

“欧洲多元文化和语言视角下的中高等教育中
汉语教学的回顾、现状和展望”

Theoretical Issues and Methodological Practices of Phraseoculturology in Chinese as a Foreign Language: Progressive Integration of Chéngyǔ From the Beginner Levels

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1.DLC: Didactology of Languages-Cultures and Phraseodidactics

Phraséodidactics

熟语教学 *Shúyǔ jiàoxué*

Phraseodidactics, a new discipline, “concerns the teaching-learning of fixed expressions in the context of the acquisition of modern languages” (González-Rey, 2007: 11), whose natural and spontaneous use in discourse is the undeniable proof of a good mastery of the foreign language among learners (Ibid: 26).

Teaching idiomatic expressions

成语教学 *Chéngyǔ jiàoxué*

Example:

« avoir la tête dans les nuages » 心不在焉

« avoir un chat dans la gorge » 喉咙发毛，嗓子嘶哑

« donner un coup de main » 帮忙

Example:

佛口蛇心

心高气傲

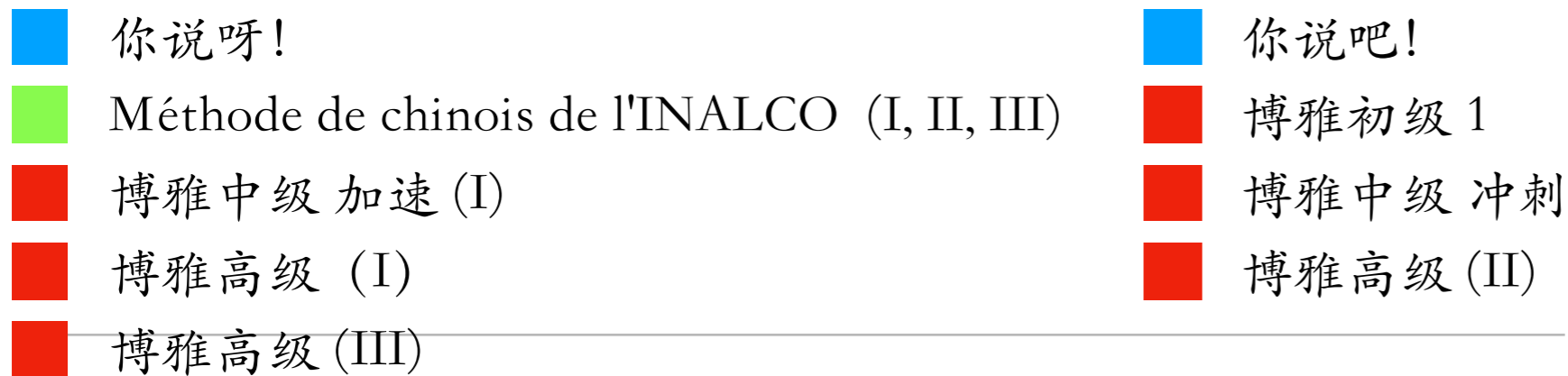
讨价还价

2. Phrasodidactic Approach: An under-addressed discipline addressed in textbooks and programs

The Status of *Chéngyǔ* in Teaching Programs

	Chinese as a foreign language	
Programs	« 汉语水平词汇与汉字等级大纲 Hànyǔ shuǐpíng cíhuì yǔ hànzi děngjí dàgāng » (litt. Program by level of lexical skills and mastery of characters in Chinese)	HSK 汉语水平考试 (Hanyu Shuiping Kaoshi -Chinese language skills test)
Level A1 / A2	0	0
Level B1	2	0
Level B2	18	0
Level C1/C2	125	118 (C2)

The Number of *Chéngyǔ* Selected in CFL Textbooks



I found that although some phrasodidacticians, such as González Rey, emphasize the gradual integration of IE from the beginner level and the development of lexical, sociolinguistic, and sociocultural skills, in practice, *Chéngyǔ* appears only sporadically in teaching or textbooks at the beginner and intermediate levels with a lack of progression and systematization. Thus, current *Chéngyǔ* programs and textbooks are only for advanced students.

3. How to Gradually Integrate *Chéngyǔ* into teachings and textbooks from beginner levels in CFL

3.1 Intralingual approach – A degree of opacity of *Chéngyǔ* from the more transparent to the more metaphorical sense

1) Lexical opacity

mainly involves *Chéngyǔ* containing elements of classical Chinese characters.

狼奔豕突 *láng bēn shǐ tū* (wolf, run, boar, rush) : run like a wolf and rush like a boar; collide right and left; flee in panic [in utter confusion]; tear about like wild beasts

卧薪尝胆 *wò xīn-chángdǎn* (sleep, firewood, taste, gallbladder) : sleep on the brushwood [sticks] and taste the gall -- to nurse vengeance

2) Semantic opacity

mainly concerns metaphors. In Chinese, metaphors 比喻 are divided into three figures of speech from the most transparent to the most metaphorical:

Grading of the formatives of *Chéngyǔ*



“比喻 *bǐyù*” is a generic term most often translated as “comparison”, which in Chinese comes in three forms:

« 明喻 *míngyù* » : **explicit comparison**
 光阴似箭 (*time, like, arrow*)
 Pinyin : *guāng yīn sì jiàn*
 TL : Le temps passe **comme** une flèche
Time flies like an arrow

« 暗喻 *ànyù* » : **implicit comparison or metaphor.**
 锦心绣口 (*brocade, heart, embroidery, mouth*)
 Pinyin : *jǐn xīn xiù kǒu*
 TL : pensée riche (**comme**) un brocart, paroles ornées (**comme**) une broderie.
 SI : pensée (esprit) superbe et style recherché (travaillé)

« 借喻 *jièyù* » : **litt. borrowed comparison or metaphor.**
 阳春白雪 (*sun, spring, white, snow*)
 Pinyin : *yáng chūn bái xuě*
 TL : La Neige Printanière (chanson de la principauté de Chu)
 SI : des œuvres littéraires et artistiques de bon goût/d'un style noble et relevé

elegant thought, flowery speech -- a fine literary style

“the spring snow” -- a highbrow song

3.2 Interlingual approach – contrastive phraseology in CFL

A) Perfect equivalence: identity in nature + semantics + lexical + structural similarity

气壮如牛 (puissance, fort, comme, **taureau**)

Pinyin : qì zhuàng rú niú

Équivalent en français : fort comme un **taureau**

气壮如牛 (power, strong, like, bull)

Pinyin: qì zhuàng rú niú

English : fierce as a bull; as tough as bulls;
strong as an ox

B) Partial equivalence: the identity of nature, partial identity of nature or fixedness, along with semantic and/or lexical identity but with a different structure.

Example 1: Identity of nature + semantic identity, not lexical identity, not structural identity.

口口相传 (**bouche**, bouche, mutuel, passer)

Pinyin : kǒu kǒu xiàng chuán

En français : de **bouche** à **oreille**

口口相传 (mouth, mouth, mutually, pass)

Pinyin : kǒu kǒu xiàng chuán

In English: pass [go] from mouth to mouth; (the news) runs from mouth to mouth

Example 2: Fixedness + semantic + lexical identity, structural similarity.

佛口蛇心 (bouddha, **bouche**, serpent, **cœur**)

Pinyin : fó kǒu shé xīn

TL : **bouche** de bouddha et **cœur** de serpent

Proverbe équivalent en français : **Bouche** de miel, **cœur** de fiel.

佛口蛇心 (buddha, mouth, snake, heart)

Pinyin: fó kǒu shé xīn

TL: The buddha's words and a serpent's heart -- malicious; a villainous hypocrite / honeyed words but evil intent

C) Non-equivalence: no identity of nature or fixedness

1) “**Semantic vacancy**” includes a specific cultural dimension that cannot be transposed from one language to another nor explained by the specificities of any culture regarding customs, historical or toponymic references, literary sources, religious substrate, and mythology, for example :

Animals elevated to the rank of myth: for instance, a crane, a very positive image in Eastern culture and a symbol of eliteness and longevity

鹤鸣九皋 (**grue**, crier, neuf, hauteur)

Pinyin : hè míng jiǔ gāo

Traduction : la grue crie au milieu des marais, sa voix se fait entendre loin

Sens : même si un homme distingué se cache, il sera tout de même reconnu.

A l’opposé, dans la culture française : une image très **dévalorisante**.

鹤鸣九皋 (crane, shout, nine, height)

Pinyin: hè míng jiǔ gāo

Translation: the crane screams in the middle marsh

Meaning: even if a distinguished man hides, he will still be recognized.

In contrast, in French culture: a very demeaning image.



2) “**lexical vacancy**” is where the words are not translatable from one language to another, so the concept does not exist.

鳌 **Áo** : **tortue légendaire à corps de dragon**

独占鳌头 (seul, occuper, **Ao**, tête)

Pinyin : dú zhàn áo tóu

Traduction : tout seul sur la tête de la Grande Tortue-Dragon

SI : obtenir la première place dans une compétition/être le champion/venir en tête de liste

鳌 **Áo**: legendary turtle with dragon body

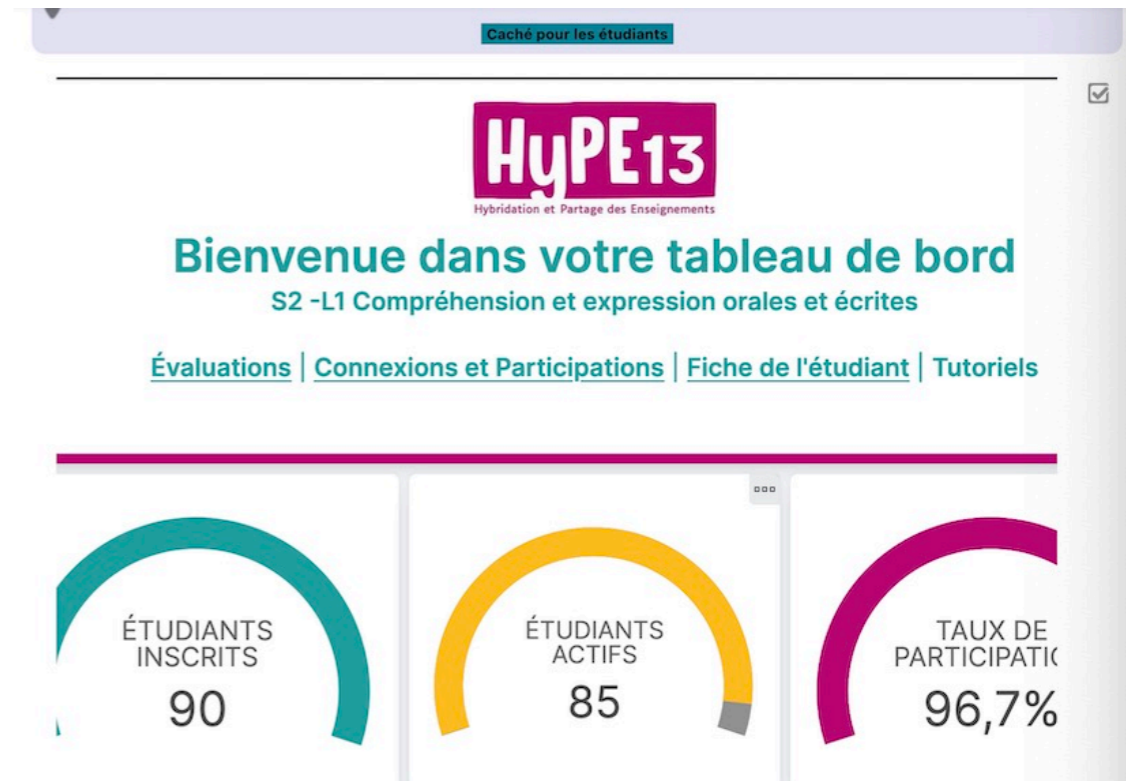
独占鳌头 (alone, occupy, **Ao**, head)

Pinyin: dú zhàn áo tóu

Translation: take the first place at the triennial palace examination; come out first; be the champion; come out at the head [top] of the list;



4. A progressive phraseology methodology from the beginner level: CFL course in Licence 1 practiced at La Rochelle University 2021–2022



Le projet HyPE-13 (HYbrider et Partager les Enseignements)

The HyPE-13 project (Hybridizing and Sharing the Learnings)

In my Bachelor 1 (beginner) level CFL course:

- 1) Selecting *Chéngyǔ* with the most transparent lexical metaphors and semantics, constituting perfect or partial equivalence with French idiomatic expressions
- 2) According to the recommendations of the second language didactics program (such as the HSK test and Chinese character level program), selecting *Chéngyǔ* according to the actual level of the learners
- 3) Selection of IEs that are most similar to the target language and easy to learn, considering their daily use frequency

The practice of teaching *Chéngyǔ* in CFL

Human body (common to all)




Number of chengyu: 5 to 10/lesson

→ literal translation

metaphor

perfect equivalence

partial equivalence

<p>耳听八方 [耳聽捌方] (oreille, écouter, huit, directions)</p>	<p> ěr tīng bā fāng</p>	<p>→ une oreille écoute dans huit directions</p>	<p><input type="checkbox"/> <input checked="" type="radio"/> tendre l'oreille à tout</p>		<p>very alert/ extremely vigilant</p>
<p>全心全意 (tout, coeur, tout, gré)</p>	<p> quánxīn-quányì</p>	<p>→ <input checked="" type="radio"/> de tout cœur</p>	<p><input type="checkbox"/> <input type="radio"/> corps et âme</p>	<p><input type="checkbox"/> de toute son âme.</p>	<p>heart and soul/ put one's whole heart into ...</p>
<p>多嘴多舌 (beaucoup, bouches, beaucoup, langues)</p>	<p> duō zuǐ duō shé</p>	<p>→ beaucoup de bouches, beaucoup de langues</p>	<p><input type="checkbox"/> <input type="radio"/> ne pas savoir tenir sa langue</p>	<p><input type="checkbox"/> <input type="radio"/> avoir la langue bien pendue.</p>	<p>gossipy and meddling/ longtongued/ have a loose tongue</p>

Contrary to the traditional teaching of *Chéngyǔ*, I did not integrate the non-equivalent *Chéngyǔ* (such as 盘古开天, 愚公移山, 塞翁失马, etc.) at the beginner level. Although they are often more interesting and contain the target language's deep culture and historical stories, they are the most difficult to learn.

心高气傲 [心高氣傲] xīngāo-qì'ào  (cœur, haut, air, arrogant) : → le cœur haut et l'air arrogant)/

□  Avoir la grosse tête

Phraséoculture du cœur dans les deux pays : Le dualisme « esprit-cœur » ou la dichotomie « raison-émotion » (Yu 2007b : 27), concepts opposés dans les cultures occidentales, n'existe pas dans la tradition chinoise.

En occident, les fluides corporels étaient considérés comme la cause principale des maladies. Il s'agissait des « quatre humeurs » : sang (du cœur), pituite (du cerveau), bile jaune et bile noire (du foie).

La médecine traditionnelle chinoise s'inspire largement de théories philosophiques comme celles du yin-yang et des cinq éléments, qui visent à expliquer la formation et le fonctionnement de l'univers. Au niveau du corps humain, cinq organes internes sont considérés de première importance, à savoir 五脏 wǔzàng : le foie, le cœur, la rate, les poumons et les reins qui produisent cinq airs (气 qì) et se traduisent par cinq émotions : la colère (怒 nù) venant du foie, la joie (喜 xǐ) venant du cœur, l'anxiété ou la réflexion excessive (思 sī), de la rate, la tristesse (悲 bēi), des poumons et la peur (恐 kǒng), des reins.

Ainsi, il existe une différence notable entre la conception « holistique » du cœur en chinois et la dichotomie occidentale entre « cardiocentrisme » et « cérébrocentrisme ».

Exemple d'emploi :

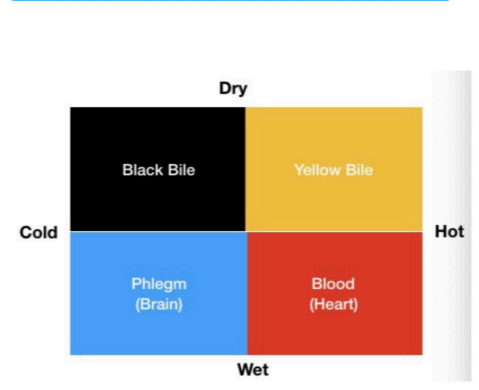
① 她心高气傲的，谁也看不上。

Tā xīn gāo qì ào de, shéi yě kàn bù shàng. 

Elle a une grosse tête et elle méprisait tout le monde.

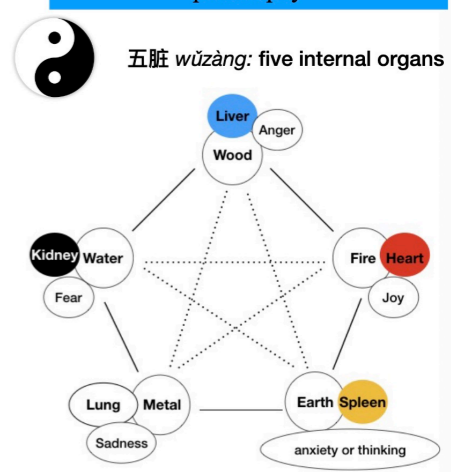
② ...

Four humors of ancient Greek



Head vs Heart

VS Five organs/elements of Chinese philosophy



Body dominated by the heart, absence of the head.

Laissez un message/Note 

5. Teaching practice and autonomous learning: digital pedagogical integration



Time spent: 0:08
Card turns: 2

qi zui ba she
七嘴八舌
une véritable tour de Babel

duo zui duo she
多嘴多舌
ne pas savoir tenir sa langue

Monsieur YE aime les dragons!

【成语故事】叶公好龙

Veillez raconter cette histoire en français

Watch on YouTube

Expression en chaîne (成语接龙) : trouvez une expression idiomatique commençant par le dernier caractère de l'expression précédente avec les expressions suivantes (un caractère par case)

红光满面, 貌不惊人, 面不改色, 笑容满面, 花容月貌, 面红耳赤。

1. 面

2. 貌

Exercices

4. Remplir les blancs

chengyu :

: → yeux ambitieux, mains maladroites/□ viser trop haut pour ses faibles moyens/● péter plus haut que son cul (vulgaire.)/● avoir les yeux plus gros que le ventre/● la critique est aisée mais l'art est difficile (Prov.)

眼yǎn 高gāo 低dī 手shǒu

Vérifier

Trouvez les chengyu dans la grille ci-dessous.

面	月	花	貌	惊	Countries 人面桃花 花容月貌 貌不惊人 笑容满面
满	惊	容	不	人	
容	人	月	惊	花	
笑	貌	貌	人	容	
面	人	面	桃	花	

Time Spent : 0:00 0 of 4 found

Check

Examples of fun IE exercises in the Chinese Language Practice (CLP) course at La Rochelle University using Moodle + H5P.

6. Evaluation report

Distribution of score					
Exercise	Q1 (Vocabulary 3/20)	Q2 (fill in the blank, grammar) 4/20	Q3 (fill in the blank, grammar) 4/20	Q4 (oral comprehension : true or false) 3/20	Q5 (<i>Chéngyǔ</i>) 3/20
Passing score	2.81	2.69	2.57	3.04	2.81

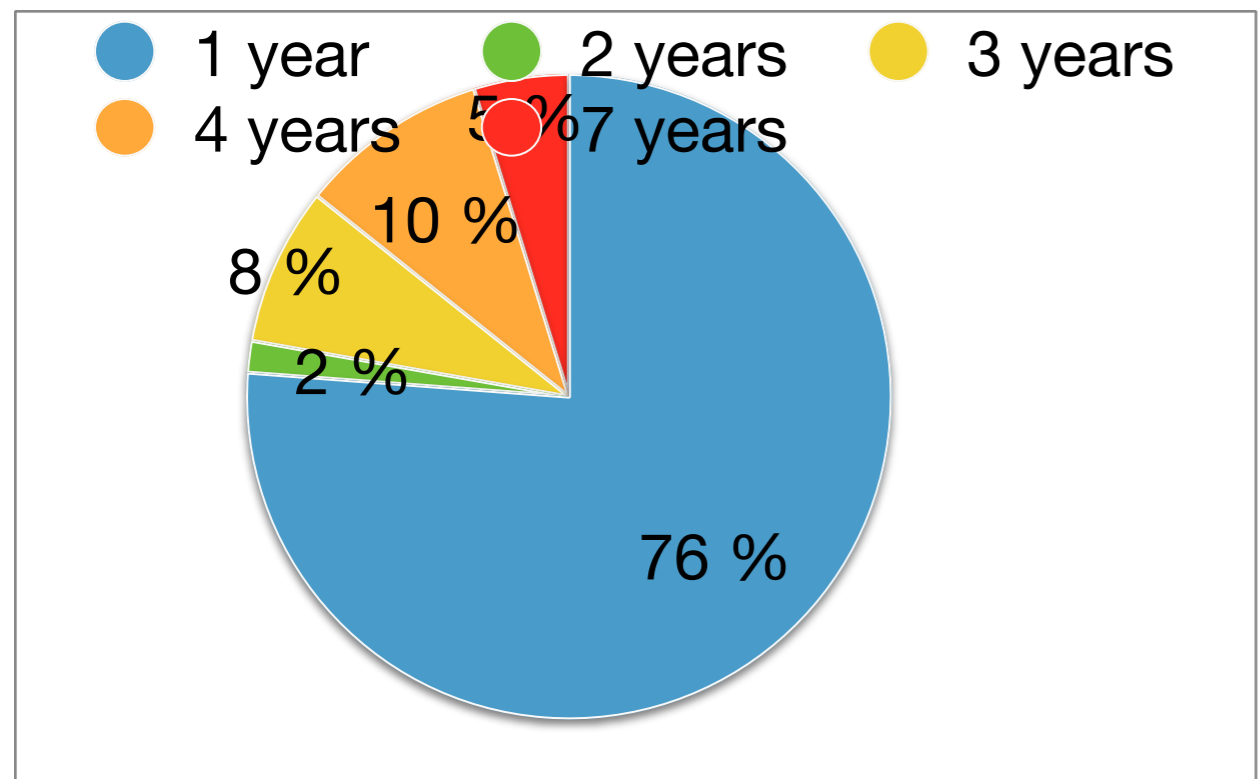
Distribution of <i>Chéngyǔ</i> score (3/20)			
Passing score (2.71)	0-0.99	1-1.99	2-3
Number of people	2	4	70
Percentage	2.6%	5.2%	92 %

The first feedback from the results obtained using this method is positive and encouraging.

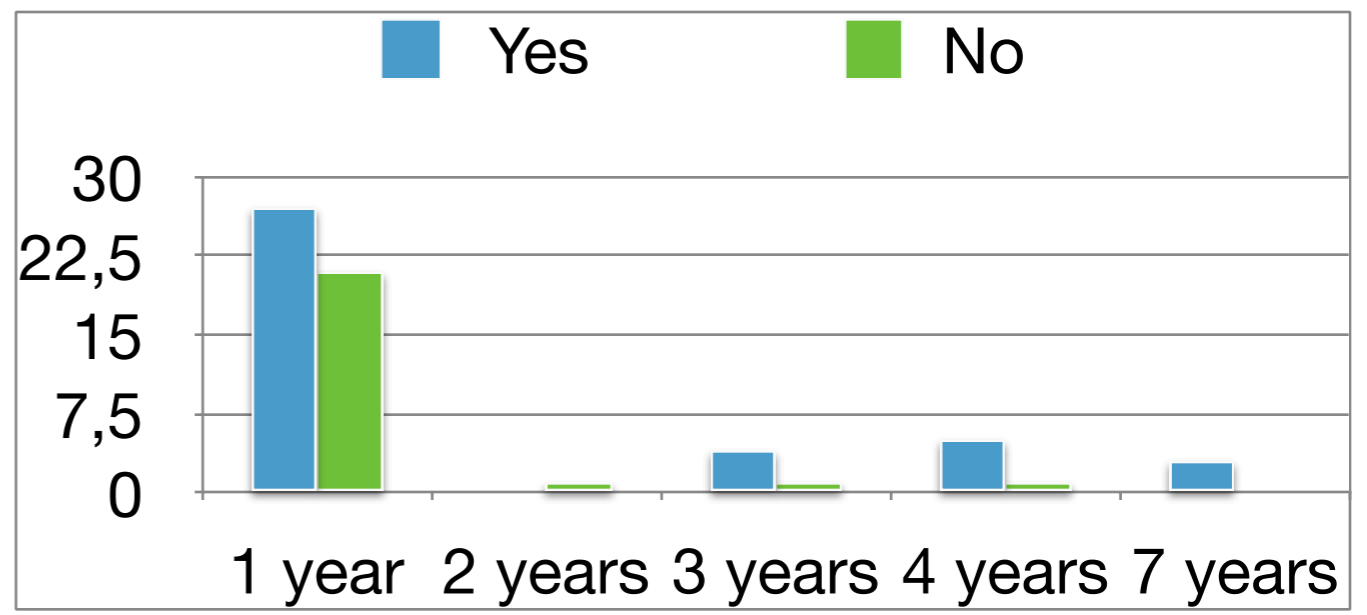
7. Questionnaire conducted: The teaching of *Chéngyǔ*

63/76 persons Yes No Other

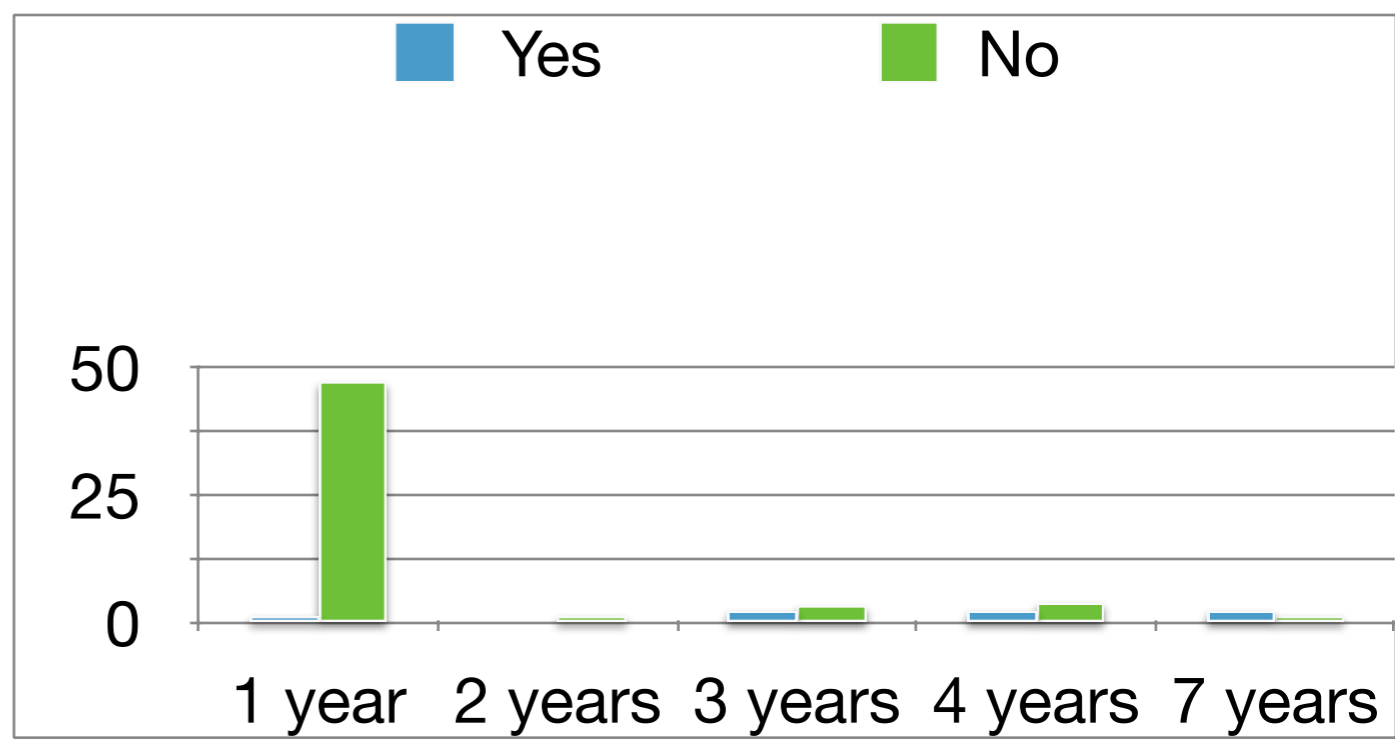
1. How many years have you studied Chinese?



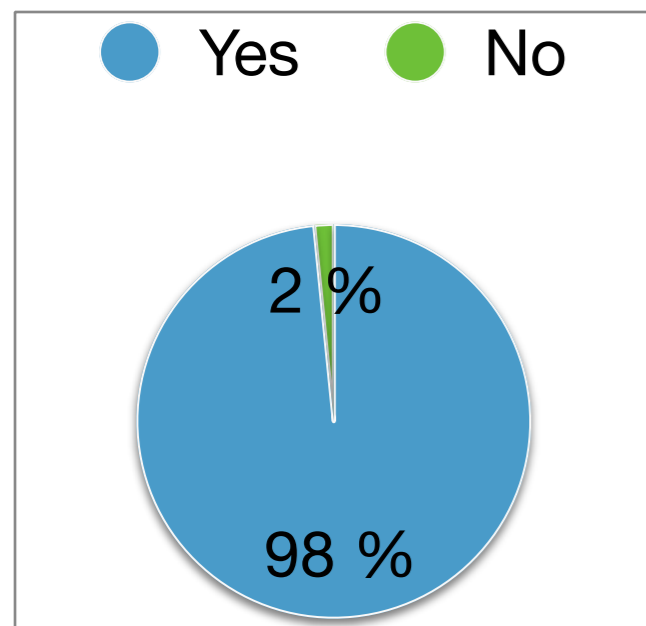
2. Did you know what a French idiomatic expression was before this course?



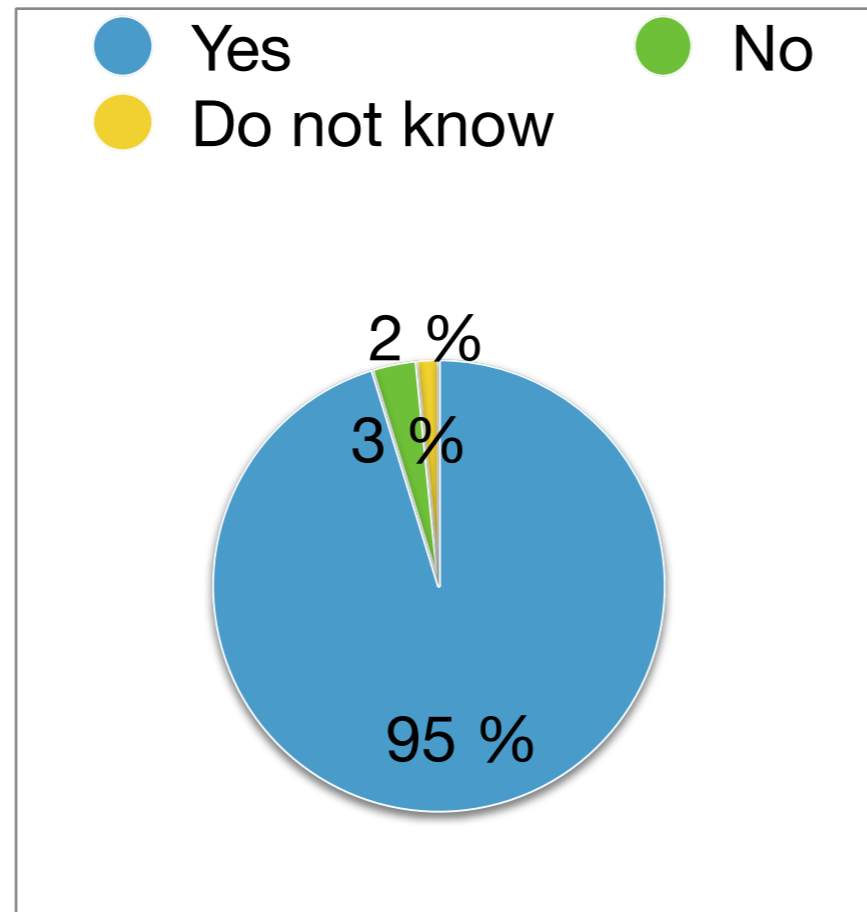
3. Did you know what *Chéngyǔ* was before this course? If so, in what context? Did you recognize it as such? How was it taught?



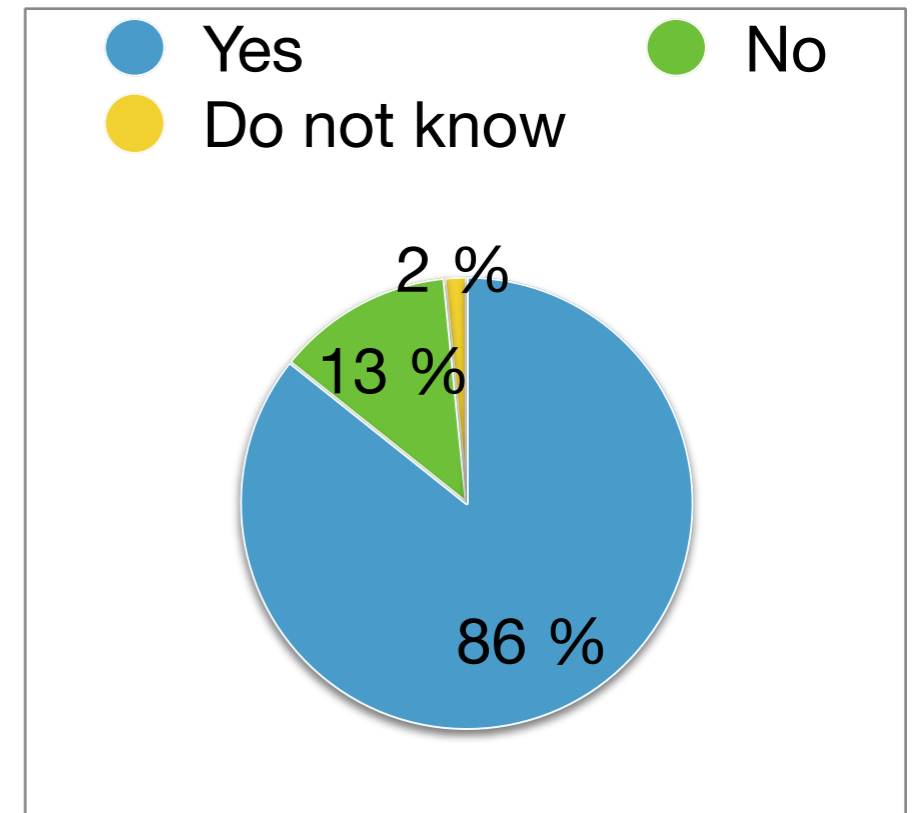
4. Do you think learning *Chéngyǔ* is interesting or useful from a linguistic-cultural point of view? (Yes or no, and please specify)



5. Does the teaching method according to the degree of perfect or partial equivalence with the French language seem appropriate to you?



6. Do you think *Chéngyǔ* should be taught from the beginner level? (Yes or no, and please specify)



7. What difficulties have you encountered learning *Chéngyǔ*?

- **Fewer characters** because it is difficult for beginners to memorize them
- It is preferable to **integrate Chéngyǔ more directly into the content of the textbooks used.**
- If we are to compile a textbook or a Chéngyǔ teaching program, we must **create dialogues to show its use and pragmatics.**

Conclusion