

Research on the Adaptation Strategies of Chinese Teachers' Intercultural Communication in Chinese Culture

Taking the Confucius Institute in Kyrgyzstan as an Example*

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Abstract—The Confucius Institute is an effective form of Chinese culture to go out in an organized, large-scale and established system. Kyrgyzstan Confucius Institute Chinese teachers mainly engage in the study of the intercultural communication adaptability of Chinese culture, aiming to improve Chinese teaching effect.

Keywords—Kyrgyzstan; Confucius Institute; teacher team building; countermeasure

I. INTRODUCTION

The Bishkek Humanities University of Kyrgyzstan and the Confucius Institute at the Nationalities University of China were established on the basis of the consensus reached by the heads of state of China and Kyrgyzstan at the Bishkek Summit on October 26, 2007. By the end of 2016, the four Confucius Institutes in Kyrgyzstan had 17 Confucius Classrooms and more than 40 Chinese language teaching sites throughout the six states of Kyrgyzstan. The number of registered students reached 15,000. The four Confucius Institutes have established a comprehensive and standardized management system, and the development of teaching and cultural activities is orderly.

At the moment, the Confucius Institute in Kyrgyzstan has bid farewell to the period of scale expansion and entered the stage of connotative development. The spread of Chinese and Chinese culture requires the teachers of Chinese and Kyrgyzstan, and the current overseas teachers are recognized as the bottleneck restricting the spread of Chinese. As the demand for Chinese language education in Kyrgyzstan has increased year by year, the gap between teachers is very large. A large number of Chinese language teacher volunteers have served as the first-line Chinese and Chinese culture, and have achieved certain results. However, from a long-term perspective, whether it is economic considerations or not considering actual effects, it should be changed to

"blood transfusion" to "hematopoietic" and strengthen the self-development ability of Kyrgyzstan's Chinese education. To this end, the Confucius Institute at Kyrgyzstan is also actively preparing for the establishment of a training base for Chinese culture and intercultural communication in Central Asia. Whether it is to establish a training base in Central Asia or to train in China, there should be a group of training officers who have a deep understanding of Chinese culture and cross-cultural adaptation. According to the author's understanding, the cross-cultural training of Chinese as a foreign language major pays more attention to the comparison of the cultural forms of representation, but the deep understanding of the deep cultural universality is not in place; the emphasis on Chinese textbooks and Chinese teaching is neglected by teachers taking Chinese as a foreign language. The adjustment and improvement of self-cultural cross-cultural cognition level and ability in teaching and communication are needed.

II. ANALYSIS OF CROSS-CULTURAL COMMUNICATION AND ADAPTABILITY OF TEACHERS IN CONFUCIUS INSTITUTES

Nearly 60 people/years of Confucius Institutes in Kyrgyzstan, from Chinese partner universities and Confucius Institute Headquarters, nationally selected college teachers, primary and secondary school teachers, and public teachers with two years of volunteer work experience; more than 70 Chinese teacher volunteers. He is a master of international education in Chinese, a bachelor's degree in teaching Chinese as a foreign language, and a graduate of Russian major. Both of these teachers have quite comprehensive qualities (personal self-cultivation, knowledge accumulation, communication skills) and professional qualities (Chinese level, professional knowledge, teaching practice ability and foreign language level). Most teachers also have strong independent ability and adaptability ability. However, it has also been found that individual teachers are not able to adapt to the culture of foreign countries in terms of social and cultural adaptation. The most common problem is that they are habitually speaking loudly in buses and public places,

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and the more serious problem is the lack of self in intercultural communication. Cultural introspection and insight, lack of sensitivity to the impact of self-culture on others.

With the increase of local teachers in Confucius Institutes, some new problems have emerged. For example, they did not have the experience of working in Chinese schools, so they could not adapt to the personnel management system of Confucius Institutes. In response to these problems, the Confucius Institute conducted training on teachers' "comprehension from the cultural differences of representations to the deep understanding of cultural universality", which made teachers realize that the adjustment of their own cross-cultural adaptation is actually expanding themselves. In terms of cognitive space, in fact, while enlarging their own knowledge, it also enriches the entire social knowledge. However, it should be pointed out that these measures cannot fundamentally improve their adaptability. It is also necessary to start with the theoretical study of adaptation strategies and propose solutions.

III. CROSS-CULTURAL COMMUNICATION ADAPTATION STRATEGY THEORY RESEARCH

There are three main researches on pre-cultural adaptation strategies. One is Grodon's one-dimensional model strategy. The second is Berry's two-dimensional cross-cultural adaptation model strategy. The third is Pintkowski's relative cross-cultural adaptation extension model. [1]

Grodon's single-dimensional model strategy theory believes that cross-cultural adaptation is one-way, that is, cross-cultural adaptors will eventually be separated from their original culture and fully integrated into the mainstream culture of the target language country or region to achieve assimilation. Obviously this theoretical strategy cannot be achieved for Chinese teachers at the Confucius Institute. The time spent by Chinese teachers of Confucius Institutes abroad is limited, usually two to three years, and the longest is only two terms, about six years. The starting point of this theory is that for immigrants, there is a fundamental difference between the Confucius Institute teachers' cross-cultural adaptation, lack of pertinence, and the theory cannot be completely copied.

Berry's two-dimensional cross-cultural adaptation strategy theory holds that the pre-cultural identity of the cross-cultural adaptors and the mainstream cultural orientation of the target countries are two independent dimensions. That is, the high recognition of a certain culture does not indicate that the recognition of other cultures is low. For this reason, the tendency of cross-cultural adaptors in these two dimensions is divided into four different cross-cultural adaptation strategies: integration, assimilation, separation and marginalization. Berry pointed out that the integration and assimilation strategies are also one-way in nature, that is, tend to be mainstream culture; and separation and marginalization are one-way, that is, tend to cross-cultural adaptors' own traditional culture, and target language. The mainstream culture of a country or region exists

independently or differently. For example: part of the population of China's unique cultural community.

The theory of relative cross-cultural adaptation and expansion strategy pointed out by Pointkowski et al. Further perfects and supplements Berry's theory of "separation" strategy, and divides the social and cultural fields into seven (political, government systems, work, economy, family, considering the social and ideological fields, the two concepts of "hard core culture" and "peripheral culture" are proposed. It is pointed out that the "hard core" cultural component (referring to politics, government system, work, economy, society, etc.) cannot be changed in the new social environment, and can only be mainstream culture; and the "peripheral" cultural component (referring to family, ideology) allow separation to preserve your most traditional culture. This theory holds that cross-cultural adaptation is selective or relative.

From the above three theories of cross-cultural adaptation strategies, the research objects of these three theories are all aimed at immigrants, and the cross-cultural communication adaptation strategies proposed by the Chinese teachers of Confucius Institutes are fundamentally different. The cross-cultural adaptation strategy suitable for Chinese teachers in Confucius Institutes in Europe and the United States may not be suitable for cross-cultural adaptation strategies of Chinese teachers in Confucius Institutes in Asia or African countries. In view of this, we believe that the cross-cultural adaptation strategy of Confucius Institute Chinese teachers carrying cross-cultural communication functions should be two-way, multi-dimensional integrated strategy integration.

In order to better clarify the viewpoint of this article, it is advisable to use the cross-cultural communication adaptation strategy of Chinese teachers of the Confucius Institute in Kyrgyzstan as a research example, and to invite experts and scholars to discuss together.

IV. CHINESE TEACHERS AT THE CONFUCIUS INSTITUTE IN KYRGYZSTAN ACTIVELY ADAPT TO LOCAL CULTURAL STRATEGIES

A. *Getting Deeply Familiar with and Understanding the National Conditions, Culture, Language, Customs and Habits of Kyrgyzstan and Adapt to It*

The Kyrgyz Republic, known as "Kyrgyzstan", is a landlocked country in Central Asia. In 1991, he was independent from the former Soviet Union and the capital was Bishkek. The country is divided into 7 states and 2 cities: Chuhe, Taras, Jalalabad, Naryn, Issyk, Batken, and the capital city of Bishkek. Kyrgyzstan is located in the heart of Eurasia in the northeastern part of Central Asia. It borders Kazakhstan in the north, Tajikistan in the southwest, and Uzbekistan in the west. It borders the Xinjiang Uygur Autonomous Region in the southeast and east. It is 900 kilometers long from east to west and 410 kilometers wide from north to south. It is not only a key link between Eurasia and the Middle East, but also a must-have for the powers of the great powers to go westward and westward. The area is 198,500 square kilometers. Kyrgyzstan's processing of

agricultural products is an important part of the industrialized economy. It is rich in minerals but lacks oil. Kyrgyz per capita water resources ranks among the top in the world. [2]

Kyrgyzstan has a population of 5.767 million and its population is mainly distributed in Chuhe, Osh and Jalalabad. According to statistics from 2013, the capital of the capital city of Bishkek is about 874,400, and the population of the southern city of Osh is 255,800. There are more than 90 ethnic groups in the nation, of which the Kyrgyz population is 4.193 million, accounting for 72.6% of the total population; the Uzbek population is 836,000, accounting for 14.4% of the total population; the Russian population is 369,000, accounting for 6.4% of the total population. Men account for 49.4% of the population of Kyrgyzstan and 50.6% of women. About 70% of the nation's residents believe in Islam, most of them are Sunni, followed by Orthodox and Catholic. The national language is Kyrgyz, and Russian is the official language. Major festivals include Constitution Day: May 5; Army Day: May 29; Independence Day: August 31. There are also traditional festivals such as the Meat Festival, Nauru Festival, and the Gulden Festival.

Cultural customs are mainly based on Islamic culture, but due to historical reasons, Slavic (Russian culture) has far-reaching influence, and the language still uses Slavic letters. Although there is a tendency to go to Russian culture after independence, due to the relative backwardness of the country's economic development and strong dependence on Russia, the Russian language and culture are still preserved. This is more obvious in the northern capital city of Bishkek. Although cultural customs continue to follow Islamic cultural practices, the number of sects who actually believe in Islam does not account for a large proportion, and the number of mosques throughout the country is not large.

The use of Russian and Kyrgyz is more common. Russians are still used more in the northern regions. In the southern region, Kyrgyz language is used more and Uzbek is used in part (the southern Uzbek population has a larger population).

For Chinese teachers and volunteer teachers from Xinjiang, they have more knowledge and understanding of local cultural practices, and some Chinese teachers or volunteer teachers from the mainland have to step up to complement this shortcoming, pay attention to local cultural taboos.

B. The Details of Daily Life Should Actively Adapt to the Local Cultural Environment to Win the Good Feelings of the Other Party

- In Kyrgyzstan, due to the influence of Russian culture, most people pay more attention to personal instruments and personal hygiene habits. Locals are going out or going to public places, dressed neatly and more carefully. Men's general suits and ties, women's high heels, skirts or dresses and make up. In this regard, Chinese teachers in Confucius Institutes should learn from and draw attention. Individual Chinese teachers wear a pair of sneakers from winter

to summer, white to black and not clean, which will cause resentment.

- Friendly neighbors. In Kyrgyzstan, even if they meet strangers, they also greet each other more. Therefore, Chinese teachers and volunteer teachers should try to echo with them and greet strangers.
- At the restaurant, pay attention to order and line up. Chinese teachers and volunteer teachers, especially when eating, should not speak loudly or make a meal and chew.
- In public transport, the elderly should be respected and given the seat. Especially young volunteer Chinese teachers should pay special attention to this aspect. Also, don't talk loudly in the car.
- After getting help from others, you should respond to thank. Chinese teachers and volunteer teachers should express their gratitude boldly, not implicitly suggesting gratitude.

V. CONFUCIUS INSTITUTE CHINESE TEACHERS GUIDE LOCAL LEARNERS TO ADAPT TO CHINESE CULTURAL STRATEGIES

As mentioned above, the cross-cultural adaptation strategy of Chinese teachers in Confucius Institutes is a way of two-way, multi-dimensional, integrated strategy integration. That is to say, Chinese teachers in Confucius Institutes must not only actively adapt to local culture, but also guide learners to gradually recognize and adapt to Chinese culture. The purpose of actively adapting to the local culture of the country of appointment is to better exert the personality influence of the individual and better communicate with the local people or learners so that they do not produce feelings of disgust and resentment, and then guide cognitive adaptation, and even love and recognize Chinese culture.

1) Paying attention to the improvement of Chinese cultural cognition and literacy is one of the important prerequisites for cross-cultural communication adaptation: This is because as a Chinese teacher at the Confucius Institute, the primary task is to achieve the purpose of spreading Chinese culture through Chinese teaching. In the process of Chinese teaching in the Chinese classroom, it is actually a process for learners to gradually touch the cognitive, accepting and adapting Chinese culture. Therefore, as a special Chinese cultural environment, the Chinese classroom requires the instructors to have the qualities of Chinese culture in order to guide the learners to adapt gradually. For example, the development of various Chinese-themed activities encourages Chinese learners to participate in it, and obtains preliminary perceptual cognition, which in turn leads to or enhances Chinese learners' interest in Chinese culture.

2) Strengthening the internal strength of Chinese teaching so that learners can use Chinese to exchange ideas faster and better, and deeply learn and feel the charm of

Chinese culture: As a branch of applied linguistics, Chinese teaching is not a full-fledged Chinese, and it must be done. Moreover, the domestic selection of Chinese teachers in Confucius Institutes is mostly foreign language graduates or foreign language teaching teachers. Only a part of them are international Chinese majors, plus a few local Chinese teachers. Even the graduates of international Chinese majors are not too deep in the field of teacher experience and teaching theory research. As we all know, the enrollment and training of domestic and international Chinese majors is only about 10 years. Therefore, the issue of strengthening Chinese teaching skills, continuously improving the quality of Chinese education and teaching, and enhancing the effect of Chinese cultural communication have become increasingly prominent.

3) *Enhancing the personal influence of Chinese teachers in Confucius Institutes:* On how to enhance the influence of Confucius, the individual personality of Chinese teachers, we believe that we should pay attention to the following aspects: personal moral conduct, personal Chinese language cultivation, personal grooming. For example, you should wear plain and neat, pay attention to personal hygiene, avoid unkempt, white shirt collar black and black, body odor.

4) *Improving cross-cultural communication skills:* Cross-cultural communication ability also plays a very important role in the process of cross-cultural adaptation. People who are sociable can establish a network of social relations in a short period of time and can quickly integrate into the local society. At the same time, it can also communicate and interact extensively in terms of beliefs, values and attitudes. [3]

VI. CONCLUSION

In general, the cross-cultural adaptation strategy of Chinese teachers in Confucius Institutes is a way of two-way, multi-dimensional, integrated strategy integration. Confucius Institute Chinese teachers themselves must not only actively adapt to local culture, but also guide learners to gradually recognize and adapt to Chinese culture. The purpose of actively adapting to the local culture of the country of appointment is to better guide Chinese learners to recognize, adapt, and even love and recognize Chinese culture. The research on the intercultural communication adaptation strategies of Chinese teachers in Confucius Institutes is theoretically a category of social psychology, cultural psychology, and cultural communication; it is a personalization or case in research methods.

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