

北京大学对外汉语教育学院 主办

《汉语教学学刊》编委会 编

汉语教学学刊

第 8 辑



北京大学出版社
PEKING UNIVERSITY PRESS

汉语教学学刊

第 8 辑

主编 李晓琪



北京大学出版社
PEKING UNIVERSITY PRESS

图书在版编目(CIP)数据

汉语教学学刊. 第8辑/李晓琪主编. —北京:北京大学出版社, 2012. 12
ISBN 978-7-301-21609-5

I. 汉… II. 李… III. 对外汉语教学—丛刊 IV. H195-55

中国版本图书馆 CIP 数据核字(2012)第 281333 号

书 名: 汉语教学学刊·第8辑

著作责任者: 李晓琪 主编

责任编辑: 沈 岚

标准书号: ISBN 978-7-301-21609-5/H·3181

出版发行: 北京大学出版社

地 址: 北京市海淀区成府路 205 号 100871

网 址: <http://www.pup.cn> 新浪官方微博: @北京大学出版社

电子信箱: zpup@pup.pku.edu.cn

电 话: 邮购部 62752015 发行部 62750672 编辑部 62767349

出版部 62754962

印 刷 者: 北京中科印刷有限公司

经 销 者: 新华书店

730 毫米×980 毫米 16 开本 20.25 印张 330 千字

2012 年 12 月第 1 版 2012 年 12 月第 1 次印刷

定 价: 40.00 元

未经许可,不得以任何方式复制或抄袭本书之部分或全部内容。

版权所有,侵权必究 举报电话: 010—62752024

电子信箱: fd@pup.pku.edu.cn

目 录

Global Mandarin: Promoting Chinese Language and Culture in an Age of Globalization	B. Kumaravadivelu	1
谈播客教学在对外汉语教学改革中的重大突破	白乐桑 栾妮	7
语体原理及其交际机制	冯胜利	24
现代汉语“起”类词的功能扩展机制及其感性教学	古川 裕	50
华语教学应重视语体差异 ——从“了 ₁ ”“了 ₂ ”在不同语体中的分布情况谈起	邵洪亮	60
“行了”的话语功能及其扩展进程	宗守云	70
“还”、“再”、“又”重复义的异同	高顺全	80
“甚至”与“以至” ——基于认知框架理论的虚词语义分析	王文龙	93
留学生汉语口语语块理解的个案研究	孔令跃	107
基于语料库对比的常用动词 V+N _宾 习得状况研究	辛 平	121
第二语言声调习得研究综述	薛晶晶	134
汉语精读教材如何突显汉语字词特点	李红印	152
国际汉语初级教材虚词释义研究 ——以“再”为例	韩 莹	168
对外汉语课文幽默性评价研究 ——以《很好》为例	刘颂浩 莫修云	185
台湾海外华语文教材研发策略及其对祖国大陆 海外汉语教材建设的启示	李俊芬 毕 起	194
论对外汉语口语句典的编写	董琳莉	205

从新西兰看国际汉语教学资料的需求·····	韩 曦	220
菲律宾华文教学二十年来第二语言教学模式的反思·····	张世涛	230
在汉语国际教育硕士课程中引入案例分析教学的尝试 ——以教学测试与评估课程为例·····	肖 莉	241
上下位类别关系在 HSK 短文阅读题中的应用研究·····	方清明	252
韩国考生汉语口语面试中自我修正研究初探·····	赵琪凤	263
从双语至单语:商务汉语考试接收 技能进阶测试设计框架·····	吴英成 翁凉平 黄志平	274

学者访谈

语体、对外汉语教学与语言研究 ——冯胜利教授专访·····	292
全球化、多元化背景下的汉语教学 ——信世昌教授专访·····	298

ABSTRACTS ·····	307
《汉语教学学刊》稿件体例·····	316

CONTENTS

Global Mandarin: Promoting Chinese Language and Culture in an Age of Globalization	B. Kumaravadivelu	1
On the Significance of Podcasting in Chinese Teaching	Bellassen, Joël & Luan, Ni	7
The Principia of <i>Yuti</i> and Its Communicative Mechanism	Feng, Shengli	24
The Mechanism and Perception-based Teaching of Functional Extension of the Word Family <i>qī</i> in Modern Chinese	Furukawa	50
Stylistic Variation to be Highlighted in Chinese Teaching—Taking the Distribution of le_1 and le_2 in Different Styles as an Example	Shao, Hongliang	60
The Discourse Function of <i>xingle</i> and Its Extension	Zong, Shouyun	70
Comparisons between “hái” “zài” “yòu” when Indicating Repetition	Gao, Shunquan	80
<i>Shenzhi</i> and <i>Yizhi</i> —Semantic Analysis of Function Words Based on Frame Theory	Wang, Wenlong	93
The Comprehension of Chinese Spoken Formulaic Language by Advanced L2 Learners: A Case Study	Kong, Lingyue	107
An Analysis of Learner’s Verb-object-noun Collocation—A Corpus Study	Xin, Ping	121
Review of Acquisition of Tones in L2 Chinese Research	Xue, Jingjing	134
How to Highlight the Uniqueness of Chinese Characters and Words in Chinese Language Intensive Textbooks	Li, Hongyin	152

A Study on English Definitions of Chinese Function Words in Textbooks for Beginning Learners—With the Word “再” [again] as an Example	Han, Xuan 168
A Study of Evaluation of the Interest of CSL Text: Taking <i>Very Good</i> as an Example	Liu, Songhao & Mo, Xiuyun 185
On the Development Strategies of Taiwan's Overseas Chinese Textbooks and Its Implications to the Construction of Chinese Textbook Compilation in Mainland China	Li, Junfen & Bi, Qi 194
On Compiling the Dictionary of Situational Oral Chinese in TCFL	Dong, Linli 205
The Chinese Resources Needed in Schools—from the Perspective of Chinese Teaching and Learning in New Zealand	Han, Xi 220
Reflections on the Framework for Teaching Second Language in Philippine Chinese Language Education over the Last Two Decades	Zhang, Shitao 230
Applying Case Study to the Courses of MTC SOL—Take “Language Testing and Assessment” Course for Example	Xiao, Li 241
Applying Hyponymy Relation to HSK Reading Comprehension	Fang, Qingming 252
The Study of Self-repair of Korean Candidates in Chinese Oral Proficiency Interview	Zhao, Qifeng 263
From Bilingual to Monolingual: A New BCT Paradigm for the Progressive Testing of Receptive Skills	Goh, Yeng Seng; Ang, Liang Peng & Ng, Chee Wan 274
Interviews with Scholars	292
ABSTRACTS	307
Stylistic Rules and Layout of <i>Journal of Chinese Language Studies</i>	316

Global Mandarin: Promoting Chinese Language and Culture in an Age of Globalization*

B. Kumaravadivelu

I'm very pleased to participate in this symposium, and I thank the Dean and the faculty of the School of Teaching Chinese as a Second Language for giving me this opportunity. I wish to use it to share with you some of my thoughts on promoting Chinese language and culture in an age of globalization.

As you all know, globalization is a vast subject that spans many disciplines in humanities and social sciences. To put it in a nutshell, globalization is the hallmark of our times. It is a dominant and driving force that is shaping a creative and chaotic form of interconnections among nations, economies, cultures, and peoples. Economic and cultural lives of people everywhere are intensely and instantly linked for better or for worse. We are all a microscopic mesh in a global web. The information revolution marked by Internetization is accelerating the processes of both economic and cultural globalization.

But, globalization is nothing new to China. I don't need to tell this learned audience how China forged intercontinental connections during the first millennium through what's called the Silk Road. Even in those days, trade and commerce flourished across national borders. China continues this tradition with deeper interest and greater intensity. Undoubtedly, China is now a central player in economic globalization; its economy is well integrated with global economy. It is the world's largest exporter and

* This speech was set forth at the 4th International Symposium on Teaching Chinese as a Second Language for Young Scholars, Peking University, Beijing, June 30, 2012.

manufacturer. It is now the second largest economy in the world and is expected to be the largest in the year 2030. According to a recent report from the Chinese Ministry of Commerce, about 20,000 Chinese enterprises are currently operating in over 178 countries; with investment projected to reach US \$150 billion by the year 2015. Global use of Yuan for direct currency trading is increasing. Only two weeks ago, China and Japan signed an agreement and accelerated this process.

We see a parallel achievement in the field of science and technology as well. China has planned to move from a manufacture-based economy to knowledge-based economy. This shifting priority is clear recognition that scientific innovation is crucial to expand China's global reach. A watchword here is "innovation." In a speech last Fall at Tsinghua University, President Hu Jintao invoked the word "innovation" 35 times. Yes, just in one speech. Consistent with this emphasis, annual Research and Development (R & D) spending is steadily increasing, and is expected to exceed that of the U. S. by the year 2023.

China's economic and scientific achievements are indeed impressive and commendable. However, they do not easily translate into genuine cultural appeal for non-Chinese people around the world. In the realm of cultural dissemination, China is faced with a much greater challenge. And that is: how to transfer the economic capital into a cultural capital that is recognized and respected at the global level? In order to address that challenge, it is necessary to understand the complex landscape of cultural globalization.

In our globalized and globalizing world, culture flows across the world without any respect for national borders. We are all in close cultural contact with one another more than ever before. Cultural images from far off lands flashed across small screens in our living rooms and big screens in multiplex cinemas have made the world "a global neighborhood." Foreign cultures are no longer as foreign as they used to be. Local communities are no longer cultural islands unto themselves. People now have a greater chance of knowing about others' way of life—the good, the bad and the ugly.

In this global cultural diffusion, some people see a threat to local linguistic, cultural and religious identities. In response, several nations and communities are accelerating their efforts to preserve, protect & promote local identities. But at the same time, they also recognize an imperative need, and develop a genuine desire, to expand their cultural horizon without

necessarily losing their core cultural values. This, in part, is what I have called cultural realism (Kumaravadivelu 2008).

There are clear indications that China recognizes the importance of culture and cultural complexity. There has recently been a distinct cultural turn in China's affairs, both internal and external. A communiqué issued by the Communist Party's Central Committee in the year 2010 declared: "More and more, culture is becoming a fount of national cohesiveness and creativity. More and more, culture is becoming an important element of comprehensive national strength and competitiveness." Three years earlier, in 2007, at the 17th National Congress of the Communist Party of China, President Hu Jintao emphasized the need for increasing China's soft power through cultural enhancement.

Clearly, the use of soft power is having a positive impact in the global arena. A recent report from *E & Y's Rapid Growth Market Soft Power Index* shows that China has topped a key economic index that measures the global effects delivered by a country's soft power (*China Daily* June 19, 2012). According to this *Index*, several factors contributed to this achievement. They include Chinese multinational corporations, its increasing global investment, its high-ranking Universities (including Beida), and its expanding tourism. We also know how the world admired the success of the 2008 Beijing Summer Olympics, the 2010 Shanghai World Expo, and the manned space mission which successfully concluded just yesterday.

In order to project China's soft power, the teaching of Chinese to Speakers of Other Languages has been identified as a major source. The Ministry of Culture has been treating it as a matter "of strategic significance ..." to "enhance friendship and mutual understanding" between China and other nations, and to "elevate China's influence in the international community."

In this context, Confucius Institutes have become a symbol as well as a vehicle. Their stated goal is not merely to promote Chinese language and culture, but also to "contribute to cooperating in developing multiculturalism and working together to build a harmonious world" (Hanban). There has been a dramatic increase in the number of these institutes: from 10 in 2005 to 350 in 2011. And, according to Vice Minister of Education Hao Ping, the number is expected to reach the 500 mark in 2015. Remarkable indeed. The proliferation of these institutes is a clear

testimony both to China's commitment to expand its cultural presence, and to the world's desire to learn more about China.

In understanding the popularity of Confucius Institutes, it is important to keep in mind that most learners abroad are inclined to see Mandarin as a communicational tool rather than as a cultural carrier. Their interest in Chinese language knowledge appears to be limited to the ability to communicate with the Chinese business community, or to live, study, and work in China. Their main motivation is to benefit from Chinese economic expansion. Their interest in Chinese cultural knowledge is focused on cultural awareness, rather than cultural assimilation or cultural accommodation. However, since languages and cultures are closely linked, Chinese language education puts Chinese culture in a stronger global position, with greater chances for disseminating Chinese cultural profile.

Keeping all this in mind, I wish to present for your consideration a proposition. It is very simple and straightforward. And, that is: the Teaching of Chinese to Speakers of Other Languages cannot be insulated and isolated from the forces of cultural globalization, and that it has to respond systematically and sensitively to the challenges and opportunities it has been presented with.

This proposition demands that we move away from a long prevailing view about the cultural aspect of teaching a second or a foreign language. We have all along focused on the cultural beliefs and practices of the target language community. The goal, of course, was to facilitate some degree of cultural assimilation. That is, learners should be able to adopt some of the cultural beliefs and practices of the native speakers of the language they wish to learn. This approach assumed that learners would come to us with the motivation to integrate culturally with the target language community. Clearly, this approach is too narrow and outdated for our globalized and globalizing world where most of our learners would like to stick to their cultural roots while at the same time willing to expand their cultural horizon.

If my proposition is taken seriously, then, teachers of a second or a foreign language have the responsibility to help their learners not only to learn their second/foreign language and culture, but also help them to recognize multiple cultural perspectives, develop global cultural consciousness, and strive to become global citizens. A logical question that

arises is: what are the basic principles that should inform our classroom teaching? Let me venture to make a few suggestions with particular reference to the teaching of Chinese to Speakers of Other Languages.

First, make it global. That is, use the Chinese language to talk about Chinese culture as well as global cultural flows. You can draw a useful lesson from English as a global language. As I've written elsewhere, "English, in its role as a global language, creates, reflects and spreads the import and imagery of the global flows" (Kumaravadivelu 2006:1). I believe Mandarin has to do the same if its long-term goal is to achieve global recognition and global status.

Second, go beyond stereotypes. Move from the superficial to the substantial. If you surf the Confucius Institute website, you'll find a link to: "Essence of Chinese culture." What do you find there? References to Food, Festivals, Kung Fu, Art, Literature, Medicine, etc. There are bits and pieces of information about these subjects. They are necessary but not sufficient. 5,000 years of impressive and complex cultural heritage cannot be and should not be reduced to static products and stale facts that are collected, codified, objectified, and presented in the form of discrete and disconnected items. Such an approach can only create and sustain stereotypes. I believe you should focus more on cultural values than on food and festivals. Remember this: shared values, not shared food, that lead to genuine cultural affiliation.

Third, a basic requirement to avoid stereotypes about other cultures is to have an open mind that is willing and able to learn *from* other cultures, not just *about* them. Learning some cultural tidbits such as food and festival may lead to cultural literacy. But it is only learning *from* other cultures that can lead to cultural liberty. In other words, it is only an open mind that can delight in diversity; a closed mind is disturbed by it. Again, this notion is nothing new to the Confucian tradition. As the Chinese cultural studies scholar Tu Wei-Ming observed, "A healthy Confucianism is one of diversity."

Fourth, we should also learn to treat adult learners as cultural informants. The learners we have in second/foreign language classroom are not cultural *tabula rasa*. They bring to the classroom a greater degree of cultural awareness and adaptability that language teachers rarely recognize and acknowledge. All the teachers need to do is to help them recognize the multiplicity of cultural realities,

and try to develop global cultural consciousness.

Fifth, interrogate Chineseness. In order to maximize learning and teaching potential in the Chinese language classroom, explore the following questions: What is Chineseness? Can a common core of Chineseness be identified across the Chinese-speaking countries? How do people in the Chinese diaspora perceive Chineseness, and transmit it to their children? What's the role of the Internet and other social media in spreading Chineseness? Can the core characteristics of Chineseness be articulated, and conveyed through prescribed texts and classroom talk?

Finally, and most importantly, highlight the real values of "harmony" that has been the Chinese cultural tradition. A synthesis of Confucianism, Daoism, and Buddhism has helped China develop a comprehensive view of, and a commendable desire for, "Harmony" in the individual, in the nation, and in the world. Make sure that your classroom teaching represents these values. Also remember, what will enhance credibility across the world is a clearly perceived marriage between harmonious words and harmonious deeds. The more harmonious words and harmonious actions synchronize, the greater are the chances of achieving desired goals.

Informed by these and other principles, teachers should try design classroom activities and exercises in the form of reflective tasks. By carefully designing tasks, teachers can prompt learners probe, understand, and analyze the underlying cultural connections that might bind cultural beliefs and practices from different cultural communities; provide them with case histories of cultural dilemmas, to which they critically respond; require them to write journal entries about cultural encounters and experiences; and, encourage them to use social media to discuss their evolving cultural identities with their peers/teachers, and maintain critical dialogues.

I fully recognize that doing all or even some of what I have suggested is not an easy task. It is a challenging, but a rewarding, task. I am confident that all of you, young scholars, will rise to the occasion, accept the challenge, and try your best.

I wish you success in all your good endeavors.

B. Kumaravadivelu

San Jose State University, California

b.kumar@sjsu.edu

谈播客教学在对外汉语教学 改革中的重大突破

白乐桑 栾妮

提 要 随着互联网技术的普及和数字广播技术的进步,一种崭新的媒体方式——播客,应运而生,并且迅速风靡外语教学界。本文试图通过播客在对外汉语教学中的具体应用,揭示播客的意义不仅仅在于为对外汉语教学增加了一种辅助设备,更重要的是,它带来了课程设置的改变、教学理念的转变和教学法的新突破。

关键词 播客 对外汉语 教学法 教学改革

导 言

最近一段时间,在法国外语教学(包括汉语教学)界,盛行一种备受推崇并广泛推广的教学方式——播客教学。实践证明,播客教学有效改善了以往法国外语教学中记忆不足的状况。因此,它几乎是法国外语教师继续培训班中必有的议程。在一些学校,播客甚至被用来为按语言能力编班提供帮助。那么,到底什么是播客?播客能用来做什么?它在我们的对外汉语教学改革中又将有怎样的意义?本文将用以下的篇幅来详细介绍。

一 播客简介

(一) 什么是播客

每天像收到订阅的报纸一样收到每天订阅的中文广播;白天生病了没去上课,晚上却能在家里收到老师上传的口语课录音;利用等公共汽车的时间,打开手机听一段汉语听力。这些从前听起来不太可能的事情,现在,仅仅因为一种新媒体的出现全都可以变成现实。它就是播客。播客,法语叫

baladodiffusion^①, 英文全称是 personal optional digital casting, 简称 podcasting, 即个性化的可自由选择的数字化广播。这是一种让用户能自由地在互联网上发布文件, 并允许另外的用户采用订阅的方式来自动获得这些文件的技术和理念。通俗点说, 它使用户不再受时间、地点限制地使用传统意义上的广播技术, 包括收听和录制。

(二) 播客有以下几个主要功能和特点

1. 订阅功能: 同步更新

播客是可以从网上订阅的。也就是说, 一旦用户订阅了自己想要的播客节目, 每次节目更新的时候, 新节目就会被自动传送到用户的客户端, 保证用户得到最新信息。

2. 移动功能: 简单便捷

便捷的移动性是播客最为显著的特征。用户只要将订阅的播客节目下载到移动终端(包括 MP3、MP4 或其他便携式数码声讯播放器)后, 就可以在任何时间、任何地点反复收听。

3. 参与功能: 共享回馈

播客是双向的。这表现在用户不仅能够从互联网上订阅下载节目, 而且能够将自己制作的节目上传到互联网与他人共享。这种开放与共享的机制使得每一个人既是资源共享的受益者又是共享资源的创造者, 从而形成一种良性循环的系统。

(三) 如何使用播客

只要手头有手机、随身听或其他便携式数码声讯播放器, 就可以到互联网上订阅下载播客节目了。目前提供播客资源的网站很多。其标志就是 RSS(意为可订阅下载)。登录互联网以后, 首先选定一个播客网站, 然后打开播客, 你会看到每个节目下面都有一个“播放”按钮和一个“订阅”按钮。点击“播放”, 节目就会自动播放; 点击“订阅”, 就可以把这个节目下载到你的电脑, 然后将其同步到你的便携式数码声讯播放器上, 离线后也能随时随地收听了。(如下图所示)

博客 > 教育 > 语言教程 > Wozzard Media



Learn Chinese -- CSLPod (Chinese as a Second Language Podcast)

播客说明

CSLPod is run by a team in Beijing, China, which is designed to help people improve their Chinese skills. If you are learning Chinese as a second language and want to know more about Chinese culture, then CSLPod is the place for you. CSLPod offers an authentic environment for learning Chinese. CSLPod presents students at various levels of listening comprehension with five audio clips each week. And we are working to enhance our services to provide more...

Chinese the Chinese Way

免费订阅

RSS: 播客订阅
语言: 中文
© 2011 CSLPod.com

Wozzard Media 的更多节目

ZooFan Live
Mystical Ways - Audio Podcast
New Wave, New Babies Too! Th...
Merry Xmasness
The Series

描述
标签: 语言教程

名称	发布日期	描述	更新频率	价格
1 #1271 - [Elementary] 学习车	11年9月20日	[Chinese] A《美》译译, 你最近忙什么?	1	免费
2 #1270 - [Intermediate] 喝咖啡	11年9月20日	[Chinese] [The latest version, currently u...	1	免费
3 #1269 - [UpperElementary] 点咖啡	11年9月20日	[Chinese] 服务员: 欢迎光临! 你点...	1	免费
4 #1268 - [Elementary] 银行排队	11年9月23日	[Chinese] A: 您好, 请问您办什么业务?	1	免费
5 #1267 - [Intermediate] 买菜	11年9月21日	[Chinese] A: 大卫, 今天中午有空吗? 我想...	1	免费
6 #1266 - [UpperElementary] 请问10月15号在	11年9月19日	[Chinese] A: 请问10月15号在哪儿? 8点前...	1	免费
7 #1265 - [Elementary] 找一下	11年9月18日	[Chinese] A: 找一下, 请问这是10月5号吗?	1	免费
8 #1264 - [UpperIntermediate] 考试	11年9月14日	[Chinese] C: 请听, 下周能考几门? 考试...	1	免费
9 #1263 - [UpperElementary] 你学的语多长时间	11年9月8日	[Chinese] A: 你学汉语多长时间了? B: 9...	1	免费
10 #1262 - [Elementary] 这个酒怎么调?	11年9月6日	[Chinese] A: 请问, 这个酒怎么调? B: 是...	1	免费
11 #1261 - [Intermediate] 准备什么时侯回去的?	11年9月4日	[Chinese] A: 你从北京多长时间了? B: 我...	1	免费
12 #1260 - [UpperElementary] 易除了新桥路	11年9月1日	[Chinese] 女: 你打算去哪里度假? 男: 我...	1	免费
13 #1259 - [Elementary] 购物	11年8月30日	[Chinese] 女: 你最近有什么安排? 男: 我...	1	免费
14 #1258 - [Intermediate] 拖车	11年8月28日	[Chinese] A: 大卫, 这个周末打算干什么?	1	免费

通过播客上传文件也同样简单。前提是要有一台能上网并带有耳麦的电脑,然后再下载一个名叫 audacity 的免费录音软件。之后便可以打开 audacity 并按下红色录音键开始录音。最后,将保存好的录音上传到网络,就可以与大家共享了。需要特别强调的是,这个 audacity 的录音软件具有强大的编辑功能,不仅在录音后可以反复修改,比如删除、添加、抹除重录,甚至是消除杂音、添加背景音乐等。而且在收听的时候可以根据需要放慢、加快语速,而始终保持音质的清晰和原汁原味。

二 播客在传统对外汉语教学中应用的设想

随着播客的出现,一些专供外国人学习汉语的专业播客网站也应运而生,并在互联网上受到追捧。汉语学习播客网站的出现,的确为远程的汉语学习者提供了一种新的途径和方式。可是,对那些工作繁忙,完全依靠自制力和自觉性来学习汉语的学习者来说,脱离了教师监督,也没有成绩测试作推动力的自主学习,是否能作为一种独立的学习汉语的模式,或者到底有多大程度的可行性尚待考察。而我们今天着重要讨论的是将播客应用于对外汉语课堂教学的设想:

(一) 对教师而言,播客的应用实现了向学生提供大量、有效的听力材料的可能,保证了语言输入的足量、有效

在第二语言习得研究中成就最大、影响最广的要算美国心理语言学家斯

蒂芬·克拉申(Stephen Krashen)。他指出:要重视语言学习的“沉默期”。这是无论儿童或成人,在语言学习的过程中都要经历的过程。在这一过程中,“听”是头等重要的大事。只有其听力达到一定的水平时,才会对该种语言产生自信。^②而科学的实验也表明,一个孩子在6个月以前听到的语言状况直接决定了他掌握的第一种语言的性质。也就是说,语言输入决定语言输出。听的情况将决定说的能力和水平。

根据这样的理论,我们就不难理解为什么传统对外汉语教学体系下的学生听说能力普遍低下的问题。其根本原因正是语言输入的不足。所以给予学习者尽可能多的听力材料,大范围提高学习者接触汉语的时间,为他们创设一个沉浸式的汉语学习环境非常重要。而播客的应用,恰恰使这一目标的实现成为可能。

在以往的传统对外汉语教学中,教师也会在课堂上(通常只是听力课)用录音机播放磁带的方式来训练学生的听力。且不说听力课的课时太少,语言输入的内容也存在着诸多问题:第一,磁带是跟教材配套的,因为教材出版周期较长,导致其内容过时,对学生缺乏吸引力。第二,磁带通常是根据书面材料朗读的,反而因为太过流畅和标准,毫无语音瑕疵,缺乏了口语材料的真实性。第三,磁带通常是在录音棚录制的,环境安静,声音清晰,跟现实的交际环境不符。第四,跟教材配套的磁带通常数量有限,话题范围狭窄。

这样的语言输入,严重违背了克拉申的第二语言习得输入理论。因为不是任何的语言输入都是有效的,都能转变为说的能力。克拉申认为:理想的输入应具备以下几个特点:1)可理解性(comprehensibility)。理解输入语言的编码信息是语言习得的必要条件,不可理解的(incomprehensible)输入只是一种噪音。2)既有趣又相关(interesting and relevant)。要使语言输入对语言的习得有利,必须对它的意义进行加工,输入的语言材料越有趣、越有关联,学习者就越会在不知不觉中习得语言。3)非语法程序安排(not grammatically sequenced)。语言习得关键是足量的可理解的输入。如果目的是“习得”而不是“学习”,按语法程序安排的教学不仅不必要而且不足取。4)要有足够的输入量。要习得一个新的语言结构,单靠几道练习、几篇短文远远不够,它需要连续多个小时的有内容有乐趣的广泛阅读和许多的会话才能解决问题。^③