this study, I create "What" questions to figure out teachers' perceptions on cultural understanding. It is the best way for me to gain their perceptions of culture teaching in the CHL schools. Hitti and Boutain (2006) say that multiple interviewer qualitative projects involve interview interaction that informs the interview itself of the data generated. Therefore, four participants in each

school will be selected to conduct interviews; these multiple interviewee teachers will help me to collect the data of their perceptions of their experiences in teaching CHL students.

Observation has been described as a research method as well as a data collection method (Powell& Connaway, 2004). Gorman and Clayton (2005, p. 40) define that observation in terms of data collection studies as “involv[ing] the systematic recording of observable phenomena or behavior in a natural setting”. Observation is a direct way for researchers to conduct a study of the teachers’ behaviors and performance in the real classroom communication environment. In my study, as the researcher, I observe the teachers’ behavior and communications in the classroom, which can be a systemic way to collect the data of their practices of culture teaching in the classroom. I choose one class in each research settings for observation for my study. These two observation classes’ teachers are among of four interviewees. All the observations are in their regular class hours were not to interrupt the teachers’ class activities. Each observation is from the beginning to the end of each class, and is not be engaged into any class activities in the classroom. I write down the field notes to record by writing in a notebook.

2.3 Research Instruments

Based on my two data collection designs, I prepared two research instruments for my study. To accomplish the goal of examining the teachers' perceptions of teaching Chinese culture to the HL learners in community-based CHL schools and programs, an interview questionnaire was designed as one of the research instruments. This questionnaire is consisted of open-ended questions. At first, the questions are focused on culture definitions. Different kinds of teachers' understanding of culture affect on their attitudes to their class activities. The questions include as follows:

What does culture mean to you? Could you explain your understanding of the culture?

The second part of the questionnaire focuses on detail of culture class or culture curriculum design in the CHL schools, which aims at finding out differences and similarities amongst interviewee teachers' perceptions on culture teaching in CHL classrooms. In the questionnaire, I designed some questions to ask about what kind of cultural classes or cultural knowledge are being taught. The two settings of research are different on culture class design. One of the research places provides extra cultural class hours in their school hours, the other one has no extra cultural hours to teach. Therefore, I design some questions to learn teachers' cultural teaching perceptions from these two different research places. The questions are as follows:

Do you have culture classes in your Chinese school? Yes/ No? If so, what are they? If not, could you explain the reasons?

If you don't have special culture classes, do you have any cultural knowledge when you teach? Yes/No, if not, please explain the reasons? If yes, could you tell what and how you teach the culture in your class, you may give me some examples or tell me how you design the lesson plan?

The last part in the questionnaire is about the relations between culture and language in participants' perspectives. This part mainly focuses on finding teachers' views of integration of culture and language. In order to gain answers of teachers' perceptions on culture teaching and language communication's relations, I made some questions to encourage them give their thoughts and their reasons. The questions include the following:

Which language do you speak when you teach culture classes, in Chinese or English? Could you explain the reasons of that?

Do you think those cultural images or knowledge match to the contents of these teaching materials? If not, could you explain any?

Which do you think has more effect on learning Chinese?

a). teaching culture in the Chinese culture class

b). teaching culture in the Chinese language class

Should culture and language be taught together in Chinese Schools? Yes/ No.

Please explain the reasons of teaching culture and language separately or together.

If you integrate the culture and language, could you tell me how?

Open-ending questions can be used to gain a deep perspective of "what" and "why" and determine a quantity analysis of the data, and it not only serves to obtain greater teachers' perceptions, but also can be analyzed without bias of data. Filed notes are description research instruments of the observation method. After obtaining the

interviewee teachers' consent, I observe one of the interview teachers' class activities in each school during their school hours. I take the field notes of the interviewee teachers' behaviors, communications and interaction with students in the classrooms about culture teaching based on the questions in the questionnaire. These two notes, interview notes and observation field notes are the two research instruments can ensure my study's validity and reliability.

Chapter 3 Data Analysis and Finds

In the first chapter I introduced the background of this study; the introduction of CHL and its importance are put forward and discussed. With the growing number of Chinese immigrants coming to the U.S., Chinese Heritage speakers are increasing. I engaged in the research of CHL education in the U.S. which lasted around two years, so motivation of CHL education was triggered by the increasing population of CHL learners. Language communication lives in its culture and cannot be separated. CHL learners maintain special cultural and ethnic values within the language communication. Meanwhile, the research of CHL education in the U.S. is not very comprehensible; therefore I choose this topic as my thesis study purpose.

In the second chapter, according to the research of CHL education and academic reading, I mentioned three research questions, which will be discussed in this chapter. The first research question of this study is about teachers' perceptions and practices on culture teaching and learning in the CHL schools in the community-based language schools. So I interviewed with and observed teachers who teach CHL in these two

settings to obtain their perceptions and what kind of their cultural practices of culture teaching is performed in the classrooms. The second research question is about spoken language choice on culture teaching and understanding. CHL speakers have some chances to speak and obtain Chinese language although they have already mastered the English language proficiency and fluently. So language usage, Chinese language or English, is essential for them to understand culture. In other words, language usage is better for students' understanding of culture and should be considered. In the following descriptions, I will discuss the appropriate methods needed to deal with these concerns.

My third question about this research is how teachers design the cultural assessment and evaluation within the curriculum design. After culture instruction, games or any activities related to cultural understanding, teachers should be familiar with whether or not students grasp the values or traditional customs of their home culture. The method of evaluation can not only be helpful for teachers to improve teaching culture skills, but is also efficient in avoiding decreasing learners' motivations and this is really an in-demand topic to be discussed. In this chapter, answers and discussions will be explained through the data of the interviews and observations.

3.1 Culture Understanding

The topic of my study is about culture teaching in the field of CHL. Different cultural understandings in the teachers' minds probably have affected the various conceptions on teaching culture in the classroom. Kramsch (1991) noted that culture is frequently referred to as “food, fairs, folklore, and statistical facts” in the language classroom (p. 218). In the classroom, the meaning of culture is reduced in certain areas which can be experienced in real life. When I conduct phone interviews to teachers, traditional customs, foods, and holidays are often mentioned by them. Three important traditional festivals, the Spring Festival, the Lantern Festival and Mid-Autumn Day, are highly recognized as topics to be addressed in teaching Chinese culture by interviewee teachers. Even though CHL learners are born or grown up in America, their family maintains tight relations with Chinese relatives at home. Family connections are very important in Chinese culture, especially during holidays. Therefore traditional holidays are a main issue of Chinese culture in CHL learners' minds.

During the interview with teachers, traditional holidays and custom values are seen as an essential culture part for CHL education. One teacher who teaches Chinese in a small CHL school with no culture course states that the first impression of culture is

about history, language, folk customs, Chinese local traditions and others. From the interviewee's answers, traditional holidays are also being talked about when they are mentioned in terms of culture knowledge. For example, there is a question about how culture knowledge is being taught when they teach in the class. The two teachers from the MS2 research setting mentioned traditional holidays and customs are being talked about in the classrooms. One of these two teachers is saying that when most of the Chinese traditional holidays are coming, she will teach them everything about Chinese culture, such as food, traditional customs etc. Since their cultural understanding contains more Chinese traditional holidays, customs values, some of teachers probably think teaching holiday customs on special Chinese holidays is culture learning. She not only talked about Chinese holidays, but also taught Heritage Language learners about Chinese culture values combined with some western holidays. She gave me an example that when Thanksgiving is coming, she will tell them that Chinese people should respect and care for their parents and show their greatest thankfulness to their parents. Because based on Chinese traditional cultural values, younger people have the responsibility of caring for their parents, she teaches CHL learners to realize that loving and taking care of parents is a big issue in Chinese culture. This is a kind of teaching cultural combined with western holidays. Another teacher from the bigger CHL School also directly mentioned that she

made power-point presentations (PPT) or some picture exhibitions in order to discuss Chinese traditional holidays, like Chinese New Year, Mid-festival, Lantern Festival, Dragon Boat Festival and etc.

Although some of the interviewee teachers mention holidays, traditional customs and food, they are not the only products and practices of culture. Buttjes (1991) demonstrate that the language teaching and culture as integrated and advocated intercultural mediation to serve as a source of “‘casual knowledge’ about culture” (p. 9). It is saying that culture can be any “casual knowledge” to language learners. We can learn culture everywhere in the casual life now. One interviewee teacher, called MS1A, has her own perception on culture definition. She thinks that culture is an essential part of ethnic group and daily life. She also gives an example according to her own experience in America, which proves that some of culture learning is not from the book; it is from our experiences in the daily life. When I observed her classroom once during her regular class hours, her idea of culture perception was integrated within her teaching. She made some pictures as teaching materials when she was teaching the Chinese language “go somewhere by something.” She made some pictures printed with Chinese culture images, for example, China’s capital Beijing, some famous interesting places such as the Forbidden City and the Great wall. Since her students are so young, she encourages

students to speak out Chinese while looking at some pictures which stand for certain Chinese icons. During the observation in her classroom I found that students studying Chinese language and culture by this way are also enjoying themselves, they even said they want to go to see these places some time with their parents. MS1A teacher gave me an example that she uses some of the stories that she learned from her childhood when we conducted interviews. Another class observation of my study in MS2, I found although teachers didn't teach specific cultural knowledge, but there is some cultural penetration in the classroom. For example, students all stood up when they answered some questions or express their ideas. These behaviors are not the same with American traditional classroom norms. That is a Chinese traditional cultural value for students to show the respects to their teachers. After the class, I asked the teachers and knew that those behaviors are suggested by her. She told me that she want their students to know the show the respects to teachers is a part of Chinese culture, and hoped that the students can understand teachers' hard working and cherish thankfulness to teachers, which is helpful for shaping a Chinese cultural environment when they learning Chinese. According to the previous descriptions of cultural definition, we know that culture is not only refers to those aspects like the interviewee teachers' answers. The different teachers' perceptions of cultural understanding, teaching experiences, major degrees and life experiences

decide their understanding of culture, which directly effect on culture and language teaching in the classroom.

3.2 Language Choice in Culture Teaching

Learning Chinese for CHL learners is kind of a process of bilingual learning. No matter how diverse their skill levels, heritage learners all share certain characteristics. CHL learners are usually bilinguals and seek for equally balanced Chinese and English language proficiency. The notion of a “balanced” bilingual is a popular myth based primarily on theory rather than fact (Romaine 1989, p. 9), even though they are not equally fluent in Chinese and English. However, it is truth that for CHL learners, they do have certain connections with English and Chinese to a certain extent in their daily life. According to Fishman (1972), thoughts and bilingual proficiency is determined by the functions each language serves and the domains, or contexts determined by time, place, and the role in which each language is used. At home parents and family members are sharing the same home language to communicate with each other. Chinese at home is taken as the emotion bond connecting love and sprits in the family. English in society is regarded as the tool of education and other social functions. Bilingual language functions

include family, friendship, education, etc. As a result, each language is differentiated functionally and is used in specific domains.

English and Chinese to CHL learners' functional differentiation occurs in CHL community Schools. Teachers in CHL Schools are mostly Chinese American; they frequently speak Chinese and can communicate in English. Most of CHL learners in community school are born in America or adopted by American parents. They speak English in the daily life with their friends at school; therefore English is the predominant language for them and used predominantly everywhere. Chinese usage is only limited at home with family or certain community. Usually it is easier for them to understand English rather than Chinese. All of the interviewee teachers mentioned that they speak bilingual language in the classroom. After all, the goal of CHL education is seeking for developing their Chinese language proficiency and promoting Chinese culture to CHL learners. Chinese is used more than English, but CHL learners all state that English usage is better for them in order to understand some meaning of Chinese words or phrases. The teacher MS1B told me that most of CHL children's English is better than Chinese. Because of their limited understanding of Chinese culture, sometimes using English to explain some Chinese culture and phrases is better for understanding. However the percentage of uses of Chinese and English is necessary to be considered carefully by

teachers. One interviewee teacher from CHL School MS2 suggested that teachers should try their best to speak English as little as possible in the Chinese language class; sometimes speaking Chinese in the classroom can provide a Chinese environment for children. Her perceptions are the same with her class activities. I took the notes of observation in her classroom, and confirmed that she predominately spoke Chinese to her students, and only used several English words like: ‘Good job!’ or ‘Good!’ to cheer them up. Sometimes her students speak English to answer her questions; she suggests to them to use Chinese. She told me that she always tries her best to create a Chinese environment in her class to enhance their Chinese language awareness. I also observe a class activity in MS1. Teacher MS1 showed “Great Wall” Chinese cultural icon spoke in Chinese to tell students “Chang Cheng”. But she also explained a short brief introduction of this image in English. She also did this language code-switching. She also mentioned she don’t want to explain in English, she just want to use the limited class time to teach students more study work which related with the class activities. She thought have to use English which may help them to understand of the Chinese culture but not sure if it helped them language communications. Language choice in CHL Schools or programs is a dilemma situation now.

3.3 Assessment and Evaluation in CHL Schools or Programs

Culture assessment or testing is a kind of process designed to deepen the understanding of culture learning and proficiency skills. Five Cs in the *Standards* (2006) demonstrate practices, products and perspectives of culture study. Culture teaching cannot be achieved without assessment testing. In other words, we can consider that culture teaching during language communication is not completed without proper assessment and evaluation methods inside or outside the classroom. Assessment and evaluation of culture learning in the classroom of CHL Schools is differentiated in K-12 education system in the U.S. CHL is developing within a certain mutual, cultural community-based, education environment, most of the CHL School hours are during the weekend. Usually their class activities are limited in certain hours. As a result, the systematical evaluation and assessment on culture teaching is not including in their curriculum.

Although assessment or evaluation on culture teaching in CHL Schools is not the same with public or private school, they do share certain features. There are standardized tests on Chinese culture knowledge in regional and national competitions among students in CHL Schools. Students voluntarily engaged in those kinds of tests. Most of heritage language education's assessments depend on teachers' own design or CHL School

schedules. For example, two interview settings of this research are different from each other on evaluation of culture learning. In MS1 interview settings, they don't have specific culture tests or culture contests in the school; however teacher MS1A provided Chinese culture performances or activities to take the responsibilities of culture evaluation. Students can learn some cultural perspectives and performances by means of reciting some Chinese traditional poems and acting. Storme, J. A. & Derakhshani, M. (2002, p. 661) suggests that in this kind of cultural evaluation that "It is important to remember that the primary goal of these activities is not to convey information about the target culture(s) (although that may indeed occur), but rather to illustrate that different cultures produce different assumptions, values, and products." Because all of her students are around five to six years old, she told me she just sometimes used some quiz questions about Chinese Zodiac, holidays and famous interests of places to let them speak out the names or dates, just like culture casual talks in the class. Cultural evaluation or assessment for younger children is more interesting activities or games to avoid being bored. The second method of culture evaluation is the test designed by teachers. When MS1B was interviewed, she told me in her classroom she sometimes made some self-designed final exams at the end of the term. Though the cultural section is not considered by her so much, she designs some Chinese idiom questions based on language knowledge

understanding. MS2B teacher told me that she occasionally adds some questions about this kind of cultural knowledge in the exam, which are some Chinese poems or knowledge from the textbook. This kind of self-designed evaluation is flexible according to students' proficiency and skills, which is considered based on students' needs. The third culture assessment method is about enrolling in cultural contests. One teacher in the MS2 interview setting told me that her students are trained for a certain cultural contest in a state on a certain date. The students can voluntarily enroll in it. Because of limited funding of community-based CHL Schools, most of school cannot hold some contests or exams. Storme, J. A. & Derakhshani, M. (2002, p. 664) points out that this kind of formal cultural proficiency testing primarily for the target culture(s) of the classroom should be assessed according to the descriptors for the various levels of competence in the cultural competency charts referred to in this article (i.e., curiosity, tolerance for ambiguity, etc). It means that, cultural proficiency tests are not evaluated on the basis of specific knowledge about the culture used for the test; it should be taking responsibility of evaluating the learner's ability to adapt, their logical judgments, and so forth. Although culture evaluation in CHL Schools is not very formal and standardized, those kinds of culture evaluation for CHL learners are effective for cultural understanding.

Conclusion

The purpose of my research is to examine teachers' perception on culture definition and practices on teaching culture to CHL learners in CHL Schools by means of interviews and classroom observations. By all the findings and discussion in Chapter three, integrating culture and language is believed by teachers not only in their perceptions but also in their class activities. Three teachers of my interviewees consider culture and language very hard to be separated. They think learning Chinese language is the process of learning Chinese culture. Two interviewee teachers think integration culture with language teaching is more effective than the Chinese culture learning is based on language content from history stories, Chinese idioms and etc. In their classroom regular teaching hours, I observe even though teachers don't teach some specific cultural knowledge, like poems, Chinese idioms and etc., their behaviors and communications invisibly transmit certain cultural values.

Integration of culture and language teaching depends on students' needs and reality of community-based CHL Schools. The students' various academic needs and situations of CHL Schools were considered by interviewee teachers. Two teachers mentioned that separation of culture and language is worth thinking about. For example, Chinese dancing,

painting and gongfu is not the same with culture teaching from the written books.

Teachers are worrying about that the limited school hours during the weekend are not enough for students to learn culture and language communications together. If some students only want to develop their hobbies' and skills and don't relate to the Chinese language at all, integration of culture and language teaching is wasting their time.

Integration or separation of culture and language courses really depends on every school's own different situations. In a conclusion, how to deal with culture and language relations in weekend community-based CHL School classrooms need to be considered by the variety of students' needs, teachers' perceptions and conditions of the schools.

Although there are some limitations in my research, developing culture teaching awareness in the language classroom in CHL Schools to teachers, parents and language educators should gain more attention in the future than before. It means advancing language communication skills need to be translated across culture learning and understanding. Hymes (1996, p. 75) notes that culture has usually been believed to be "invisible" in everyday interactions through the norms of speaking, communications, and sharing individual sociocultural expectations. Based on his comments of culture roles in the world, lacking of culture communications and understanding in the social life is

incomplete. In a word, culture and language communication both play crucial roles in teaching Chinese as Heritage Language in community-based educational schools or programs.

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Appendix I

Interview Questions

1. What does culture mean to you? Could you explain your understanding of the culture?
2. How long have you taught Chinese language courses in U.S.? Have you taught in your home country? If yes, which subject did you teach?
3. How long have you taught in the Chinese heritage school? What are the courses you have taught at the school?
4. Have you ever taught CHL culture before in U.S.? Yes/No. If yes, could you explain what type of culture teaching? If no, could you explain the reasons?
5. Do you have culture classes in your Chinese school? Yes/No? If so, what are they? If not, could you explain the reasons?
6. If you don't have special culture classes, do you have any cultural knowledge when you teach? Yes/No, if not, please explain the reasons? If yes, could you tell what and how you teach the culture in your class, you may give me some examples or tell me how you design the lesson plan?
7. Which language do you speak when you teach culture classes, in Chinese or English? Could you explain the reasons of that?
8. Do you have culture teaching materials, books, on-line resources or self-designed materials? What are they?

9. Do you think those cultural images or knowledge match to the contents of these teaching materials? If not, could you explain any?
10. Which do you think has more effect on learning Chinese?
 - a. teaching culture in the Chinese culture class
 - b. teaching culture in the Chinese language class
11. Should culture and language be taught together in Chinese Schools? Yes/No. Please explain the reasons of teaching culture and language separately or together. If you integrate the culture and language, could you tell me how?
12. Do you have some culture tests or assessment in your class or in your school?
Yes/No. if yes, what are they? If not, how could you evaluate it?

Appendix II

This is the original data from the interviewee participants' responses to the interview questions. Some of data are quoted in Chapter three.

Teachers' response as follows:

1. What does culture mean to you? Could you explain your understanding of the culture?

MS1A: Culture is not only an experience of teaching but also it is an essence part of ethnic group and daily life. It is not entirely the transmission of knowledge. As a language learner, if he wants to learn culture, it is not only the process of learning culture, but also a process of experience it. For example, we learn American culture from the book. When we come to America, some of the culture that we learned from the book match to the American culture in the life, but some of them are not from the book, it is from our experiences in the daily life.

MS1B: The first impression of culture is about history, language, folk customs and Chinese local traditions and others.

MS2A: I think Chinese culture refers to some values such as respect the old and care the young, which is needed to teach. These American-Chinese are born or grown in America, they are independent. So they think that they don't need to take the responsibility of caring their parents when they are grown up. We are sharing the same roots and ancestors although they cannot understand when they are young, but I think Chinese traditional values are necessary for them to know. I think Chinese history, geography, inventions, paintings, folk music and etc. are the part of Chinese culture.

MS2B: Chinese culture is multicultural of ethnics with over five thousand history. If it is taught in America, it is profound deep in every filed in the life.

2. How long have you taught Chinese language courses in U.S.? Have you taught in your home country? If yes, which subject did you teach?

MS1A: I have been teaching Chinese less than two years, I don't have Chinese teaching experience in China.

MS1B: I have been teaching Chinese around three years and a half. When I was in China, I didn't teach Chinese, I teach mechanical and physical.

MS2A: I have been taught Chinese for almost twelve years in America. I had been taught about engineer field in China, but I was also a news editor in China, which was in charging of publishing of newspaper or broadcasting things.

MS2B: I have been teaching Chinese five years in America. I taught chemistry when I was in China.

3. How long have you taught in the Chinese Heritage school? What are the courses you have taught at the school?

MS1A: I have been teaching Chinese in Chinese Heritage School less than two years. I teach level 1 Chinese (The Chinese Learners are 5-7 years old).

MS1B: In this school, I have been teaching Chinese around three years and a half. I have been teaching students from Level five to eight. My course use Shuangshuang as the textbook in these courses.

MS2A: I have been teaching in Chinese school around twelve years. I taught AP Chinese, HSK, SAT Chinese before, I also taught bilingual Chinese classes before with English and Chinese.

MS2B: Level 3, Level 6, Level 7

4. Have you ever taught CHL culture before in U.S.? Yes/No. If yes, could you explain what type of culture teaching? If no, could you explain the reasons?

MS1A: No, I taught English in college before in U.S.

MS1B: No, because if I went to elementary or middle-high school to teach Chinese, I need to be required obtain some educational backgrounds. I have no education major background.

MS2A: I had been taught about engineer field in China.

MS2B: I have been teaching Chinese five years in America.

5. Do you have culture classes in your Chinese school? Yes/No? If so, what are they? If not, could you explain the reasons?

MS1A: As far as I know, there is no culture class in my Chinese Heritage School. I think the first reason is that principal may think the culture knowledge has already integrated into the high level language class. The second reason I think there is no enough teachers to teach culture. I think the third reason is that there is no enough time that children take language class at the same time to take culture class, because in my school, we only have two school hours on weekend. If we offer the culture class, we need to shorten the time of language class or rent other classrooms.

MS1B: No. we don't have specific culture class in my school now. But there once provided culture class before. At that time, the target students are the Chinese students from American adoption families or American students from American families. But it was very hard to teach. For example, when teach culture, 'ni hao' in the class; no one

helped them to review after class, because the parents either don't know what it was.

Therefore, we don't provide culture class now.

MS2A: We had SAT Chinese class, which is taken as culture class. I once trained Chinese culture competition for my school. Some of my students also invited to attend Summer Camp of cultural communication in Mainland China. I think it is also a great chance for them to learn the Chinese culture.

MS2B: Yes, but I didn't teach culture class.

6. If you don't have special culture classes, do you have any cultural knowledge when you teach? Yes/No, if not, please explain the reasons? If yes, could you tell what and how you teach the culture in your class, you may give me some examples or tell me how you design the lesson plan?

MS1A: Of course yes. Actually I don't know what kind of culture is included. I think its meaning is broad, it not only refer to some places of historic interest and scenic beauty, Ancient Chinese poems or lyrics, traditional customs. I integrate some my younger Chinese learning experiences into the process of teaching. For example, when I teach animals, there is no stories about animals in the textbook, but I use a story called "Pull the radish" (called Ba luobo in Chinese) that I learned when I was young, and use

Chinese traditional nicknames of animals. I think this is a kind of transmission of culture knowledge.

MS1B: Because there are a mount of Chinese idioms, history stories which related with Chinese traditional customs, culture and history, sometimes I teach these culture things when I teach Chinese words and content of this textbook in the class.

MS2A: When most of Chinese traditional holidays are coming, I will teach them everything about Chinese culture, such as food, traditional customs and etc. I also teach them even in some western holidays. For example, when Thanksgiving is coming, I will tell them Chinese people should respect and care their parents and show their greatest thankfulness to their parents. I think keeping permeating how love parents are a big issue of Chinese culture. I also show them Chinese calendar (lunar calendar) on computer to let them know some Chinese culture.

MS2B: I will make PPT or some pictures exhibition on Chinese traditional holidays, like Chinese New Year, Mid-festival, Lantern Festival, Dragon Boat Festival and etc.

7. Which language do you speak when you teach culture classes, in Chinese or English?
Could you explain the reasons of that?

MS1A: Both, because in my class, there are different family backgrounds of my students. Most of them are from Mainland China, their parents speak mandarin at home. But some

of them from inter-ethnic marriage families, their parents speak English at home, the Chinese listening and speaking ability of the students from this kind of family are less than the former ones. Sometimes I speak English to explain. But I don't want to explain in English. I want to have a better use of the limited class time to let students do more study work which related with the class activities. So I have to use English to explain some things. I think my English explanations may help them to understand of the Chinese culture that I teach, but I am not sure if it helped them language learning.

MS1B: Both. The children go to Chinese school is for studying Chinese, so I definitely speak in Chinese. But sometimes their English proficiency is far better than Chinese, they can not understand very well of Chinese. I will use English to explain some Chinese words.

MS2A: I will speak Chinese mainly, but sometimes it is very hard for students to understand. I will speak English to explain and may good for understanding.

MS2B: I seldom speak English, most of my students conduct communications in Chinese. I think it is important for them to have a Chinese language learning environments. Of course bilingual learning is necessary for special students, like the students from mixed families.

8. Do you have culture teaching materials, books, on-line resources or self-designed

materials? What are they?

MS1A: definitely yes. I look for some information on-line which related to the content that I teach of each class, when I prepare my class. I use some video clips, songs, rhymes and some kids' stories not only in Chinese. I ask helps from some American colleges to get some story books and also borrow some story books in the library.

MS1B Textbooks are important for me. Sometimes I am looking for some PPT. Because for example, Spring Festival is not mentioned in the textbook, I am looking for some information on-line. Usually, on Chinese traditional holidays, such as Spring Festival, Latin Festival, Middle-Autumn Day, I introduce some Chinese traditional customs about these holidays to my students.

MS2A: We have three books of Chinese culture knowledge, which are the textbooks of Culture contest.

MS2B: There are a lot of materials on website, and I do find some teaching materials from website. I also add some stories about Chinese culture while I am teaching

9. Do you think those cultural images or knowledge match to the contents of these teaching materials? If not, could you explain any?

MS1A: Because I don't use the only one type of resources, if there is a good match and I will choose that. But if it doesn't, I will not use it. For example, I let my mother bring

some Chinese words cards and pictures from China. Some of them pictures and meaning of the content match not well, or some pictures can only contain certain Chinese meaning. But as we known, even a Chinese word has several meanings. I think the publishers of these materials are not the professional of Chinese teaching. Any Chinese words should be understood in given context.

MS1B: In this textbook, the pictures or images in most lesson's illustration goes well to content. For example, some pictures of Chinese idioms, stories match well enough to text.

MS2A: Yes.

MS2B: Most of them are matching well enough. For example, when mentioned Chinese traditional culture holidays, the image from the materials contains some information about Chinese traditional holiday outfit "Qipao".

10. Which do you think has more effect on learning Chinese?

- a. teaching culture in the Chinese culture class
- b. teaching culture in the Chinese language class

MS1A: I think both of them are helpful. It can be taught different cultures. In a style, it can be taught Big C, for example Dragon Dance, Lion Dance and other explicit Chinese culture. However, there is no enough time to teach Big C in the classroom. It can be integrated into some Chinese stories, not only Chinese traditional holidays or rhymes.

Some of learning experience when we were in the childhood also can be treated as a part of essence traditional Chinese culture.

MS1B: I think b will more effective. Because the students in Chinese school's English is better than Chinese, and their understanding and knowledge is deficient. The best way is teaching culture while they are learning. It means teaching Chinese culture based on teaching language from the content of history stories, Chinese idioms and etc.

MS2A: It depends on what culture will be taught. If culture teaching refers to specific skills like drawing, painting it does need to separate them, because school hour is not enough for teachers to teach language and skills in CHL schools.

MS2B: I choose b. there must be Chinese culture in the language classroom, because most of Chinese stories contain some Chinese culture knowledge or some Chinese stories. It is not necessary separate language and culture class.

11. Should culture and language be taught together in Chinese Schools? Yes/No. Please explain the reasons of teaching culture and language separately or together. If you integrate the culture and language, could you tell me how?

MS1A: Yes. Teaching language can not be separated from the culture, no matter by what kinds of ways to pass on. As a Chinese teacher, I have conscious of teaching culture while teaching Chinese language. Although we don't provide specific culture class, but I

always think about integrating culture into language class. But separating language and culture teaching is also ok. I am not sure which ways or which carriers to teach culture will be the best. Sometimes dancing, singing and folk arts are the carriers for teaching culture, sometimes carriers can be folk customs. All these carriers can be presented by means of text or dialogue in the textbook, which is relating to the language teaching now. Therefore I think culture and language are very hard to be separated. Language classes can be taught mainly, with supports of dance and music. Teachers must have consciously put culture teaching into the language class.

MS1B: I think integration is better. Maybe my answer is about my textbook issue. I think if teaching culture separated from language, the students may feel boring. The students feel no relation between languages and culture if they only learn language. Shuangshuang textbook I think integration of Chinese words, language and culture is good. Students learn culture while learning language. Textbooks are very important, if culture and language separate with each other in textbook, the teachers feel very hard to integrate together. Of course, I want to say that not every lesson or every volume provides good combination of culture and language content.

MS2A: This is about school hours. If some people only want to learn painting, dancing or drawing skills in CHL School, it does need to separate from language class.

MS2B: Definitely yes. Learning Chinese language is the process of learning Chinese culture. It cannot be separated from each other.

12. Do you have some culture tests or assessment in your class or in your school?

Yes/No.if yes, what are they? If not, how could you evaluate it?

MS1A: In my school, there are some parties for example Spring Festival, which are provided Chinese culture performances or activities. But there are no specific culture tests or culture contests. Because of my students are aged five to six, I just sometimes used some quiz questions about Chinese Zodiac, holidays and famous interests of places to let them speak out the names or dates, just like culture casual talks in the class.

MS1B: Some of my students attended YCT test. But they are volunteers to do that. I think it is about language assessment. But I do make some self-designed final exams at the end of the term. When I design the exam, I don't think about culture too much. I just only make some questions about I think what they should know or have to understand, so I think there is no culture issue in it. But I do design some Chinese idioms questions, but those are about language test, for example, I will test them chose one of Chinese word from idioms to make another correct Chinese words. Those questions are bout Chinese language usage.

MS2A: My students will be trained for a certain cultural contest in a state. Students can voluntarily enroll it.

MS2B: We do not have some specific culture contest. But there are some Chinese poems in the textbook, so at the end of term, I will add some questions about this kind of cultural knowledge in the exam.