

Cultural or Social Knowledge as an Instrument for Language Acquisition

Kenichi TAMOTO

Faculty of International Communication, Aichi University

E-mail: tamoto@vega.aichi-u.ac.jp

要 旨

本論は、先ず、ロックの命題“コミュニケーションのために言葉を役に立たせる”ということ
を考究することから始まり、逆に言葉が絶えず変化、成長していくのに役にたつのは何かとい
うことに関して、論述する。結果、コミュニケーションそのものが、言語習得に役立つこと、
また、文化、乃至、異文化経験が言語習得に役立っていることを例証する。文学も含めて、文化
は、言語習得のためには欠かせないツールであるという結論に達する。また、文化と言語の関
係という視点から考究すると、コミュニケーション学部というものの存在が、再確認される必
要がある。本論では、コミュニケーション学発祥の地アメリカにおけるコミュニケーション学
の発達を例証し、米国におけるコミュニケーション学の実態を明らかにすると同時に、我が国
における（国際）コミュニケーション学部への批判を率直に受け止め、反省するものである。

Introduction

The first quotation of the word *communication* in the sense ‘the imparting, conveying, or exchange of ideas, knowledge, information, etc. (whether by speech, writing, or signs)’ is cited from John Locke, *An Essay Concerning Human Understanding* (1690).¹ He uses the phrase “To make Words serviceable to the end of Communication” (III. ix, 269). Translation, which can be regarded as a kind of

1 The *OED*, s.v. ‘communication’.

communication method, may be a good example to prove the phrase. The reformers insisted on translation of the Bible into each vernacular language. The efforts of Luther, Calvin, Tyndale, Wycliffe, King Alfred, Aelfric, St. Jerome, and the translators of the LXX all came from necessity of communication by language. This should not be forgotten. However, Locke's phrase mentioned above arouses a question in the mind of the present writer: how could words be learned, or what could be made serviceable to the end of language acquisition? The chief aim of the present article is to argue out the question from various viewpoints.

1. Aristotle's analysis of communication into two types

Mario Pei (1901–1978) is renowned as a linguist.² From his work *All about Language* was compiled a textbook for the Japanese university students, and it was published from Seibido in Tokyo. The textbook contains 92 pages only, but the information in it is of fundamental, important, and adequate nature. It seems that the following passage quoted from the textbook is well worth opening the present discussion:

Did human beings always possess the power of speech? If not, when and how did they acquire it? Are human beings the only ones to have it? These are questions that have long troubled the people who work in the field of language and try to find out all about it. You have no sure answer, and neither have they. All they can tell you is that human beings seem to have had the power of speech as far back as history can trace them; that animals, while they can make certain limited sounds and at times give them certain limited meanings, cannot be said to possess it. Animals, furthermore, have been producing the selfsame sounds as far back as man's memory can reach, while the speech of human beings is forever changing.

(M. Pei, *All about Language*, pp. 10–11)

This comparison of the human speech with the limited sounds made by animals can be formulated in other words as follows:

It has generally been accepted since Aristotle that communication is divided into

2 Mario Paei, born in Rome in 1901, moved with his family to New York in 1908, obtained Ph. D. from Columbia University in 1932, taught there Romance languages and comparative linguistics from 1937 till 1970.

two types, emotional and enunciative. The former is communication of bees and animals, by which is expressed only internal stimulation or emotion, whereas by the latter, that is to say human communication, is conveyed, along with emotion, a statement like ‘this is a pen’ with an object of external indication.³

It would be concluded from the above remarks that, unlike the sounds made by animals, the language of human beings, whether personally or nationally, is apt to be influenced by the outer world, and therefore that it has always changed and will always change synchronically and diachronically.

2. The word ‘communication’

Before further developing the discussion of the relation of culture to language, the definitions of the word ‘communication’ should be clarified simply because communication is concerned with both culture and language. As mentioned in the introductory passage of the present article, the first citation of the sense ‘the imparting, conveying, or exchange of ideas, knowledge, information, etc. (whether by speech, writing, or signs)’ is from John Locke, and it is the sense of the word when it is used in the phrase ‘language and communication’. This is the second sense in the *OED*.

The first sense of the word in the *OED* is ‘the action of communicating or imparting’,⁴ and its earliest quotation is cited from Wycliffe’s Bible dated 1382, which reads as follows:⁵

by prouynge of this mynysterie, glorifynge God in the obedience of 3oure knowleching in the gospel of Crist, and in symplenesse of *comynycacioun* into hem and into alle.

This English version is the translation of the Latin Vulgate, and the corresponding

3 *Buritanika Kokusai Dai Hyakkajiten*, ‘Britannica International Encyclopædia’, 2nd edition (Tokyo: TBS. Buritanika 1988, first published 1973), vol. 7, p. 761. Translated by the present writer.

4 The *OED*, s.v. ‘communication’.

5 Josiah Forshall and Frederic Madden (editors), *The Holy Bible, Containing the Old and New Testaments, with the Apocryphal Books, in the Earliest English Versions Made from the Latin Vulgate by John Wycliffe and His Followers* (Oxford: The University Press 1982, originally published in 1850), vol. iv, p. 388.

Latin passage reads as follows:⁶

per probationem ministerii huius, glorificantes Deum in oboedientia confessionis vestrae, in evangelium Christi, et simplicitate *communicationis* in illos et in omnes.

(2 Corinthians 9, 13)

The word *comynycacioun* in the above quotation is an uncountable noun, therefore cannot be used with the plural suffix ‘-s’, which applies to the use of this word in the second sense discussed above. The *OED* also records its cognate derivative gerund *communicating*, which is used in the sense ‘to give to another as a partaker, to give a share of, to impart, confer, transmit (something intangible or abstract, as light, heat, motion, a quality, feeling, etc.)’.⁷ Latin *communicatio*, English *comynycacioun* and *communicating* here are used as the noun and the gerund derived from the Latin verb *communico*, the original sense of which is ‘to impart, to give a share in’. The above-mentioned *communicatio* in the Latin Vulgate is employed as the word to render Greek *κοινωνία*, which means ‘fellowship, a close mutual relationship; participation, sharing in; partnership; contribution, gift’.⁸ Incidentally, the *OED* deals with an instance of the word *communication* used in the sense ‘communication of diseases’ under this category.

The *OED* classifies the senses developed later into ten other categories. The third sense in the *OED* is a concrete one, ‘that which is communicated, or in which facts are communicated; a piece of information; a written paper containing observations’. The earliest quotation of the sense is cited from Caxton’s Prologue to *Eneydos* (dated 1490).⁹ This word can be used in this sense both as a countable and as an uncountable

6 *Biblia Sacra iuxta Vulgatam Versionem* (Stuttgart: Deutsche Bibelgesellschaft 1985, the first edition 1969), vol. ii, p. 1797. Italics and punctuation in the Latin text are by the present writer.

7 The *OED*, s.v. ‘communicate’.

8 Barclay M. Newman, Jr., *A Concise Greek-English Dictionary of the New Testament* (Stuttgart: United Bible Societies 1971), s.v. ‘κοινωνία’.

9 ‘For in these days every man that is in ony reputacyon in his cowntre wyll utter his *comynycacyon* and maters in suche maners and termes that fewe men shall understonde theym. And som honest and grete clerkes have ben wyth me and desired me to wryte the moste curyous termes that I coude fynde. And thus bytwene playn rude and curyous I stande abashed.’ N.F. Blake, *Caxton’s Own Prose* (London: Andre Deutsch 1973), p. 80. Italicized by the present writer.

noun. The other senses are ‘interchange of speech, conversation, conference’ (1462),¹⁰ which is obsolete now; ‘converse, personal intercourse’ (1580), which also developed the sense ‘sexual intercourse’ in the latter half of the eighteenth century, but it became obsolete by the end of the century; ‘access or means of access between two or more persons or places; the action or faculty of passing from one place to another; passage (between two places, vessels, or spaces)’ (1684), from which was developed a concrete sense, ‘a means of communicating; a channel, line of connexion, connecting passage or opening’, in the course of the eighteenth century; ‘common participation’ (1602, obsolete now); ‘congruity, affinity, quality in common’ (1654, obsolete now), and ‘the Holy Communion; its observance’ (c 1610, obsolete now); ‘the name of the quarterly and half-yearly conferences or assemblies of the fraternity’ (1883), which concerns Freemasonry. Social change, especially under the capitalistic economy, has exerted a great influence on the development of human communication; Morse code (1837), telegraph (1844), telephone by Bell (1876), radio (the beginning of the twentieth century), photography (Kodak camera of George Eastman in 1888), television (the first half of the twentieth century), and, nowadays, the connection of computer and communication technology.

The word *communication*, therefore, has a wide range of sense, and it should specially be mentioned that the earlier senses deeply concern human beings and the human language.

3. English culture and the *OED*

As illustrated in the previous section, the first sense of the word *communication* in the *OED* is ‘the action of communicating or imparting’, and its earliest example is cited from Wycliffe’s Bible, which is dated 1382; that is to say, the earliest illustration was written in the latter half of the Middle English period, almost as old as Chaucer’s works. It, therefore, is deeply concerned in culture of the age, or thinking of the people of those days. We can rightly observe the same phenomenon concerning the second sense of the word. The sense ‘the imparting, conveying, or exchange of ideas, knowledge, information, etc. (whether by speech, writing, or signs)’ originates with John Locke (1632–1704), one of the greatest English philosophers. The illustration shown above is written in what is called ‘early Modern English’, that is to say, English of the age of Shakespeare (1564–1616) or Francis Junius (1589–1677). As we discussed above, this is the sense of the word *communication* when we say ‘language

¹⁰ The number in the parentheses is the date of the first quotation.

and communication’, and it is the heritage from thinking of the people of those days, especially, John Locke.

Regrettably, the *OED*, which is extremely informative, is not a dictionary that can be consulted easily. The present writer is profoundly surprised to find that a specialist of English teaching thinks that the *OED* is the abbreviation of the Old English Dictionary, and that most of the graduates in English from Japanese universities neither have opened one volume of the *OED* nor have heard the name of the *OED*.

It is true, as we observed above, that the earlier illustrations are written in older English, and therefore reading those quotations requires special knowledge of older English. As there are specialists on Shakespeare or Milton (John, 1608–74), English used by them is very different from Present-day English. The present writer is not certain how many readers would immediately understand the following passage:

... Since my returne into this countrie, I beganne to take some view of the moderne Danish Language and to conferre it with the old Cimbricke, something lately revived and cultivated by Olaus Wormius, and finding manie things in it to helpe my intended studies (for it appeared everie where unto me what influence the Danish language had left in your Englishe since the time of Cnut and other Danish Kings) ...¹¹

This is a passage quoted from one of the letters from Francis Junius to Mr. Dugdale (William, 1605–1686), who was admitted M.A. of Oxford in 1642, and regarded as an enthusiastic ‘Saxonist’ of the mid-seventeenth century.¹²

As we discussed an illustration of the word *communication* quoted from Wycliffe, the situation becomes more difficult when English of Chaucer’s age, that is to say, Middle English is concerned. The present writer, however, is still hopeful of finding sophisticated readers with ability to understand English of that age without much effort. In the case of the word *communication*, therefore, the readers of the *OED* are lucky because the earliest instance goes back to the age of Chaucer, not further back.

It has generally been estimated that nearly half of the English words still has its origin in English of the Anglo-Saxon period (700–1100). Very special training is

11 William Hamper (ed.), *The Life, Diary, and Correspondence of Sir William Dugdale, with an appendix containing an account of his published works* (London: Harding, Lepard, and Co. Pall-Mall East, 1827), p. 355 (Letter CXXXI).

12 Eleanor N. Adams, *Old English Scholarship in England 1566–1800* (Archon Books 1970; originally published in 1917 by Yale University Press), pp. 68–69.

necessary in order to understand English of this period, or Old English. We must at least memorize inflections and conjugations; it looks like German rather than Present-day English. The present writer is concerned about the decrease in number of the readers who could immediately understand the instances in the *OED* quoted from the works written in the Anglo-Saxon period. The following passage is quoted from the work written in late Old English (c 1000):

On frymðe wæs word 7 þ word wæs mid gode 7 god wæs þ word. þ wæs on fruman mid gode. ealle þing wæron geworhte ðurh hyne 7 nan þing næs geworht butan him. þ wæs lif þe on him geworht wæs. 7 þ lif wæs manna leoht. 7 þ leoht lyht on ðystrum. 7 þystro þ ne genamon. Mann wæs fram gode asend. þæs nama wæs iohannes.¹³

What the present writer would like to point out finally is that understanding instances in the *OED* correctly requires the sufficient knowledge of Old English (or Anglo-Saxon), Middle English, and early Modern English, in addition to the profound knowledge of history, culture, and society of England. The *OED* was compiled on historical principles. It is a dictionary of the English language, but the words recorded in it also carry an abundance of information on cultural, social, political, economical, or scientific change in English history.

4. Developing English ability by communicating in English

It would not frustrate the English to state that teaching English is now one of the key industries of England. Throughout the year, everywhere, students from foreign countries are studying English for various purposes. Oxford is one of the most renowned town in English education. There are the University of Oxford and Oxford Brookes University. In addition to them, lots of language schools have been founded for teaching English to foreign students. Even Oxford Brookes University has offered

13 Walter W. Skeat (1871–87), *The Holy Gospels in Anglo-Saxon, Northumbrian, and Old Mercian Versions, synoptically arranged, with collations exhibiting all the readings of all the MSS.; together with the early Latin version as contained in the Lindisfarne MS., collated with the Latin version in the Rushworth MS.* (Cambridge: University Press 1871–87). This edition appeared in four volumes: *The Gospel according to Saint Mark* was published in 1871, *The Gospel according to Saint Luke* in 1874, *The Gospel according to Saint John* in 1878, and *The Gospel according to Saint Matthew* in 1887. Joh. I, 1–6.

various English courses for the foreign students with different levels of ability.

Those English classes for foreign students are small (fewer than 15 students per class), and usually consist of students of various nationalities. Young people tend to make friends easily, and thus their communication starts. They communicate with students with different cultural, social or political backgrounds. Their class of discussion would be something like the small version of the congress of the United Nations; they do not need a professor of international relations, affairs or culture, because each of them knows more about his or her culture, and furthermore he or she teaches about it to the other members all in English—this is of great importance (in Japanese universities teachers of such classes do not give their lectures in English). Through the discussion in the class they learn various things that they have never experienced, and they are planted in their brain as thinking or thought, finally those newly planted concepts being acquired concretely as words to be added to the English vocabularies of those students. Here antithesis to Locke's statement mentioned above, "to make words serviceable to the end of communication", comes into being; communication in English serves acquisition of words, or language.

Oxford Brookes University has established the International Centre for English Language Studies, which includes the course called 'English for University Studies'. It has four entry levels; EUS 1 (IELTS 4.5 (minimum 4.0 in writing)/ TOEFL 475 (153)), EUS 2 (IELTS 5.0 (minimum 5.0 in writing)/ TOEFL 500 (173)), EUS 3 (IELTS 5.5 (minimum 5.0 in writing)/ TOEFL 525 (193)), EUS 4 (IELTS 6.0 (minimum 6.0 in writing)/ TOEFL 550 (213)).¹⁴ It is noteworthy that the minimum score 'in writing' is required, which really deserves its name, English for "University Studies". It is also noteworthy that one of its course aims is 'to develop an appreciation of intercultural dynamics in tertiary education'.

5. Cultivating English skills by reading English classics

The study of English (actually that of Anglo-Saxon, or Old English), which started along with the national study of England, can be regarded as the source of the study of modern English and literature. It deserves special mention that they germinated and developed already in the 16th, the 17th, and the 18th centuries. While the English society experienced the Renaissance, the Reformation, the Civil War, the Restoration, the

¹⁴ The data concerning the International Centre for English Language Studies are gathered from the latest version of the pamphlet published by the centre, and also from a graduate of Aichi University who attended its autumn course.

Industrial Revolution, and the Scientific Revolution, the scholars of Old English had also developed the scientific methodology. The relationship of the learning with the social conditions could not be ignored.

Ronald Carter, who has been working on the relationship between language and culture, relates the importance of the novel in the cultural history of creativity as follows:

It was also in the eighteenth-century English literature that a new art form, the novel, came to prominence. Within this context of cultural expectations the form was of course resisted for its centred depiction of individual personal experience, and was initially distrusted because of its depiction of fictionalised events. Historically, too, the form of the novel was closely concerned with the growth of Protestantism, the rise of capitalism and the cultural significance of a growing individualism in society (see Wat, 1948). The word *novel* itself, suggesting something new and possibly original, and the broader conception that *fiction*, something made up and invented as opposed to something factual and real, can creatively represent individual human experience is an important development in the cultural history of creativity....¹⁵

The above-mentioned ‘English for University Studies’ at the International Centre for English Language Studies, Oxford Brookes University, aims also to increase students’ reading speed and their ability to find information in different texts. The present writer was surprised to know that the students of a class were told to read *Great Expectations* by Charles Dickens. The book was the retold version of the work, but the original work itself was written in 1860–61, the mid Victorian age, which corresponds to the last stage of the Tokugawa Shogunate. However successfully the words, the phrases, and the syntactical structure may be altered for the retold version, the society or culture described in the work is that of the Victorian Age. It took a while for the present writer to be convinced of the teacher’s choice of the work for reading. Their aim of reading is to increase students’ reading speed, and to increase their ability to find information “in different texts”.

The sociocultural experience of the Victorian age which was acquired by reading literature was accumulated to the brain of the students, and it sooner or later come out concretely as new words, phrases, or grammatical structure in their English. Reading

15 Ronald Carter, *Language and Creativity: the Art of Common Talk* (London and New York: Routledge, 2004, repr. 2006), p. 26.

English works concerns not only acquisition of sociocultural knowledge, thus developing the readers' vocabulary in English, but also acquisition of grammatical knowledge, as well as style, which will influence the readers' writing skill.

6. Language is the mother, not the maid, of thought

The problem of language and communication, especially when it was discussed in connection with human thought, used to be treated by philosophers or logicians. Rogers, who traces the origins of the U.S. communication study back to Europe, discusses, under Part I "European Beginnings of Communication Study", Charles Darwin and evolutionary theory, Sigmund Freud and psychoanalytic theory, and Karl Marx and the critical school.¹⁶ Needless to say, there were influential philosophers or logicians other than those three great men. Thus the study of language and communication had the tendency of interdisciplinary approach already at the early stages.

John Locke (1632–1704) was one of the philosophers who discussed the problem of language and communication in the early modern times. As mentioned in Introduction and Section 2 of the present article, the second sense of the word *communication* in the *OED* is 'the imparting, conveying, or exchange of ideas, knowledge, information, etc. (whether by speech, writing, or signs)'. The earliest instance of this sense in the *OED* is cited from Locke's *An Essay Concerning Human Understanding* (dated 1690). Jean-Jacques Rousseau (1712–78) develops his theory concerning the origin of language, stating that at the stage of the very beginning men lived sporadically on the earth, had no society other than families, had no law other than nature, and had no language other than gestures and several indistinct sounds.¹⁷ John Stuart Mill (1806–73) exhibited his own view concerning words and ideas, which is different from Locke's view that words are signs of men's ideas. Mill's *System of Logic*, Book I, Ch. 2, § 1, includes the following passage:¹⁸

16 Everett M. Rogers, *A History of Communication Study* (New York, London, Toronto, Sydney, Singapore: The Free Press 1997, originally published in 1994), pp. 33–125.

17 Jean-Jacques Rousseau: *Œuvres complètes*, Tome V, "Essai sur l'origine des langues où il est parlé de la mélodie et de l'imitation musicale" (Paris: Gallimard 1995), p. 395: "Dans les premiers temps les hommes épars sur la face de la terre n'avoient de société que celle de la famille, de loix que celles de la nature, de langue que le geste et quelques sons inarticulés".

18 J.M. Robson (ed.), *A System of Logic Ratiocinative and Inductive*, Books I–III (Toronto: University of Toronto Press, London: Routledge and Kegan Paul 1973), pp. 24–25.

Now, when I use a name for the purpose of expressing a belief, it is a belief concerning the thing itself, not concerning my idea of it. When I say, “the sun is the cause of day,” I do not mean that my idea of the sun causes or excites in me the idea of day; or in other words, that thinking of the sun makes me think of day. I mean, that a certain physical fact, which is called the sun’s presence (and which, in the ultimate analysis, resolves itself into sensations, not ideas) causes another physical fact, which is called day. It seems proper to consider a word as the *name* of that which we intend to be understood by it when we use it; of that which any fact that we assert of it is to be understood of; that, in short, concerning which, when we employ the word, we intend to give information.

Such is Mill’s comment on words, or “names” in his terminology. Gottlob Frege (1848–1925) is a German philosopher, logician and mathematician. One of Frege’s greatest achievements is his predicate calculus, and the outline of its notation was first given in his *Begriffsschrift* (1879). What Frege aimed in devising the notation was “to find a way of regimenting thought and reasoning so as to make it possible to formalize proofs used in mathematics”,¹⁹ and his views about the relationship of logic and mathematics led to a comprehensive theory of language, the main ideas of which are presented in his thesis entitled “Über Sinn und Bedeutung” (1892).

All the theories illustrated above show how philosophers or logicians developed different theories concerning the problem of language and thought. The present writer would like to conclude this section by introducing a comment which he found in a book entitled *Fair of Speech: The Uses of Euphemism* (Oxford, New York: Oxford University Press 1985, repr. 1986), edited by D.J. Enright. This book comprises 16 articles. The title of the first contributor is ‘Mother or Maid? An Introduction’ by D.J. Enright, who is also the editor. The article includes the following passage:

As the proverb probably has it, He who looks for offence will find it everywhere. He who concerns himself with euphemism, that mode of avoiding offence, will find it everywhere too, it would seem. Words themselves are in an obvious sense euphemisms for what they represent: sticks and stones may break your bones, but words will never hurt you. As usual, the proverb is true only up to a point. Words can hurt us in diverse ways—by telling the truth, by telling less than the truth, by telling more than the truth. Of course we love words, and sometimes we even

19 Hornsby, Jennifer and Guy Longworth, *Reading Philosophy of Language* (Malden, USA, Oxford, UK, and Carlton, Australia: Blackwell Publishing 2006), p. 30.

think they love us: they are all we have; and *all* means a lot. If we treat them badly, they will take their revenge, for as Karl Kraus put it, ‘Language is the mother, not the maid, of thought.’ And, quite often, mother knows best.²⁰

The present writer emphasizes one sentence in the above passage: **Language is the mother, not the maid, of thought.**

7. Development of modern communication studies

The study of language and communication is widespread in the world, so that there is Professor of Language and Communication at Oxford University, and there are professors of communication studies at most of the American universities. However, we should not forget that this kind of study originated from an American youth who was a stammer and needed speech therapy. The name of the youth was Wilbur Schramm (1907–1987). It is now generally accepted that Schramm was the founder of the field of communication study, and, as if to prove the statement, his career in communication study preceded the general tendency in the recent development of communication studies.

It would be necessary briefly to describe the recent trend of speech communication studies and Schramm’s achievements. The first movement toward the recent speech communication studies occurred in America in 1914. In that year teachers of the language department or the department of English literature founded the National Association of Academic Teachers of Public Speaking, and they published a bulletin entitled *Speech Teacher*.²¹ This led to the separation of the department of speech from the department of English literature in the 1910’s, and thus to serious and enthusiastic study of speech and spread of speech education. The second movement occurred in the 1940’s, when scholars, influenced by the relevant fields, such as linguistics, psychology, sociology, and anthropology, began to be interested in the whole act of human communication, and the more scientific attitude came to be required to analyze communication; accordingly after the 1960’s the name of the field of study or that of the department came to include the expression ‘speech communication’, and the aforesaid association was named the Speech Communication Association. Finally

20 *Fair of Speech: The Uses of Euphemism* (1985), p. 1.

21 The present writer greatly owes the account of the movement of speech communication studies in America to *Kenkyusha Dictionary of Applied Linguistics* (Tokyo: Kenkyusha 2003), pp. 376–77.

after the latter half of the 1970's there occurred a strong tendency to avoid the term 'speech' among scholars. They came to attach importance to the studies, such as analysis of mass communication, various problems in interpersonal communication, influence of cultural background upon communication, and analysis of nonverbal messages. Scholars, therefore, frequently eliminated the word 'speech', and used the term 'communication' alone. The name of departments or faculties also followed the tendency, and there has been increase in number of the departments or the faculties with 'Communication' or 'Communication Studies' as their names. The above-mentioned association, after voting several times, changed its name again at the end of the 20th century, and it is now called the National Communication Association.

Schramm, 'the founder of the field of communication study', was an American of German ancestry, and born in Marietta, Ohio. At the age of five Schramm developed a severe stutter due to "an amateurishly performed tonsillectomy".²² Schramm spoke with difficulty, but wrote so easily that he earned his college expenses as a part-time sport reporter. After getting the degree of Bachelor in history and political science from Marietta College, he attained the degree of Master in American Civilization from Harvard University. He then moved to the University of Iowa for a Ph.D. His stuttering had something to do with his choice of the University of Iowa. Professor Lee Edward Travis, one of the top experts in stuttering in America, was there, making researches in stuttering and conducting treatment of stuttering. Wendell Johnson, who carried forward Travis's work at Iowa, helped Schramm by means of counseling and therapeutic exercises.²³ Johnson contributed to communication study by relating his treatment and study of stuttering to linguistic theory and to general semantics.²⁴ Those speech therapists greatly influenced Schramm to be interested in communication. Schramm majored in the humanities at Iowa, and obtained a Ph.D. in English literature in 1932. In the latter half of the 1930's he taught English as assistant professor, associate professor, and professor at Iowa. It was during World War II that he formed his vision of communication study. After World War II his vision of communication study was realized: from 1947 to 1955 he acted as founder and director of the institute of Communications Research, and as dean of the Division of Communication at the University of Illinois. Since then he continued his career of studying and teaching communication at various universities and institutes until his death in 1987.

22 Rogers (1994), p. 3.

23 *Ibid.*, p. 5.

24 *Ibid.*, p. 6.

The aim of the brief description of the development of communication studies in America and their growth in Schramm's brain is to compare those studies in American universities with those in Japanese universities, especially those at the Faculty of International Communication. This will be discussed and concluded in the following section.

Conclusion

Whenever the topic of English acquisition is initiated, there always arises a problem that cannot be avoided. Why is the communication level in English of the Japanese low? Who or what is responsible for it. Should grammar be hanged? Is preparation in English for entrance examinations of universities responsible for it? It is obvious that the average TOEFL score of the Japanese is very low; **the third or the second lowest among the Asian countries**.²⁵ The best is Singapore, followed by India. It is very unfortunate that there is a wrong analysis of this actual fact among the Japanese. They say that it cannot be helped (*shikataganai*), because those countries were colonies of England. The present writer must state that that kind of Japanese attitude or analysis, has made the level of English ability lower and lower. It is those people who are responsible for the third or the second lowest level of the Japanese in English. They should realize that in India almost all the subjects are taught in English since the early stage at schools, and that the government of Malaysia issued an announcement several years ago that most of the subjects should be taught in English at the schools. **They must keep in mind that countries which belittles English will drop out of international competition.**

Some people criticises the effort of the Japanese people to speak good English, insisting that trying to speak good English has been an obstacle to progress for speaking fluent English. The present writer cannot agree to such a criticism; everybody has the right to acquire better English. Grammar is important. Language schools at Oxford do not ignore it; they, rather, regard it very highly.

As far as discussion on the Faculty of International Communication is concerned, the idea that culture is the sublime and language is its tool should be abandoned. Their position should be reversed: language is the sublime and culture is an implemet for the acquisition of language. We must not ignore the criticism that the faculty of communication in most of the Japanese universities is utterly different from that of England or America because its true nature is that of a faculty of liberal arts, and that

25 Takashi Kadokura, *Why could the Indians find the zero?* (Tokyo: Shogakukan, 2007), p. 144.

there are very few specialists in communication studies in those universities. The aim of introducing the criticism here is to disclose the fact that the Faculty of (International) Communication in those Japanese universities is the name used for the faculty of liberal arts, or *Kyo-yo-bu*, in order to advertise for senior high school students.

We should honestly abandon the name of the Faculty of International Communication which is a disguise for *Kyo-yo-bu*.

