

Chinese & Japanese Scholars
on Foreign Language Teaching & Alien Culture Comprehension

中日学者论 外语教学和 异文化理解

——主编：张伊兴 朱威烈——



177
X

上海外语教育出版社

SHANGHAI FOREIGN LANGUAGE EDUCATION PRESS

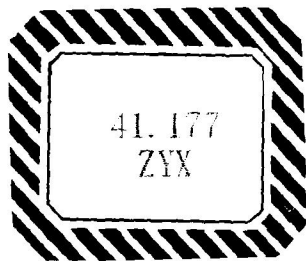
Chinese & Japanese Scholars
on Foreign Language Teaching & Alien Culture Comprehension



0910613

外语教学和 异文化理解

主编: 张伊兴 朱威烈



上海外语教育出版社

图书在版编目(CIP)数据

中日学者论外语教学和异文化理解 / 张伊兴, 朱威烈主编.

—上海: 上海外语教育出版社, 2000

ISBN 7-81080-051-5

I. 中… II. ①张…②朱… III. 外语教学-教学研究-文集
IV. H3-53

中国版本图书馆CIP数据核字 (2000) 第83320号

出版发行: 上海外语教育出版社

(上海外国语大学内) 邮编: 200083

电 话: 021-65425300 (总机), 65422031 (发行部)

电子邮箱: bookinfo@sflap.com.cn

网 址: <http://www.sflap.com.cn> <http://www.sflap.com>

责任编辑: 梁泉胜

印 刷: 江苏启东市人民印刷厂

经 销: 新华书店上海发行所

开 本: 850×1168 1/32 印张 6.75 字数 189 千字

版 次: 2000 年 12 月第 1 版 2000 年 12 月第 1 次印刷

印 数: 1 000 册

书 号: ISBN 7-81080-051-5 / G · 017

定 价: 10.30 元

本版图书如有印装质量问题, 可向本社调换

编 者 的 话

上海外国语大学与日本法政大学自 1985 年签订校际合作协议以来,在教学、科研领域一直保持着友好密切的往来。1997 年,两校商定开展一项“跨文化交际研究”,主要探讨全球化形势下的外语教学和对外来文化的理解。近年来,两校参与此项共同研究的教师,都表现出了很高的热情,在我国上海、杭州、嘉善西塘和日本的东京、箱根等地轮流举办的历次研讨会上,各自总结经验,讲述观点,相互切磋、讨论,不断加深了彼此间的了解。

中日两国历来都重视外语教学,重视对外来文化的研究和吸收。当前,经济全球化的进程在加快,它像一股动力,推动着各国的改革开放向纵深发展,使外语教学和文化交往的任务更加凸显。只是,中日两国的政治制度、经济发展水平、传统文化的沉淀厚度等,毕竟都存在明显差异,双方学者在外语教学、文化交往方面的认知、做法和感受,自然也不尽相同。目前结集出版的这本书,乃是两校学者经过反复思索、查证,形诸笔墨后呈献给读者的一个成果,它的内容涉及外语教学特点总结、教学法探索、语言文化的比较研究和对文化价值观的阐释等。范围虽广,却都含有独特的见解,因为作者们在外语教学或文化研究领域,无不孜孜矻矻多年,言均有据,本书想来应能对外语专业的师生、中日留学生、从事文化交流研究的工作者,有所启迪和帮助。日本的学者介绍说,他们那儿的学术期刊,通常是作者用什么语言写发表就用什么语言。我们考虑,经济全球化正在推动新一轮的外语学习热潮,引进这样一种多语种论文集的样式,或许可以权当一次尝试,让读者做个比较,是将外文都译成一种语言好呢,还是保持其原汁原味更有意思。读者会从本书中发现,中日学者虽然大多用母语撰写论文,但双方都有直接用英语发表的成果,这也是两校的这项跨文化研究的特色之一。

外语教学与异文化理解两个话题之间有一定联系,特别是就从事外语教学离不开传授语言对象国的文化知识而言,但这两个论题

各有独立丰富的内涵,目前两题合成一书出版,只能先从直观的感性的方面着手阐释,既不能说已展开了充分全面的讨论,也无法讲究谋篇布局,做到全书结构上的环环相扣。因此,我们认为上外与法政大学间的这项合作,乃是清楚地反映出双方学者和校领导对科研工作的高度关注和兴趣,中日两国十多位学者用凝聚他们心智的论文,已为两校的科研合作奠定了一个良好的基础,只要今后双方都有意愿,商定就某一论题集中进行探讨,那么,在论文的组织安排和研究的针对性方面一定会更深入更理性,也可能对读者更有助益。

正是在两校开展这项共同研究期间,上外于去年岁末庆祝了她的 50 华诞,今年金秋法政大学迎来了她 120 周年的校庆。两校的校园内,都建起了高大新颖的建筑,两校的学者又都有机会在淡妆浓抹总相宜的西湖、恬静安逸的西塘廊棚攀谈问答,在妍丽明媚的箱根山麓、风光旖旎的卢湖公园交换看法,现代与历史、社会与自然都给人们留下了深思遐想的空间。面对新的世纪、新的千年,学者们会有新的想法、新的见解。我们期望能继续交流,继续沟通,有共识,是所愿也;有歧见,则求同存异,贵在合作理解。重要之点在于,高校科研的水平须得跟上时代的步伐,适应教学的需要。

2000 年 9 月于上海

目 录

论中国外语教学中语言、文化并重的教学模式

..... 张伊兴 李 明 (1)

日本近代以降的外语教学——特点、欠缺、展望、课题

..... 高尾利数 (19)

语言教学与异文化理解 季林根 (32)

试论国际化与外语教学 田中义教 (41)

日中外语语感和异文化理解的比较研究 笹川孝一 (52)

从语用角度看语言交际失误 何兆熊 (77)

试析日本英语学生对外来词语的理解 山崎达郎 (86)

思维模式对写作的影响 李基安 (107)

日本与中国的德语教学——探索语言教学的新模式

..... 山根惠子 (116)

文化身份与翻译 陆楼法 (125)

论英汉翻译中的文化因素 史志康 (129)

文学课程在外语教学中的地位 吴定柏 (134)

中日青年的形象形成 城户朋子 (143)

日本异文化接受的价值取向 陈敏华 (160)

从日、汉语中的“鬼”、“神”例证,看母文化和异文化中

的民俗信仰 谢 荔 (172)

异文化教育的意义——中国文化讲座的思考 许慈惠 (187)

全球化形势下的异文化理解 朱威烈 (193)

基调报告 川村湊 (202)

论中国外语教学中语言、 文化并重的教学模式

张伊兴 李 明

摘要

中国自打开国门以来,在政治、经济、科技、文化诸方面与国外的交往不断扩大。在这种不断扩大的交往中,最重要的渠道是语言。语言与文化不可分割。这一点也正是与异域文化交往的人们所深深体验到的。他们发现,纯粹掌握某一国语言技能固然有助于同该国人们交往,但若能够既掌握好该国语言技能,又了解该国文化,则能在深层次上同他们交往。为实现这一目标,我国的外语教学从传统的“重视基本语法规则”和“太过注重语言形式”的教学模式转向了既重视异域文化知识又重视语言基本技能的教学模式。本文分别论述了语言与文化的关系、中国学生在学习外语过程中常犯的文化错误及其诱因,注重语言与文化并重给人们所带来的启示等。本文核心的第三部分详细探讨了外语课堂教学中对语言与文化齐头并进教学法的具体举措。结语中再次强调,外语学习真正意义上的成功者是融语言技能与文化知识于一体的人。

I. Introduction

In the year 1978, China began to open her door to the outside world. Since then, the engine of reform in China has turned her from a self-contained country with no close contact with the outside world into the one that seeks for contact with foreign countries at every level — cul-

tural, economic, political, and social. The chief means of this contact is, of course, through language. Those who are involved in foreign trade, in cultural exchange, in diplomatic relations with foreign countries, etc., and those who hope to pursue studies in foreign countries are aware that they must contact not only people of a foreign country, but also the culture of a foreign nation. And more and more people find that successful contact with foreigners involves not only a person's linguistic competence, but also his communicative competence. As a result, people all over China have now become more and more enthusiastic about learning a foreign language and at the same time, they have shown more and more "concern for the integration of language in sociocultural context and a focus upon the analysis of function" (Hymes, 1974:230). Due to this change of the social situation and of people's attitudes, an attempt has now been made to open a new dimension in foreign language teaching (FLT). As can be well seen now, in order to meet the needs of society and its people, the ultimate goal of FLT in China has already been shifted from the previous purely language-based orientation to the present integrally communication-based orientation. And all communication, as is known to all, not only involves language itself, but also involves the specific culture governing the language. Thus we can say that communication involving a foreign language is communication involving a foreign culture, and foreign language learning is simultaneously foreign culture learning.

According to Gracia (1989), language consists of the "externals", which mean grammar, vocabulary, pronunciation, prosody, etc., and the "internals", which are the underlying value systems at work and the way they affect understanding, response and communication, and consequently, the extent to which the exchange succeeds, falters, or fails. The successful learning of the former will lead to good linguistic competence, and that of the latter will lead to cultural competence. A synthetic mastery of the two will lead to adequate communicative competence.

The FLT pedagogy in China in the past decades could, to a great extent, only enable Chinese students to very well equip themselves with “knowledge of basic grammatical principles” (Canale & Swain, 1980) of a foreign language because teachers concentrated “too hard on linguistic forms” (Stern, 1983: 191). But unfortunately, they forgot the people who use those linguistic forms in ordinary communication. That is to say, they did not know much about the ways that native speakers use their language. Accordingly, this FLT pedagogy could not necessarily very well provide the students with “knowledge of how language is used in social context to perform communicative functions, and knowledge of how utterances and communicative functions can be combined according to the principles of discourse” (Canale & Swain, 1980). This unfortunate fact suggests that there is an urgent need for Chinese teachers to pay attention to culture teaching in FLT classrooms.

II. The issues concerning language and culture in FLT

The importance of culture in FLT is manifested by the following three points:

2.1 Language and culture are closely related

Language and culture are interdependently related. They are interwoven, with each influencing and being influenced by the other. Though they are by no means the same, neither could survive without the other. Language is “a symbolic guide to culture,” as Sapir says, and it is considered as the keystone of culture. Without language, culture would be impossible. On the other hand, language is influenced and shaped by culture and it reflects culture. “In the broadest sense, language is the symbolic representation of people, and it comprises their historical and cultural backgrounds as well as their approach to life and their ways of living and thinking.” (Deng, 1994) Therefore, for students to learn a foreign language, they should learn its culture. And for teachers to teach

a foreign language, they should teach students the culture of that language. There is a growing awareness of this in China and in recent years, many papers discussing this topic have been turned out. The authors here mainly intend to concentrate on how to deal with culture in FLT.

In order to be more concrete, let us specify what culture really implies. Nelson Brooks, a very influential figure in making teachers aware of the importance of culture and its link with language in FLT, identified five types of culture: biological growth, personal refinement, literature and the fine arts, patterns for living, and the total sum of a way of life (Seelye, 1993:16). According to Brooks, the most appropriate type of culture for intercultural classes is "patterns for living," a concept defined as "the individual's role in the unending kaleidoscope of life situations of every kind and the rules and models for attitude and conduct in them." These patterns enable the individual to relate to "the social order to which he is attached." Or in other words, culture in practical cross-cultural communication "is seen to involve patterns of everyday life that enable individuals to relate to their place under the sun" (Seelye, 1993: 22). At the same time, Brooks emphasized that culture should be broadly sampled. As he said, culture in the classroom "must not only answer the question: 'Where is the bookstore?' It must also answer the question: 'Where is the bathroom?'" (Seelye, 1993:16)

2.2 The types of "cultural errors" made by Chinese students

Because of an unawareness of these "patterns for living", or in Hu's term, "cultural traits" (Hu, 1990:151) of a foreign language, Chinese students, more often than not, tend to commit "cultural errors" according to Hu Wenzhong, a famous professor in Beijing Foreign Studies University. Hu once sent questionnaires to 36 native English speakers who teach at seven institutions in four cities in China and according to the observation of the respondents, there are four groups of "cultural errors"

commonly made by Chinese learners of English:

- 1) Sociolinguistically inappropriate errors: The common errors in this category have to do with ways of greeting and addressing people. For example, in addressing a foreign teacher named Bred Smith, a Chinese student calls him "Mr. Bred" or just "Smith" without any title before the last name. This is a most infuriating error to foreigners, whether they are from Britain or from the U. S. A. And many students are unaware that it is never correct and appropriate to use the surname alone to address a woman. Also, many students greet foreigners in the Chinese way. For example, foreigners are often asked: "Have you eaten?" "Where are you going?" "Are you going shopping?" etc. They may even ask a foreigner "Are you back from Beijing?" when they see their foreign teacher again after his short stay in Beijing. All these belong to sociolinguistically inappropriate errors.
- 2) Culturally unacceptable errors: Chinese students tend to give foreigners the impression that they enjoy giving them excessive "advice." For example, very often, Chinese students use sentence patterns such as: "You should /must go there on time" or "You mustn't be late for the meeting" or "It is very cold; you should wear more clothes." Therefore, foreigners are often told what to do and what not to do, and how to do it, as if they were young children. Also, when Chinese students are complimented, they follow the Chinese pattern of appearing to be modest by saying something like "Oh, no, not at all" or "Oh, this is only so-so," which makes foreigners embarrassed. It seems as if they are not able to appreciate something nice or to make judgements about something.
- 3) Inappropriate non-verbal errors: This results from the conflict of different value systems, which is manifested by the Chinese students' inclined invasion of foreigners' privacy. As is known to all, different people throughout the world have different ways of categorizing life

experiences, and the different ways of categorization can be found in the language they speak. When Chinese learners of a foreign language communicate with people speaking another language, they must be aware that such different categories exist between different languages. But, regrettably, when Chinese students communicate with speakers of another language, they are likely to ignore traits of the other culture, as if their own categories are universal. Thus they often make cultural errors, the costs of which "might include appearing ridiculous or offensive." (Bentahila & Davies, 1989:103, 105) The concept of "privacy", for example, is one that is really hard for Chinese students to grasp because what is regarded as "privacy" in the West may often not be considered as such in China. Therefore, Westerners are often bombarded with questions about their income, age, marriage, or even the price of an item, etc., which are perfectly acceptable in the Chinese culture.

- 4) Errors due to oversimplification or overgeneralization: Learners of foreign languages tend to oversimplify or over-generalize their conceptions about another society or culture. This is also the case with the Chinese students. Chinese students, for example, often make the generalization that Americans do not care for their children when they just learn that American youth depend on themselves more than on their parents. The rise of the problems reflects their differences in attitude and approach when looking at people of another language or culture.

Linguistic mistakes are usually very easy to be put right, but cultural errors, especially those that have to do with values, beliefs and concepts, require a great deal of work to be put right. To a great extent, cultural errors are the more serious "mistakes" than purely linguistic ones because native speakers tend to be intolerant of them as they consider them as "violations of rules of speaking" (Wolfson, 1983:62) and interpret them as "bad manners."

2.3 The causes of the emergence of “cultural errors” among Chinese students in FL learning

2.3.1 They are unaware of the fact that different people in the world categorize their life experience differently.

Clyde Kluckhohn, in his article “The Gift of Language”, states that “from the anthropological point of view there are as many different worlds upon the earth as there are languages. Each language is an instrument which guides people in observing, in reacting, in expressing themselves in a special way. The pie of experience can be sliced in many different ways, and language is the principal directive force in the background.” From this, we can see that every language is also a means of categorizing experience. Among different languages, the events of a “real” world are never felt the same and they are never reported as a machine would do it. There is a selection process and an interpretation in the very act of response. Some features of the external situation are highlighted; others are ignored or not fully discriminated. As learners of foreign languages, Chinese students should be aware of this. But to our disappointment, the reality is that Chinese students are unaware of this.

2.3.2 They tend to observe the foreign culture from the perspectives of their own culture.

This is the second cause of “cultural errors” among Chinese students. Chinese students like to look at the world through the glass bearing their own culture. For this reason, they are liable to look at those foreign things from the perspective of their own language or of their own culture. Thus “cultural errors” emerge in intercultural communication. For example, there are usually different expectations about expression of some individual preferences in China and in Western countries. If a Chinese is invited to dinner in England, he might be asked if he would like tea or coffee, with or without sugar, or what kind of alcoholic drink he

would prefer. His reply might well be that whatever is convenient is OK, which places the hostess in a dilemma as to what to offer to the guest. The reason for this is that Chinese students tend to observe the foreign culture from the perspectives of their own and they often impose their own cultural assumptions on the people of another culture.

2.3.3 They lack schematic knowledge of the target foreign language culture.

The famous philosopher Immanuel Kant pointed out in 1781 that when a person receives new information, new concepts or new ideas, he derives meanings from them only when he associates them with the schematic knowledge stored in his mind. Conversely, if a person wants to convey his message, only when he has enough background knowledge or schematic knowledge is he able to impart his information clearly and appropriately. Anderson (1977) once made a conclusion: "Every act of comprehension involves one's knowledge of the world as well." I would say that every act of communication involves one's knowledge of the world as well. Schematic knowledge includes information about another culture's traits, customs, habits, folklore, behavior patterns, and "facts, faces, and fiestas," etc. Chinese students do not have sufficient knowledge about these aspects just because they lack sufficient reading of literature on these aspects.

2.4 Implications of taking new attitudes towards language and culture

2.4.1 A good understanding of the relationship between language and culture

To have a good understanding of the relationship between language and culture, all students must well "develop the cultural understandings, attitudes, and performance skills needed to function appropriately within the segment of another society and to communicate with people socialized

in that culture.” (Seelye, 1993:29) A good understanding here means a holistic or global one. That is, in intercultural communication, we must always be aware that there are differences between one culture and another culture. And most often, we must adapt ourselves to the target culture instead of adapting the target culture to ourselves. We must also have the correct attitudes towards the target culture. Never should we by any means show any contempt for the target culture. What’s more, we should always be in a state of empathy (emotional identification) when we communicate with people of the target culture because we should think that that is their very way of communication. In this way, we will gradually cultivate our ability to perform skillfully and appropriately in intercultural communication.

2.4.2 A good understanding of the levels of cross-cultural awareness

The second point for Chinese students to have a good understanding of the relationships between language and culture is that there are four levels of cross-cultural awareness, according to Hanvey’s (1979) classification. The first level is the awareness of superficial cultural traits often interpreted as exotic or bizarre. The second level is the awareness of significant and subtle cultural traits that contrast markedly with one’s own and are interpreted as unbelievable and irrational. The third level is similar to the second level, but the cultural traits are recognized as believable through intellectual analysis. The fourth level is the awareness of how another culture feels from the standpoint of the insider. Some people refer to this as empathy while others refer to it as transpection. Having a good understanding of these levels will enable students to get a conceptualized idea of the homogeneity and heterogeneity of another culture compared with one’s own. And this will promote students’ foreign language learning.

III. The integration of language and culture in FLT

The integration of language and culture, we think, is the super goal of FLT. And the foremost important thing for foreign language teachers to realize this super goal is to set a comprehensive set of instructional goals in actual teaching practice. The first goal is to arouse the students' curiosity about the foreign culture and to develop their empathy towards its members. The second goal is to nudge them to recognize that role expectations and other social variables such as age, sex, social class, religion, ethnicity, and place of residence affect the way people speak and behave. The third goal is to make them aware that effective communication requires discovering the culturally conditioned images that are evoked in the minds of people when they think, act, and react to the world around them. The fourth goal is to direct their attention to the recognition that situational variables and convention shape behavior in important ways. The fifth goal is to get the students to understand that people generally act the way they do because they are using options their society allows for satisfying basic physical and psychological needs, and that cultural patterns are interrelated and tend mutually to support need satisfaction. And the last goal is to cultivate the students' ability to evaluate a generalization about the target culture in terms of the amount of evidence substantiating it. On the other hand, their ability should also be cultivated to employ the skills that are needed to locate and organize information about the target culture from the library, the mass media, people, and personal observation. After the consistent impact of the efforts to realize the goals, students will have a correct view of the target culture and therefore, they will have no culture shock when they face an alien or exotic culture. And as a result, they can easily develop their empathy towards the people of another culture, which can well pave the way for acquiring the new culture. By so doing, teachers will remove the preliminary hurdles to integrating a foreign language and its culture. On

this premise, teachers can realize their super goal of integrating language and culture in their FLT in the following ways:

3.1 Make frequent comparisons between the lexical items of the mother tongue and those of the foreign language being taught.

As has been mentioned above, different peoples throughout the world categorize their world in different ways and from different angles. We can find sound expressions in their categorizations of concepts. And as is known to all, concepts are expressed by lexicons in languages. For example, in Chinese, we may say “这个人得了红眼病”(zhègèrén déle hóng yǎnbìng). The Chinese word *hóng* means “red”, *yǎn* “eye”, and *bìng* disease or illness in English. Literally, the sentence means “This person has got a bloodshot eye or he/she is suffering from ophthalmia.” But metaphorically, this sentence means “This person is very jealous of someone.” In English, however, people use the word “greeneyed” to express the same idea. This results from cultural differences or different modes of thinking between the Chinese people and the English-speaking people.

Another case in point is this sentence: My love is like a dragon. When Chinese students see the sentence, their immediate response is that if a “love” is called “a dragon,” this “love” should be a man, as the Chinese people are often referred to as the “descendants of the dragon,” and also this man must be somebody instead of nobody, as there is a saying in Chinese: “他是一条龙,我是一条虫。”(Literally it means: He is a dragon while I am only an insect. Figuratively it means: He is somebody while I am nobody.) But to English speakers, the sentence means quite another thing: My love is a fierce woman. Why does this happen? This is due to the cultural difference. In the West, a dragon is “an imaginary fire-breathing animal in children’s stories” (Procter, 1978 :332), and when it is used to refer to a person, it means “a fierce older woman, esp. one who allows little freedom to a young girl in her