
On the Correction of the Trend of "Pan Chinese Language"

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Abstract:"Pan Chinese" is a negative trend in current Chinese language teaching. If it continues to develop, it will largely erode the intrinsic value and fundamental connotation of the Chinese language discipline. To correct this tendency, the Chinese language subject should first be given a reasonable positioning; Secondly, it is important to understand what should be taught in Chinese language classes; Thirdly, in communication and cooperation with other disciplines, Chinese language education should adhere to its disciplinary stance and maintain a clear disciplinary self-awareness.

Keywords: "Pan Chinese"; Discipline positioning; content of courses; Discipline awareness

1. Provide a reasonable positioning for the Chinese language subject

The so-called disciplinary positioning, in short, is to clarify the scope, value, and status of a certain discipline. It mainly involves grasping the function of the discipline, because "the reason why things exist and have a foothold, and then have independent or even noble disciplinary status, is largely determined by their unique 'function'".

The emergence of "pan Chinese" is fundamentally due to a lack of accurate understanding of the unique functions of the Chinese language discipline, which confuses the differences between this discipline and other disciplines, resulting in mistaking the content of other disciplines for the content of cost disciplines. This is related to the positioning of Chinese language as "culture" since the new curriculum reform.

"Cultural theory" holds that "Chinese language is the carrier of culture, and Chinese language teaching is a form of cultural teaching.". This statement was not originally wrong. However, using "culture" to refer to the function and ownership of the Chinese language discipline is somewhat inappropriate. In the Modern Chinese Dictionary, "culture" is defined as the sum of material and spiritual wealth created by humanity in the process of social and historical development. Can the Chinese language discipline dominate the world and undertake all the tasks of cultural education? Obviously impossible. Some people also say that Chinese language teaching inherits the use of language to express oneself. However, which subject is not inheriting culture expressed through language? Isn't geography, biology, chemistry, mathematics, and so on all inheriting cultures expressed in language? It can be seen that the positioning of "cultural theory" cannot highlight the uniqueness of Chinese language education, and it is also easy to generalize and blur the function of the Chinese language subject, thus opening the door to the "pan linguistic culture" of Chinese language teaching activities. For a while, under the name of "culture", knowledge from other disciplines was incorporated into the Chinese language garden, "Chinese language has become a basket, into which everything can be packed.". It is more accurate to say that such a class is a general cultural class, but it is not worthy of the name of a Chinese language class because it has lost the individuality of a Chinese language class.

Given the above, we advocate positioning the Chinese language subject as language literacy education. The rationality of this positioning lies in highlighting the unique value and function of the Chinese language discipline. Other disciplines may also involve language literacy issues, such as understanding the meaning of questions in math classes, but in their view, language is merely a medium and means rather than an end; From a natural perspective, only Chinese language classes

can enhance the language quality of learners (its core is the ability to understand and use the Chinese language and writing, as well as good language and writing cultivation) as the teaching purpose itself, always pointing to it and striving to achieve it, which is the qualitative regulation that distinguishes Chinese language from other disciplines. As early as 1942, Mr. Ye Shengtao clearly pointed out that "the use of language and writing is indeed a necessary ability for modern citizens to live, and this ability is not the responsibility of other disciplines to impart and train, which is the exclusive responsibility of the Chinese Academy of Arts."

We believe that instead of letting the Chinese language discipline lose its "self" in the overall competition, it is better to let it take on the "special responsibility" of cultivating students' understanding and use of the Chinese language and writing. Only in this way can the Chinese language discipline focus on promoting the growth of young people's language quality and make achievements to prove its unique value and noble status. If so, it may effectively prevent Chinese language teaching from falling into the wrong path of pan Chinese and non Chinese.

2. Open discipline, aiming for "Chinese language"

The purpose of correcting "pan Chinese" is to make Chinese education move towards itself, become the true self, and focus on cultivating the language quality of young people. However, this does not mean establishing disciplinary barriers and closed boundaries, let alone isolating the Chinese language discipline from other disciplines or the external environment. The Chinese language curriculum once built its own disciplinary barriers, attempting to resist the invasion of external factors with a rigorous disciplinary system, but ultimately led to its own closure, rigidity, and withering. In fact, the trend of integrating human knowledge is strengthening, and it is obviously inappropriate to isolate a certain discipline. "The more a discipline develops its autonomy, the more it has more and more complex connections with the outside world. At the same time, because it is open to the outside world, it nourishes its autonomy through continuous exchange of material, energy, and information with other disciplines, which can make the discipline far away from rigidity and thus have vitality."

However, the openness and integration of disciplines do not necessarily mean the complete elimination of disciplinary boundaries or the elimination of disciplinary independence. Even in the increasingly integrated human knowledge, it is still necessary to "continue to adhere to the disciplinary framework", because "the disciplinary framework is necessary for human understanding of the world's division of labor, a necessary organizational form for knowledge research and learning, and an important tool for human management of knowledge. Whether now or in the foreseeable future, it is still necessary to retain an independent disciplinary framework."