

語言教學中的文化教學

FSE CLEA

紀孫澧 & 施怡華

20240121@集思北科大會議中心

報告大綱

1. 文化教學理論框架

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01

文化教學理論框架

美國外語文化教學的發展



1953首次研討會：文化教學受到認可與重視

1972第二次研討會：強調多面性、複雜性

1988第三次研討會：如何在課堂中結合

→ 1950-1990年代的理論研究，多將文化視為一種知識

→ 1990年代後，有學者提倡將文化視為一個過程

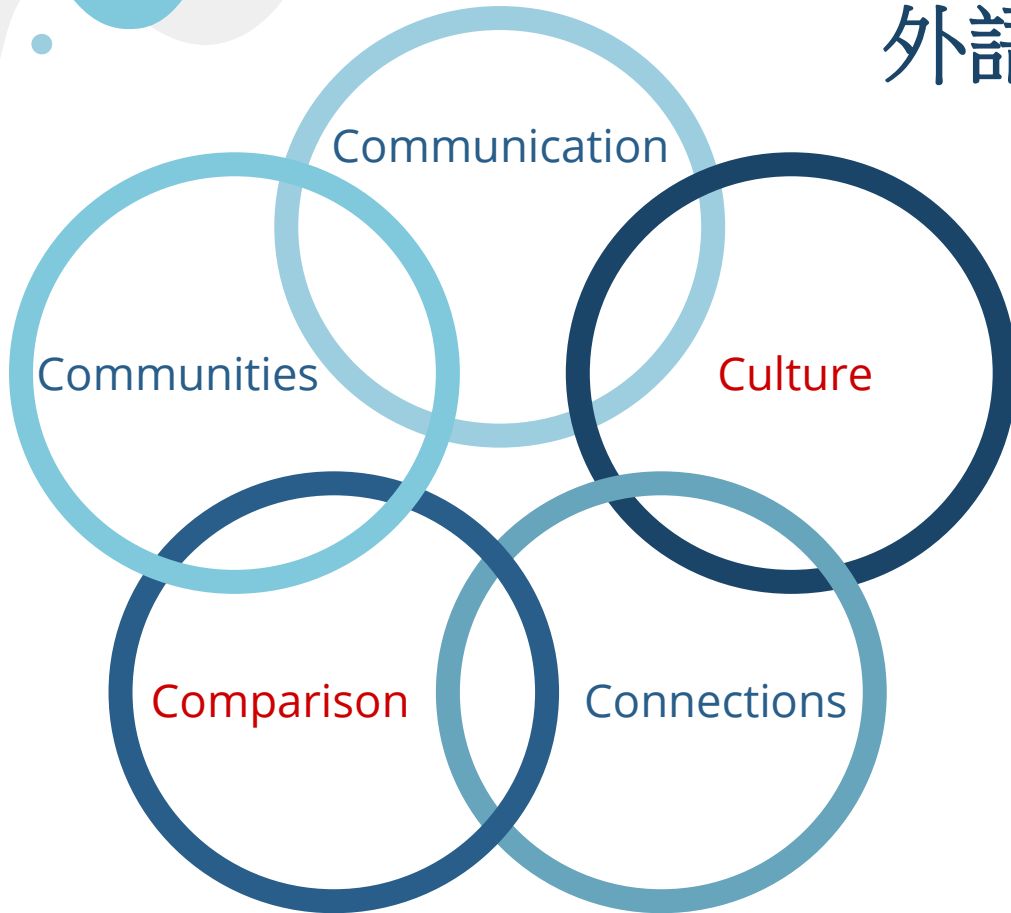
Brooks (1968)

Brooks (1968) 最早對外語教學環境下的文化定義、教學內容、方法進行闡釋，指出文化在思想、適應社會、人際交流三個方面中，顯示其與個人聯繫的重要特點，並以其為基礎，將文化分為**形式文化**以及**深層文化**。

形式文化 vs 深層文化

文化可以區分為**形式**文化(formal culture)與**深層**文化(deep culture)，其區別在於「文化主體者是否能意識或觀察到文化的作用」(Brooks, 1968)，前者如慶典、結婚等儀式；後者則如思考、評價等活動，皆屬於深層文化活動，因思維方式或價值觀都是在**社會化過程中**，**透過與他人互動而形成的**。

外語教學大綱 (1996)



The Five C's of Foreign Language
Education (Standards, 1996)



02

文化教學的目的

教學目的

總體目標：學生將獲取對其他文化知識的掌握和理解

- Students demonstrate an understanding of the relationship between the practices and perspectives of the cultures studied.
- Students demonstrate and understanding of the relationship between the products and perspectives of the cultures studied.

外語教學大綱 (1996)

Perspectives

(meanings, attitudes, values, ideas)

主觀

Products

(books, tools, foods,
Laws, music, games)

行為

客觀

Practices

(patterns of social interactions)



03

以信仰文化為例

Products

龍山寺的設計

壁畫 (bìhuà, murals)



雕刻品 (diāokè pǐn, carvings)



天花板 (tiānhuābǎn, cassion ceiling)



藻井
zǎojǐng

龍門 (進去)

虎門 (出去)

- 出去 = 離開壞事情

現在寺廟裡供奉 (gōngfèng, enshrined)

100多個神



Practices

大家在龍山寺做什麼



擲筊(zhíjiǎo)
throw divination blocks



拜拜(bàibài)
worship



供品(gòngpǐn)
offerings

Perspectives

觀音菩薩的介紹

- 龍山寺的主神
- 地位最高
 - 金色的皮膚
- 經常改變樣子
- 在佛教代表憐憫
(liánmǐn, compassion)
- 西遊記



拜拜應該注意什麼

1. 先拜主神
 - 打招呼
2. 告訴月老你的願望
 - 要帶供品
 - 不一定只能帶甜的供品



- ❖ 金色：顯示其尊貴地位
- ❖ 憐憫：神祇給予希望

- ❖ 主神：顯示文化中重視主從關係
- ❖ 供品：許願、還願

Perspectives

拜拜的注意事項

4. 問跟緣分有關的問題
5. 問月老可以不可以拿紅線



- ❖ 紅線：緣分的具體形象
- ❖ 擲筊：神明權威至上

拜拜的注意事項

6. 不可以去其他的廟拜月老
 - 他不認識你
 - 同一個神，在不同地方=不同的神



都是媽祖



台南



花蓮

- ❖ 分身：顯示地域特點
- ❖ 關係：遠親不如近鄰

反思與教學建議

- ❖ 語言課堂中的文化並非只有形式文化上的觀察和理解，若有機會在實地訪查後，進行深層文化方面的討論，並加以記錄，便能有更完整的後任務產出。
- ❖ 學生背景各自不同，未來設計任務時，也可以依循 Products, Practices, Perspectives 的面向，來引導學生理解目標語的文化。

04

以語言教材為例

當代中文課程第2冊第5課〈吃喜酒〉

當代中文課程第3冊第6課〈到鄉下住一晚〉對話一

形式文化：當代二 第五課

臺灣婚禮傳統

Products : (books, tools, foods, laws, music, games)

紅包、喜餅、嫁妝、聘金、傳統婚禮服飾（龍鳳褂與秀禾服）、戒指等。

紅包數字大有學問。

Practices : (patterns of social interactions)

迎娶、奉茶、交杯酒、敬酒、說吉祥話。

Perspectives : (meanings, attitudes, values, ideas)

注重家庭、尊重長輩的意見。



深層文化：當代三 第六課 對話

李文彥：這幾年，回鄉下種田的年輕人不是很多嗎？

表哥：忙的時候，大家都一樣，連自己的事都不做完，怎麼有時間幫別人的忙？

羅珊蒂：你怎麼不找個太太來幫你？

李文彥：你這問題問得真好。我表哥什麼都有，就是少了一個太太。

表哥：別開玩笑了。農夫看天吃飯，收入這麼不穩定，怎麼敢結婚？

羅珊蒂：表哥，你條件這麼好，我給你介紹一個，怎麼樣？

表哥：以後再說吧！天黑了，我們快回去吃飯。

語言課中的文化分析

Perspectives :

(meanings, attitudes, values, ideas)

羅珊蒂：認為太太應當幫助、支持丈夫的事業。

表哥：提到農業收入不穩定，不敢結婚。

反映華人社會在步入婚姻前，對於（男性）經濟穩定性的要求與考量。

Practices :

(patterns of social interactions)

羅珊蒂：為表哥介紹女朋友。

表哥：轉移話題，委婉拒絕。



外人

自己人

表哥

課堂中的分析與討論

以當代中文課程第3冊第6課〈到鄉下住一晚〉對話一為例

- 「你**怎麼不找個太太**來幫你？」-- 話語背後隱含的文化

隱私 VS. 關心

家庭觀、社會期望、性別角色、個體與群體（文化、社會）的衝突。

表哥的應對方式：「別開玩笑了！」、「以後再說吧！」

- 委婉、自貶自嘲、迴避衝突

---延伸：婚喪喜慶的禮俗（形式）

- ---輔助媒材：電影賞析【喜宴】 ●

反思與教學建議

- **特點：**重要但一般文化活動較難體驗到的文化內容。

- **難點：**

- **文化的動態性：**

文化觀點可能隨時間和社會變遷而變化，受到全球化、科技進步、社會運動等因素的影響。教學內容可能無法完全涵蓋到這種文化變遷的動態性。

- **存在個人差異：**


對話中的人物可能代表大多數人的文化觀點，卻無法涵蓋每一個人的觀點。實際上每個人有不同的價值觀，也可能對同一個問句產生不同的反應。

反思與教學建議

- **建議：**
 - **模擬實際語境：**

盡量提供多一點例子，避免單一來源，亦可加入具代表性的電影、小說做為參考案例。
 - **提供討論空間：**

和學生討論電影或小說中的某個場景與對話，先讓學生說說看，在自己的文化中是如何反應，再給問題，請學生回答問題。討論不同文化中言行舉止的差異，提高學生的文化敏感性。
 - **語言慣用語和禮儀：**


介紹慣用語、禮儀和社交準則，幫助學生在交際時更得體。
 - **鼓勵學生參與在地文化活動、社區交流。**
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05

學生反饋

問卷內容

1. Do you believe it is necessary to **incorporate culture into language courses**? If so, why?
 2. What **aspects of Chinese culture** do you think you have learned from your language course this semester?
 3. Are there any **implicit cultural phenomena** that you have observed and would like to explore further, but have not been addressed in this semester?
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Question1 : 學生(I)反饋

1. There's a very important saying that I as a scholar and global citizen live by, and that is that humans do not exist in a vacuum. Our history, culture and language all develop simultaneously, so students must learn embedded cultural nuance and language structure. Generally speaking, each culture has special customs, so students must know the culture of that country to respond.

Question1 : 學生(II)反饋

1. I believe culture is necessary to incorporate into language courses given that it is not truly possible to learn a language completely without an understanding of its culture of origin, history, and modern-day application of speakers. The entire purpose of learning a language is to be able to communicate and understand a culture that is considered to be foreign or different from what you already know and, therefore, language learning is best taught when it is grounded in its cultural context.

Question2 : 學生(I)反饋

2. There was a lot I didn't know! The U.S. is predominantly Christian, or at the very least, has more followers of the Big 3 Abrahamic religions, so following the **Lunar Calendar**, doing **拜拜 at Buddhist Temples** and **understanding older Chinese funerary and marriage rites** were all something very unfamiliar to me! I think a lot of Americans who are not of Chinese heritage would be really interested in ancient superstition passed along and how that plays a role in shaping cultural traditions inherited in Taiwan today. For example, we in the west have associated the number 13 as a number of bad luck and misfortune for a few thousand years now, and while people don't necessarily still hold on to the same conceptions, it is still a superstition that is very common to hear and is embedded in our culture. Here I see it more with the **number 4**, which I always thought was a very interesting link across multiple eastern countries.

Question3 : 學生(I)反饋

3. 因為我的父母從墨西哥來，我知道“collectivist culture.” 墨西哥和台灣有很多類似的習俗，‘養家’也很重要。Collectivism and its influence on people is not wholly unfamiliar to me, but I am still culturally and educated as an American, which means I am still more 'individualist' than even my family in Mexico. With my 台灣朋友，I notice that even if they are considered by other Taiwanese colleagues to be more 'western' and 'individualist', the way that we would both approach the same types of conflict and social situations is still relatively different and also rich with different nuance. **I would like to explore the social dimensions of interpersonal communication more while I am here!**

Question 2、3：學生(II)反饋

2. I have learned a great deal about Chinese culture including, but not limited to, the: religious history, philosophy, the meaning of certain character radicals, and formal written language.

3. If at all possible, I would like to understand the perception of what America and foreigners are like in Taiwan, given that I have had many circumstances of people staring at me, not wanting to talk to me in Chinese, wanting to take photos together, etc. In many ways, I have begun to experience so minor cases of "culture shock" in Taiwan and I am wondering how to better navigate that in the coming semesters moving forward.

學生反饋統整

1. Do you believe it is necessary to **incorporate culture into language courses**? If so, why?

- 歷史、文化、語言同步發展，不可能單獨學習語言而不學文化。
- 不了解語言的起源、歷史和現代應用者的文化，就不可能完全學習語言。
- 必須了解文化，才能做出適切的語言回應。

學生反饋統整

2. What **aspects of Chinese culture** do you think you have learned from your language course this semester?

- 宗教歷史、哲學、部首的含義以及正式的書面語言。
- 農曆、宗教儀式、婚喪喜慶、數字代表的含義 (13 VS. 7) 。

學生反饋統整

3. Are there any **implicit cultural phenomena** that you have observed and would like to explore further, but have not been addressed in this semester?

- 人際互動
臺灣人對外國人的態度與相處。
其他在台灣的外國人如何調適與回應。
- 個人主義 VS. 群體主義

Thanks for your attention !

紀孫灃 CHI SUN-LI ✉ chisunli55@gmail.com

施怡華 SHI YI-HUA ✉ amber09100910@gmail.com