

Title: Cultural dimensions of Second Language Acquisition (1)

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[00:00]

The title of this class is "The Cultural dimensions of Second Language Acquisition".

It's a very long title.

And it has a few words in the .. what we're gonna talk about today,

and describe the kind of .. the focus of our class.

Of course, the first word is culture.

So we're gonna be talking a little bit about culture.

The second part of the title, second language acquisition,

There is a class that focuses on second language acquisition in the graduate school of Tesol.

So this class is not going to be too focused on second language acquisition.

As such, second language acquisition is talking about teaching and learning language, how languages are learned,

basically, studied and learned.

And therefore how they're taught and learned as well.

So, we're not going to focus too much on that and where we will focus on in terms of second language acquisition,

is going to be how it relates, how culture is involved in second language acquisition.

So, the keyword is culture.

We're going to be focusing on culture, and then about learning and teaching.

How we're learning and teaching cultures.

So, there are some key questions,

that we need to discuss.

And these are the questions here.

What is language?

What is culture?

What is second language acquisition?

And how do they fit together?

So that's what we're going to study this semester.

Language, culture, and how it's related to second language acquisition.

The first question is, "what is language?"

Easy question.

Right? Yeah?

And the answer is easy, right?

Yes?

Easy answer?

In linguistics, the questions are always simple.

But the answer is always complex and complicated.

And not always satisfactorily resolved.

So this is a simple question but with a very very complex answer.

There are many, very thick books that are trying to answer this question.

And they can't answer everything.

They just answer some aspects basically.

So, this question is what I'm gonna ask you to discuss with your partner.

So, you two guys here, you two, two.

You two guys over there.

I'm gonna give you about 5 minutes.

I want you to discuss with your partner, what is language.

That's it, simple question.

Okay.

So, what's language?

(Student speaking)

So it's related to culture?

And we use it to communicate?

Okay.

That's it?

(Student speaking)

And can you go back to .. Humans?

Okay, so related to human lives and history?

And communicating that?

(Student speaking)

So it's related to culture?

So language and culture are connected.

[05:00]

(Student speaking)

Okay, anything else?

(Student speaking)

So, when you are learning a language,

you can learn vocabulary and grammatical rules and those sorts of things.

And you can focus just on the linguistic aspects of the language.

If you're gonna use the language, you're gonna be in a particular situation or context, or cultural context,

And even though you know grammar and vocabulary, it doesn't mean you know the right way to say something.

Depending on that context.

And that's where differences in culture can come in and cause some breakdown in communication.

Because you know the right words and grammar but you're not saying the right thing according to convention or according to that context.

So culture is going to be important in that situation.

And also in translation, it's important as well.

So they are linked and there are some hypothesis from like the [08:02] hypothesis saying that,

We can never understand another culture because we always see something from our own perspective.

And the way that we learn our language within our culture limits our understanding of another culture,

because we can't sort of...

We're always looking at something from our own perspective.

And we'll be checking that up in this class as well.

It's not just learning about cultures, not just about another culture, but looking at our own culture.

And our own perspective as well.

Okay, of course our class is "The Cultural dimensions of Second Language Acquisition".

So language and culture are gonna be linked.

But as more to language than just to culture as well.

What other?

Can you think of any other?

Key words that are related to language?

No?

[09:08] words like communicate and expressing feelings.

So language could be about conveying meaning.

And we can also think about language in terms of ... in our mind or in our brain.

And we can also think about the social aspect of language as well.

We can look at, see languages a cognitive construct,

we can see it as a ... a social construct.

So, we've got some key words,

and we're gonna look at some different quotes,

That some famous people and linguists and other people have come up with to describe language.

[10:00]

So we're gonna look at these quotes and I want you to think about what's common ... thing,
Or what are some common elements in these quotes.

This is in your handout as well.

The first quote comes from Richards, Platt & Platt.

It reads, this is... this quote is an answer to the question "What is language?",

It says that language is the system of human communication which consists of the structured arrangement of sounds,

or the written representation into larger units,

example, morphemes, words, sentences, utterances.

In common usage you can also refer to non human's systems of communication.

Such as language of bees, the language of dolphins.

So, sometimes we may talk about animal languages.

So, you guys came up with communication?

So that's in here?

Human communication, you also mentioned?

Humans, yeah?

Human communication.

The arrangements of sound and rhythm representation.

This is important as well.

We're gonna be looking at language in culture,

And in different cultures, the way we speak.

And the types of conversations and the things that we construct in spoken language can be different to one culture and another.

And also, the types of recent text that we create can be different from one culture to another.

The classic example is a letter.

In one culture, we may structure the letter in this way,

in another culture the way that you structure letter can be quite different,

in fact, it can be the opposite.

So we'll be looking a little bit at that how language is different in spoken and written communication across cultures.

Also, we need to consider language in terms of elements,

The linguistic features of language.

Morphemes, what are morphemes?

No? Morphemes from morphology?

Yeah, for a basic unit of meaning, basically.

So a morpheme could be a word,

Or a word can be made up of a number of morphemes together.

Okay, so morpheme is the basic unit of meaning .

It can be spoken or it can be written.

So like

Actually I think I've got some examples, later.

Happy can be a morphine.

But unhappy can [12:58] two morpheme, because we put the prefix "un" in front of happy, okay?

"Trans" is a morpheme.

And we can add trans to transport and transfer and transit, okay?

So that trans is a morpheme.

So morphemes are the basic elements of writing, of spoken language and written language.

Morphemes can be words.

They can be unbound, or they can be bound morphemes, which means they need to be connected to something else, like 'un'.

Un' doesn't stand by itself.

Un' is a prefix, it has to be connected to something else.

So they can be free or they can be bound.

So you use them as words or in combinations to make words.

So this is their smallest element, basically.

And then we've got words.

We use words, combinations of words to make sentences,

And there's another word here 'utterances'

Sentences and utterances.

What's the difference between a sentence and an utterance?

Well, I'll give you a hint.

One of them is written, and the other one is spoken.

Which one is written?

A sentence.

So which one is spoken?

Utterance.

So an utterance is basically a spoken sentence.

So when we talk about writing, we talk about sentences that you wrote,

But when we are analyzing speaking, we talk about utterances, this utterance and that utterance.

The things that people say are utterances.

So we need to make that distinction in between spoken language and written language.

Spoken language and written language is quite different.

And we'll be looking at both in terms of culture later this semester.

[15:00]

So this is saying that we use words, sentences, utterances to create meaning and to communicate.

Walt Whitman, famous American, writer and poet.

He says language is not an abstract construction of the learner, or of dictionary-makers, but it is something arising out of the work, needs, ties, joys, affections, tastes, of long generations of humanity, and has its bases on broad and low, close to the ground.

So he's saying that language is not just something to do, but it is academic.

We use language, everyone has the ability to use language and communicate.

Some of them who didn't go to school can still use language and communicate.

Everyone has the ability to use language.

And he's also saying that language is something we use to do things.

We do at work to maintain relationships, ... these kinds of things.

So without language, we wouldn't be able to interact and live in human society, basically.

So that's linked to some of these things.

Expressing feelings and opinions.

So it's not just something abstract to be studied, but the something we use.

And we'll look at that in a minute as well.

Language use.

We use language.

We're not just, we shouldn't just study language in isolation.

We should be looking at how it's being used.

But I won't just mention when we think about studying language in the abstract, that happens often when we're looking at psycholinguistics

When we're studying language in the brain, it may be in abstract sense.

When we use language for social purposes, then we're looking at how it's being used particularly.

Allen has uh... a quite detailed quotation.

The ability to make and use audible, articulate and meaningful sound by the action of the vocal cords.

So this is talking about the actual, our actual physical makeup.

Our physiology, our vocal cords help us to create sounds.

That humans can do this, but that's one thing that separates us from animals.

We have a physical capability to create all of these different sounds and communicate.

Animals don't have quite some complex ability.

So, using our vocal cords, systematic means of communicating ideas or feelings by the use of conventionalized sounds, signs and gestures that have understood meaning.

conventionalized sounds, signs and gestures that have understood meaning.

So, by work on here meaning, so we've got communicating sound.

Communicating ideas or feelings, that's what you guys have came up with.

This word is very important: conventionalized.

Conventional.

What does that mean, convention?

(Student Speaking) It's like a tradition?

Yeah, kind of.

It means that we both agree that this sound has this particular meaning.

Or not just... both, not just two people, but society as a whole.

So.. we can talk about spelling convention.

The conventions of spelling are different in North America and in countries influenced by British English.

In North America... we use this spelling (color).

In British English, there is 'u' (colour).

So these are different spelling conventions.

In America, people agree that this is the spelling.

Correct spelling.

In British English or an Australian or New Zealand are the common world countries, the convention for spelling of color has a 'u' in it (colour).

So there are different conventions.

But enough people have to agree that this sound or this spelling has this particular meaning.

So sometimes where in language, it's not.. we can't think of rules.

We just have to think about that's the way people say something.

Or that's the way that the language is being put together.

[20:00]

So convention is very important.

It's, that's just the way we say it, sometimes.

So conventions of sounds, signs, gestures that have the same meaning.

Steven Pinker. You know Steven Pinker?

No? He worked 'The Language Instinct'. Very famous linguist at MIT.

You know the book 'The language instinct'? No?

You should uh... have time to read it.

I have a PDF file of this book that you could probably check out.

So, Steve Pinker says

'You and I belong to a species with a remarkable ability:

We can shape events in each other's brains with exquisite precision.

Simply by making noises with our mouth, we can reliably cause precise new combinations of ideas to arise in each other's minds'.

So we use language basically as we said here, 'to convey meaning'.

I convey some meaning, you picture something in your mind.

You say something to me, and I picture something in my mind.

So it's a language in terms of how we create images and meaning within each other's minds.

How we can be very precise about that?

But it doesn't always work.

Sometimes the picture that someone has in their mind is not the picture I'm trying to convey.

So there are misunderstandings.

And if we add a culture to that, then that mean create even bigger distortions in the picture.

And bigger differences between in I'm trying to say and the image that is being presented in your mind.

So we're checking that out this semester.

So we've got some common trends in then.

[?21;56] meaning and the different elements of language.

So we can look at language in terms of what it is.

Languages made up of words and grammar, sounds, written systems.

But we also need to look up what language does.

We need to look up language use.

Why we use language, not just what it is.

So we're gonna focus mostly on this part.

We're gonna look at what language is, but we're gonna look at what it does in terms of culture and learning and teaching a culture.

And Chomsky, you know Chomsky?

Noam Chomsky? Uh-huh. Okay. So, you're familiar.

He's basically saying that language makes us human.

When we study human language, we're approaching what some might call the 'human essence'.

The distinctive colonies of mind that are so far unique to man.'

He's basically saying that language, the ability to use language is what makes us human.

Separates us from other forms of life.

Now Steven Pinker and Chomsky, they are focusing very much in psycholinguists.

Language in the mind.

So there are different perspectives when we think about language.

There is a Universal Grammar perspective.

That focus on focuses on language as a cognitive skill.

It focuses on languages something we, uh...

We use our brain for.

We create language from our brain, basically.

It's a psychological phenomenon.

Universal Grammar looks at psycholinguists, what language reveals about our mind.

That's one perspective.

But it's not the only perspective of language.

We can think about language as a cognitive construct, that something that we uh... create in our mind.

But... as I wrote down here, we can also think about languages as a means of communication and social control.

So psycholinguistics is looking a little bit more about what language is.

Sociolinguistics is focusing a little bit more on what language does and how we use it.

Um... in this class, we're gonna be focusing a little bit more in social aspect.

Sociolinguistic and cultural aspect are closely linked.

So language is internalized in the mind as abstract knowledge.

Language is... in our mind.

But it's experienced in the world as actual behavior.

[25:00]

So we use it to communicate.

And there's a guy called Michael Halliday.

And he focuses on this... other perspective.

The sociolinguistic perspective.

So when we think about what language is, we can look at Chomsky and Universal Grammar and how language is developed in the mind and what it tells us about the mind.

Or we can look in how language is used in social situations, social contexts.

So these are two different sides of looking two different ways of looking at language.

The psycholinguistic and sociolinguistic.

So Chomsky on one hand, and everyone knows about Chomsky.

He's very famous and uh... in Korea there's a focus on American linguistics, so there's a little more focus on Chomsky.

Halliday, Michael Halliday, British and also lived in Australia.

So there's not a lot... he's not as famous as Chomsky but his ideas and research are equally as important.

Just from a different perspective.

Michael Halliday, he says that language is a system of science to meet the cultural and communal needs of society.

So we use language to create meaning and convey meaning in social contexts.

So Halliday says language is social semiotic.

Semiotic means the system making in science.

And he's saying that... we use this science to create the meaning and social context.

So system of science which is socially motivated.

He's saying that language has evolved with biological evolution, but with sociocultural of human community.

So language hasn't developed because humans have developed physically but language has developed because humans have developed in terms of sociocultural aspects.

And we can see that in the last one hundred or two hundred years, humans physically haven't evolved that much.

But socially, we have evolved quite a lot.

So we're gonna look at these two different perspectives of looking in language.

And another important thing to look at is language use especially in terms of culture.

And uh... Clark, he viewed language in terms of use.

Language is used to doing things.

It's a form of joint action.

Um... this is also linked to second language acquisition in a way.

We may... well, Michael says we learn language by negotiating meaning and interacting with each other.

So Clark is talking about languages as a joint action.

We use language and we.. we use it to communicate with other people.

And we use those other people change the way language that we're using.

So... the language I use is dependent upon the person that I'm talking with.

And we work together to create conversations or to create particularly verbal interaction.

So language is both individual and a social process.

And... Clark comes up with six key perspectives of language.

He's saying language is used for social purposes.

So again, this is falling into Halliday's.

It's not focusing on somewhat psychological aspect but sociolinguist aspect.

It's social, it involves joint interaction.

Uh... it involves speaker's meaning and addresses understanding.

Because we're working together with someone else, my need to communicate or convey meaning and my... The person I'm talking to or interlocuter, they have to understand my meaning.

He's saying that the basic form of communication is face to face.

And when we think about writing is a recent invention.

It's only recently that people has started communicating through writing.

[30:00]

And there's still in people in society that can't read or write.

But people can speak because face-to-face is where most communication, the basic element of communication language.

He also says that language has more than one layer of activity because there is more than one thing

And language use is both cognitive and social science.

So, it has foundation in Chomsky's area, but also as foundation in Halliday's.

Social semiotic.

So all these things are important.

But for our class, we're gonna be looking at second language acquisition as it relates to culture.

So we'll be looking a little it, some psycholinguistic aspects, but the majority will be looking at more of sociolinguistic aspects of language.

Because as Nunan says, language is first and foremost a tool for communication.

A way of conveying meanings, so it's meaning making process.

The meaning what we make depends on the social situation and depends on the cultural situation.

So when we think about culture in terms of second language acquisition, when students are learning a language, they can't just learn grammar, vocabulary.

They need to learn some cultural aspects of that language

But we can't just learn about static culture.

We also need to learn how to deal with different cultures and different situations.

So we need to be able to deal with.. uh, intercultural communication.

We'll looking at that later as well.

Okay.

Uh, I might just skip through that... actually.

Any quick questions?

No? Okay.

That's a very quick, uh... very brief overview of something that's much, much more complex, of course.

Um... Next semester, there will be the class 'introduction to linguistics' will be offered.

So if you're interested more depth at the linguistic side, then you can take that class as well.

Look at more in depth at the Linguistics side. You can take tat class as well.

So, language is important in this course and then culture is important.

So that leaves us to our second question.

What is culture?

Now, this question is just as simple as the first question.

What is language is very simple.

What is culture is also a very simple question.

The answer is very simple as well.

Right?

No.

It is also very complex.

So, the questions are easy to ask

But very difficult to answer.

And don't worry, I will continue to ask simple questions that will require very difficult, complicated responses.

By trying to answer simple questions by thinking about it, discussing it, that is where we can learn.

Right?

This time, I will get you into groups of three.

One, two, three together.

Three and three.

Can you move over there?

So, you are in groups of three, three and three.

Okay.

Sit in you group, I will give you 5 minutes.

What is culture?

Second question.

Okay.

So. For the question, what is culture.

What you come up with?

Student talking

Lifestyle.

Student talking

[35:00]

Older generations and younger generations

So culture is not just about one country and another country,

It is about people within a country from different age groups

They are going to have different cultures

Sounds very complicated.

So, if you meet someone from another country, the culture is different from yours because there is a difference in terms of geographical location

So, you have got to think culture between these two countries but within that country there are different cultures

So you need to consider the country that this person is from and then you need to consider their age group

Yea.

Wow. Sounds difficult.

Yea.

So

you are saying that in a society people are different

everybody is not the same.

I see.

So when somebody says in America people blah blah blah or Americans blah blah blah

that means that what you are saying cannot cover everybody.

The same people in that country that are not like that

Sounds difficult to understand people from another cult- country then.

If we cannot say people in this country are like this this this

then if we cannot say that cause some people are different,

then how can we know anything about that culture?

Whatever we know is not going to apply to everybody.

Ah.

So it is an individual but there are some common aspects you can still generalize.

Make some general observations.

I see.

Okay.

What does not count?

But when you deal when you communicate with somebody do you usually communicate with the whole culture or with one person?

I know what you are saying but I am asking can you communicate with somebody do you communicate with the whole culture or do you communicate with only one person?

Usually you deal with just one person from that part of culture as well.

So that is something we need to keep in mind as well when we think about culture.

That person may be part of that culture but they may not have full of the characteristics of that general characteristics of that culture.

And they are in different age group so we must keep that in mind.

Okay, anything else?

North Koreans they are all crazy?

Korean people?

Really?

I heard Mexican people like spicy food.

Also, um, Korean people are busy.

Yea?

I met some Korean people that are not busy.

[40:00]

And I met some Korean people that are trying to look busy but actually are not busy.

And I have met some people from other countries that are busy.

So.

Cultural differences are often leading to stereotypes as well which we need to be careful of.

And we will be talking about that a little bit as well.

Well, they can be it depends on your definition of culture.

So when we look at culture, we can think about culture in terms of language.

We can say language involves culture and culture involves language.

We can look at culture in terms of like this.

In terms of art work.

When you get a newspaper, you open the newspaper and there is a culture section.

The culture section has plays, and exhibitions, and those kind of things.

So culture could be that.

Culture could be civilization when you have civilization, the more civilized the more cultural we may see that.

Uh, some people may have that perspective.

So, it can mean that. It depends on definition.

Culture can be related to business.

Uh, it can be related to politics.

It can be related to a number of things.

The way we develop our lives, the way build and construct and these kind of things.

So it can be.

Anything else?

About culture?

Visible and uh, invisible hidden culture.

Why do people hide their culture?

Even though you... your behaviour is driven by the culture you are in, it does not mean that you, the source of your actions are not always evident are not always clear.

People can see people from another culture behaving in a certain way but they may not know what they are behaving in that way.

Where that comes from.

Understanding the motivations for those actions can be a way of beginning to understand another culture.

So we will be looking at that a little bit in this course as well.

So we cannot always be cultural sometimes it is easy like you said.

the way people dress or the buildings or the way they act.

we can see that sometimes quite clearly but others we do not know.

and it takes a long time to figure it out.

Anything else?

Quick questions?

We are going to answer this question but we might take a little break before we do that.

What? What is that reaction?

If you want we do not have to have a break if you do not want.

You sure?

Okay.

We will take a little bit of break and after the break we will look at some aspects of culture. We will have a quick look at second language acquisition and we will have a quick look at what we are going to do in our class.

I will also show you the website and do a few other things.

Okay?

The question is what is culture.

We came up with a few things.

language, national character, visible and invisible behaviour.

Again, we are going to go through some quotes that are in answer to the question what is culture.

[45:00]

Again, I ask you to think of try to identify some common themes throughout these quotes.

These quotes come from diverse range of sources

Not just from linguists but from many many different people.

So, culture is a very very broad concept.

It is hard to pin it down.

So, first quote that we are going to look at

comes from the Quran.

Now this is in your handout.

It says mankind we created you from single pair of a male and a female and made you into nations and tribes that you may know each other.

So.

In this case.

We are talking about looking at culture in terms of countries and groups within a country perhaps?

And.

Saying that there is a diverse range of cultures and finding out each other is one of the challenges.

Basically in life.

The next quote comes from Mike Wills.

He says culture is a thin but very important veneer that you must be careful not to scratch.

People from different culture are basically the same and respond in the same way.

However, make sure that you understand their basic customs and show an interest and willingness to learn the difference between your culture.

So he is saying that

People from different culture are basically the same and respond in the same way.

Even though you come from a different culture.

You are the same.

Is this possible?

Yes?

Well, let us test this.

There are many girls here.

Do you like shopping?

Do you think girls in Japan, they like shopping?

How about girls in America? Do you think they like shopping?

Oh, there you go.

Everyone is the same

Culture does not matter.

Girls in every culture like shopping.

Ah, so that is the women's culture.

SO, it depends on the culture they are talking about and different age groups.

Do you want me to turn that off or...

Is that okay?

Do you want me to turn that off? Is it okay?

We can think of culture in terms of companies as we said, and different age groups and now in terms of gender.

Or companies as well.

We often hear about company culture.

Bet you have heard Samsung man.

That company creates a particular culture within it.

Let us talk: "people are basically the same".

Human nature can, uh, transcend culture perhaps?

However, there are differences in terms of customs.

And the behaviour, perhaps.

So you need to

be willing to learn the differences.

This would be, this part - aspect is relevant to our course because we're going to look at...

Okay, the next one

Culture is the way in which a group of people solves problems and reconciles dilemmas

So this is saying that the way people respond to something is reflected in that culture

So a group of people in this culture, they respond in one way, the group of people from another culture, they approach the problem in a different way

They are trying to solve the problem in a different way

Again this could be based on different culture as in nations

But it could be based on gender, as well

I'm sure that there are studies that show when there is a problem, a woman will deal and approach the problem in this way and man may approach it in a different way and trying to solve that problem in a different kind of way

[50:00]

Where mostly focusing on Jacob ?

Culture is the fabric of meaning in terms of which human being interpret their experience and guide their action

So, if, again, the similar, it's talking about how culture guide their action shows you influenced the way you do something

Culture is a little like dropping an Alka-Seltzer into a glass-you don't see it, but somehow it does something

What's an Alka-Seltzer?

Does anyone know? Alka-Seltzer?

Did anyone here have dinner?

Did you have dinner? Yes?

You didn't have dinner downstairs, did you?

Yes? Downstairs in a cafeteria? Oh really?

Yeah. Today. 돈까스? Hamburg steak?

So if you are hungry before class, you can go to the cafeteria and suck up, but the menu is limited and a little bit repetitive as well

If you ate too much hamburg steak, you might have a little bit of upset stomach

So then you can get out a soda, it's kind of a little tumbler, you get a glass of water, you drop it out of seltzer in this water, so is it heavy, and then it dissolves and disappears

It just looks like water, again, but, it has some medicinal, so if you drink it, you feel better

So, he's saying culture is dropping out an seltzer into the glass

The Alka-Seltzer is in the water but you can't see it, it just looks like water, but it does something to make you feel better once you drink it

So this is related back, it is what you said, invisible

So, culture exists but we can't always see it

People do things but we don't know why you did something but we still can't see it.

So, culture is around us, culture affects our actions, affects how we interpret things

But, we may not see it, so it does something, but we don't always know why.

We can't always see it, so there's invisible culture

Gandhi, he says I do not want my house to be walled in on all sides and my windows to be stuffed

I want the cultures of all the lands to be blown about my house as freely as possible

But I refuse to be blown off my feet by any

What does this mean?

Is he interested in culture or is he not interested?

He's interested, he wants to find out about cultures

He wants cultures to be free and gain knowledge of these cultures

But is he going to change his culture?

No, he refuses to be blown off my feet by any

So I want to be exposed to culture, be aware of culture, gain knowledge of culture, but I'm not going to change my culture.

You could say this is a basis for multi culturalism in a way

In a multi culture society, there are people from different cultures

We accept people from these different cultures.

We want to be aware of these cultures.

But the people in the society, you should maintain your culture, maintain your language in your culture

The opposite of that would be in the simulation, honestly.

When you go to another country, you have to adopt the culture of the country you need to change your culture and become like the culture you live in.

In a multi culture society, you would go to another country but you would maintain your cultural identity.

[55:00]

So if you move to another country and you want to keep your cultural identity, you are refusing to be blown off your feet.

And we can see both of these things.

We can sometimes see groups in a society that are maintaining their culture, their own ways.

But you also see people, when they go to another country, and then assimilate.

Sometimes I meet students who went to another country, went to America, and they came back, and they don't seem so Korean anymore.

There are some elements that are American, they adopted some American cultural elements.

We can see that a little in terms of young people in Korea.

Younger people are adopting some elements of other culture from other countries, not just America but outside Korea.

Ok, If man is to survive, he will have learned to take a delight in the essential differences between men and between cultures.

He will learn that differences in ideas and attitudes are a delight, part of life's exciting variety, not something to fear.

So, learning about the differences between cultures is useful, something we should be interested in.

If everyone in the world had the same culture, it would be very boring, right?

On a group of theories one can found a school; but on a group of values one can found a culture, a civilization, a new way of living together among men.

Theory is related to school, and values, ways of thinking, ways of behaving are related to culture and civilization.

So we can see culture as civilization, it's possible.

So values, beliefs, morals and ethics, these kinds of things can shape culture.

A culture may be conceived as a network of beliefs and purposes in which any string in the net pulls and is pulled by the others, thus perpetually changing the configuration of the whole.

In this case, it's talking that culture is a network.

We get to culture as you guys said.

Two people can make culture, a group of people can make culture.

But if someone in that group changes a bit on the net, then it pulls a little bit on the net, and then changes the dynamic of the whole.

So we can see that in Korea.

Younger groups and different people in Korea are changing, they are adopting some different things.

So Korean culture as a whole, is changing a little bit, as well.

Because the people that are out of their culture are changing, as they change, the culture itself has to change.

Because they are part of that fabric.

So that's the part it is saying here.

A little change changes the thing as a whole.

So what does that mean about culture?

The culture is static, it's always the same?

Culture is changing, it's dynamic, just like Busan?

Right? Busan is Dynamic?

Busan is always changing, right?

You go down to centum, now there's world biggest department store, and maybe theater, the cinema.

Busan is dynamic, it's changing.

Culture is dynamic, is changing.

Of course, it used to be dynamic Korea, actually.

So Busan is dynamic but not very creative.

They changed dynamic Korea to dynamic Busan.

[60:00]

And we can see that because the culture of you and people older than you and younger than you are different.

The culture of people younger especially is quite different.

Sometimes it's probably easy to understand a foreigner, than it is to understand young people in your own culture, actually, in your own country.

So, because they are of different culture, basically, young people are difficult to act someone from different country, in different culture.

So we can see that quite clearly in Korea, especially in these days.

This is very comprehensive.

Culture is the name for what people are interested in, their thoughts, their models, the books they read and the speeches they hear, their table-talk, gossip, controversies, historical sense and scientific training, the values they appreciate, the quality of life they admire.

All communities have a culture.

It is the climate of their civilization.

So culture involves all aspects of society, in a way, very comprehensive.

And now a very simple one.

Culture means control over nature.

In this case, it's probably linked to civilization.

And another simple one.

Culture is roughly anything we do and the monkeys don't.

Except in the pan of the apes.

Because in pan of the apes, monkeys do many many things.

Right? You know the apes, right?

So tables are turned in that era, maybe.

In that society, this quote can be the opposite.

Culture is anything monkeys do and humans don't.

So culture can be linked to civilization, it can be linked to ways we think, it's dynamic, it can be connected to our behavior, things we do, we may see in our actions but maybe hidden in motivation.

So culture covers many things, of course.

We are going to be looking something more specifically how cultures are related to language.

We will also be looking at culture in more general terms, as well.

We are going to be looking at teaching and learning cultures so we need to think about it in terms of linguistics, especially because this course is part of TESOL, teaching language, So we need to think about how it is related to teaching language, but we will also look at it in terms of teaching culture in general, not just in relation to language.

The way of life, customs and beliefs, figure of people at a particular time, that's the key aspect here.

Culture is dynamic.

You can hear culture only at this point because tomorrow, the culture is different.

So we will think about culture in terms of language, then we can think of it in these terms.

Kramasch, she talked about culture as membership in a discourse community.

And discourse community shares a common social space and history, common system of standards for perceiving, believing, evaluating, and acting.

Now, discourse communities exist in a country, there could be many discourse communities within a country as well.

So what is the discourse community?

Discourse community is a social group that has a broadly agreed set of common public goals and purposes in its use of spoken and written language.

An example of a discourse community could be Korean teenagers.

Say, middle school students.

When they are writing a text message in their phone, can you understand that text message?

Maybe, maybe not.

[65:00]

So you may understand it, you may not understand it.

If you understand it you can be part of that discourse community

You don't understand it, you are not part of that discourse community.

The way they talk can be different as well.

So teenagers in Korea can be a particular discourse community

They...they are Korean, they are part of Korean culture, they are using Korean language, but they have slightly different goals and purposes on how they use their language.

Sometimes teenagers use language that other people in society can't understand.

So they can exclude them.

You're not part of that group.

You're not part of discourse community.

They call you're not part of that culture.

So, culture can be linked to countries but can also be linked to discourse communities.

Membership in a community makes you a part of that culture.

When you agree to write a letter in a particular format, and people in other discourse community - they write a letter using a different format

That is because there are differences in culture.

Because you are different agreed on a way in creating language.

Say, we are having a conversation, or something like that.

Okay.

So, we thought about language, we thought about culture.

Now we need to think about the equally simple question: What is second language acquisition?

So, again, with a partner.

So this time, with your partner, I will give you about 5 minutes.

What is second language acquisition?

Simple question, but very, very complicated.

There are many quick books that are written about second language acquisition.

Second language acquisition, or SLA, as it is more commonly known.

What does it involve?

Unconscious learning?

Unconscious, or subconscious learning.

(Student Speaking)

Mother tongue?

Yeah, the same kind of ..(student speaking)

Okay.

So...

(Student Speaking)

So you're talking about differences in first language acquisition and second language acquisition.

Acquiring first language naturally, and then second language acquiring through learning and study.

So we can [?1:09:09] L01 and L02,

First language and second language, or mother tongue.

Second language, or even third language, or fourth language.

Okay.

Anything else?

Second language and foreign language is the same.

Because Second language means foreign language..?

What do you think?

We thought...I thought second language is just like mother tongue.

[70:00]

learn from society... and learn early..very young...yes. and save time..like mother tongue.

So we would talk about... like that.

(student speaking) Second language acquisition with my partner,

What you are kind of leading to is bilingualism in a way.

Yes, bilingualism.

Umm...

Well...that is related to this, but we are going to be looking at it in a slightly different way.

I will talk about that in a minute, acutally.

Anything else?

The second of all, we talk about ESL or EFL.

When the term seond language comes up, one name often comes up.

Krashen.

You know Steven Krashen?

He came to Korea recently and gave a talk.

and talked. Umm...

His theories of second language acquisition is one perspective on second language acquisition.

There are other perspectives on second language acquisition.

So...His is very famous, but there are other perspectives.

So this more comes from...Krashen. This is Krashen's monitor module of comprehensible input, the monitor, effective filter working before this output.

So we can often, so we can talk about 'second' versus 'third' language acquisition.

Second versus foreign,

Naturalistic versus instructed,

Competence versus performance, usage versus use, and what is 'acquisition'.

So, the first one. 'Second' versus 'Third' language acquisition.

Second language acquisition means learning any other language, basically.

Because it does not just mean second language, it can mean third or fourth.

It's just any other language you learn other than your first language in your mother tongue, basically.

That can be done in a... on the case of ESL environment or and EFL environment.

You could be living in an English situation and learning English in that English speaking context.

Or you could be in Korea, learning English in an EFL context.

But both of them are second language acquisition. Okay?

So second versus foreign language acquisition

Second language acquisition means ESL and EFL

It means learning other language, or in that context or in a foreign language context.

So it covers all of those areas basically.

And then, if you learn, if you do acquire the second language,

Actually, when you are learning a language and you have some limited use of language, you can say you have some limited level of bilingualism, in a way.

It is hard to decide when you are monolingual, or when you are bilingual.

When you are learning a language, when does your monolingualism become bilingualism?

It is hard to tell.

There is no rule that says when you become this level, now you are bilingual?

Right?

So there are different types of bilingualism.

There is no specific level that we can talk about.

But there are different types of bilingualism.

[75:00]

Okay.

Naturalistic versus Instructed second language acquisition.

Umm...Krashen. His theory of language acquisition involves natural approach.

Comprehensible input-that kind of thing.

So...His focus is on naturally occurring communication.

So we can acquire language through the natural approach.

There are other theories saying that we need some kind of explicit instruction.

So this is kind of like an implicit&explicit argument.

Where we can learn language implicitly, naturally, by living in that country by getting that comprehensible input, by gradually building some language acquisition, then we can then produce that language.

On the other hand, we could focus on acquisition through study.

These are two different approaches to acquiring language.

We can't say that one is better than the other, basically.

There's two different approaches.

Competence versus performance.

When we think about language and how we can use the language or knowledge of the language,

we can think about these two.

They try to competency.

This involves implicit knowledge of grammar.

So you may say that you have some level of competency because you have some knowledge of grammar.

For example, when you take a TOEIC test, that's focusing on competency.

It's focusing on whether you know the vocabulary and the grammar to answer the question appropriately.

That is one level of language acquisition, to be ### things about the language.

And other level of language acquisition is to be able to use it.

and produce that grammar appropriately in spoken or written form.

So, language acquisition goals... conscious think about language acquisition in terms of someone can 'speak' English

Or we need to think in terms of competency, whether they have some knowledge of the language as well.

So there are these two perspectives that can work in separately or be combined, as well.

So that brings us Usage versus Use.

Who was it? Who was...Ellis...

I think it was Wilderson.

He made a distinction between use and usage.

It seems like it is the same thing, basically.

But it leads us to competency and competence as well.

So usage is that aspect of performance which makes evident the extent to which the language user demonstrates his knowledge of linguistic rules.

So, someone speaks English or writes English...

When we analyze the language in terms of usage focusing on how 'correct' that spoken language is or the written language is.

So, do they use the appropriate verb tense?

Or do they use the appropriate word form?

If they do, then we can talk about the usage being good usage of that language.

Use is not just about knowledge of the linguistic aspects.

Use is that aspect of performance which makes evident the extent to which the language user demonstrates his ability to use his knowledge of linguistic rules for effective communication.

So you may know the linguistic rules and be able to language of the linguistic rules, but you may not be able to communicate and create meaning effectively.

So, good usage means you can use grammatically appropriate language.

Good use means you can communicate and convey meaning effectively.

Now you may think these things are the same, and they are very closely linked.

Because communication relies on some level of appropriate usage of grammar and vocabulary.

So they are connected.

But sometimes when we are analyzing someone, language can separate these two.

[80:00]

And think that there is good language here, but they didn't communicate their idea.
or either they communicated their idea, but they...even though they didn't use the correct grammatical form.

When we think about culture, we are rightly to focus more on their use on communication.

There's so much about linguistic rules.

We are going to think about performance a little bit more as well.

But we'll also think about competency as well.

competency, the ability- the implicit knowledge of cultural aspects of language as well.

So that brings us to Acquisition.

And the difference is acquisition and learning.

Acquisition is the subconscious process through exposure.

Learning is the conscious process through study.

So, even though outcourse is called the culturaleal dimensions of second language acquisition, we are not going to just look at second language acquisition.

We are not going to just look at the subconscious process.

We will also look at the conscious process.

So we'll be looking at how culture can be learned subconsciously and also how we can focus on it explicitly.

Those two things- explicit and implicit aspects.

So we are not going to just look at acquisition.

We are going to look at 'Teaching and learning about culture through English', 'Integrating language&culture instruction'.

They are going to be the main focus about class.

So if you are interested in culture, teaching culture, learning about culture, integrating culture into the language curriculum, those sorts of things...

Then you are in the right place, because that's what we are going to focus on.

How do all of these things fit together?

That's what we are going to look at in this course.

In this semester, we are going to talk about that.