

言語教育による 異文化間能力の開発について

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すうじの がくしゅう

How do you read these numbers?

1433 2012 2555 2672

すうじの がくしゅう

→ Cultural awareness

What are these numbers?

1433

2012

2555

2672

答 = This year! ことし!

- (1) イスラム暦（ヒジュラ暦）→ 1433年
モハメッドがメッカからメディナへ聖還した年
[イラン、アフガニスタン]
- (2) グレゴリオ暦（西暦）→ 2012年
キリストが生まれた（とされる）年 [世界]
- (3) 仏暦（仏滅紀元）→ 2555年
ブツダが入滅した年 [タイ、カンボジア、ラオス]
- (4) 皇紀 → 2672年
初代天皇の神武天皇が即位した年 [日本]

日本語教師と日本文化



日本文化の変容

日本文化の所有者



日本人



世界の人々



初音ミク

<http://www.youtube.com/watch?v=dhYaX01NOfA>

日本語教育と文化教育

✓ [現実を見る]

日本文化 → 日本人以外の人々の文化でもあることを認識する。

✓ [新しい視点を参考にする]

複文化主義 → 日本語教育で「多様な文化」を導入することを検討する。

✓ [実践の中で試みる]

工夫 → 日本語教育に「文化教育」を導入することを検討する。

* Motivationへの正の影響を活用

Pluriculturalism

複文化主義

[関連する文化]

言語教育

⇔ 文化

外国語教育

⇔ 異文化

* 英語教育

⇔ 英語圏文化 + 多様な文化

* 日本語教育

⇔ 日本文化 + 多様な文化

A Pluricultural person?

- *A pluricultural person has the competences required to function within two or more cultures.
- *Pluriculturality involves identifying with some of the values, beliefs and practices of two or more cultures, and acquiring the linguistic and behavioural competences necessary for participating in those cultures.

**Autobiography of intercultural encounters:
Concepts for discussion.**

Language Policy Division, Council of Europe

A Pluricultural person?

*Some pluricultural individuals are

- the children born of mixed-parents (who frequently observe the distinctive cultural heritages of both parents.)
- minority youth whose ethnic cultures is very distinctive from the prevailing national peer culture (they frequently adopt ethnic values and practices within the family at home and switch to the national peer culture outside the home)

Why intercultural education?

A. Competition

B. Collaboration

C. Educational value

Why intercultural education?

A. Competition

To compete globally, persons must be equipped with the knowledge and skill to behave in a manner becoming to specific culture.

(Spitzberg & Changnon, 2009)

Why intercultural education?

B. Collaboration

With the current political situations around the world, it is vital that nation-states recognize what one another has to offer politically, socially, and culturally in the form of collaborative interaction.

(Spitzberg & Changnon, 2009)

Why intercultural education?

C. Educational value

建学の精神に基づいて、多様化する国際社会の中で、自己の属する文化の理解を基軸として、異文化を受け入れてこれを尊重し、国際的なコミュニケーションのできる能力と人格を備えた人間を育成することを目的とする。

(龍谷大学・国際文化学部の教育理念・目的)

Why intercultural education in language education?

Various elements of motivation are closely connected – large-scale study of over 10,000 school students in UK showed that “Motivation is one of the most significant predictors of success in foreign language learning”, and “Effort generally declines in parallel with overall motivation” .

(Coleman, James A.; Galaczi, Á. and Astruc, L., 2007)

Why intercultural education in language education?

学習意欲との相関

道具的動機	72
異文化友好	68
旅行	60
英米文化への興味	60
国際的職業への興味	55

(Yashima, 2000)

英国の日本語教育における

Motivation



資料 1

Models of Intercultural competence

- (1) Compositional models
- (2) Co-orientational models
- (3) Developmental models
- (4) Adaptational models
- (5) Causal path models



資料 2

(1) Compositional models

- “Lists” of components, e.g. knowledge, attitudes and skills, with less attention to how these fit together.
- Useful to define the scope and content of intercultural communicative competence.

(2) Co-orientational models

- Emphasis on the development of the ability to achieve and sustain communication with someone from a different culture, through linguistic competence, but also through attitudes, skills, knowledge and action.
- Interaction of elements is key to intercultural communicative competence.

(3) Developmental models

- Recognition that competence develops over time, both in the individual and in the relationship of the interaction.
- Example – famous U-curve model of culture shock.

(4) Adaptational models

- Emphasis on adaptation of one culture to another, or individual from one culture to another. Focus tends to be more on groups, often “host culture” and “culture of origin”.
- Examples: Models of segregation, marginalization, assimilation, integration.

(5) Causal path models

- Focus on cause and effect, or identification of factors that promote or inhibit intercultural communicative competence, e.g. high levels of empathy are correlated to competence.
- Scientific model is clear and easy to understand, but may not fully explain social and cultural factors.

How is this evident in the CEFR?

Examples of how intercultural competence is evident in CEFR, but note that it is deliberately excluded from the scales, because it was considered impossible to create assessment scales for intercultural competence, which is not necessarily a linear process.



Autobiography

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