



外语教育文丛

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文化理解： 英语专业教育理据研究

Cultural Interpretation and English Major Education

何玲梅□著



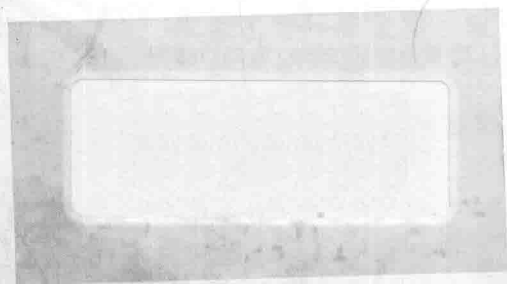
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内容摘要

本书从理论和实践两个方面探讨了英语专业教育中的文化理解这一核心命题。第一章先从历史依据、现实依据和形成依据三个方面谈面向文化理解的英语专业教育的必要性,然后通过对文化理解的来源、英语专业教育研究中文化理解历史的梳理以及对一些现实问题的分析,提出面向文化理解的英语专业教育这个尚未被重视和研究的重要命题;第二章分析了面向文化理解的英语专业教育的发生与哲学基础;第三章分析了这种新的教育模式的时代背景;第四章对面向文化理解的英语专业教育的可能性进行了经验和实证两个方面的阐释;第五章全面解读了语言学与语言符号教育的思路,检视了英语专业教育发展历程,探讨了面向文化理解的英语专业教育的生存路径;第六章,探讨了面向文化理解的英语专业教育的教化实践。

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作者简介

何玲梅(1963.1—),女,湖南益阳人,教授、博士,主持和参与过全国教育科学规划课题、国家社科基金项目和部省级教改科研项目、特色专业建设项目和省部级精品课程建设项目。先后在湖南益阳师范高等专科学校、湖南教育学院、湖南师范大学、上海师范大学、华东师范大学、哥伦比亚大学、宾夕法尼亚大学、哈佛大学、普林斯顿大学等高校求学、攻读学位或短期进修与访学。先后在湖南省益阳县第四中学、益阳县第一中学、湖南益阳师范高等专科学校(现湖南城市学院)、中南林业科技大学、长沙大学、岭南师范学院等教学科研单位工作。在 CSSCI 源刊《外语教学》《外语与外语教学》和《语言与翻译》等各类专业学术期刊发表论文 20 多篇,并出版多部专著或教材。

Preface

My warmest congratulations to the Central South University Press on its decision to launch a new series of publications with the title *Writings on Foreign Language Education*. The series will publish a representative selection of up-to-date articles on educational linguistics-language pedagogy and the significant fusion of business, management, and education sciences with linguistics, literature, and translation studies. The contributors will be leading scholars in their field at Zhanjiang Normal University and elsewhere.

The university, founded as the Leiyang Academy in 1636, has encouraged teachers and students to engage in multidisciplinary studies in order to develop their capacity as responsible members of a knowledge based economy. This series, with its fusion of theoretical and practical fields, continues this distinguished tradition.

The books that will be published are a contribution to China's recognition of globalization and the significance of multilingual proficiency in a complex interdependent world.

It aims to show the intimate ties between language and education, and help develop the careers of students of educational linguistics.

I am honored to have been invited to write a preface for this important series which will, I am sure, contribute greatly to the advancement of science and the international reputation of the Press and the University.

Bernard Spolsky

Bernard Spolsky, BA MA (Hons NZ), PhD
(Montreal), Hon LittD (Wellington)

Professor Emeritus, Bar-Ilan University

Preface

Culture interpretation education for college English major is a new model of visualization and exploration.

Language is an important tool to express ideas and views among human beings and the human existence information mainly relies on language transmission and expression, to which we seldom pay attention until the improvement and promotion of our ideology and quality. From this point of view, the importance of language is not allowed to be underestimated regardless of whether the existing manner or living quality of a specific group or individual are to be perspective or seen through, or the different living patterns are to be reconstructed. Language reflects human cultural wisdom, helps to recognize ourselves and assists in finding out our deviation. Culture interpretation education gives us chances to experience the different feelings and intelligences, the value of which is irresistible to college English major education, and leads people of diversified cultures or in cultural conflicts to the ways in solving problems, in which the real prospect and value of college English major education exists.

Culture interpretation education for English major aims to bring the spirit of culture interpretation to the whole process of English major education. Therefore, following the introduction, the second chapter gives a clear definition to the “prototype” of “culture interpretation” and explains the occurrence and the active constituents and their philosophic implications. Culture interpretation is a kind of internalization from the subject, and a kind of practical activity of concept, emotion and aspiration carried by language. It shows the orientation of the subject spiritual action, including some kind of image or artistic conception, on which culture and its meaning are concentrated, or culture meanings are expressed through the culture objects. To some degrees, culture interpretation education overcomes the totalitarianism, shows the equality among human beings and is a free and easy interaction and communication. From the perspective of embryology or genetics, culture interpretation was our ancestors' living style at the very beginning of human civilization, and it combines freedom and sequences perfectly; and in addition, culture interpretation is also our mental impetus and it necessitates our social affairs. The active constituents in culture interpretation refer to the capability of abandoning or softening the aggravate tensions caused by opposition and isolation, and its competence in developing a new situation of

coexistence, openness and interaction. “Interpreting” becomes the key word in contemporary philosophy. No matter whether it is Mikhail Bakhtin’s paralinguistic, or Edmund Husserl and Maurice Merleau-Ponty’s phenomenology, or Hans-Georg Gadamer’s philosophical hermeneutics, or existentialist Martin Buber and Karl Theodor Jaspers, or Jurgen Habermas, all these ideologists gave “interpretation” their philosophic explanation from different angles and their theories are surely arousing the intensive introspection and responses in education and especially in English major education.

Culture interpretation education for English major is a visualization based on social activities. The third chapter of the dissertation makes an analysis about the historical background, expounds the predicaments facing English major education and the relationship between culture interpretation and the general background of the society. Modernization brings crisis in separating nature from human beings and in isolating from other souls, and causes multicultural encounter and their conflicts as well. In this case, it is out of place to pursue either homogenous monism or heterogeneous dualism. People are gradually aware that culture interpretation is the best choice to realize surpass and reach sequence, to respond to human crisis and strive for common development.

The fourth chapter is the possibility argument about

culture interpretation education for English major. Culture interpretation education is established on the hypothesis of the “possibility premise” and “its coincidence with English major education”. The argumentation of the two premises is actually the exposition of language education and clarification of English major education. Firstly, linguistics made a deep study of thinking, language and culture and their relationships at the beginning of the 20th century. From this time on, language is closely related with culture, and no one can make a research on language without considering about culture. Secondly, the appearance of context theory directly causes in education field the direction—turning from knowledge-based teaching to culture interpretation education which is centrally based on different core values understood through languages. And in addition, existentialists’ explanation about the educational relationship between “I and You”, border pedagogy in the treatment of teachers’ and students’ border crossing, and the pedagogy of the oppressed about the pursuing common liberation for the oppressors and the oppressed all provide profound evidences for the coincidence of culture interpretation and English major education.

Culture interpretation education for English major is based on philosophical human understanding. The fifth chapter views carefully the language sign education, and

points out the striving orientation through analyzing and commenting on its logic and principles. With the continuous improvement of human cognition, philosophy scholars' gradual alienation from the human-centered subject research, the quick development of phenomenology, existentialism and hermeneutics all fastened the decline of epistemology. They realize that conceptual knowledge occurs in language structure, and language is not only the tool for communication, but also the basic carrier of the whole human existence. The subject-object thinking mode advocated by modern philosophy is gradually replaced by the analysis of sense, language expression and speech act, therefore, western philosophy steps into a brand new linguistics period. Three fundamental clues in the direction—turning to linguistics include syntax-semantic analytical model represented by logic empiricism, universal grammar represented by Chomsky and pragmatic analytical model represented by Austin's speech act theory. The first two models neglect language exchange and communication because of the excessive stress on language regulation, yet pragmatic research introduces communication functions into speech analysis, regards the precondition of mutual understanding between interlocutors as its main task, and emphasizes on the rationality of communication so as to improve the interpretation among diversified cultures.

The sixth chapter describes the vision of English major education and gives an account of the free cultivation practice in cultural interpretation education. Culture interpretation education for English major is an open and creating model for English major education with the spirit of culture understanding, in the process of which learners can be cultivated and grow freely, and the real value of English major education can be rediscovered and obtained. It can be firmly believed that the understanding among human beings can substitute institutional relations and the process of education is to be full of freedom and equality, full of improvement from both teachers and students.

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前言

面向文化理解的英语专业教育是一种新教育模式的探讨与构想。

语言是人类表达思想的重要工具,人们通过使用语言来传递人的存在信息,不过,除非人们的意识形态与素质不断提升,否则很少有人用心去捕捉。从这个角度来说,语言在透视某一特定群体或个人的存在方式和生活质量以及重构某一与众不同的人生形态等方面的作用不容小觑。语言折射人文智慧,也可让人重新认识自我,还能帮助人们找出自身的偏离之处。面向文化理解的英语专业教育可以给人带来与不同情感、智慧牵手的体验,这种魅力对于当代英语专业教育者来说是不可抗拒的,她引领着不同文化群体或文化冲突的人们寻找解决问题的方案。这就是对英语专业教育寄托的美好希望,其教育理念价值就蕴含其中。

面向文化理解的英语专业教育意在将文化理解的精神贯穿于英语专业教育全过程。因此,导论之后的第二章就对“文化理解”的“本原”进行了概念澄清,对其发生以及哲学意蕴进行了解读。文化理解是理解主体对文化意义的内化,是以语言为载体的一种观念性、情感性和意愿性的实践活动。它在某种程度上克服了“极端”倾向,尽显人与人之间的平等关系,是一种自由的思想交流与沟通。从历史的角度看,在人类文明的源头,文化理解就是祖先们的生活方式,它将自由与秩序完美地结合在一起;文化理解是人类个体的心理始动力;另外,文化理解也是社会事件发生所必需的条件。文化理解的活力在于其能摒弃对立与隔绝这种紧张关系的源头,开辟一个开放、互动、多元并存的新局面。“理

解”已成为当代哲学的关键词。无论是巴赫金的超语言学，还是胡塞尔、庞蒂的现象学，还是伽达默尔的哲学解释学以及布伯、雅斯贝尔斯的存在主义，或哈贝马斯理想的语言环境都分别从不同角度对文化理解进行了哲学意蕴的阐释，这些理论必将在教育领域尤其是英语专业教育领域引起强烈的反思与回应。

面向文化理解的英语专业教育是以社会生活为背景进行的构想。第三章解析了文化理解的时代背景，阐释了当代英语专业教育的困境以及文化理解与社会大背景休戚相关的关系。现代化使人类处于与自然界和他人心灵隔离的危机之中，使人类面临多元文化的融合与碰撞。在这种时代背景下的一元论以及二元论都无法适应形势的要求，人们渐渐意识到文化理解是实现秩序与超越、应对人类危机以及谋求共同发展的最佳选择。

第四章是关于面向文化理解的英语专业教育的可能性界说。可能性界说主要立足于“面向文化理解的英语专业教育是可能的”和“英语专业教育与文化理解相契合”这两个前提假设，对于这两个前提的讨论实际上是对语言教育观和英语专业教育观的重新揭示与澄清。首先，语言学在20世纪初开历史先河，对文化进行了深入的研究，并密切关注思维、语言与文化之间的关系。从此，语言与文化紧密联系在一起，无论是研究语言还是文化都必须将两者结合起来才能认识其本质。其次，语境论的出现直接导致了语言教育领域从以传授语言知识为主的知性教育向通过语言学习来理解不同核心价值观念为主的文化理解教育的转变。另外，存在主义教育对“我一你”教育关系的阐释，边界教育学对师生关系边界跨越的处理，以及被压迫者的教育学对压迫者和被压迫者共同解放的追求等，也是对“文化理解与英语专业教育相契合”的多维证明。

面向文化理解的英语专业教育的哲学基础在于对人性的理解。第五章是对语言符号研究以及英语专业语言符号教育现象的

检视,通过分析语言符号教育的逻辑和原理,认为在语言学习的较高阶段,即英语专业的语言学习阶段大幅度增加人文性知识内涵、减少语言符号教育与技能训练的比重是非常必要的,这不仅有利于英语专业学习主体在批判性思维能力以及文化理解能力上的提升,而且还有利于母语文化的国际传播。学者们逐渐发现理性认识能力都是在语言结构中发生的,语言不仅是交流的工具,更是整个人类存在的基本载体。近代哲学倡导的主客思维模式逐渐被意义辨析、语言表达分析和言语行为分析所替代,因而西方哲学进入了一个崭新的语言学阶段。语言学转向的三条基本路向包括:以逻辑经验主义为代表的句法—语义学分析模式;以乔姆斯基为代表的理想语法构造模式;以及以奥斯汀的言语行为理论为代表的语用学分析模式。前两种理论模式由于过分注重语言规则本身的考察,而忽略了语言的交往、沟通功能。而语用学的研究将交往职能引入语言分析,把说话者和听者之间相互理解这个前提条件作为主要任务,强调合理挖掘交往的合理性,以促进不同文化间的沟通与理解。

第六章是对面向文化理解的英语专业教育作为一种自由的教化实践的全面叙述。这种教育是一个贯穿文化理解精神的“开放—生成”的英语专业教育模式。在整个教育过程中,英语专业教育将重温促进学习主体自由成长的本体承诺,重新找回英语专业教育的本真力量。面向文化理解的英语专业教育坚信人与人之间的理解关系将取代制度性关系,整个教育过程将有一个自由、平等的师生关系,并且师生在整个教育过程中将得到共同发展。

何玲梅

2015年2月