

## TEACHING CHINESE TEA CULTURE IN THE CONTEXT OF CROSS-CULTURAL EDUCATION

## ИЗУЧЕНИЕ КИТАЙСКОЙ КУЛЬТУРЫ ЧАЯ В КОНТЕКСТЕ КРОСС-КУЛЬТУРНОГО ОБРАЗОВАНИЯ

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The article deals with the content of educational programs for foreign students studying in China. A system has been developed for students to adapt to a new cultural environment through introducing them to national traditions. The mechanism of formation of intercultural communication skills on the example of tea culture is revealed.

В статье речь идёт о содержательном наполнении учебных программ для студентов-иностранцев, обучающихся в Китае. Разработана система адаптации студентов к новой культурной среде через приобщение их к национальным традициям. Механизм формирования навыков межкультурного общения раскрыт на примере культуры чая.

*Keywords:* language education; cross-cultural education; competences of intercultural communication; tea culture in China; curriculum development; theory of coordinated management of knowledge.

*Ключевые слова:* языковое образование; межкультурное образование; компетенции межкультурного общения; чайная культура в Китае; разработка учебных программ; теория скоординированного управления знаниями.

Nowadays, under the influence of China's good economic development, the popularity of Chinese has become increasingly high, more and more international students come to China to learn Chinese. The integration of teaching Chinese as a foreign language and cross-cultural education aims at mastering the smooth transformation of language in different cultural contexts on the basis of understanding language knowledge. As a typical example of traditional Chinese culture, Chinese tea culture plays an important role in cross-cultural education. Also, Chinese tea culture occupies a huge place in almost all Chinese culture textbooks for international students, and international Chinese teachers in various universities pay great attention to the construction of tea culture courses. In this paper, the author focuses on Chinese tea culture curriculum design in cross-cultural education.

Chinese tea culture curriculum development is divided into two parts: the first classroom and the second classroom. The 'first classroom' refers to the

lecture-based teaching model. The main teaching task of the first classroom would be to introduce and explore the connotation of Chinese tea culture. Chinese people began to drink tea in the Shennong period, which has been nearly five thousand years ago. It is universally acknowledged that China is the first country to grow, produce and drink tea. Nowadays, through the evolution of several dynasties, Chinese tea culture mainly focuses on the different classifications of tea, the method of brewing tea, the drinking utensils and the serving etiquette. Based on Chinese tea culture, many countries also have their own tea cultures, such as Russian tea culture, British tea culture, Japanese tea culture and so on. According to the definition of culture, Chinese tea culture could be summarized as the sum of the material and spiritual wealth related to tea created by the Chinese people in the process of social practice [1, p. 25]. Therefore, in order to help students to get a better understanding of tea culture, a comparison could be made between Chinese tea culture and British tea culture in terms of material and spiritual culture difference.

First, there are few examples of the material culture difference. As for tea classification, Chinese tea is classified into six major categories according to different processing techniques: green tea, black tea, oolong tea, white tea, yellow tea and dark green tea. Different from Chinese tea, British tea is mainly black tea and scented tea. As for drinking utensils, the earliest Chinese tea utensil was mainly pottery. With the invention of porcelain, it gradually replaced pottery tea utensil. Also, Chinese people rarely use metal tea utensils, they believe that metal would affect the original taste of tea. The same, most of British tea utensils were made from Chinese porcelain at the beginning, then they were integrated into more British culture. Moreover, the traditional Chinese way of drinking tea is only drunk with boiling water. However, British people usually drink tea with fresh milk, sugar, whipped cream, honey, coffee and other condiments.

Second, the spiritual culture difference mainly focuses on the serving etiquette. As for China, the Confucianism thought of the Golden mean had a great influence on Chinese tea etiquette. That is, serving a cup of tea is not only politeness, but also a symbol of togetherness, a thought of harmonious coexistence with nature, and a way of showing respect to guests. Moreover, traditional custom dictates that a host would only fill a teacup to seven-tenths of its capacity. The other three-tenths would be filled with friendship and affection as a saying [2, p. 275]. Different from China, the spirit of British tea culture is leisure and contentment, aiming to teach people to enjoy life and feel happiness, which is especially reflected in English afternoon tea. English afternoon tea usually begins at 4 pm. The most commonly used tea includes Earl Grey tea and Ceylon black tea. The host would add fresh milk or other condiments which are mentioned before according to everyone's taste. More-

over, crumpets, scones and cake are often served with tea to show respect to guests [2, p. 275].

In general, the traditional way of Chinese teaching focuses mainly on the first classroom. In recent years, with the promotion and development of education concept, the author would add a new teaching mode in Chinese tea culture curriculum which is the second classroom. The 'second classroom' refers to various activities related to the course that learners take part in in their spare time and are not limited to the 'first classroom' teaching materials.

The main teaching task of the second classroom is to combine with the first classroom, integrate theory and practice teaching, finally form a cross-cultural education model which aims at cultivating cross-cultural ability and focusing on cultural experience. First, schools could deepen students' understanding of different cultures through various campus cultural activities. Chinese tea association could be organized to help international students improve their cultural adaptability and cross-cultural communication skills. For example, through Chinese tea association, students could share the traditional tea cultures of their own countries, carry out tea ceremony activities, and in the meantime overcome the pressure of speaking Chinese. Second, experiencing the social customs of Chinese tea culture by students themselves. For example, three cups of tea, the famous custom of Bai ethnic group when hosting guests or holding a wedding, could reflect Chinese tea culture to some extent. The three cups of tea are symbolic of the three stages in one's life: hardships, the joy of life and the recall of all life experiences. Students could also experience the custom by tasting the three cups of tea respectively (i.e., tastes bitter, sweet and pungent with a distinct aftertaste).

Cross-cultural communication is a process in which different cultural groups and members exchange information, communicate with each other, and jointly construct meaning and identity. How communications among students with different cultural backgrounds take place in the second classroom of Chinese tea culture? Coordinated management of meaning (CMM), the theory proposed by Barnett Pearce and Vernon Cronen, suggested that people communicated on the basis of rules [3, p. 93]. Communication is the premise and foundation of the existence of CMM theory, and it is the basic element of the establishment and development of the theoretical framework. According to CMM theory, rules helps us not only in our communication with others but also in our interpretation of what others are communicating to us [3, p. 93]. In Chinese tea culture curriculum development, the second classroom aims to promote cultural interaction, meaning negotiation pattern of teaching activities. Taking Chinese tea culture as a rule, through various experiences and interactions, teachers increasingly provide students with a platform for cultural exchange, trying to break the dualistic teaching mode.

More importantly, CMM theory stated that the situation of one-sided presuppositions and prescribed social norms would cause many communications to fall into inequality at the beginning [3, p. 93]. People should communicate with the attitude of equality, respect and understanding, so that the communication could present a harmonious and stable state. In both first and second classroom of Chinese tea culture, teachers and students break the inherent cognition, both sides respect each other's national culture, actively learn each other's culture, learn valuable parts from it, and truly face up to the difference between Chinese and other countries' tea culture, eventually achieve an equal communication environment.

With the theoretical support of cross-cultural education, through the combination of Chinese language theory and Chinese tea culture teaching, students could understand the application of Chinese language knowledge, as well as improve their cross-cultural communication skills. In order to develop students' interest in learning traditional culture, Chinese tea culture curriculum development focuses on the integration of theoretical knowledge (the first classroom) and practical teaching (the second classroom). At the same time, the curriculum could also be used as a medium for cultural exchanges between countries to promote students' understanding of different cultures and cultivate their cross-cultural abilities.

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### **КУЛЬТУРНАЯ КОННОТАЦИЯ ОБРАЗОВ ПТИЦ В КИТАЙСКОМ И РУССКОМ ЯЗЫКАХ**

#### **CULTURAL CONNOTATION ON THE DESIGNATION OF BIRDS IN CHINESE AND RUSSIAN**

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Русский и китайский языки принадлежат к разным языковым системам, что обуславливает дифференциацию культурных коннотаций их языкового поля. В статье автор анализирует образы 'сорока' и 'ворона' в