# Literacy in the Foreign Language Curriculum: A Supplementary Grammar Course for Intermediate Japanese Instruction

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## 1. Introduction

Literacy in foreign language education has been gaining increased attention in recent years. To facilitate literacy, and in accordance with this trend, in the 2005–06 academic year we established a supplementary grammar course to accompany the intermediate (second-year) level of our Japanese language curriculum. This paper reports on this project. The organization is as follows. In the balance of this section, we first describe our language curriculum and then present our experiment on vocabulary and grammar that led us to conclude that a carefully designed grammar course was essential for improving literacy. In §2, we provide a brief history of foreign language pedagogy and then discuss the theoretical foundations for the design of our supplementary grammar course. §3 narrates the development of our course design. §4 presents several sample exercises that we have created. Conclusions follow in §5.

The Japanese Language Program at the University of California, Berkeley offers five years (10 semesters) of language instruction. The first three years consist of 5-unit courses, meeting five hours a week (150 hours of instruction per year); the fourth and fifth years have 4-unit courses, meeting three hours a week (90 hours per year). Accompanying these core courses are 1-unit supplementary courses. So far, we have established kanji and listening courses for first-year students, and kanji and grammar courses for second-year students. The latter constitutes the topic of this paper. We plan to develop additional supplementary courses in the near future.

We now explain why we decided to create and implement a supplementary grammar course with the main goal of facilitating efficient reading. The acquisition of both vocabulary and grammar is well known to be

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indispensable in literacy development. However, it has been noted and reported that, in the classroom, vocabulary typically receives more emphasis than does grammar. Because students beginning a language tend to focus their attention on content words and to neglect structural cues, they often fail to grasp the overall meaning or purpose of a text, even when they know the meanings of all of the words in it (Kern 2000:76). Barnett (1986:346) reports that both vocabulary and syntactic proficiency affect reading comprehension, as defined by her experimental recall test. However, she emphasizes that unduly stressing vocabulary building is not likely to help students who lack adequate syntactic knowledge of the language being introduced. Indeed, we sometimes witness even advanced learners failing to interpret a text's message accurately because they customarily reconstruct the meaning of sentences based mainly on lexical knowledge without adequate syntactic understanding.

In order to investigate how learners' comprehension can be distorted when they rely heavily on their lexical knowledge and inferential ability without understanding the syntax, we conducted an experiment. Three short Japanese paragraphs were prepared, and our second-year students were asked to translate them into English. All grammatical constructions contained in these passages had already been learned by the students, but some vocabulary items had not. For all unfamiliar vocabulary, English glosses were supplied; however, no aid was provided for grammatical

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**Text 1**

　アメリカ人の禅に対する関心は20世紀の始めからあったが、戦後の日本ブームといっしょに急に高まって、禅の研究やその修行のために日本に来る人が多くなって、ニューヨークやサンフランシスコなどにアメリカ人の座禅の会が次々とできた。

| | | |
|---|---|---|
| 禅：*Zen* Buddhism | 対する：concerning; in regard to | |
| 関心：(an) interest | 〜世紀：~century | 始め：a beginning |
| 戦後：after the war | ブーム：a boom | 急に：suddenly |
| 研究：research(es) | 修行：ascetic exercises | 座禅：*Zen* meditation |
| 会：a society | 次々と：one after another | |

Although Americans had been interested in Zen since early in the 20th century, it was during the post-War Japanese boom that such interest escalated drastically. Many people came to Japan to research or practice Zen, and American Zen meditation groups sprang up in cities like New York and San Francisco.

constructions. Therefore, those students who were weak in grammar translated the texts almost exclusively based on the lexical information, supported by their inferences. Text 1, which appears at the bottom of the preceding page, is one of our experimental texts.[1] The following sample translations reveal typical misinterpretations of text by our students, likely due to their reconstruction of the meaning based mainly on vocabulary and connecting the pieces of information by inference.

(1) Americans began to have an interest in Zen Buddhism in the 20th century because, after the war, there was suddenly a boom in Japan and many people researched it using ascetic exercises and in New York and San Francisco, among other places, Americans made Zen meditation societies one after another.

[Most lexical information is included, but 'an increasing number of Americans visited Japan to study Zen' is missing. *Sengo no nihon buumu* 'the post-war Japanese boom' is incorrectly construed as 'a (Zen?) boom in Japan'.]

(2) After the war and the Japanese boom, Americans in the 20th century suddenly found interest in Zen research and ascetics. Because people could not fluidly travel to Japan, American Zen meditation societies appeared in NY and SF one after another.

[Again, most lexical information is present, but the pieces are combined incorrectly. For example, the Americans' interest in Zen escalated after the War, but this timing is misinterpreted as 'after (the war and) the Japanese boom'. The motivation for the establishment of Zen centers is also inaccurately inferred.]

The results of our experiment confirmed that, when a text contains multi-clausal sentences, syntactic knowledge becomes critical for accurate interpretation, although such knowledge may not be as crucial when dealing with simple sentences. Because complex grammatical constructions are difficult to acquire in naturalistic learning situations employing typical communicative approaches (Hinkel and Fotos 2002:5), we concluded that a supplementary grammar course would be essential for improvement of our students' reading skills.

## 2. Theoretical Foundations

### 2.1. Historical Exegesis on Pedagogy

For centuries, translation of foreign texts was the primary methodology employed world-wide in foreign language teaching and learning. People

studying a foreign language would first acquire a reading knowledge of that language by studying its vocabulary and grammar, and would then apply that knowledge to the interpretation of foreign texts. By the end of the 18th century, this common practice had evolved within foreign language pedagogy into the **grammar-translation method** that subsequently became popular in the early 19th century (Richards and Rodgers 1986:4). However, during the early 20th century, recognition of the inadequacy and inefficiency of the grammar-translation method led language instructors to resist its use. Grammar-translation was judged defective because it (1) ignores the spoken language, (2) creates false notions of semantic equivalence, and (3) deals with isolated sentences rather than coherent texts (Howatt 1984:173). It was also criticized for strengthening first language (L1) interference, i.e., inducing errors due to superimposition of L1 structures on the second language (L2) (Gatenby 1952; Lado 1964:4).

As a consequence, by the 1940s the grammar-translation method no longer dominated the foreign language classroom, especially in the United States. It had largely been replaced by the **direct** and/or the **audiolingual method**, i.e., teaching a foreign language by using mainly, often only, the target language as the means of instruction. The concept underlying these new methods was that L2 learning should be similar to L1 learning. Thus, grammar was not overtly taught. Instead, students were encouraged to deduce rules from the language to which they were exposed, and repetition and drills were expected to result in the achievement of accurate production of L2.

Furthermore, Hymes (1971) argued convincingly that, in order to communicate effectively, not only must speakers of a language possess grammatical competence, but they also need to know how members of the speech community use that language to accomplish their communicative purposes. This idea of **communicative competence** shifted the goal of foreign language instruction from a focus on the memorization of vocabulary and abstract grammatical rules to the ability to use the target language appropriately in order to accomplish communicative goals in a variety of situations. Students are expected to be able to analyze unconsciously aspects of L2 through communicative activities. If we characterize the basic tenet of the audiolingual method as first acquiring surface forms, and then expressing meaning using them, the communicative competence paradigm can be characterized as starting with meaning and moving towards surface structures (Savignon 1983:25).

## 2.2. Problems with Communicative Approaches

Communicative competence as a theoretical framework is not inherently restricted to interactive oral language use. However, as a pedagogical approach, it has been associated primarily with oral language. This is probably due to (1) the influence of the audiolingual method, (2) students' desire to learn spoken language, and (3) the development of the **Oral Proficiency Interview** (Rifkin 2006:262).[2] Communicative approaches focus on the acquisition of appropriate language skills that will enable learners to survive and to thrive in a target language environment. Accordingly, they value highly the ability to express personal meanings, and, as a result, grammatical accuracy is frequently compromised (Schulz 2006:254). Kramsch (2006:250) criticizes communicative approaches:

> Not only has communicative competence become reduced to its spoken modality, but it has often been taken as an excuse largely to do away with grammar and to remove much of the instructional responsibility from the teacher who becomes a mere facilitator of group and pair work in conversational activities.

This view is shared by Pennington (2002:78), who reports that "required modules on grammar are often the most hated and feared among language teachers and prospective teachers."

Reacting to these shortcomings, questions have been raised recently regarding whether focusing on communicative competence is desirable in collegiate language curricula (Byrnes 2006:244; Swaffar 2006:247; inter alia). Schulz's (2006:254) radical conclusion is:

> Communicative competence is neither a realistic nor a sufficient goal for the general education FL requirement. It is unrealistic because neither time nor instructional context is sufficient or appropriate to develop a meaningful and lasting level of proficiency. It is insufficient because short-lived, communicative survival skills are taught without intellectually challenging content and do not provide those intellectually enriching insights into language-related factors that would indeed justify such study as a requirement for all students.

## 2.3. The Literacy-Oriented Approach

Among the proposals to counteract the limitations of such communicative language teaching, the most salient suggestion is incorporation of literacy. Kern (2000:5), for example, advocates that collegiate language curricula should foster literacy, and that they do so not only in terms of

the traditional view of reading and writing skills, but also in terms of an extended discourse competence that involves students' reflection on language and content, including the ability to interpret and critically evaluate a variety of texts.

The key notion in literacy-oriented foreign language teaching is a shift from an information-transmission-and-retrieval pedagogy to one that focuses on acquisition of insights in **meaning construction** through texts (Swaffar et al. 1991:22). Traditionally, the locus of meaning has been considered to reside within the text itself. A text has been thought to possess a fixed meaning, and, consequently, the reader's task would be to retrieve its meaning as accurately as possible by deciphering the text. However, fluent readers are aware that the act of reading requires far more than decoding information; it also demands that the readers actively construct a context of interpretation based on their existing knowledge and experience of the world, as well as their purposes in reading. Therefore, reading can be seen as an act of construction of meaning in which readers modify their existing knowledge structures by integrating into them the newly acquired information. Or, as Rosenblatt (1966:1000) describes it in a discussion of the teaching of literature:

> [W]e are basically teaching our students to learn to perform in response to a text. In this respect we are perhaps closer to the voice teacher, even the swimming coach, than we are to the teacher of history or botany.

Rosenblatt's insight that a text is much like a musical score to be performed is enlightening. It provides us with a different perspective on how reading should be taught in language courses.

## 2.4. Reader-Response Theory

The perspective of reading as meaning construction that is active, rather than passive information retrieval, is commonly referred to as **reader-response theory** (Iser 1974, 1980; Fish 1980; inter alia). It holds that (1) because all readers bring with them their own knowledge and experiences, each interpretation is inevitably subjective and unique, and (2) reading is close to writing in that both demand creativity, although any interpretation of a text must be accounted for by referring to the text itself. This can be illustrated by the following example taken from Lesson 1 of *An Integrated Approach to Intermediate Japanese* (Miura and McGloin 1994), the textbook used in our intermediate (second-year) Japanese course:

**Text 2**

第1課　日本人留学生青山弘の日記

八月二十六日（木)

　今日の午後四時ごろ成田を出て、今日の午後四時ごろこの町に着いた。日本から十数時間かかったのに、日本とアメリカの間には日付変更線というものがあるので、同じ日の同じ時間になってしまったのだ。

　空港には、Friends of Internationa1 Studentsというグループのメンバーのルーカスさんという人が、迎えに来てくれていた。アパートが見つかるまで、ルーカスさんの家に泊めてもらうことになった。ルーカスさんは、自分をファースト・ネームで呼んでもらいたいと言うけれども、三十も年上の人なので、どうも「トム」とは呼びにくい。

Lesson 1: Diary of Hiroshi Aoyama, a Foreign Student from Japan

Thursday, August 26

　Leaving Narita about 4 P.M. today, (I) arrived in this town about 4 P.M. today. It took more than ten hours from Japan, but because there is the international date line between Japan and the United States, it turned out to be the same hour of the same day.

　At the airport was a person called Mr. Lucas, a member of the group called *Friends of International Students*, who had come to pick (me) up. It turned out that I would be staying at Mr. Lucas's house until an apartment could be found. Mr. Lucas wants (me) to call him by (his) first name, but because he is 30 years older than me, it is hard to call him "Tom."

In order to interpret this passage, the reader needs to be able to supply covert or presupposed information as well as be able to make feasible hypotheses. For example:

1. Hiroshi is a common Japanese male name.
2. This is a diary, so its episodes are most likely what the writer has experienced each day. Therefore, the missing subject of the first sentence must be the writer himself.
3. Narita is the name of an airport in Japan. Therefore, the writer left Japan on an airplane.
4. Because the text explicitly states that the writer is a student studying abroad, this entry is likely about his trip to the country where he intends to study.
5. It is the writer's flight from Narita to this town that took more than ten hours.

6. It is the departure time and the arrival time that turned out to be identical.

7. Friends of International Students is likely the name of a volunteer organization that hosts foreign students, and the writer had contacted this organization before he left Japan.

8. The writer had not met Mr. Lucas previously because he uses the phrase X to iu hito 'a person called X'.

We prepare relevant questions that facilitate student discussions and guide them so that they recognize that a great deal of information necessary for comprehension is supplied by them, based on their already-acquired knowledge, rather than by the text itself. Reading is indeed a creative activity.

Implementing reader response in classroom teaching has a profound impact on students' conception of texts and their role as readers. Rather than expecting the teacher to provide them with a single, "correct" interpretation of a text, students learn to construct their own meaning and to modify it by connecting the textual material to their experiences as they read. The responses of fellow students also play a pivotal role. Through interaction with their classmates, students broaden their perspectives by taking into account a multiplicity of ideas and interpretations.

Such active participation of readers, however, does not allow them to interpret a text in any way they want. Iser (1974:274–276) argues that arbitrary and irrelevant interpretations are ruled out by the constraining force exerted by linguistic features of the text. Fish (1980:167–173), on the other hand, considers the stability of interpretation to be achieved by interpretive strategies rather than by the text itself. He proposes the concept of **interpretive communities** that share reading strategies. Because the community culture indoctrinates the reader with assumptions and beliefs, people who belong to the same interpretive community tend to interpret the text in the same manner.

In this regard, we need to keep in mind Kern's (2000:114) assertion: foreign language readers are not the readers intended by the original text, and that when they read, they inevitably bring their own historical, sociocultural, and personal considerations. Therefore, the goal of foreign language reading should not be to achieve normative native-speaker interpretations, but, rather, to understand that their interpretation might differ from native interpretations and that native-speaker interpretive communities are not monolithic and uniform. Thinking about the factors that

might cause differing interpretations between and among native and foreign language readers is an important part of foreign language literacy education.

## 3. Creation of a Model Lesson Plan

### 3.1. Kern's Framework

Kern's (2000) framework has served as a guideline for much of the design of our grammar course. He recommends beginning a lesson by focusing on students' overall impressions of the text, and then delving into textual details. Students will finally return to a more refined global understanding of the text. The following list includes activities Kern suggests and examples to illustrate how we modified them for implementation in our particular course. (More thoroughly developed teaching materials are provided in §4.)

1. Link text form and communicative intent at a global level.

   A natural starting place is genre. Identifying the genre, purpose, and topic can lead to questions from and about students' impressions of the text. (In the diary example above, students are asked what kind of expectations they have, given that the text is a diary and that the writer is a foreign student living abroad.)

2. Establish the factual data of the text.

   While the reader's interpretations and attitudes about the text may change, the facts themselves do not. Content questions are useful here; students should be held accountable. In order to encourage them to perform hypothesis-testing rather than randomly guessing, they should be asked to indicate the specific textual language upon which their answers are based. (In our diary example, students are asked where "this town" is located and to supply their reasoning.)

3. Look more closely at the particular linguistic choices and link formal text features to meaning.

   The targeted structures depend on the particular text being read. In a newspaper article that makes strategic use of passive rather than active voice, for example, students could be asked to mark in red all instances of the passive voice, and in blue all those of the active voice. The intent here is to move from situated practice to critical framing, getting students to think about the possible implications of

formal features of the text and linking formal analysis to interpretive activity. (In our diary example, discussions about the function of the verbs of giving and receiving, *kureru* and *morau*, are appropriate for this purpose. To infer from the use of the phrase *X to iu hito* 'a person called X' that the writer is unfamiliar with Mr. Lucas also goes with this type of task.)

4. Return to a more global level of analysis, looking at the organization of ideas and information in the text.

If the text is expository, students might be asked to identify the rhetorical functions of the text. If a text is organized in a "problem-solution" format, students could be asked to mark the paragraph that presents the problem, and then to mark the paragraphs that present proposed solutions. The following passage, derived from Lesson 3 of *An Integrated Approach to Intermediate Japanese* illustrates this activity phase.

**Text 3**

第3課　留学情報

　留学生は、日本の大学では留学生別科か国際学部に入れられる。そこでは、日本語の時間が一番多いが、そのほか日本の文学、歴史、経済、政治、宗教などのコースが英語で取れる。しかし、そういうクラスに出る学生は、だいたい留学生ばかりだから、日本人学生に会いたければ、サークル活動をするのがいい。スポーツでもいいし、音楽でもいいが、何かのサークルに入れば日本人学生と友達になれる。

Lesson 3: Information for Studying Abroad

In Japanese universities, foreign students are placed in a special division for foreign students or in the international department. The majority of the courses they take are Japanese language, but they can also take courses taught in English, such as Japanese literature, history, economy, politics, and religion. However, because those who enroll in such classes are almost exclusively foreign students, if you want to meet Japanese students, you should participate in extracurricular activities and clubs. If you join one, whether a sport or music, you can become friends with Japanese students.

After reading this passage and identifying it as advice, students are asked to mark the parts that indicate the potential problem foreign students in Japan may encounter as well as those that indicate a possible solution to this problem.

5. Come full circle back to the level of a global interpretation of the text, not a vague, impressionistic sense, but one that is grounded in a detailed knowledge of the facts of the text.

To accomplish this, we assess students' global understanding through a transforming practice such as a written summary, a thematic analysis, an oral retelling, a dramatization, a rewrite from a different perspective, or an expansion exercise. (In our diary example, scripting a conversation between the writer and Mr. Lucas is the concluding activity. Converting the diary to a letter to the writer's family is another possibility.)

### 3.2. Textual Features Taught in the Course

After deciding to use Kern's work as the framework of instruction and identifying how each activity could be implemented, we considered what textual features should be taught in our second-year supplementary grammar course. Because in our regular intermediate Japanese course there is considerable focus on sentence-internal grammar, it was judged appropriate to design this supplementary course focusing more on patterns in textual organization. We have selected the following elements for emphasis; all, except D, are considered in detail by Maynard (1998).

A. Organizational Cues

These cues inform the reader about how the information is arranged in the text. They include topic marking, topic shifting, sequencing, and general conclusion cues.

B. Cohesive Devices

Cohesion consists of lexical and grammatical relationships that provide links between various parts of the text. Halliday and Hasan (1976:4) identify five cohesive devices in English: reference, substitution, ellipsis, conjunction, and lexical cohesion. All are frequently used in Japanese texts.

C. Predicate Extensions

Japanese sentence-final forms help the reader to understand the writer's feelings, views, and opinions.

D. Complex Sentences (Coordinators and Subordinators)

Written Japanese texts are often structured with multiple clauses. Skill in interpreting those clauses, whether they are additives, noun

modifications, purposes, examples, temporal or contrastive expressions, quotations, etc., is essential to an accurate textual interpretation.

E. Implicit Information

Items normally explicit in English are not necessarily present in Japanese. In such cases, the reader must supply implicit information to complete the meaning.

### 3.3. Contrastive Rhetoric

Having recognized subtle cultural differences in rhetoric which could be taught explicitly, we reviewed the literature in the theory of **contrastive rhetoric**, which developed from Kaplan's pioneering works (1966, 1972).[3] Practitioners of contrastive rhetoric have confirmed that rhetorical structures vary considerably across languages. Therefore, if students are unaware of this fundamental fact and indiscriminately apply their knowledge of English organizational patterns to Japanese text, their interpretations could be distorted.

We have observed situations that support such a contention. For example, in Japanese writing, the main or primary idea often appears in the middle of the discourse, rather than at the beginning. The example at the top of the following page is derived from a magazine column (*Weekly Asahi*, 28 October 2005) introducing Stephen Walsh's *Hazukashii Wasei-Eigo* 'Embarrassing Japanglish'. The book itself is not mentioned until the fourth paragraph of the article. Accompanying this article is the first activity in the model lesson plan. It assists students in discovering what this article is all about. By studying the title and illustration, they are enabled to infer that this is a book review, and that the reviewed book is the one in the illustration. The actual discussion on the topic nonetheless is not apparent at the beginning, and students learn that this is not an awkward (unusual) writing style in Japanese.

Hinds (1990) argues that English-speaking writers normally follow either a strict deductive or inductive organizational pattern. In deductive writing, the thesis statement appears in the initial position, whereas in inductive writing, it appears in the final position. He contends that English-speaking readers usually expect that an essay is organized in the deductive style, and if they do not find a thesis statement at the beginning, they assume that the essay is arranged in the inductive style. On the other hand, Hinds has found that typically the thesis statement is buried within

**Text 4**

「パネラー」は外国人には通じない　ニュースな本

永江 朗

国立国語研究所「外来語」委員会が、外来語の言い換え提案を発表した。「トラウマ」は「心の傷」とか、「アミューズメント」は「娯楽」とか、「ハイブリッド」は「複合型」というふうに。私の仕事はフリーランスのライターであるが、これからは自由契約ライターと言い換える？

外来語の濫用はやめたほうがいいよ、というのはよくわかる。でも提案された言い換えはほとんど漢語ばっかり。もっと和語っぽい言い換えはできないのか。「アミューズメント」は「遊び」とか、「ハイブリッド」は「合わせ」とか。「フリーランス」は「お気楽」？

それはさておき、外来語の濫用も問題だけど、和製英語もどうかと思う。英語のようで英語じゃないから、英和辞典を引いても意味がわからない。もちろん外国人には通じない。

スティーブン・ウォルシュの『恥ずかしい和製英語』は、在日英国人による和製英語についての本である。「玄想を呼ぶ誤解」「微妙な違い」など五つの章に分かれている。たとえばテレビ討論などの「パネラー」という言葉から英国人が想像するのは、ヘルメットに作業着姿の人だという。「パネラー」とは車の車体を修理したり、家の外装材の取り付けや修理をする人のことだから。正しくはpanelist（パネリスト）である。

「ペアルック」は「洋梨体型」だし、「スキンシップ」は「皮の船」、「ターミナルホテル」は「最終ホテル」を意味するという。「マンション」は「邸宅」の意味だが、じゃあ、「ワンルームマンション」って何だろう。

いかにも英国風のウィットとユーモア、じゃなかった、機知と滑稽さは、いささか滑り気味ではあるし、見下したような雰囲気もないではないが、しかし、「見下されてもしょうがないか」という気持ちになるのも事実である。

もっとも、そう目くじらを立てることもないか。漢語にも中国伝来ではない和製漢語があるように、和製英語も英語ふうの日本語だと思えばいいんだから。

『恥ずかしい和製英語』
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the passage in East Asian writing styles. He calls such a strategy **delayed introduction of purpose** with the topic implied, but not explicitly stated. This style is encouraged because writing that is too explicit is not respected, or is even offensive, in those Asian societies.

Another noteworthy characteristic related to contrastive rhetoric is Kobayashi's (1984) finding that most United States students favor the general-to-specific essay patterning, whereas Japanese students typically prefer a specific-to-general style. Wakabayashi (1990) also points out several rhetorical differences between Japanese and English. For example, some features (e.g., rhetorical questions) occur much more frequently in Japanese, and **phatic language**, language which is used to establish an appropriate relationship with the reader (e.g., *goshoochi no toori/yahari* 'as you know') plays an especially important role in Japanese, but not so much in English writing. These differences should be explicitly taught because comprehension becomes difficult when text organization violates expected norms (Omaggio Hadley 1993:150).

## 4. Sample Exercises

After analyzing each reading passage included in Miura and McGloin's textbook with respect to the factors discussed above, we created appropriate exercises and activities to be used in our supplementary grammar course. This section introduces representative ones related to several major topics.

## 4.1. Rhetorical Structure

Lesson 5 of Miura and McGloin's textbook provides a good example of rhetorical-structural differences between Japanese and English. The title of the reading is "Japanese Universities vs. American Universities." However, the first paragraph is about high school students in Japan, and the second is about high school students in the United States. The thesis statement does not appear until the fourth paragraph:

### Text 5

第 5 課　日本の大学とアメリカの大学

　日本の高校生は、大学に入るために一生けんめい勉強しなければならない。有名な大学に入れば、将来一流の会社などに就職しやすいからである。日本の高校では、三年生が一番上だが、三年生になると、部活動をやめて勉強ばかりする生徒が増える。毎日自分の学校へ行くのはもちろんだが、授業が終わっても、すぐには家へ帰らず、塾や予備校へ行って勉強する。入学試験にパスし、希望の大学に入れた場合はいいが、試験に落ちた生徒は、もっとやさしい大学に入るか、卒業後一年間浪人する。つまり、一年間予備校などで勉強しながら、次の年の入学試験を待つのである。

　アメリカの高校生は、これと比べると楽である。宿題も比較的少ないし、入学試験のための勉強もあまりしなくてよい。そして、アルバイトとかスポーツとかデートにじゅうぶん時間をかけることができる。

　しかし、大学に入ってからは、アメリカの方がずっときびしい。アメリカでは、宿題も試験もレポートもたくさんあるし、先生が授業を休むことなどほとんどない。日本の大学では、まず先生がよく休む。宿題、試験、レポートなども少ない。（中略）

　日本の大学は入るのが難しい代わり、いったん入ってしまえば卒業は楽であり、アメリカの大学は、入るより出るほうが難しいと言える。（以下略）

Lesson 5: Japanese Universities vs. American Universities

In Japan, high school students must study very hard in order to get into college. This is because if they are accepted by a famous university, it becomes easy for them to get a job at a top company. In Japanese high schools, the third year is the final year. More and more third-year students are doing noth-

ing but study, giving up extracurricular and club activities. These students of course go to school every day. But even when classes end, they do not go home. Instead, they attend cram schools or college-preparatory schools. Everything works out when students pass the college entrance exam and get into the college they were hoping for. However, those students who fail the exam must either attend a lower-ranked college or take a year off. That is, for one year they study at prep school, waiting to take the entrance exam in the following year.

American high school students, in comparison, have it much easier. They have less homework, and do not have to study as much for college entrance exams. Additionally, they have free time that they can spend on part-time jobs, sports, dating, and so on.

However, once they enter college, American students' lives become more difficult. In American colleges, there is a lot of homework and there are many exams and reports, and professors rarely cancel a class. On the other hand, in Japan, professors often cancel class. Furthermore, there is not much homework, and tests and reports are rare. (remainder of paragraph omitted)

Generally speaking, one can say that Japanese universities are difficult to get into, but once you are admitted, it is relatively easy to graduate, while U.S. universities are more difficult to exit than to enter. (remainder omitted)

Naturally, students tend to consider that the main theme of this article is a comparison of Japanese and U.S. high schools, despite the fact that the title states it is about universities. In order to make students aware of the difference in terms of rhetorical structure between the two languages, we ask them to write in English an introductory paragraph as if they are writing a short essay comparing U.S. and Japanese universities. We then discuss in class the differences in organization of their writing and the Miura and McGloin text.

## 4.2. Organizational Cues
The reading material on the following two pages employs consistent organizational cues throughout. It first introduces a local topic marking with *wa*. It then shifts to each local topic at the beginning of each paragraph by the organizational cue of *hoka ni mo* 'other than ~' and its variations. Students are asked to do the following in this exercise:

- Read the first sentence of each paragraph.
- Guess what each paragraph is about.
- Compare the topic of each paragraph with that of the previous paragraph.
- Find the cues which indicate the topics and topic shifting.

We also point out other common topic-shift cues to students, such as *sate* 'well then' and *tokoro de* 'by the way'.

**Text 6**

第９課　贈り物好きの日本人
Lesson 9: The Gift-Loving Japanese

| | |
|---|---|
| Topic Introduction *okurimono no kisetsu* | 日本の贈り物の季節は、伝統的には年に二回である。そのうちの一度は七月の初めごろで、その時の贈り物は「お中元」と呼ばれる。もう一度は年末で、その時の贈り物は「お歳暮」と呼ばれる。どちらも、会社の上司とか、こどもの学校の先生など、いつもお世話になっている人にあげるのが普通である。相手の喜びそうなものをあげることもあるし、その人の家族が一緒に楽しめるように、食べ物や飲み物をあげることもある。そして、相手の家に行かないで、買った店からその人のうちに届けてもらってもよい。お中元とお歳暮のほか、お正月には「お年玉」の習慣もある。これは、自分の子供や親戚の子供一人一人に渡すお金のプレゼントである。 |
| | Traditionally, there are two gift-giving seasons in Japan. The first comes in the beginning of July, and the gifts for that season are called *o-chuugen*. The next is at the end of the year, and those gifts are called *o-seibo*. At both of these times, it is common to present a gift to anyone who has helped or taken care of you, such as one's superiors at work or one's children's teachers. Sometimes people choose gifts that they think will make the other person happy; on other occasions, they select gifts like food and beverages that the recipient's family members can enjoy together. It is also acceptable to have a store send the gift directly to the recipient. In addition to *o-chuugen* and *o-seibo*, there is also the custom of *o-toshidama* at New Year's. *O-toshidama* is a gift of money that one gives to one's own children or the children of relatives. |
| Topic Shift to *omiyage* | こういう季節のほかにも、日本人はよく贈り物をする。例えば、人の家を訪ねる時には何か持って行くことが多い。持って行くのは、果物やケーキなどの食べ物が普通だろう。そんな贈り物は、「おみやげ」と呼ばれる。（中略） |
| | Japanese people often give presents at other times of the year. For instance, it is usual to bring something when you visit someone's house. Typically people bring food such as fruit or cake. These sorts of gifts are called *o-miyage* . . . |

| Topic Shift to *oiwai* | その ほかにも 、お祝いの贈り物がある。例えば、結婚のお祝いには現金を上げることが多い。（中略）<br><br>On top of all this, there are also celebratory gifts. For example, it is usual to give money at weddings . . . |
|---|---|
| Topic Shift to American influences | 最近はアメリカの影響で、お中元やお歳暮の ほかに 、クリスマスや「バレンタイン・デー」などにもプレゼントをあげる習慣が生まれた。（以下略）<br><br>Recently, due to American influence, it has become customary to give gifts on holidays such as Christmas and Valentine's Day, in addition to *o-chuugen* and *o-seibo* (remainder omitted) |

Another important category of organizational cues is **sequencing**, as shown in Text 7.

**Text 7**

第12課　問診

Lesson 12: Verbal Diagnosis

| *mazu* | まず 、最初にする診察は「問診」——言葉で病状を聞くことだ。<br>To begin with, the first examination of the patient is *monshin* — to inquire about the patient's symptoms orally. |
|---|---|

第11課　ジルと暮らした四ヵ月間

Lesson 11: Four Months of Living with Jill

| *hito-tsu wa . . . moo hito-tsu wa saigo ni* | また、甘くしすぎて失敗したと思うこともある。 一つは 、シャワーの使用を許したこと（中略） もう 一つは 、食事中にジュースを飲むのを無限に許したこと（中略） 最後に 、洗濯などをしてあげたこと…<br><br>We also regret that we made mistakes by being too lenient. One was letting her use the shower. . . . Another was that we allowed her to drink as much juice as she wanted during meals. . . . Finally, we did things such as doing her laundry for her. |
|---|---|

Students are given a list of common organizational cues, such as *mazu* 'first', *hitotsu wa* 'for one thing', and *saigo ni* 'finally', to identify in each text.

## 4.3. Cohesive Devices

Let us use Lesson 9 of Miura and McGloin again to illustrate how to teach cohesive devices. We identify all cohesive devices in it and discuss how they connect various parts of the text. Here, we concentrate on reference tracking.

**Text 8**

第9課　贈り物好きの日本人

　　日本の贈り物の季節は、伝統的には年に二回である。そのうちの一度は七月の初めごろで、その時の贈り物は「お中元」と呼ばれる。もう一度は年末で、その時の贈り物は「お歳暮」と呼ばれる。どちらも、会社の上司とか、こどもの学校の先生など、いつもお世話になっている人にあげるのが普通である。相手の喜びそうなものをあげることもあるし、その人の家族が一緒に楽しめるように、食べ物や飲み物をあげることもある。そして、相手の家に行かないで、買った店からその人のうちに届けてもらってもよい。お中元とお歳暮のほか、お正月には「お年玉」の習慣もある。これは、自分の子供や親戚の子供一人一人に渡すお金のプレゼントである。

Because the Japanese language also uses conjunctions and connective particles as cohesive devices, we cover them in the course as well.

## 4.4. Predicate Extensions

Lesson 1 includes one of the most salient predicate extensions, *rashii* 'evidently; it seems that' (see Text 9 on the following page). After a brief explanation by the instructor of the usage of *rashii*, students create a scenario in order to act out this party scene. First, they answer the following questions:

**Text 9**

第１課　日本人留学生青山弘の日記

八月二十八日（土)

　今晩は、ルーカスさんの知人のパーティーに連れて行ってもらった。着いたら、すぐ若い男性が話しかけてきた。「ハリスと申します。学部の二年生で、専攻は日本語です。どうぞよろしく」などと、とてもていねいな日本語で、ペラペラ自己紹介されて、びっくりしてしまった。去年日本語のクラスで自己紹介の仕方を習ったので、使ってみたかったのだそうだ。よさそうな人なので、そのうちまた会うことにして、電話番号をもらっておいた。それから、中年の女性と英語で話した。お互いの家族について話していたら、その人が"I have three beautiful daughters."と言ったのでびっくりした。日本人には「私には美しい娘がいます」なんて、英語でもとても言えないと思う。日本語と英語は、文法だけでなくて、考え方もずいぶん違うらしい。

Lesson 1: Diary of Hiroshi Aoyama, a Foreign Student from Japan

Saturday, August 28

This evening, I was taken to a party hosted by an acquaintance of Mr. Lucas. When we arrived, a young man came up to talk to me right away. I was surprised to hear him introducing himself fluently in very formal Japanese: "My name is Harris. I'm a second year student in the undergraduate program. My major is Japanese. It's nice to meet you." He said that he wanted to use those self introductory expressions that he learned in his Japanese class last year. Because he appeared to be a nice person, I decided to see him again sometime soon and got his phone number. Then I spoke in English with a middle-aged woman. When we were talking about our families, I was surprised when she said, "I have three beautiful daughters." I think that Japanese people could never say "I have three beautiful daughters," even in English. Japanese and English seem to differ a lot not only in grammar but also in perspectives.

---

- How many people are mentioned?
- Whose utterances appear?
- Whose thoughts are represented?

Then the students construct utterances. When the scenario is completed and written on the chalkboard, they are asked how each utterance or thought is recorded in the diary. They acknowledge the functions of the forms of *soo da* (hearsay marker), *soo na* 'looks (evidential)', *to omou* 'I think . . .', and *rashii*. Next, class members discuss when and why each expression is used in order to recognize the differences among *soo da*, *soo na*, and *rashii*. Finally, they each take a role and read the scenario aloud.

As a review of this exercise, the scenario is given to the students in the following class, and they reconstruct narratives of the party scene. This activity involves them in several steps. First, students are asked to change each utterance or thought into a descriptive sentence, reconfirming the differences among *soo da*, *soo na*, and *rashii*. Then, the sentences are converted into a paragraph, deleting repetitive words.

Another example of a predicate extension exercise is to create sentences using the negative polarity adverbial *zenzen* 'never' and the predicate extension *wake de wa nai* 'it does not mean/follow that . . .' A common error is *Kusuri o zenzen nomu wake de wa nai.* Because *wake de wa nai* contains a negative morpheme, students conclude that *zenzen* is felicitously used here. We teach that there is a clause boundary between *nomu* and *wake de wa nai* ([*Kusuri o zenzen nomu*] *wake de wa nai*) and that *zenzen* requires a negative morpheme within the same clause. [*Kusuri o zenzen nomu*] *wake de wa nai* is anomalous because the negative *nai* appears outside the clause. This type of grammar needs to be taught explicitly.

### 4.5. Complex Sentences

In order to understand the causes of comprehension difficulties, we ask the students to write questions about the reading material in each lesson. In Lesson 2, they often consider the following sentence particularly difficult to understand.

**Text 10**

第2課　日米あいさつ言葉

人に何かあげる時、客に食事を出す時、自分の子供の先生に会った時、そのほかどういう時に何と言ったらよいかが決まっていて、それを覚えるのが、大事な社会教育だと言ってもよいだろう。

Lesson 2: Japanese and American Greetings

There are commonly used set phrases for such occasions as giving a present, serving meals to one's guests, meeting with one's child's teacher, and so on. It can be said that learning these phrases would itself be an important aspect of socialization.

We write this sentence on a long sheet of paper and post it on the chalkboard. The students are first asked to identify all predicates (including predicate extensions).

**Text 11**

人に何か あげる<sup>①</sup>時、客に食事を 出す<sup>②</sup>時、自分の子供の先生に 会った<sup>③</sup>時、
そのほかどういう時に何と 言った<sup>④</sup>ら よい<sup>⑤</sup>かが 決まっていて<sup>⑥</sup>、それを
覚える<sup>⑦</sup>のが、大事な 社会教育だ<sup>⑧</sup>と 言って<sup>⑨</sup>も よいだろう<sup>⑩</sup>。

They then think about the relationship between each predicate and the following word. They confirm:

①–③ *Ageru*, *dasu*, and *atta* all modify *toki* to indicate situations.

④–⑤ *Itta +ra +yoi* form a single complex predicate, 'it is good to say'.

⑥ *Ite* in *kimatte ite* is an auxiliary verb to form another complex predicate.

⑦ *Oboeru* is followed by the nominalizer *no*, which is followed by the subject marker *ga*.

⑧ The nominal predicate *shakai-kyooiku da* is followed by the quotation marker *to*.

⑨ *Itte + mo + yoi* form a single complex predicate, 'it can be said'.

⑩ *Daroo* is a predicate extension to indicate that the preceding is a conjecture.

Class members discuss what they would say when they give a gift, when they serve a meal to their guests, and when they visit with their (generally hypothetical) child's school teacher. We also discuss in what circumstances we use certain fixed phrases.

**Text 12**

人に何かあげる時、何と言ったらよいですか。
お客さんに食事を出す時、何と言ったらよいですか。
自分の子供の先生に会った時、何と言ったらよいですか。
どういう時に、「お久しぶりです」と言いますか。
どういう時に、「お疲れ様でした」と言いますか。

Then, the students are asked to cut the sentence literally into pieces using scissors at each phrase or clause boundary.

**Text 13**

人に何か あげる 時、｜客に食事を 出す 時、｜自分の子供の先生に 会った 時、｜
そのほかどういう時に何と 言ったらよいか が｜決まっていて、｜それを
覚える のが、｜大事な 社会教育だ ｜と 言ってもよいだろう 。

The next task is identification of arguments necessary for each predicate.

① *Hito*/*Watashitachi ga* (subject) *hito ni* (indirect object) *nanika* (direct object) *ageru.*

② *Hito*/*Watashitachi ga* (subject) *kyaku ni* (indirect object) *sho-kuji o* (direct object) *dasu.*

③ *Hito*/*Watashitachi ga* (subject) *jibun no kodomo no sensei ni* (direct object) *au.*

④–⑤ *Hito*/*Watashitachi ga* (subject) X *to* (quotation) ittara yoi.

⑥–⑦ *Nan to ittara yoi ka ga* (subject) *kimatte iru.*

⑧ *Hito*/*Watashitachi ga* (subject) *sore o* (direct object, = *nan to ittara yoi ka*) *oboeru.*

⑨ *Sore o oboeru no ga* (subject) *shakai-kyooiku da.*

⑩–⑫ *Hito*/*Watashitachi ga* (subject) X *to* (quotation) *ittemo yoi da-roo.*

Finally, we analyze the entire sentence schematically as:

**Text 14**
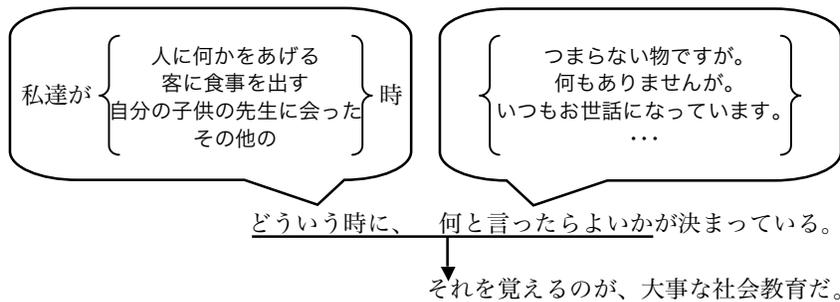


In order to interpret multi-clausal sentences, students need to learn how

to locate phrase/clause boundaries, how to identify the predicate of each phrase/clause, and how noun phrases are related to the predicate.

### 4.6. Implicit Information

The diary example of Lesson 1 is useful in teaching and learning how to recover implicit information. After reading the beginning sentence, *Kyoo no gogo yoji-goro Narita o dete, kyoo no gogo yoji-goro kono machi ni tsuita*, students are asked to identify who left Narita and who arrived in this town. Prior discussion about the nature of diary writing helps them to infer the missing subject of the sentence. In the second sentence, students must supply even more information.

### Text 15

日本から [a.アメリカまで飛行機で] 十数時間かかったのに、日本とアメリカの間には日付変更線というものがあるので、[b.アメリカに着いたのは日本を出たのと] 同じ日の同じ時間になってしまったのだ。

In order to recover necessary information [a], students are asked the two questions: "Where did he go?" and "What transportation did he take?" The knowledge that *Narita* is the name of an international airport in Japan is crucial here. For [b], students are reminded that two entities are needed to interpret the word *onaji* 'same'. They are then asked whether or not the passage includes candidate entities. When they have confirmed that no entities are explicitly mentioned, they are asked to hypothesize and then to discuss in class the plausibility of each hypothesis.

### 5. Concluding Remarks

This paper has reported on our new supplementary grammar course that is intended to aid intermediate students in advancing their literacy skills in Japanese. The theoretical underpinning of our course design is that reading consists of active meaning construction, not passive information retrieval from the text. We contend that for meaning construction, an extensive knowledge of complex grammatical constructions is indispensable. Such knowledge cannot be learned effectively in naturalistic communicative approaches, so it must be taught explicitly.

Incorporating recent research findings in foreign language education,

literary criticism, and text linguistics, we have developed this course,

which has received strong positive feedback from our students. For example:

> Very helpful to learn how to break down sentences into parts and compare their relationships. This exercise was confusing at first, but as we did more, it became extremely useful in understanding the sentence structure.

> Learning how certain phrases give relationships between sentences in a paragraph is very useful in reading comprehension and writing my own essay.

> The practical breakdown of how the Japanese language works in articles, etc. helped my reading comprehension.

We now reflect upon what sorts of considerations would be necessary were we to apply our method to the development of different levels of grammar courses. Although possible, we do not consider it effective to offer such a course at the elementary level. Alternatively, the more advanced the level, the more materials we have at our disposal. Consequently, the course activities can become more diversified and versatile. Let us illustrate some possibilities employing actual reading material from the textbook we use in our third-year course (Kamada et al. 1998).

### Text 16

買物（朝日選書『日本人のこころ―文化未来学への試み』梅棹忠夫ほか著より）

　日本人は買物民族である。例えばアンカレッジ空港の変化は象徴的だ。数年前まではアラスカの一寒村の待合室の感じで、エスキモーの民芸品が少し並べられていたに過ぎなかったが、日本人のヨーロッパ旅行者の増加とともに、急速に変化してきた。今では日本人の売り子がたくさんいる。日本人は、ヨーロッパ旅行に向かう途中で、すでにみやげ品を買うのだ。日本を出発してわずか数時間しかたっていないの である 。日本人の旅行は、見る楽しみより買う楽しみにある。一週間に二、三回は必ずデパートへ行く女性も多い。買物がレクリエーションなの である 。（以下略）

Shopping (from Umesao, Tadao, et al., *Nihonjin no kokoro: Bunka miraigaku e no kokoromi* in the series *Asahi sensho*)

The Japanese are a nation of shoppers. This trait is symbolized by the recent metamorphoses of Anchorage Airport. Until several years ago, it looked like a waiting room in a deserted village, selling only a small collection of Eskimo folkcrafts. However, as the number of Japanese travelers to Europe increased,

the airport has rapidly changed. Now, it has many Japanese sales people. Japanese travelers start shopping even on the way to Europe, only several hours after taking off from Japan. They enjoy shopping more than sightseeing. As shown by many women who go to department stores at least two or three times a week, shopping is a major recreational activity in Japan.

Using the model lesson plan discussed in §3.1, it is possible to formulate many thought-provoking questions. For example:

- To link text form and communicative intent at a global level: To what genre does the text belong; what types of documents are included in the *Asahi sensho* series; who is Umesawa Tadao?
- To establish the factual data of the text: Why do Japanese tourists heading for Europe stop at Anchorage; what is *omiyagehin*?
- To look more closely at the particular linguistic choices and to link formal text features to meaning: What is the effect of the *de aru* style in expository texts?

Regarding textual features discussed in §3.2, the text is suitable for the following discussions:

- the repetition of *kaimono*, *kau* as a cohesive device
- implicit information: e.g., The changes at Anchorage Airport are symbolic [of the Japanese love of shopping]; [Anchorage Airport] looked like a waiting room in a deserted village; a small collection of Eskimo folkcrafts were sold [at Anchorage Airport], etc.

Additionally, students can be encouraged to rewrite the text in English, paying particular attention to rhetorical organization, asking how to begin and where to place the theme statement.

The methodology we have proposed in this paper can be easily modified to accommodate various levels and text materials. We hope that it will facilitate and foster literacy-oriented approaches in the teaching of Japanese as a Foreign Language.

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## NOTES

1. All English translations of the Japanese texts cited in this paper are ours.

2. The ACTFL Oral Proficiency Interview is a standardized procedure for the global assessment of functional speaking ability developed by the American Council on the Teaching of Foreign Languages in 1986.

3. Kaplan's original research investigated cultural and linguistic differences in the writing of ESL students. He suggested that the forms of an essay might reflect the "thought patterns" of the writers' culture. For example, he considered that "Oriental" thought can be represented as a spiral, while "English" thought could be a straight line. Although his ideas have been criticized as merely stereotyping and methodologically unsound, they have stimulated lively discussions.

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