

## ปริทัศน์การสอนภาษาและวัฒนธรรม An Overview of Language and Culture Teaching

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### บทคัดย่อ

การเรียนการสอนภาษาและวัฒนธรรมจีนในปัจจุบันถือได้ว่ามีความสัมพันธ์ที่ค่อนข้างซับซ้อน หากทั้งภาษาและวัฒนธรรมสามารถจัดการเรียนการสอนผสมผสานกันได้อย่างเป็นธรรมชาติ จะสามารถทำให้ผู้เรียนประสบความสำเร็จในการเรียนภาษาเป้าหมายได้อย่างครอบคลุมทุกด้าน อีกทั้งยังเป็นการส่งเสริมการเรียนภาษาให้มีประสิทธิภาพที่สูงขึ้น บทบาทสำคัญของครูผู้สอนภาษาต่างประเทศและครูผู้สอนภาษาที่สองจำเป็นต้องมีความเชี่ยวชาญทั้งด้านคุณลักษณะภาษาและคุณลักษณะทางสังคมของภาษา ซึ่งจะทำให้วิธีการเรียนการสอนดังกล่าวเป็นที่ยอมรับและมีประสิทธิภาพมากยิ่งขึ้น จากการทบทวนวรรณกรรมการสอนภาษาและวัฒนธรรมจากในประเทศจีนและต่างประเทศ ไปจนถึงการวิเคราะห์และประเมินคุณค่าความสำคัญของการเรียนการสอนภาษาและวัฒนธรรม ผู้วิจัยหวังเป็นอย่างยิ่งว่าจะสามารถใช้เป็นข้อมูลอ้างอิงสำหรับการสอนภาษาต่างประเทศและภาษาที่สองได้

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### Abstract

Language and culture teaching involves complicated localisation aspects. If the two can be naturally blended, learners can master the target language more thoroughly, increasing the efficiency of language learning. The primary role of foreign language and second language teachers should be to grasp the ontological and social qualities of language, make teaching methodologies more acceptable, and successfully increase teaching quality. As a result, a survey of language and culture teaching at China and other countries, as well as familiarity with the value of language and culture teaching, can serve as a reference for foreign language and second language teaching.

**Key words** Cultural definition; Cultural teaching; Language teaching; Social attribute

## Introduction

Different languages have different ways of expressing the same issue, and how people who speak the same language express it is determined by the general way of discussing it in the national culture. Because language and culture have such a close link, culture is destined to have an impact on language acquisition, and language instruction is bound to include cultural teaching.

As a result, any cross-cultural research, particularly language education, should consider not only the linguistic distinctions from the target culture's reception psychology, but also the cultural differences of the learners' mother tongue. Studying language variations through the lens of cultural differences, and better understanding the intrinsic relationship between language and culture, may provide a fresh viewpoint and aid in language instruction. This paper begins with an examination of language and culture relations and language and culture teaching in various nations, with the goal of attracting the attention of relevant academic circles and front-line educators and collaborating to enhance language and culture teaching at China and other countries.

### I. A Study on the Relationship between Language and Culture

Stuart (2000) pointed out in his book *Introduction to Linguistics* that the school of Port Royal proposed as early as the 17<sup>th</sup> century that language is the manifestation of mind and that there is an underlying relationship between language and thought. "Language rules are universal, any one," James Harris argued in "Philosophical Discussion on Language and Universal Grammar" in 1751.

The debate over the origin of language between Condillac, Rousseau, and Herder in the 18<sup>th</sup> century had far-reaching consequences in Europe, and the Foundation of the Royal Prussian Academy of Sciences even decided to establish a special prize to seek answers. In this discussion, the relationship between language and nation, country, environment, thinking, reason, humanity, and emotion has been vigorously debated, and it has had a significant impact on the fields of philosophy and linguistics in subsequent generations (Yao Xiaoping, 2001)

Humboldt, a German linguist, thought that "the characteristic of language is the unique property of its nation... the language and thinking of human beings are inseparable, and the language of a nation is their spirit" by the mid-nineteenth century. Humboldt went on to say that linguistics is not only the study of social persons' language and psychology, but also the

study of the corresponding national language and psychology. Dekheim, the pioneer of modern sociology, proposed in the middle and late nineteenth centuries that "Language is a social fact and a social phenomenon"; Austrian psychologist Freud also believes that society has "collective psychology," which is represented in language. Scholars from other disciplines gradually focus on the relationship between language, society, and nation. In this context, Saussure, the father of modern linguistics, proposed a distinction between "language" and "speech," arguing that "language is social, while speech is personal." Meyer, his favourite student, noted the sociality of language as well, thinking that "language is a part of culture, and what kind of culture has what kind of language"(Cen Linxiang, 2008). Later China scholar Zhao Aiguo commented on this: The relationship between language and culture was actively debated in academic circles from the late 18th century to the early 19th century, but it was only with the rise of structuralist linguistics in the early 20th century that it was diluted, if not submerged (Zhao Aiguo, 2006).

Anthropologists originally started interested in linguistics in the early twentieth century in America. In his linguistic anthropology research, Sapir, a sociolinguist, investigates and describes the relationship between the American Indian nation and its language, general concepts of human beings, culture, and personality, which promotes the birth of American ethnolinguistics, and the correlation between language and culture is directly presented. "There is something behind language," Sapir (1921) observed in *On Language*. Furthermore, language cannot exist apart from culture, according to which "language and culture are inseparable, and a specific national culture will be reflected through language; " A specific language will likewise reflect a specific national culture. Sapir and his follower Wolff expanded on the concept, claiming that "all high-level thinking depends on language, and each language is defined by culture in form and category." Following in the footsteps of Wolff and others, British linguist Halliday gradually focused on the function of language and the relationship between language and culture, resulting in the development of a system of "system-functional grammar" in which interpersonal metafunction and textual metafunction highlight the close relationship between language and culture. Palmer, Gary (1996), an American language anthropologist, developed the cultural linguistics hypothesis, which presents the relationship between language and culture more intuitively. He believes that language and culture may support and inspire each other, and that the history of language and culture is inextricably linked.

The study of language and culture in the former Soviet Union holds an important place in the globe, particularly the study of vocabulary and culture, which has a significant impact. Catherine II made significant educational initiatives in the 18th century. Because of the necessity for territorial development and business exchanges, the Queen was highly interested in vocabulary translation. She gathered hundreds of terms from dozens of languages and had them collated into a Russian lexicon. The Queen discovered that several foreign words had distinct comparable expressions in her home tongue during the process, so she directed her own researchers to focus on vocabulary research in order to establish correct translation procedures. The Moscow School, led by Vrtunatov in the nineteenth century, emphasised the sociality of language and the connection between language history and social history, and placed great emphasis on the speaker's consciousness apart from words and the national characteristics contained in words. Following the October Revolution, Stalin released a series of linguistic works, which he combined into a collection of writings on Marxism and Linguistics. Among these, a number of ideas such as "language is a special social phenomenon" and "vocabulary is a reflection of society" had a significant impact on language instruction in the former Soviet Union, and it was against this backdrop that the linguistics of the former Soviet Union emerged.

In the middle and late twentieth centuries, academic circles in the Soviet Union summarised the following three positions from Soviet psychologist **ЛсБОСКИТ**'s social theory and Halliday M.A.K's systemic functional linguistics: First, language skills growth is simply one of the outcomes of foreign language education; the ultimate goal is cognitive development and the realisation of a deep comprehension of the world. Second, foreign language instruction should not only focus on skill development, but also on explaining the conceptual meaning buried beneath the language; otherwise, the meaning will become a bottleneck in skill advancement. Third, foreign language teachers should be familiar with the variations in form and meaning between the target language and the mother tongue, as well as the cognitive basis of these differences, so that instruction can produce double the result with half the effort. Scholars such as Yakovleva and Kalau Love have supplemented the themes and notions of "language in the cultural value system", "language cultural field", and "national personality" in linguistics, culturology, and language education, and fiercely developed interdisciplinary. According to Min Sihua, "the Soviet Union's national language teaching can be on equal footing with the four traditional teaching aspects of phonetics, grammar,

vocabulary, and rhetoric in foreign language teaching" (Min Sihua, 1986). According to Wu Guohua, "judging from the situation of foreign language teaching in the former Soviet Union, the problem of language and culture is even considered to go far beyond the four traditions" (Wu Guohua, 2005).

According to the history and current state of study on the relationship between language and culture, scholars all over the world are highly worried about the influence of culture on language development, and related research is also very adequate. Based on their research on their own countries and languages, scholars have further investigated the relationship between language and culture in second language instruction.

## **II. Cultural studies in language**

Throughout the twentieth century, several social disciplines debated the definition and interpretation of culture. According to relevant archives, there were just six things about cultural definition in the west before 1920, while there were more than 160 items in the 1950s. A.Kroeber and C.Kluckhohn, anthropologists, introduced and analysed these more than 160 definitions in 1952. By the early 1980s, there were more than 450 definitions of culture, and by the 1990s, anthropology, psychology, sociology, education, and other disciplines have described more than 1,000 scientific concepts of culture. It is much more difficult to describe the connotation of culture and its link with education in language teaching since the connotation of culture is vast and profound, and it is also related to numerous political, institutional, historical, and geographical aspects. However, as Harris (2002) stated, "culture cannot explain anything if it is all-encompassing."

The philosopher Casey believed that the word "culture" in mediaeval English meant "a place to farm," which may be traced back to the Latin word "Colere," which means "to live, take care of, farm, worship, and Cultus (cults, especially religious cults). To be literate, you must first master a culture, establish roots in one location, and then endeavour to cultivate cultural awareness--to be accountable for culture, respond to culture, and safeguard culture. By the 18th century, the concept connotation of culture had been greatly expanded, focusing on all the achievements made to natural objects by human power, and then it was usually extended to human development and cultivation.

The earliest famous definition of culture in the west comes from Edward Taylor, who believes that in the sense of ethnology, culture should include all knowledge, belief, art, morality, law, customs and any other complex whole that a member of society has mastered

and accepted. After that, because different disciplines explain culture from different angles and different emphases, they have different research directions on the scope and essence of culture. For example, communication scholars emphasize that communication is the essence of culture; Anthropologists, on the other hand, focus on the sharing of culture, the composition of cultural groups and the characteristics different from other cultures, etc. The interpretation of cultural essence often depends on the purpose and methods of research. Although there are many definitions, all of them have not broken through Taylor's classical definition framework. Taylor's definition of culture is still the cornerstone of our understanding of contemporary social and cultural issues.

British communication scientist R.Williams (1961) concluded that the definition of culture can be summarized into three categories, and stressed that any complete cultural theory must include these three aspects

"The first is ideal." Culture is defined in this category as a perfect condition and process of human beings with absolute world value; the second is documented. Culture is defined as the subject of human wisdom and creation, which meticulously archives human previous thinking and experience; the third is social. Culture is defined as "a distinct way of life that expresses specific meanings and values through customs and daily behaviours."

According to American researcher Brook (1964), if foreign language teachers are overly ambitious and strive to address culture one by one through language courses, the result may backfire. He provided foreign language teachers with a five-level cultural definition:

Culture 1: biological growth process;

Culture 2: the perfection of individual personality;

Culture 3: literature and art;

Culture 4: the mode of life;

Culture 5: the totality of a way of life. "

Brook believes that language and culture should be connected and taught step by step according to the learners' ability and language level, and advocates focusing on "Culture IV", and then gradually linking "Culture III" and "Culture V" with "Culture IV".

G.Trifonovitch (1981) once said to foreign language teachers, "Don't expect to compare which one is the most suitable for foreign language teaching from so many definitions." H.Seelye (1974) feels that it is acceptable to define it in any case, and that it is more importantly realistic and applicable in the classroom. G.robinson (1985) examined several

types of cultural definitions in terms of completeness and feasibility, and discovered that while each has advantages and disadvantages, it is difficult to be comprehensive and effective, and that in language teaching, so-called completeness and feasibility are relative.

"From the specific perspective of foreign language teaching, we tend to adopt cultural anthropologists' definitions." Consider 'culture' to be the entire way of life of a certain group of people. This is due to the definition's vast breadth, which includes not just daily life and customs, but also the values hidden behind customs." (1997:30)

The study of cultural issues in international Chinese teaching began in the 1980s, with the emphasis primarily on the form, position, principles, and methods of culture in teaching Chinese as a foreign language, with the emphasis on what culture to teach, how to deal with the relationship between Chinese teaching and cultural teaching, and so on, without clearly expressing the concept of culture. According to Chen Shen (2001), even if foreign language teachers describe culture from the standpoint of foreign language education, there will unavoidably be. Foreign Language Teaching and Culture, co-authored by Hu Wenzhong and Gao Yihong (1997), is a rather detailed and systematic synthesis and study of the definition of culture at the moment. They agree to employ anthropologists' definitions in foreign language education: "From the specific perspective of foreign language teaching, we tend to adopt the definitions commonly used by cultural anthropologists." Consider 'culture' to be the entire way of life of a certain group of people. This is due to the definition's vast breadth, which includes not just daily life and customs, but also the values hidden behind customs"(1997:30).

### **III. Language and culture teaching research**

In comparison to linguistics, research on culture education in second language teaching began later. Although some linguists, such as Humboldt, Saussure, Sapir, and Meyer, have studied the relationship between language and culture in the history of second language teaching, scholars pay more attention to the internal structure of the language, regardless of the school of structuralist linguistics or the theory of transformational generative grammar, and do not consider the influence of cultural factors on language acquisition.

Culture education in European language teaching dates back to 1880. In *The Art of Language Teaching and Learning*, French scholar F.Gouin (2010) first mentioned and emphasised the connotation and meaning of language. Gouin attempted to improve the foreign language teaching approach in his book, arguing that cultural teaching might be integrated into language instruction via curriculum and teaching style. This is the first time that

culture has been introduced as a component of foreign language instruction in order to attain the goal of better comprehending the target language.

Linguists such as Humboldt and Salle had good discussions on the relationship between language and culture during the end of the nineteenth and beginning of the twentieth centuries, laying a solid theoretical foundation for cultural teaching in second language instruction. The American Modern Grammar Association drafted a paper in 1900 that included culture in language teaching and sought to implement it concretely. However, at this point, culture and language are still taught separately and in an asynchronous manner. Culture classification and how to relate specific cultural contents with specific language expressions are still in the early stages, and culture teaching primarily understands the target country's history, system, and customs through the study of literary works, which usually has nothing to do with language mastery.

C.Fries, an American linguist, urged at the turn of the twentieth century for both students and teachers to place themselves in the position of investigating and analysing the important cultures in the language. This demonstrates that linguists at the time clearly recognised that diverse cultures would result in disparities in language expression in distinct communication backgrounds, contextual contexts, and situations. If this gap cannot be bridged, it will have a significant influence on language learning and mastery. Following that, R.Lado (1957), a comparative linguistics master, advocated that in language education, it is vital to include classified linked cultural content to language classes. Combining culture and language education haphazardly can only yield double the results with half the work. To develop the competence and degree of use of the target language, we must first study the target language culture and split its cultural material into particular categories, which we will then incorporate into language courses in a focused and meaningful manner. Taylor.D and Sorenson.J integrated Lado's findings to develop the "cultural granule" approach of language and culture learning. Two people believe that brief articles, photographs, and objects should be utilised as cultural information representatives in language education to explain and compare the culture of the target language to the culture of the mother tongue. Two people argue that in education, we should begin with "cultural particles," learning all of the components of culture consciously and systematically, and then combining the fragmented cultural knowledge we have learned into a comprehensive cultural image (Gonzales, 1979). At this point, language and culture education in a second language has made significant



progress, but culture teaching remains inextricably linked to language teaching and has yet to create its own independent benchmark.

Western European countries founded the European Community in the late 1960s to increase economic, political, cultural, scientific, technological, and military links among countries. With the increasing number of countries joining the European Community, the number of official languages grows, as does the complexity of cross-language and cross-cultural communication. For example, if nine languages are used at a conference, 72 translations from one language to another are required. This situation necessitates the development of a big number of compound talents with mainstream language communication skill and strong cultural literacy as soon as possible. This training goal is directly tied to the language education paradigm of the reform community's member countries. Later, Xu Ziliang and Wu Renfu (2005) believed that "this changed the prevailing listening and speaking method or audio-visual method at that time, which attached importance to mastery of language structure and ignored the training of communication skills."

Halliday, a British linguist, proposed the theory of functional language and discourse analysis in the 1970s. The functional method merging language and culture entered the historical scene with the publication of Wilkins' Grammar Outline, Functional Outline, and Situational Outline. D.H.Hymes (1972), an American sociolinguist, advanced the concept of "communicative competence," stating that language is not only "able to make standardised sentences," but also "able to use sentences appropriately," and the term "communicative approach" arose from this social context. Scholars emphasise the importance of social and cultural factors in language expression, and they all agree that the goal of second language teaching is to cultivate people who can use language communication skills creatively, which necessitates not only correctness, but also appropriateness. Language and culture teaching must be done concurrently in order to attain this goal, which is not easy. Language was separated into two elements during Chomsky's "language revolution," namely "competence" and "performance": "competence" refers to the language knowledge gained by speakers and listeners, while "performance" refers to the actual use of language in certain settings (Chomsky, 1965). Scholars like Halliday were outraged by this contrived dichotomy. That dichotomy, according to Halliday, is "unnecessary and misleading" (Halliday, 1970). It can be observed that how to organically and successfully integrate language and culture training was still an unresolved issue at the time.

With the advancement of intercultural communication theory, many academics have realised that culture is a dynamic growth process, and they must re-adjust their viewpoints in order to establish cultural teaching approaches in languages. Damen (1987) uses cross-cultural communication research theory to culture teaching in language instruction, referring to culture as the "fifth dimension" of language teaching that is strongly related to the four abilities of listening, speaking, reading, and writing. G.Robinson (1988) proposed an important concept that language and culture teaching will eventually cultivate students with "Cultural Versatility" because the study of language and culture changes learners' psychological cognition, which can promote learners' overall development and change. Kramsch.C (1994) believes that culture cannot be simply regarded as information or facts, and proposes that language and culture teaching should be "multi-symbiotic," encouraging two-way interaction between language and culture in teaching, and resolving cultural conflicts through "dialogue," so that learners can reach the "third position" when surpassing their own culture and another new culture, which has had significant ramifications in western language education. Her book "Context and Culture in Language Teaching" won a scientific research award, and it sharply and severely criticised Chomsky's "dichotomy" as a suspicious classification method, employing deception to make language and culture appear symmetrical, but actually placing language and culture in opposing positions, resulting in immeasurable drawbacks and obstacles to language research and language teaching. Language and culture are thought to be "two sides of the same coin," and giving equal attention to both is more conducive to grasping language and culture training and making it organically and successfully integrated. According to Chen Shen (2000), this is "a new scheme of post-structuralism that emphasises the learning process and organically combines cultural teaching and language teaching."

According to the research history of language teaching and culture education in second language teaching, it has progressed from separation to attachment to combination. The orientation of theoretical research has a direct impact on language teaching practise. As a result, mastery of language structural forms has traditionally been emphasised in second language instruction, as has the teaching of vocabulary and grammar, while the influence of culture on language understanding and application has been overlooked. Sociolinguistics was thriving by the 1960s, and functional teaching methods rapidly gained popularity. With the rapid development of applied linguistics, pragmatics, sociolinguistics, national linguistics, cross-cultural communication, and other disciplines, scholars have realised that culture has a

significant influence on language, and language teaching methods have gradually begun to move away from the "teaching language by language" mode. Culture teaching in language education is still an important research subject in second language teaching and foreign language teaching today.

#### **IV. The study of language and culture teaching in Chinese teaching**

The study of Western linguistics was introduced to China during the early 1900s, and subsequently impacted the field of language study within the country. In 1930, Zhang Shilu authored the book "Principles of Linguistics," which drew upon Bloomfield's Theory of Language. According to his statement, language changes are primarily driven by the society as a whole, with individuals adapting to these changes unconsciously. In the article titled "New Exegetics", Wang Li asserts that cultural history encompasses all aspects of language history, including semantic history.

Prior to the 1980s, the pedagogy of teaching Chinese as a foreign language in China was centred on language structure, with a strong emphasis on the acquisition of grammatical rules and the rote memorisation of Chinese vocabulary. The pedagogical principles governing foreign language instruction in China were heavily influenced by the works of the former Soviet Union, particularly Marxism and Linguistics (Stalin, 1950), which were introduced in the mid-20th century and emphasised morphology. In the specified timeframe, China's pedagogical strategies for teaching foreign languages primarily relied on the "text-centered approach" and "vocabulary approach" that were previously utilised by the Soviet Union. This approach overlooked the cultural aspects of language and the disparities in verbal communication that arise from cultural differences.

Following the deterioration of Sino-US relations, there was a comprehensive trend in China towards the assimilation of Western language theories, particularly after the 1970s. The linguistic framework in China has undergone a transformation from its prior deep-rooted structuralist influence. Chinese scholars have extensively acknowledged and validated the theories of Humboldt, Sapir, Lapoff, Palmer, Halliday, and Malinowski. They have also proposed numerous perspectives on the cultural aspects of foreign language instruction and conducted a plethora of experiments in this domain. According to Hu Zhuanglin's (2015) perspective, the proficiency in acquiring a foreign language is largely contingent upon the learners' comprehension of its cultural implications. The field of teaching Chinese as a foreign language has experienced significant growth in recent years, largely due to the influence of

sociolinguistics, pragmatics, cultural linguistics, and intercultural communication. As a result, cultural teaching has become an increasingly important aspect of this field.

The investigation into the pedagogy of Chinese culture in China was initiated during the 1980s. The integration of related background knowledge into foreign language instruction was initially proposed by Xiong Wenhua and Zhu Wenjun in 1980. Lu Bisong (1981) emphasised the significance of incorporating cultural background knowledge in foreign language instruction in his publication titled *On Language Teaching Methods*. In 1984, Zhang Zhanyi put forth a proposition to bifurcate culture into two distinct categories, namely "knowledge culture" and "communication culture". Scholars within the domestic academic community have advocated for the prioritisation of cultural background knowledge in language instruction. As a result, the language teaching community in China has transitioned away from the conventional approach of "teaching language on the basis of language" and has rapidly reached a consensus regarding the necessity of cultural instruction in language education. Currently, the primary focus of research on teaching Chinese as a foreign language in China with regards to language and culture instruction centres on two main areas:

(A) Research on the orientation of cultural teaching in teaching Chinese as a foreign language

During the late 1980s and early 1990s, a contentious discourse emerged within the realm of foreign language instruction for Chinese regarding the substance of cultural pedagogy. The impact of culture on the acquisition of Chinese as a foreign language has been a widely discussed topic. However, there exist two divergent perspectives on the role of culture in language instruction. One viewpoint posits that culture is a crucial component of teaching Chinese as a foreign language, to the extent that the discipline should be renamed as cultural teaching. Conversely, the opposing perspective maintains that the primary focus of teaching Chinese as a foreign language should be on language instruction, with a greater emphasis on the study of language ontology.

Towards the close of 1994, the Institute of Teaching Chinese as a Foreign Language organised a symposium in Beijing to discuss the qualitative, positioning, and quantitative aspects of teaching Chinese as a foreign language, in light of the prevailing circumstances. The outcome of the discourse on cultural positioning is as follows: Firstly, language instruction and cultural instruction are distinct forms of instruction, and language instruction cannot be isolated from the instruction of cultural elements. Secondly, the objective of language

instruction is to foster students' proficiency in communicating using the language. Thirdly, cultural instruction that is closely linked to the instruction of Chinese should incorporate the teaching of cultural knowledge courses in Chinese language majors, in addition to the instruction of cultural elements in Chinese classes<sup>1</sup>. The topic of subject orientation has been comprehensively discussed within the realm of teaching Chinese as a foreign language, marking the first such discussion since the inception of the teaching of Chinese as a foreign language. This discussion has arisen in light of the ongoing debate surrounding the relationship between language and culture. Subsequently, scholars in academia have engaged in further discourse regarding the placement of culture within the realm of language instruction. Zhou Siyuan (1996) posited that the cultural orientation in the instruction of Chinese as a second language should be neither excessively narrow nor overly broad. According to Zhou, the cultural orientation in teaching Chinese as a foreign language should be executed only to the extent that it aligns with the degree of Chinese teaching. Lin Guoli (1996) suggested the establishment of a cultural factors system in the instruction of Chinese as a foreign language to differentiate between cultures. Liu Xun (2000) posited that teaching Chinese as a foreign language cannot be dissociated from teaching Chinese culture, and that it must be grounded in cultural theory. Zhang Dexin (2000) advocated for the alignment of Chinese as a foreign language

instruction with international sinology in the 21st century, with a focus on advancing to a more profound level and broadening teaching and educational perspectives. According to Chen Shen's (2001) perspective, the study of the teaching strategy that integrates language and culture can benefit from a post-structuralist approach. By avoiding the establishment of a rigid framework, scholars can expand their perspectives and broaden their horizons.

Scholars in China's research on language and culture teaching in Chinese education exhibit a favourable stance towards the role of culture in language instruction. However, there is a lack of viable strategies to effectively integrate the two components in a cohesive manner. (B) the study of cultural content in teaching Chinese as a foreign language

The intricate nature of the connotation of culture has presented a challenging issue for the teaching community of Chinese as a foreign language. Specifically, determining the appropriate cultural content to teach, organising said content, and determining the

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<sup>1</sup> China Institute of Teaching Chinese as a Foreign Language, Editorial Department of World Chinese Teaching and Editorial Department of Language Teaching and Research, Summary of the Symposium on Qualitative, Orientation and Quantification of Teaching Chinese as a Foreign Language [J]. World Chinese Teaching, 1995,(1):1-5.

appropriate quantity of cultural instruction have become pressing concerns that require resolution and consensus. The topic of these issues has been a subject of intense debate in China since the 1980s, and remains unresolved and contentious in contemporary times. The discourse surrounding cultural content primarily centres on two key facets:

One objective is to investigate the cultural elements that are embedded within the language system. The primary perspectives are as follows: Zhang Zhanyi (1984) posited that the pedagogy of teaching Chinese as a foreign language should be bifurcated into two distinct categories, namely knowledge culture and communicative culture. The notion of "communicative culture" subsequently emerged as a highly influential and widely debated perspective in the field of teaching Chinese as a foreign language. Zhao Xianzhou (1989) further expounded on this concept by subdividing communication culture into twelve distinct categories. Additionally, Chen Guanglei (1992) classified culture into three distinct categories, namely structure culture, semantic culture, and pragmatic culture. In 1992, Wei Chunmu and Juefei Bian categorised cultural introduction content into two distinct groups: cultural behaviour items and cultural psychology items. Similarly, Lu Bisong (1992) further classified communication culture into verbal communication culture and nonverbal communication culture. According to Hu Mingyang's (1993) classification, there are six cultural factors that impact the instruction of Chinese as a second language. These factors include specific vocabulary, specific expressions, and specific language habits. Mei Lichong (1994) proposed a categorisation of culture in cross-cultural communication, distinguishing between declarative cultural knowledge and procedural cultural knowledge. On the other hand, Ge Zhonghua (1994) suggested a two-fold classification, comprising language culture and super-language culture.

The second objective is to investigate the creation of a cultural framework. Numerous scholars propose that in light of the dispersed cultural content embedded in language, it is advisable for cultural instruction to develop a framework similar to that of vocabulary and grammar, in order to provide guidance. Lin Guoli (1997) proposed that cultural instruction should follow a hierarchical framework, similar to language instruction. He contended that creating a cultural framework is tantamount to developing a system of cultural elements for teaching Chinese as a second language. The fundamental components of cultural factors and programmes in China are comprised of the ideas, national psychological characteristics, lifestyles, and customs of its people. Chen Guanglei (1997) proposes that the creation of a

"Cultural Outline" should be predicated on two key factors. Firstly, it is imperative to identify and define the cultural elements that ought to be incorporated into language instruction. Secondly, the principles and techniques of teaching culture must be comprehended and implemented in language pedagogy. Zhang Ying (2004) expounded upon the essence, duties, and fundamental structure of the cultural programme based on their research. Zhang Ying (2010) posited that the fundamental objective of teaching Chinese as a foreign language is to impart cultural elements inherent in the language and related cultures in cross-cultural communication. The professor's role should extend beyond the mere introduction of material and cultural accomplishments, and instead, facilitate a transition from surface-level to in-depth cultural understanding from a cross-cultural perspective. This approach enables Chinese learners to gain a profound comprehension of the Chinese people's ideas, thought processes, and behavioural norms through the surface-level cultural achievements.

Regrettably, the pedagogy of teaching Chinese as a second language with a focus on cultural instruction did not establish a comprehensive framework and persisted in a subordinate role during the subsequent ten-year period. The Chinese-foreign Language Exchange and Cooperation Centre of the Ministry of Education has released the Reference Framework for Teaching China Culture and National Conditions for International Chinese Education, which will remain in effect until December 2022. The framework comprises three primary projects, namely social life in China, traditional culture, and contemporary China. Each of these projects has corresponding secondary projects. The Framework provides a comprehensive list of teaching contents, objectives, and cultural aspects for the projects, including but not limited to topics such as diet, travel, festivals, language, and culture. The concept of traditional culture encompasses various aspects such as cultural heritage, art, philosophy, and invention. Similarly, contemporary China's multifaceted landscape includes geography, economy, education, science and technology, literature, and foreign relations, among others. Despite the absence of the cultural level outline, the long-term planning and development of this framework has yielded a satisfactory outcome.

#### **V. The practical research of culture teaching in Chinese teaching**

Currently, there exist two primary approaches to cultural instruction in Chinese language education. The first involves incorporating cultural elements into language instruction, while the second involves teaching specialised cultural topics following language instruction.

There exists a considerable body of research on the pedagogical strategies for incorporating cultural elements into language instruction. These strategies primarily encompass: Zhao Xianzhou (1992) posited that second language instruction ought to incorporate the introduction of the second culture, and that cultural introduction should adhere to the principles of stage, moderation, standardisation, and scientificity. Chen Guanglei (1997) categorised culture into three distinct types: language construction culture, semantic culture, and pragmatic culture, and proposed four methods for introducing culture. According to Liu Xun's (2000) principles of culture teaching in the context of teaching Chinese as a foreign language, it is imperative that cultural instruction aligns with the language teaching objectives and is tailored to the language learning stage. According to Xu Jialu's (2000) assertion, language communication is the foundation upon which knowledge culture and communication culture are developed. However, the impact of culture on language communication can manifest in both direct and indirect ways, and distinguishing between the two can be challenging. Additionally, Chen Shen (2001) proposed a "multi-latitude language and culture learning model" to further explore this topic. The research findings indicate that the selection of cultural content and teaching methodologies should be tailored to students of varying stages, classes, cultural backgrounds, and Chinese proficiency levels. However, the integration of language and culture in teaching remains an area that requires further development and refinement.

The application of language and culture teaching methods in China has evolved over time, with the textbook and vocabulary methods being replaced by the scene-function-structure teaching method since the 1980s. This model is specifically designed for teaching Chinese as a foreign language in China, with a focus on developing language skills and communicative competence. The approach combines situational teaching methods, emphasises the development of students' communicative pragmatic ability, and seeks to improve the teaching of cultural factors. Ma Jianfei implemented the task-based teaching approach in the instruction of Chinese as a second language in 2001. The individual developed a syllabus centred around task-based instruction for the purpose of teaching Chinese to foreign students in China over a brief period of time. The communication task items were categorised into three levels, namely simple, general, and complex, based on the level of difficulty of the project. Based on the subject matter addressed in the assignment, it encompasses a significant quantity of pragmatic communicative scenarios and cultural elements. Based on the outcomes



of instruction, it can be inferred that the utilisation of a task-based teaching approach is efficacious in the context of Chinese language education over a limited period of time. According to Wen Qiufang's (2019) perspective, the efficacy of the task-based teaching method is contingent upon the language environment. Specifically, the method may be more appropriate for countries where the target language is spoken natively, but may not be as effective in non-native language countries that lack an inherent language environment.

The correlation between language and culture has been acknowledged within scholarly communities. However, the challenge of effectively integrating language and culture, and achieving a cohesive approach to language instruction that accounts for course constraints and time limitations, remains a subject of ongoing investigation among academics.

In the context of teaching Chinese as a foreign language, specifically in Thailand, scholars and educators are commonly guided by domestic research conducted in China with regards to nationalisation. The pedagogical approaches employed prioritise the legal and semantic frameworks, with a predominant use of "grammatical emphasis" as exemplification. This approach neglects the communicative and practical aspects of the language. According to Zhao Jinming's (2004) analysis of the international Chinese teaching syllabus for learners, the teaching of grammar is viewed as a tool to aid in the understanding of sentence structure and the accurate expression of ideas, rather than as a primary objective for developing students' research skills in grammar.

The process of language communication involves a requisite level of cultural knowledge. However, the Chinese culture is characterised by its richness and complexity, and the cultural content embedded in the language is notably diverse. In the absence of an effective pedagogical approach that integrates culture and language instruction, the teaching of culture and language may become partially disjointed, resulting in the gradual solidification of abnormal pragmatics among students. This, in turn, may lead to a disconnect between the pragmatics of specific communication situations and reality, potentially resulting in a perception among some students that their language learning efforts are futile.

Based on the teaching conditions and educational context, it has been observed that the immersion method and Mingde model have yielded favourable outcomes in second language instruction in Europe and America by integrating language and culture. However, it is deemed unsuitable for local pedagogy in Thailand. During a training meeting for Chinese teachers at Kong Jing University, Liu Xun (2021) provided commentary on two teaching

methods. Xie noted that while these models are currently the most effective for combining language and culture, they may not be suitable for Chinese teaching in Thailand. Xie suggested that further exploration is necessary to develop a teaching model that is appropriate for Thailand's unique context.

In the past decade, there has been a notable focus on the practical research of language and culture teaching in Thailand, as evidenced by its prevalence in dissertations with relevant backgrounds. Currently, the field is primarily bifurcated into two distinct areas of enquiry: one pertains to the examination of cultural influences, while the other centres on the investigation of pedagogical approaches. Various pedagogical approaches exist, however, the majority of these approaches centre around teaching research that incorporates culture into language instruction or is confined to cultural courses.

## Conclusion

The aforementioned study indicates that the teaching of language and culture strives to accord equal significance to the enhancement of linguistic proficiency and the cultivation of cultural knowledge. The field of second or foreign language education in China and Thailand has been observed to exhibit a tendency of prioritising language instruction over cultural education, despite the flourishing state of related research in Europe and America. The objective of this paper is to provide a critical analysis of the existing drawbacks, with the intention of raising awareness among readers regarding the significance of teaching language and culture. According to the perspective of students, allocating equal emphasis on both instrumental motivation and fusion motivation can be advantageous in augmenting learning confidence and optimising the efficacy of language acquisition. From the standpoint of educators, this approach can facilitate the continual enrichment of teaching materials, rendering them more engaging and relatable to learners' daily experiences. Furthermore, it can stimulate learners' curiosity regarding language and culture, thereby fostering their active participation in the learning process.

It is noteworthy that the pedagogy of language and culture instruction has transformed the conventional approach of teaching language skills as a standalone course. This transformation has facilitated learners in developing a personal understanding of the significance and worth of the target language and culture. China and Thailand are faced with the pressing need to investigate novel approaches to the localisation of language and culture education, potentially drawing upon the principles of Content-Based Instruction (CBI). Content-

Based Instruction (CBI) is an approach to teaching that prioritises the use of authentic materials or real-life resources as the foundation for language acquisition. The premise underlying this perspective is that language acquisition is optimised through authentic language materials and content-focused attention, rather than explicit language instruction. The pertinent discourse will be conducted subsequently, therefore kindly refrain from tabulating at this time.

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