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## Study and Research

Michael Rudolph has studied Chinese Studies, Japanese Studies, and Cultural Anthropology at the University of Heidelberg. He is specialized in comparative social and cultural studies with focus on Greater China. His research concentrates on postcolonial identity construction in Taiwan as well as on psycho-cultural adaptation problems of ethnic minorities in Taiwan's rapidly modernizing Han society. He has written books and articles on ethnic relations and social movements as well as on the dynamics of rituals in Taiwan. At the moment, he is researching the formation of new ethnic groups on the island in the new Millennium and the impact of the travel of concepts and theories to Taiwan. His teaching work at the University of Southern Denmark comprises courses in Chinese society and culture, negotiation skills with focus on China, as well as courses in Chinese language.

## Teaching and supervision since 1993

**BA courses:** Intercultural Communication China; Taiwan's society and culture; Chinese Language Proficiency Courses (Elementary, Intermediate, and Advanced); Chinese Newspaper language, Business Chinese; Chinese Negotiation Skills).

**MA courses:** China's Society and Culture; Cross-Cultural Management China & the West; Taiwan's society and culture; Courses in Cultural Anthropology on ritual and identity formation in postcolonial societies.

**Supervision:** Supervision of BA, MA, and PhD projects in Chinese Studies and Taiwan Studies; Supervision of research projects in Chinese Studies, Taiwan Studies, and Cultural Anthropology.

**Teaching- and education development:** Development of the study programmes 'BA in Business, Language, and Culture (Chinese)' and 'MA in Business, Language, and Culture (Chinese)' at the University of Southern Denmark.

**Study-administrative tasks:** Coordinator of the study programs BA and MA in Business, Language, and Culture (Chinese)

**Presentations and talks** at international universities and high-schools in Cultural Anthropology, Taiwan Studies, and China Studies

**Pedagogic considerations** regarding the instruction of Chinese at SDU's 'BA and MA in Business, Language, and Culture (Chinese)' (2007-2021):

### 1. Formal pedagogic education

As a language that fundamentally differs from any European language in terms of structure, pronunciation rules, writing and cultural background, the effective instruction of Mandarin has to be embedded into an intensive curriculum including daily training in conversation, daily grammatical instructions and exercises, as well as regular lessons in culture and society. During the first 4 terms of their BA study at the University of Southern Denmark (SDU), students therefore had to attend 10 weekly lessons in the Chinese part of the program which consisted of 50% Chinese language and culture instruction (only the Chinese part will be addressed here. The other 50% were lessons in business economics which were taught by another institute at SDU Sønderborg). The basic coursework used for the instruction of Mandarin at SDU was the New Practical Chinese Reader (NPCR), a coursework which has been developed by Beijing Foreign Language and Culture University. It equally stresses the four basic language abilities speaking, listening, reading, and writing, and has a strong intercultural focus at the same time. In the first two years students learned 1600 Chinese characters, another 1000 characters were to be learnt during the third year in China. Since the language materials used in these first three years

had been compiled in consultation with the Chinese Proficiency Test Guidelines, students gained a foundation that enabled them to communicate fluently in everyday speaking situations and – in case of further studies after their BA graduation – to pass the Chinese Proficiency Test 5 (HSK 5) which made them eligible for scholarships at Chinese universities. As stated above, students went to China after their first two years of study where they stayed at one of SDU's partner universities, i.e., at Beijing Foreign Studies University in Beijing (after 2014 TJNU in Tianjin) or at Donghua University in Shanghai. During their study year abroad, students on one hand side studied ordinary language proficiency courses, but on the other hand also courses in history, culture, and business. All courses at the Chinese partner universities were entirely taught in Chinese language, which was usually a huge challenge for the European students. To support students' language accommodation, I agreed with the Chinese teachers that our students were subjected to placement tests right after their arrival to make sure that they received the right training in the right language classes, content courses, however, were always taught in common classes. During the second term of the study in China, it was possible to take up an internship in a company or an institution. Some internship opportunities were really stimulating and effective in terms of language acquisition, as for instance in 2010 when some SDU students had the opportunity to work as cultural ambassadors for Denmark at the Shanghai Expo. Other internship possibilities were to work in travel agencies, for instance as a coordinator, or to help Chinese companies to promote certain products on Chinese markets. After their study year in China, students usually returned to SDU's Sønderborg campus to finish their BA study. In the Chinese part of the study, the two core-courses during the fourth year were Intercultural Communication and Negotiation Skills. Teaching focus here was the particular Chinese negotiating style which was implicated by certain socio-cultural features such as Confucian and Taoist values, but also by differences in Asian and Western cognition as well as the 'PRC condition'. Course literature and discussions in these courses were to a large extent in Chinese, what prepared students to negotiate directly with future Chinese negotiating partners, using Chinese language and with full regard for Chinese cultural traditions. During the 8th term, students started writing their BA theses in a cultural or economic field related to China.

## **2. Informal pedagogic education**

Except from Christmas- and graduation parties, a couple of events took place each term that were supposed to bring students together and increase their study motivation. In tandem meetings with the Chinese students at the campus, the Western students made their first acquaintance of Mandarin speaking persons in their own ages who later often also became their tutors. To enhance students' knowledge about Chinese Culture and society, Chinese movies and documentaries were shown on a regular basis, and speakers from other universities were invited to give talks or workshops. In June 2012, the 9th Annual Conference of the European Association of Taiwan Studies (EATS) was held at SDU Sønderborg, serving as an additional source of inspiration. The conference hosted 70 international guests from everywhere in the world. Students were invited to participate at the conference.

## **3. New and old approaches in the study of Chinese at SDU**

a) Use of digital dictionaries: A mandatory element in the syllabus of earlier Chinese Language Proficiency courses had always been the instruction in the usage of Chinese dictionaries. Because looking up the meaning of a Chinese word in a dictionary is a complicated threefold process (one has to count the strokes of the Chinese character and consult two different character lists before one can finally look up the meaning of the searched character), this had always taken some time in previous language teaching. Since the existence of Chinese character recognition programs and apps in computers and smartphones, however, this old way of looking up characters became increasingly irrelevant. Instead, we now taught students which apps were to be downloaded and how they were used. Since learners of Chinese now have immediate access to the pronunciation of any specific character, the new digital way seems to be much faster. However, a disadvantage is that the structure of a Chinese character is not as thoroughly studied as in former times when looking it up was so difficult and time-consuming that one tried much harder to memorize it.

b) Handwritten exams vs digitalized exams: After 2012, all SDU exams were supposed to become digital. For that reason, the administration also approached us and asked us not only to digitalize exams which were written in English language (as for instance exams in the content courses), but also to find a way to digitalize Chinese language exams. One method would have been to use special digitalizing pens. This method however did not prove to be useful, not only because writing with these pens feels too different from writing with normal pens, but also because students were supposed to buy the equipment themselves. Another way would have been to let students solely use the romanization transcription system to display Chinese characters during the exam. However, this method does also not work well in the Chinese case because of the high amount of equally sounding words (homophones) in this language – only the respective Chinese character can make words unambiguous. In addition, the use of the transcription system would have impeded our efforts to train character handwriting in the first three years of the study. During these three years, we required that students practiced handwriting of Chinese characters principally because of two reasons: The structure of and the differences between thousands of similarly looking characters can only be remembered through the experience of composing them stroke by stroke and element by element. A second related reason is that character writing by hand (i.e., composing them stroke by stroke and element by element) trains the holistic worldview of the Chinese who tend to see a relationship between objects and their environment. Characters are put together by small meaningful elements, which again constitute an all-encompassing meaning in the whole character. In order to keep up students' motivation to train Chinese character handwriting, we therefore maintained our old practice of handwritten exams in Chinese language, and then scanned the exam sheets right after delivery.

c) Differentiation vs inclusion approach: In some special situations, groups of students were divided up. One of these situations was in the first study year when newcomers were usually divided into A and B groups to ensure that they got enough practical experience during the language teaching. Students also got divided up when they went to China during their 3rd study year. One group was sent to Shanghai and another group to Beijing (after 2014 to Tianjin). In both cases, the administration wanted us to use the differentiation approach, according to which students were split up into advanced and less advanced students based on their respective language proficiency. For both situations, however, we as teachers rather promoted the inclusion model according to which even proportions of advanced and less advanced students were put into a class. One reason was that we observed that students indeed helped each other; the other reason was that we would not have been able to cope with too widely ranging levels in the subsequent years. During the study year in China, this meant that students were only divided according to their different levels during their Chinese language proficiency courses, whereas they attended common classes in all content courses.

## Publications

### **真實性與主體性的追求：本土主義和多元文化主義影響下的臺灣原住民儀式展演 The Quest for Authenticity and Subjectivity: Ritual performances of Taiwan's aborigines under the impact of nativism and multiculturalism**

Rudolph, M., 2017, *宗教，法律與國家：新時代的文化複振 Religions, Law & State: Cultural Re-invigoration in the New Age*. Chang, 張珣 H & Tsai, 蔡志偉 C (red.). Taipei: Shung Ye Museum of Formosan Aborigines, s. 323-358 35 s.

### **The Quest for Ethnic Reclassification in Multiculturalist Taiwan: The Case of the Sakizaya**

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### **Authenticating Performances: Rituals of Taiwan's Aborigines Under the Impact of Nativism and Multiculturalism**

Rudolph, M., 2015, I : *Archiv Orientalni*. 83, 2, s. 343-374

### **Establishing a Tradition of Migrant Brides: The Aborigines**

Rudolph, M., 2015, *Immigration Societies: Taiwan and Beyond*. Lipnsky, A. (red.). Hamburg, Muenster: LIT Verlag, s. 23-48 (Vienna Taiwan Studies Series).

### **The 9th Annual Conference of the European Association of Taiwan Studies in Sønderborg, June 18-20, 2012, University of Southern Denmark**

Rudolph, M., 2013, 4 s. European Association of Taiwan Studies.

### **Dobbeltspesialist i Kina**

Rudolph, M., 2012, I : *Danmark-Kina (Magasin af Venskabsforbundet Danmark-Kina)*. 99, s. 22-24

### **Taiwans multi-ethnische Gesellschaft und die postkoloniale Situation der Ureinwohner am Beispiel ihrer zeitgenössischen Rituale**

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### **Nationalstaatliche Vereinnahmung oder postkoloniale Subversion? Zur Rolle der zeitgenössischen kulturellen Repräsentationen von Taiwans Austronesiern.**

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### **Nandanmai daxue hanyu jiaoxue xiankuang (Present situation of the Chinese language education at the University of Southern Denmark)**

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### **Rituale als authentisierende Praktiken: Die Rituale von Taiwans Austronesiern im Spannungsfeld von Nativismus, Christentum und Elitenwettbewerb**

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**Testimonies of religious revival, nostalgic images of the past, or authenticating representations? Aboriginal rituals in multi-culturalist Taiwan**

Rudolph, M., 2009, *Proceedings*. International Union of Anthropological and Ethnological Sciences (IUAES), s. 10

**Improvisation, contingency, and ambiguity: The efficacy of contemporary ritual performances of Taiwan's aborigines**

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**Elitenwettbewerb und dynamisches Framing: Zwei Fallbeispiele zum agentiven Umgang mit ritueller Rahmung**

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**Elites' Competition, Ritual Restoration, and Identity Formation: The Case of the 'Harvest Festivals' of Taiwan's Ami**

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**Nativism, Ethnic Revival, and the Reappearance of Indigenous Religions in the ROC: The Use of the Internet in the Construction of Taiwanese Identities**

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**Ritual Reinvention and the Emergence of Taroko-Identity in Taiwan: The Case of the Ancestor-Gods-Rituals**

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**The Emergence of the Concept of 'Ethnic Group' in Taiwan and the Role of Taiwan's Austronesians in the Construction of Taiwanese Identity**

Rudolph, M., 2004, I : *Historiography East and West: A multi-lingual on-line journal for studies in comparative historiography and historical thinking*. 2 (1), s. 86-115 30 s.

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**台灣社會變遷中的原住民婦女娼妓問題: 社會文化, 社會心理, 及歷史性的因素: Social Change in Taiwan and the Prostitution of the Women of Taiwan's Aborigines: Socio-Cultural, Psycho-Cultural and Historical Factors**

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**台灣社會變遷中的少數民族婦女娼妓問題: 社會文化, 社會心理, 及歷史性的因素: Social change in Taiwan and the Prostitution of the Women of Taiwan's ethnic minorities: Socio-Cultural, Psycho-Cultural and Historical Factors**

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