

Title: Cultural dimensions of Second Language Acquisition (2)

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[00:00]

Last week, we... the title of our class is Cultural dimensions of Second Language Acquisition.

So last week we looked at some definitions of culture.

We looked at some aspects of language, language acquisition, what is language, what is culture, what is language acquisition.

We're gonna be looking at all of those things indirectly this semester.

We're gonna be using our book teaching culture, and you have a copy of it now.

So you can have a look at this, at the book.

Today, we'll be looking at chapters 1 and chapter 2.

Actually, we'll be covering a couple of chapters.

Chapter 1 is just introductory chapter so we won't spend too long on that.

So we'll cover the first couple of chapters and do a few little activities and some group work and things like that.

First of all, regarding the layout of the book,

We'll just have a quick ... In the introduction there's a ...

It describes how the book is organized.

So I think this is on page ... from pages 3 and 4.

These books, by this publisher [01:42], they have a certain organization and structure to them.

So in the book, they'll be some sections called 'Investigations' and some sections called 'Teacher's Voices'.

So there are investigations regarding learning culture and teaching culture.

So these investigations get you to think about learning culture and teaching culture.

It gets you to ... It asks some questions and gets you to think about and discuss these kinds of issues.

So we'll be looking at some of these investigations in our class.

So we're doing some [?2:26]payworking groupwork regarding investigations.

They involve reading some information and then discussing it with a partner or in a group.

The 'Teacher's Voices' section.

This provides anecdotes or stories the teachers have.

So teachers are expressing their ideas of teaching culture and their experiences dealing with culture as a teacher.

So these sections are personal anecdotes the teachers are giving.

So we'll be looking at the investigations and discussing them.

These investigations will also be related to some of your assessment as well, some of the tasks.

So I'll be asking you to discuss some of these investigations online, in a chat form.

And I'll talk about the website as I said a little bit later.

Okay, so that's some aspect of the layout of the organization of the book.

Have you seen this kind of picture before?

Huh? What is this?

(student speaking)

An elephant.

And there are one two three four five six guys around the elephant.

This is related to a famous story.

You know this story?

What's the story?

You said you know the story!

So you can tell me the story.

If you know the story, you can tell me the story, right?

(student speaking)

[05:00]

Yeah, so it's this thing.

Because you can feel the trunk.

It's long and skinny like a snake.

So there are the six blind guys, they can't see anything.

They only touch part of the elephant.

And they describe the part that they feel.

So fan, sphere, snake, tree ... it's a rope or... it's a wall.

But they have limited perspective because as you said, they can't see the whole thing.

They can't see the big picture, they only experience some aspect of the elephant.

How is this related to culture?

Or culture and language teaching.

(student speaking)

Yeah, so these guys have a different perspective and they can only describe the elephant from their perspective, because they only have a limited amount of information.

So it's similar when we think about culture.

You may have some limited amount of information but we're talking about a much bigger thing in ...

A much bigger... animal in culture.

So when we , when someone talks about culture, they often talk about their limited perspective of culture.

But there are so many ways of looking at culture.

Culture's such a diverse thing.

Like the elephant, it's very big, there are many different parts.

So we can't just look at culture from a very limited perspective basically.

If we do, then we may not be describing it adequately enough.

So there are many different views on what culture is.

There are many different views on how to learn culture.

And many different views on how to teach culture.

So we're gonna be looking at some of these different views.

In regards the culture, particularly next week we'll be looking at culture in more depth.

And throughout this course, we're gonna be looking at learning culture and teaching culture.

Different ways, different perspectives, and we'll also look at a model of teaching culture,

But we can't just be very dogmatic about what culture is and how to teach culture.

We can't just say this is the way to teach culture and then let's do it.

Because everyone has their own different perspective on culture and teaching.

But we'll be looking at some models and some examples for these things.

And as we looked at last week,

when we think about culture, there are many different things we can think about.

Someone mentioned civilization, or we can view culture as communication, as just a general idea.

So civilization , when we think about culture as civilization we think about ...

Usually art and music.

Architecture.

Those sorts of things are related to [?09:04] culture and civilization.

When we think about communication, we may think about body language, eye contact, those sorts of things.

As a general concept, we may think about awareness and attitudes ... these kinds of things.

Intercultural communication's interesting.

Intercultural communication, we may think about the way to be able to communicate with people from different cultures.

So intercultural communication may not be about knowledge of culture, but a skill or competency.

To be able to deal with different situations where people all have different cultures, different backgrounds, different personalities.

It's kind of like dealing with different people.

If you had the ability to deal with people even though they come from a different culture, you are able to communicate with them or reach them on some certain level.

[10:00]

So intercultural communication is the ability to be able to communicate with people even though they come from different cultures.

Even though you may not have an understanding of that culture.

You may have no information about that culture.

But you have some ability or some competency to overcome that.

Even though you don't have enough information.

You can still get that ... communicate in that way.

We can think about groups or communities, how they interact.

We looked at class before.

So you may look at different age groups how they interact, or different classes when we think about culture in that way.

We can think about culture as a dynamic construction.

Between and among people.

So we're thinking here about ... language is a kind of mental process in a way.

And the last one, evolutionary psychology, this is a way of looking at culture as a biological aspect.

As humans have evolved, we have developed culture and developed civilization and developed ways of interacting,

developed certain protocols, and certain ways of doing things as well.

So we can look at culture in many many different ways.

And next week, we'll look at defining culture more specifically as well.

Along with these many views, there are many fields that deal with culture.

Anthropologists, or sociologists.

They look at culture.

Sociolinguists, they look at how people interact in social contexts.

Intercultural communication, multicultural education.

This is a big issue in Korea these days.

Have you been reading the newspaper?

Korean Herald, or Korean Times?

Do you read? No?

Well, you can read to improve your English skills and you can also read it to get some ...

a different perspective, a more multicultural perspective perhaps.

In the last week, there have been a number of articles regarding multicultural families, and multicultural children in Korea.

This is a very new concept in Korea.

Korea until recently has been a monocultural society and there have been different cultures living in Korea.

But those different cultures haven't been recognized as such.

[?13:05]not exactly in a simulation policy, more a policy of ignorance in a way of not really recognizing those people that are living in Korea that come from different cultures.

But recently there's a lot of recognition and government policies to not only recognize, but also to assist multi-cultural families.

So some articles have been published regarding multi-cultural schools opening.

Schools in Seoul particularly, where the schools are for children from multicultural backgrounds.

Who have a parent from another country.

So the school is for those students specifically.

And some Korean students can also go to those schools.

There's been some assistance for multicultural families in terms of child care and education.

Busan city government now offers some advice center, where people from different cultures can ring up and get advice in their first language.

About living in Busan, and doing business in Busan, and all those kinds of things.

So this is quite prevalent these days in Korea.

It's quite an old concept in countries like Austrailia or the US, or Canada.

Multiculturalism has been around for a long time, but new in Korea.

Actually, what is multiculturalism?

[15:00]

When I mentioned these schools opening, these schools are not for Korean students, they are for children from multicultural families.

So the school is recognizing them as different.

And they are allowed to go to that school because they are different.

So that shows some aspect of multiculturalism.

They're not seen as the same as the Korean students, they're seen as different.

So that's one aspect of multiculturalism, it's recognition of your cultural background.

And that your cultural background is different.

So multicultural policies in Australia, they ... some broad concepts basically,

And they say that you have the rights for your ... to maintain your culture, maintain your language, for your culture to be recognized, and to be valued as an important part of society.

The opposite to multiculturalism is assimilation, where .. I don't want to recognize your culture, or your language.

And you're not going to be seen as different because you should assimilate, you should become part of this society.

So if these schools are not set up, these kids will go to a Korean school.

They would have to speak Korean, adopt Korean cultural practices,

And they wouldn't be recognized as different.

There are positives and negatives of these two perspectives.

Multiculturalism can be good, but if you are living in a country,

you should also be recognizing and ... try to understand and recognize and perhaps adopt some of the cultural practices of that society.

There's some people who would say that is appropriate.

Others say that you should be able to maintain your cultural identity.

So there are two sides to that argument.

It's not clear which one is right or wrong.

Lots of other things : history and cultural linguistics ...

It's not clear which is right or wrong.

Also other things - history and cultural linguistics.

So there are mainly deal with culture.

And when we think about culture in language teaching, we need to consider a few things.

I mentioned this little bit last week.

One language in many cultures.

You can think about English.

Is there an English culture?

Not I mean, English as in England.

I mean when people speak English, do they have an English speaking culture?

Possibly.

But there are a lot of people who speak English these days.

And lot of places where English is spoken.

And those people live in different countries.

That doesn't mean they have different culture.

But uh... it's likely that there are going to be differences between those people.

So even though you have the same language doesn't mean you have the same culture.

Right?

Uh... we can think about many other languages like Spanish.

Spanish in Spain, Spanish is very widespread in South America and Mexico.

Same language but many different cultures.

Uh... French, German, Portuguese, there are many languages that have, that are used by different cultures.

So we need to be careful sometimes when we think about English culture or English speaking culture.

Or 'Western culture' is a very dangerous term, actually.

Because what is 'Western culture'?

Western tends to mean 'Europe'.

And Europe, there are so many different cultures.

And where do you draw the line?

Is it just Western Europe, or do we include some central European countries or eastern European countries?

Or does it just mean America?

So we need to be very careful when we talk about culture and when we teach culture.

We don't want to be too..

We don't want to over generalize too much.

There are also many contexts of cultural learning.

Many outcomes for cultural learning.

Many outcomes for cultural learning.

There's not one fixed way to teach.

As I said, what we looking at is many different models and many different perspectives and ways of teaching and learning culture.

[20:00]

Some approaches to teaching culture involve these things.

You may watch a film.

Watch a movie that portrays a particular culture.

Uh... you may do a role play or you may have a cultural simulation.

That maybe some authentic materials or realia.

You may read some literature.

You may have some cross-cultural training techniques.

You may teach some students some ways overcome misunderstandings between people from different cultures.

That's linked to intercultural communication.

So there are many ways that we can approach to teaching culture.

Is it easy to teach culture?

To students?

Yeah?

Very tricky.

Does everyone view culture in the same way?

Or different way?

Does everyone see a culture in the same way?

So for example, for you guys, if I ask you for your uh... your perspective on American culture, would you all have the same perspective?

The same view of American culture?

No.

You'll have a different way of looking an American culture.

Or Japanese culture.

Because... everyone looks that culture in a different way.

There's no ethnocentrism is the natural state for the peoples of the world.

We all look at culture at our own way.

And we all view another culture from our own perspective.

And we all see our culture as the 'right' culture.

Our way is the right way.

The other culture's way is the wrong way.

That's not just limited to countries.

That's limited to different classes in society.

Or different age groups if we talk about culture as different age levels or age groups in society.

It's the similar thing.

You may look at people in your age group as doing the right way and behave in the right way.

Younger people, they do behave in the wrong way.

They don't have any good manners, right?

Because your perspective is the right way.

So ethnocentrism is the natural state.

You all, everyone sees their culture is the right culture.

Their way of doing things is the right way of doing things.

And that's okay if you don't go around bothering other people with that.

Of course there are some countries that think their culture is so good that they need to go and tell other people about their culture and convert those people to their culture.

Directly or indirectly.

And a classic example of that is America.

America goes around directly and indirectly imposing its cultural values on other countries.

You can see that when they go and fight a war in Afghanistan.

Or Iraq, in these kinds of places.

There are [23:44]

But part of it is to impose some of their culture in a way.

And they're for to sell products and make money.

Ultimately, it all comes back to money.

And you can see in sports as well.

And in food.

So many students go down to McDonald's these days. Or Burger King or Pizza Hut or any of these places.

Right?

So... sometimes we can spread it effectively and other times we can't.

And America's not the only country.

Many other countries do it, of course.

The UK and Korea is interested in doing it, too.

Korea is interested to promoting Korean culture and promoting Korean food.

And telling Korean wave is being, is rushing over the world.

So, Korean dramas are teaching people in the world about Korean culture.

Is that good?

Korean dramas are a good example of Korean culture?

I've seen a few Korean dramas and they look a little bit dodgy to me.

Okay, so we assume that our culture is right.

[25:00]

Acceptance of cultural differences is an exception.

Most people don't accept other cultures and cultural difference, actually.

These days, it's changing because of.. probably the Internet and spread of information.

But uh... usually we have to consciously overcome this perception.

That we are right and everyone else is wrong.

We need to remember that culture is not just about information.

So many times I've heard people say 'In America people do' or 'In America, it's like ...'

Uh... Much more interesting for me is when people start telling me about Australian culture.

People say to me 'Oh, in Australia people say ... and in Australia people do this and do that'.

Someone went to Australia and they saw people doing this, this, this, and they come back and say

'Oh, you're Australian, so you do this, this, this'.

And I have to say to them, 'No, I don't do that. I don't do that and don't do that.'

And sometimes the students are the... the people saying that are insistent.

And they say 'No, no, no, no. In Australia, you do this, this, this.'

And I have to insist 'No, I don't. I'm Australian, but I don't do that'.

So sometimes it's hard to overcome misunderstandings about culture because we can't just think about it as facts.

I saw this.

I saw somebody doing something.

They were Australian.

Therefore, Australian people do this.

That may sound quite simplistic and a little bit strange.

You may think that 'Oh, I don't do that'.

But trust me, everybody does that.

Everybody sees at those from a culture doing something and then assumes that everybody.

So we need to be very careful about that perspective.

Culture is as we talked about, dynamic.

People live culture.

They do things within their culture.

Cultures is... comes out of what they do in a way.

So, we're gonna look at an experiential approach to teaching and learning culture.

Uh... we're gonna look at cultural experience.

Not culture as a... as a kind of isolated body of knowledge.

But as culture as experience.

It's probably little bit better way.

So we're gonna look at this later and will look at this throughout our course.

About... the cultural experience of knowing about something.

Knowing how, knowing why, and knowing oneself.

Of course, you need to know about the culture a little bit.

But we can't just limit ourselves to that perspective.

We also need to know 'how' something happens.

Recognize 'why', have an understanding of why that kind of thing is occurring.

And then, look at ourselves.

We need to know how we look at other cultures.

This is very important.

You need to know...

What you think about what your culture is.

What you think about your culture, what you think about another culture.

So we need to look all of these things.

Knowing what, it's tricky.

Because as I've said before, we all view things, view culture through our own culture.

And there's also the... hypothesis that said being worth hypothesis.

Which I'll talk about a little bit later.

And they go further and they say that the language, the language we use limits our understanding of another culture.

Because we learn a particular language, that language is linked to culture.

So strongly, we cannot never know another culture.

Or uh...

No, we cannot know another culture fully because we can only construct the sections of the culture

throughout linguistic, the limitations of our language, basically.

So for example, if I describe something in English, I have to use English language but they may not be sufficient to describe that thing.

[30:00]

The other language for that culture can describe it more in detail or more effectively.

But because I came from this language perspective, I can't...

I can't describe or understand that culture.

So we always view things from our own culture.

People approach culture through the ethnocentric prism of their own.

So that means, each person view the culture slightly different.

So you all have a slightly different way of looking at things.

And the way you guys view Russian culture will be different from the way a French person views Russian culture.

Because you're coming from different cultural perspective.

And as the [?31:02] hypothesis.

Your different mother tongues would also affect

So, learners use their own culture and language as the frame of reference.

So... some would argue you can never fully understand a culture because you didn't learn that language as a mother tongue.

And you haven't lived and grown up from birth from birth until now in that culture.

So you're always an outsider.

You were always kind of looking at things from the outside.

Looking in through that window, in a way.

Multiculturalism would say that's fine.

Assimilation would say that you need to change your culture.

Whether you can do that or not.

It's another question.

Okay.

So in the course, we're gonna look at cultural content, cultural learning and cultural teaching.

So that's the... gonna be the main focus of our class.

Any quick questions?

No?

Okay.

So what we're gonna do now is, we're gonna have a look at the cultural experience.

As I said, we're gonna be looking at cultural experience, not a culture as a fixed set.

But how we can... go through a process to experience culture and learn about culture.

Through that process.

Before we do that, we're gonna just do a little pair work activity.

So meet you two guys, you two, two, two, and two.

With your partner, I want you to talk about your experience, your experience teaching culture.

Now you may have been teaching culture explicitly, or you may have been teaching language and culture was an incidental aspect of your teaching.

So you may be teaching language, reading text and you'll focusing on language but the text could have had some content in it.

So what you think about what culture you've taught in your language class.

It may have been direct and explicit.

It may have been incidental, accidental...

A foreigner, you may have had a foreign teacher they may have mentioned something about culture.

It could been... something like Halloween.

Halloween is related to different culture.

So talking about Halloween is talking about culture.

It's a cultural practice in another country.

Um... All that sorts of things.

So just you want to check you about your partner about your experience.

What experience do you have teaching culture?

Any kind of culture.

Off you go.

Let's check.

What kind of culture do you have experience of teaching?

Student speaking

[35:00]

Okay, so through reading texts and that reading texts was about culture itself.

So, you are actually teaching the culture in content

of the reading text

so it is quite explicit

what was the

what was the text about

like a customs or manners or...

student speaking

but what aspect of culture like manners or

so it is lots of things all related kind of what we talked about before

student speaking

so something related to conversational interaction different ways of interacting based on culture

that's it you guys were talking too not just her

Okay. Um, the situations in and the functional language goes along with those situations

so teaching culture in terms of language or linguistics as well

different functional language they use in different contexts or situations

so they have a history of some cultural event, the American teacher talking more about, the American teacher talked about the

so history versus process or versus uh

the products in a way

[40:00]

so holidays are particularly common

because there is some events that

you can have a party or something

okay, anything else? How about you guys?

a common example of that in Korea is when foreign teachers are in Korea and all of the school teachers or companies or something they going on some trip or event or even tea or something like that

Everyone's going hiking this weekend Korean the Korean workers they may not want to go but they have to go but usually the foreign English teachers just say i am not going to go cause it is infringing on their individuals or the right to choose to be separate from the group

That is an example of that

Um yea public holidays are a big one actually

like today

Today is a very special day

Today you did not know?

Today is a very special in Korea not in Australia but in Korea a big day right?

You did not know?

you need to be reminded on the 14th of April I can remind you of that day as well

you know black day?

next month

you do not know? So I know more about Korean culture than you do

I gained the cultural difference between age groups right?

the older generations the beginning to think about the white day these middle school kids especially probably are um very focused on white day or the valentines day

no I am not Korean

are you guys doing that?

you guys did not even know white day

so even if you are Korean you are not going to give candy why should I give candy?

I am not a middle school student and I am not Korean

before I came to Korea I had no idea what white day was

so I didn't have any knowledge I did not know about white day I did not know what people did on white day I did not know why actually I still do not know why

I know the valentines day girls give to guys and then on white day guys give something to girls but I do not know why it is necessary to have white day

so I know that it happens but uh still not sure why

and I can also think about my perspective and my perspective on white day is that it's commercialism

[45:00]

basically it is perpetuated by companies who want to sell candies.

and the same thing for valentines day or for Christmas or for lots of these things

well its inequitable its not equal because guys get chocolates and girls get candies

candy is durable

which would you prefer, candy or chocolate?

so it iss a little bit strange actually some bias I think you need to change the concept

change it around

we would also need to look it up our own perspective of things

to me I perceive these days not just in Korea but in western countries as commercialism basically whereas other people perceive it as some special day or other people perceive it as a chance to give some presents those sorts of things

so there is a different perspective of course on all of these

so we teach many things related to culture; cultural facts, ways of doing things, some times why things occur

actually why does white days exist?

why is there white day in Korea

Oh you better ask yourselves why so then you can get rid of white day you do not need it anymore

so you get candy back?

that is good... no candy then that's no good and then you eat jajjang myeon

next month

actually it comes from Japan the originally right? So

it comes out of some of the interesting Japanese cultural events

so culture is multi positive It is complex there is no consensus about what it is and this comes from our book you guys mentioned many of these things

when people are teaching culture they will teach many of these things

they may teach differences and accepting differences

different ways of acting or speaking depending on situations

about arts

conversation skills so you have mentioned this through conversation, cartoon or situation so you can talk about conversation skills, customs, daily life,

doing everyday task the way you do things

in Australia they may do one thing in Korea you do something else at a particular time or day

even just washing the dishes

generally in Australia people would fill up the sink with water put the liquid in it and put the dishes in and wash them in a big sink of water.

but in Korea many people just wash without the water and rinse right? You don't put it into water but of course in Korea there are different ways of people doing the dishes

so lots of different ways of just doing an everyday task like the dishes movies food the common one people touch on greetings different ways of saying hello for ex in korea whats a common way of greeting

but what is another what after you say hello there is usually a second stage

so you ask if someone has had lunch or had breakfast or something like that so it is a standard way of greeting in korea

[50:00]

in western country that's in my experience in Australia it is pretty uncommon

you would not say that but in korea you ask that quite frequently

in English speaking culture when you ask what you had for lunch it sounds like uh we should have lunch together

sounds like an offer or going and having lunch together

but in Korea it is just a have you had lunch have you eaten some food

if you have that's good basically

holidays history literature music television using slang or gestures so you've mentioned basically all of these things so when we teach culture we can any of these things

so then it becomes

it is so diverse there is so much variety when it comes to teaching culture

we are not going to be looking at teaching these things specifically but we'll be looking at an approach to teaching culture any of these things actually

so we are going to be looking at the cultural experience ways

and well cultural experience which leads into the experiential learning cycle a way of teaching culture through experience

so we'll do that after the break so take a break now and after the break we'll look at these three things: cultural experience, cultural knowings and experiential learning cycle okay?

okay I am going to talk about a couple of things we're going to do an activity ill talk a little bit more then I will get you to another activity

So talk for a little bit and then I'm going to get you here for activities.

Ok, so.

We are going to talk about cultural experience.

Not culture, as such.

When we talked about culture we said there are so many different perspectives.

When we talk about cultural experience we will be looking at experiential learning.

Learning through experiencing, as certain processes we can go through.

We experience many things

We experience different food and clothing literature, we go through the experience ourselves.

In our own society, between different groups

So when we teach culture, we often think about getting activities which engage in a content

Mark, the context of the reading text you are talking about

Sometimes when we teach culture the outcomes can be how they intended

Sometimes they wholly intended outcomes for teaching culture as well.

We often look at learning concept and relationships.

So in the cultural experience we are not looking at teaching culture as such

we are looking at providing some content, getting students to do some activities that involve understanding, getting some understanding of that culture

learning about some relationships and when we teach culture that needs to be some outcomes.

The outcome should be that students should become more adapt to understanding different cultures and being able to go through the experience they can learn by themselves.

So the culture experience can be expressed in this diagram here.

If you are the teacher you are not just giving students just factual information.

Right? You are involved in providing some language and some culture through some activities and these activities should have a specific outcome.

The students should be ought to acquire some knowledge not just statistic facts but something in the learning process they should acquire culture as well.

So it's a dynamic context as well

So I'm going to get you to read a little story.

[55:00]

This is on page, where are we? On page 14.

And I mentioned before teaching those voices, on page 14 another side you can see teaches voices.

Truly more Hankuk.

So this is story about her to teach culture.

I want you to have a little bit of time, I want you to read through the situation which is down here.

And then at the end of the story there are two questions.

One that here and another look point up here.

So I want you to read through the situation and those situation basically is she is teaching students refugees going to america she is teaching language but they need to find job at the end of the course.

So she teaching language but also skills for getting a job.

And the students are having some problems because their culture and american working cultures are different.

So there are some problems of these students adapting to that context.

So she is worried about how she can teach students about american working culture so they can be more successful in their workplace, get a job and keep a job basically.

So I want you to read her story, so review Julie's description of cultural encounters and I want you to think of the korean context.

This is in america and you guys may or may not have experience of american working culture, it's a different working culture so you may not know about it.

But you probably hear that some information about korean working context.

So I want you to think about her students come from ethiopia, somalia and haiti,

In Korea there are a number of bilingual workers, right?

And also these days, as I talked about before, multicultural families and housewives from different countries as well.

There are a lot of workers from Philipines, India, Pakistan, Bangladesh, some other southeast asian countries.

So I want you to read those story and then I want you to think about korean context.

If you have a class of migrant students from southeast asia and you are teaching language and culture and at the end they have to get a job and work here in korean company, what culture do you think these students need to learn? Ok?

So migrant workers in Korea, you are going to help them out what would they need, what cultural information could you give them about Korean workplaces.

to help them.

Ok? So read through and then think about that and when you finish reading, check with your partner about what kind of cultural content can you help them with.

(students speaking)

Is it easy to decide the culture that they have to learn? Easy? No.

It's really difficult to decide what culture, the cultural content, the things which you teach students when you are teaching students some aspect of culture.

It's very very difficult.

As we looked so many aspects so many ways to look at culture, so many things that we can teach.

And we go back to this one.

These are things that teachers have taught.

When they taught culture, these are things they taught.

So they taught so many things in their class.

If you have your situation, there are just too many things.

But what things did you come up with?

What do we need to know about Korean working culture to be successful?

[60:00]

Nothing?

Just go out work, and that's it?

She explained to have workers were going to American companies not feeding in and not knowing how to interact with hierarchy that exists

How can you help these guys, migrants to Korea to be successful and keep their job?

What do they need to know?

Do they need to know how to look busy when they are not busy?

Yes? No?

Do they need to know they should, they are may be required to work late?

Even they have no work to do they have to stay late that's way they need to look busy, right?

So perceptions are sometimes important in korean workers.

You proceed to be busy and proceed to be come in and go late and leave late and look like you are hard workers.

So sometimes it's not about the tasks you perform, it is about how long you work, perhaps.

Anything else? What do they need to know?

(students speaking)

Right. Standing out that as a individual not socializing or getting to know workmate is important.

(students speaking)

Some company's sports events, some things like that.

Human relationships are very important in korean company.

Right. When they want to go to a 삼겹살 party.

So the nature of 회식, that kind of thing.

Ok, some addiments of confucianism?

Right, so hierarchy, hierarchy in any company is important but in korea it is a little strict that in terms of interacting in a company.

In western company's tendency to keep your ideas freely and question things, sometimes.

[65:00]

and discuss, but in korea it is, not all the time, I mean, but there is a little more room in a western company structure where you can visit, usually that comes down but a little bit you can go up.

In korea it is a little bit strict to that control of that information

The mechanism is that a little bit stronger in coming down from the top.

It is a little bit harder to go up, send informational questions , some think, in korea.

You know, in western companies, it is still not easy but it is a little bit more flexible, a little bit more acceptable.

So that nature of that company hierarchy is important.

In fact you may have to go to MT to climb a mountain, somewhere.

But, it is not strict as it is used to be, as you say, these days it is a little more flexible, do you think?

It is easy to get out of going MT?

You guys are same. No?

I thought you were saying that these days it is a little bit easier to get out of, so you don't have to go.

In the past, it is, really, everyone has to go, unless you are fired, you have to go.

These days, it is changing as well. Korean companies are changing a little bit.

So things that make students even more difficult is that when things are changing it is hard to know what is the situations, so that is why it is very hard to teach culture as a fact because if you say in Korean companies, you have to do this, this, this, this.

The companies themselves are changing a little bit, so that might be the case.

So it is really hard to decide on cultural content.

And those are very restricted to American companies.

But if you are teaching general English, then it's all specific cultural content you need to focus on, so broad, it is huge how you decide what is to teach, so it is a very difficult question to answer.

What we are going to look at just for a few minutes before we do an activity is not about what to teach but about an approach to teaching culture, particularly about cultural knowings.

Knowing about, knowing how, knowing why and knowing oneself.

When we are teaching culture, not just focusing on knowing about, but on these other ones.

We still need some general information, we still need cultural information, we need some facts and data

So we need to hear about some stories about culture, we need to know about some basic information.

But we can't stop that, we also need to know how cultural practices, behavior, action, ways of talking, ways of standing, ways of looking, eye contact.

And knowing why, perceptions, beliefs and attitudes.

The problems that I have with knowing why is that I know why, but I don't know why.

I know why it occurs

Because in Korea some people may do something in this way.

I know why they do it from the Korean cultural historical background and I know where it comes from Korean culture.

But because I looked at that from my own perspective, I don't know why.

So I know why from that perspective, but from the Korean historical perspective.

From my perspective, I don't know why.

It still doesn't make any sense.

So I know the reason because...but it's still strange from my perspective.

Right?

And it's hard to change that.

[70:00]

We always look from our perspective from our own cultural background.

So we need to know ourself.

We need to know our values, opinions, our feelings, our thoughts.

We need to look at ourselves when we are thinking about culture.

All of these are important, but to me, this is one of the most important aspects.

Now we'll be looking at this more and more as well.

So it can fit into a little diagram, where it all links together.

It's all connected.

So, for example, knowing about...

We could get some cultural information in a form of some contents, like a reading text, facts...

Then, do some activities of getting some more information about that particular topic in the text that you are talking about.

The outcome is: you get more cultural knowledge.

So, get some cultural information, know about the culture, get more information, get more perspectives, and then you have more knowledge about that culture.

But we can't just stop there because this is a little bit static.

It's a little bit fixed.

This can lead to stereotypes.

So we also need to know how

We need to know about cultural practices, how people do things, to develop those skills.

And then we can develop that behavior.

For example, uh...

I should talk about that in a second.

We also need to know why the cultural perspectives, why people in this culture behave in this way.

There are some explanations.

Some...I want to know why people...Tell me why, why do Korean people do this?

You can tell me, many people can tell me why people do that.

Now I understand why people do that.

Now I understand why people behave in that way.

And then we need to know about yourself, reflect your perspective and then you can be more self aware.

So, by knowing about how and why, and knowing about yourself through some content and activities, you should reach this outcome.

You have some knowledge about culture, know about the behavior, understand that behavior. ...and aware of how you perceive that behavior, and aware of how you should be behaving and acting as well.

An example is shaking hands.

In Korea, when you shake hands with someone older, or a lot or bit older or much older, or in a senior position, you should use two hands.

Right?

And not just that, but for a number of things-giving documents, or when you go drinking-things like that.

So, first of all, you need to get some information about that.

People can tell you that you need to shake hands, that you need to go through that access, and join yourself.

And you need to also get some understanding of why you want to function successfully.

hierarchy relationship that people older than you should shake hands to share feelings of respect.

So you need to know about how to do it and understand it so that you can perform that action and know the right thing to do when you are in that particular context.

For me, I knew about that, I didn't always do it.

So I had to think about it, and develop that behavior.

For you guys, it's something about you learn that just as part of growing up in Korean culture.

But for someone from outside, you need to know that you need to use two hands, develop the behavior, and understand why it happens.

I mean, this is just one example, there are many other ones that you need to be collectively ~~~to be able to function successfully in and out that culture, understand another culture.

[75:00]

Okay, I might just skip that one.

And I'll just talk quickly about the Experiential learning cycle.

We'll be looking at this in more detail.

To build a culture knowing, we can use and experiential learning cycle.

This is not just about culture or language.

This is about learning about educational in a broader sense.

So this isn't a model just about learning culture, but about learning anything

And this is about Kolb's model

This model is: concrete experience, reflective observation, abstract conceptualisation, and active experimentation.

In terms of culture, we can use some different words to describe this.

Instead of concrete experience, we can talk about participation.

So, participating in the culture.

Reflective observation- describing.

Abstract conceptualisation- interpreting.

And active experimentation is responding.

So, this fits into a cycle.

So, when we are opt to learn culture, just about anything,

First, we need to participate.

We need to learn how. Okay?

And we can describe and know about...We can interpret and know why, and then we can respond, and know ourselves.

So the learner can...It doesn't have to be in a particular order.

For we can experience knowledge about something, to describe, to participate in it, interpret and respond.

So, similar to what I have talked about shaking hands.

Someone can describe it and I know about it, I participate, and know how it needs to be done.

I, then, interpret and know why, and understand some aspects of hierarchy, and then know about myself.

And then I need to...I need to think about the hierarchical relationships of...that I can show some respect to people in particular positions.

And I need to know about myself...

The fact that I don't like doing that, actually.

That...to me, age and position from my perspective doesn't necessarily equate to respect, actually.

But I need to know that why in Korean society, even though I...my perspective is different.

I still need to know why, so that I can participate and do it appropriately.

So, we'll be looking at this long as necessary as we look in the next few weeks.

We'll be looking at how we can use this model for teaching culture.

Okay.

So, what we're going to do to finish up with is to do an activity related to this.

We're going to look at a procedure for developing intercultural competence, basically.

Okay, handout...Some of you may have this handout already.

Does anyone have this?

This activity is called 'Developing intercultural competence'.

When we learned about culture, we go through a process like the experiential learning cycle.

We go through a process of getting some information, practicing and doing that ourselves, coming to some understanding of why that occurs.

[80:00]

And then, and knowing about ourselves, then also being part of that culture.

So, awareness of culture and competence in dealing with it effectively takes time to achieve.

We go through a process.

Just, if I give you some facts, that doesn't mean you know how to operate in a different culture.

You need to go through a process of understanding to be able to fully except the cultural differences.

So, some of the different stages are listed in random order below.

So some of the stages are down here in this box.

I want you to put that in what you consider it to be most logical sequence.

So you need to...I think there are twelve.

You need to put them in order from 1 to 12.

So you need to think about the order that people go through to understand to become competent in intercultural communication, or to understand the culture.

So, at the top, we've got: Becoming enthusiastic about cultural variety, what great potential

We've got beginning to work on the study of other cultures.

There's a lot to find out.

Developing an interest in other cultures- this isn't as strange as I thought.

Developing one's own style- I'm sure this would work well here.

Empathising- I see why they act like that.

So that's coming back here to this 'knowing why'. Right?

Learning by making mistakes- Woops, that was a bit of disaster.

That can be related to participating.

Monocultural approach- everybody's the same, really.

Realization that most behavior is culturally conditioned- there's probably a reason for this.

This could be a really related to 'knowing why'.

Recognition to know different types of culture

There are natural and regional differences in culprit of professional cultures.

Recognition of possible dangers- this could cause problems.

Recognition of difference- there's something different about these people.

And trying different ways of doing things-

So there are twelve stages here that correlate loosely to this cycle.

So, by yourself, I want you to think about what stages, what's the natural order of these stages from 1 to 12. Okay?

So, things like empathizing is probably not going to happen first.

What do you think would be the first stage?

Learning by mistakes?

But that stage would probably...

You're trying out different things.

So, before that, there might be a perspective.

Monocultural approach, right.

First you are going to look at from your perspective.

You are not going to think about other culture.

But then, you go through a process of getting some information, knowing about, knowing...getting some information of why they do that-these kind of things, right?

And then you may appreciate cultural differences at the end.

So I want you to think about...put it in order from 1 to 12.

When you finish, compare it with your partner.

See if you have same or different idea.

So do it by yourself first, and when you finish, compare it with your partner.

Okay.

This is more an onset, this is a possible sequence.

Usually the perspective is going to be monocultural at the beginning. Right?

You only... You can use your own culture. That's it.

Then you come across someone from a different culture, and they do something in a different way.

So you notice that difference.

So you recognize the difference.

And then you recognize that there are different types of culture.

So you are beginning to know about...basically.

Then you could realize that behavior is culturally conditioned.

[85:00]

You begin to understand about culture.

And you could discover that there are stages to misunderstanding culture.

So then you may start to study about other cultures-get some information about those other cultures.

Get more information, research yourself.

And then develop an interest in culture.

In general.

Then that can lead you to empathise, and start to know how or know why.

Try some different ways of doing things...

So, this is through participating and doing... making mistakes, developing your own style and then possibly becoming enthusiastic about cultural variety.

See, most of us these days deal with experience of other cultures.

So we may not stop at this point.

Okay?

And we may skip, we may already know that behavior is related to culture.

So we may not go through all of these stages specifically.

But we'll need someone from a different culture-we look, view them, through our own perspective.

We may get more information about that culture.

Start to know about.

Start to know why, and start to find reasons why people behave in that way.

Develop our own style.

Look at ourselves.

So this is loosely connected to our knowing about... know-how, know-why, and then know about ourselves.

Right?

So we experience culture in different ways.

We go through different stages.

So that's why we are going to look at this experiential cycle of teaching cultural experience through an experiential cycle.

Not just...factual information about experiencing things, thinking about reasons why, and then developing our own understanding of it.