

Title: Cultural dimensions of Second Language Acquisition (4)

- ✓ **Instructor:** Andrew Cook
- ✓ **Institution:** 부산외국어대학교
- ✓ **Dictated:** 김경진, 김민경, 정유현, 정재휴, 홍나경

[00:00]

We're gonna start by doing a little activity.

Today we're looking at language and culture.

Language and culture are linked.

Language is linked very closely to politeness as well.

Particularly to ... naming or addressing people.

So we've got four situations down here.

How do you address various people?

How do you address people in your family, people you don't know, your friends, or people in your class.

And why is it important to address someone correctly.

So, what does address mean?

When it says how do you address somebody, what does that mean, address?

It means how do you call them, the name.

When you want to get their attention, what do you say?

Okay, so with your partner, you two guys, two, three,

How do you address the people in your family, the people you don't know, friends, or people in your class.

What language do you use?

Quick chat for a couple of minutes with your partner.

Okay ... so how do you address different people in your family?

You don't address them, you don't talk to your family.

(student speaking)

Is that a name?

(student speaking)

What is it?

(student speaking)

But it's not a name, then what is it?

(student speaking)

It's not a name though, it's not your husband's name.

(student speaking)

So what is it? It's not a name.

You don't name your baby "여보", right?

So it's not a name.

Well, in a way, we could call it a kind of title, right?

Instead of saying somebody's name, you use some title or formal address, right?

Okay, you use that, you don't use your husband's name.

Do you know his name?

You might forget.

In the teacher training program, many teachers forget, or don't know their .. Classmate's Korean name because they use their nicknames all the time.

And sometimes, they don't know the Korean name.

Because they're using that all the time.

That can be a problem sometimes with nicknames and titles and other forms of address.

Sometimes we what someone's real name is actually is.

We're used to something else.

So you don't use given name, you use a title or another form of address.

(student speaking)

[?4:35]

In those countries, do you call your grandfather by his name?

Or some old person?

(student speaking)

[05:00]

In other countries, it's okay?

(student speaking)

Really?

I don't know.

I don't know any country where you would call your grandfather or grandmother by their given name.

Usually you would call them grandmother or grandfather.

I can't think of any situation, actually.

That's my grandmother or grandfather, but if I meet some older person, I may use their given name.

But it depends whether it's someone in your family or not.

What about other people in your family, how do you address them?

Everyone in your family 여보?

(student speaking)

Why?

(student speaking)

You would be upset? If your younger sister used your name you would be upset?

Why?

(student speaking)

So she needs to respect you but you don't have to respect her?

(student speaking)

I see ... Anything else?

So you call your parents by a title, mother and father.

If your younger, you call your older brother older by title, not by their name.

But if you're older, you can use the name for your younger brother or younger sister.

So it's different, the way you address people in your family.

What about extended family?

Your grandparents, but what about your uncles and aunties?

(student speaking)

So you have to use uncle or aunt or some title?

In Korea, there are some specific words you have to use actually.

Everybody in the family has a specific word that you have to use.

It's very detailed.

You can't just use one general word, you have to use a specific word.

If you are the mothers, fathers, child ... [7:59] to or something, there's a word, right?

(student speaking)

Can be, but you use a different word for uncle on your mother's side and uncle on your father's side.

It's different.

And then if your brother gets married, or your sister gets married, then you have a word for that person.

The person your brother or sister you got married to.

You don't just call them by their name, you have to use a title.

A specific word, right?

So if someone comes to Korea and then they are gonna address somebody, they need to be aware of how to address somebody.

Using name, or not using name, using a title, what is the title ...

Sometimes it's difficult.

Sometimes, people don't know the title.

What do I call my ... you know ... husband's brothers this person?

What is that, I don't know.

Then you have to figure out and then, ahh that's what I should say, right?

Sometimes the uncommon ones, you don't know.

There's a specific word but it's not familiar, right?

So it's very specific and very detailed.

(student speaking)

Well I don't know in America, I'm from Australia.

(student speaking)

[10:00]

Yeah, just use the same ...

Well in Korea you use the title without a name.

Well you can use uncle and auntie plus their names.

It depends, thesedays, now I don't call my uncles and aunties uncle and auntie.

I just use their given name.

Because to me that seems like it's for kids.

I'm an adult, you're an adult, so just use your name.

You use my name, I use your name.

But not everyone does that, there are plenty of people who still call their uncle uncle, or their aunt aunt.

But I don't know, I just kind of stopped the habit of doing that.

(student speaking)

Because of the hierarchy system.

(student speaking) Actually we don't know our aunt and uncle's names.

Yes exactly.

You get married and your husband's family, you don't need to know their name, you don't know their name because you use a title.

Titles are [11:52] ,name is irrelevant actually.

[?11:57] sometimes, but then, some other situation, you don't know their names, you don't know who they are, either.

So that's another situation.

So there's an issue of, yeah, hierarchies, and relationships between families are important, the titles for older positions are very important.

So that's with the language you use for naming and addressing in Korean culture.

In English speaking culture, there's not so much of a focus on hierarchy.

It's more of an idea of equality sometimes, between people.

Regardless of age.

So that's reflected in forms of address as well.

As I said, for me, when I was a kid I used auntie or uncle, because they're much older, but now that I'm older, I don't need some hierarchical position.

I'm an adult, you're an adult, we're both adult's.

So you use the name.

That position has changed.

But that's not the same for everybody, that's my perspective.

What about if you have a husband, when he talks about, when he mentions you, if he's talking to his friends about you, will he use your name?

No? What's he gonna say?

(student speaking)

My wife? That kind of thing?

Or an unusual address or title for me is, uh, you might say 집사람.

Right?

So that kind of thing, still using titles.

So that's a problem sometimes because, again, you don't know someone's, your friend's wife's name you may not know.

If they are not using the name.

How about somebody you don't know.

How do you address someone you don't know?

Or you may not even say, you just uh... that's it, you just [?11:37] actually.

저기요.

Anything else?

이모? Hmm.

Yeah, when you go in the shop, the person in the shop is trying to use very familiar family titles.

[15:00]

She might use uncle or auntie, 아줌마, 아가씨, 총각 possibly.

You need to be very old to use that one.

What about this young person?

You use 학생 right?

If that person is not a student, you still say 학생 actually.

학생 is a formal address for someone who's 20 and... around 20 basically.

They may be working but you don't , hmm?

(student speaking)

Sorry?

You use that?

So forms of address are very important for [?16:12] someone you don't know ... that age in Korea.

Someone who's between 20, 20 to 25 for example.

They're not high school student's but if they're 20 to 25 they must be a university student.

Right? So you use 학생 because in that culture, that's the kind of standard.

In another culture you wouldn't you student because someone 20 to 25, they may not be a student.

There's a good chance they're not a student.

They could be working, they may have finished school long time ago.

So again, we can see the culture in the forms of address.

How about your friends?

How do you address your friends?

(student speaking)

Okay, nickname.

Well, sometimes, you don't address them, you just hit them, right?

How about someone in your class?

In this class, do you know each other's names?

No? Then how do you address each other?

You say uhhh uhhh.

What about even if you have a boyfriend or girlfriend and you meet your boyfriend's or girlfriend's parents.

And you have no plan to get married or anything like that, you just meet them.

There are some situations in Korea when you can't really address them in a way.

There's some situations when you don't address somebody.

You just uh...

There's no title or name that you can use sometimes.

So... You may not use a title.

Why is it important to address someone correctly?

Because?

If you address someone incorrectly, what's gonna happen?

Yeah.

Starts off on a good foot, starts off work.

Yeah. If you address someone incorrectly, then there's a bad first impression.

So we need to have some awareness of other cultures and other ways of addressing and the language we need to use.

Even things like body language.

Right?

Body language is a target language? Right?

So there are different types of body language depending on culture.

There are different physical signals that can mean different things to people depending on nationalities, status or situation.

I want you to look at the list of physical actions and write down the appropriate number saying...

If your national culture, they are one, perfectly acceptable two, just about acceptable or three, unacceptable in a formal... Oops.

I missed something.

In a formal situation.

That should be... I missed.

[20:00]

So we've got a list of sixteen types of body language.

We've got laughing loudly, scratching your head, touching somebody's arm as you speak to them, looking somebody straight in the eye for five seconds or more, sitting with your legs wide apart, adjusting your clothing-tie, ? [20:31] trouser belt, moving close to someone, standing with hands on hips, crossing your arms, putting your feet on the table, not looking at someone when you speak to them, yawning/whispering to a colleague, nodding your head impractically, blowing your noses.

We've got sixteen things.

You need to decide.

If it's okay, if it's fine, no problems, just kind of acceptable or unacceptable.

So you need to write down one, two, three for each situation.

The first one.

Laughing loudly. Okay?

Number one, laughing loudly.

Number two.

So 'loudly' is a problem? Mmm.

You guys said it's okay? Yeah? No problem?

Of course. Because the right behavior at the right time is always acceptable.

Wrong behavior at the wrong time is unacceptable. Right?

Yeah.

There's no behavior that's always acceptable in every situation.

There's always some situation where it can be seen strange or odd.

Right?

You said laughing loudly is okay? Yeah?

Okay.

But you need to cover, you need to hide your mouth. Right?

You need to cover your mouth when you're laughing loudly. Okay?

Yes? Mmm. I see.

How about number two, scratching your head.

Okay? Yeah?

Not for a long time?

How long?

So like... three seconds? Is that okay?

Yeah?

Aaah. You may seen a little stupid when you scratch your head. Okay.

All right. Number three, touching somebody on the arm as you speak to them.

When you're talking someone, you're touching their arm or something making some physical contact.

Okay? Yeah.

No? Not okay? Really?

So it depends whether you know them or not.

Mmm. Do you know Jang Dong Gun?

Jang Dong Gun.

Do you know him? You don't know?

He was talking to you and he touched your arm, you'd say "Hey, don't do that"?

Yeah?

But if he did? If he did?

You are saying ? [24:50]

so then touch my arm.

Except him? Mmm, okay.

[25:00]

If you touch someone in the arm or if you stand too close to someone.

You can feel intimidating someone too close to you.

Right? Why?

If someone's too close, then they are in what?

What is this around you?

What is this?

Around you, there's your space. Right?

What do you call this space?

If someone comes and talks to you and they stand here, do you feel okay?

No, too close. Right?

So what do you call this?

That's my question for you.

What do you call something that is yours?

Something that's mine.

What's another word for 'mine'?

Boundary is like a line.

What you can something say 'mine'?

It's not something to do with you, something to do with me.

What's another word for mine?

The space around you is called your 'personal space'.

Not private. Personal space.

This is my personal space. Right?

So, when someone's talking to you, they should keep in mind your personal space.

They need to stay there.

If they come too close, what do you do?

You have to move back.

You're in my personal space. Right?

Except for Jang Dong Gun. Right?

He can invade your personal space if he wants.

Marriage does not go forever.

So, the space around you is called your personal space.

When someone touches your arm, or maybe someone's too close and breaking, invading your personal space.

Personal space is the same in every culture?

The same, every culture?

The size can be quite different. Right?

Some people's personal space is smaller, other people's is much bigger.

So you need to keep that in mind.

Okay, number four.

Looking somebody's eyes straight for five seconds or more.

Okay? Not okay?

No?

So if I look at you for five one, two, three...

Unacceptable?

Uh, okay.

That's strange because sometimes when I sat on the subway...

Some ajusi is sitting over there.

And he's looking at me, and I look at him.

And he keeps looking. Just looking like that.

Nothing. Just looking through me.

More than five seconds.

You said it's not okay, but many ajusisis, it's okay. Yeah?

So, it depends on culture, but also it depends on who you are in that culture.

Right?

For some people, that's okay for some people.

So you need to keep that in mind.

Generally in English speaking culture, if you are looking at someone and they look at you, then you look away.

Right?

If you're looking at someone and someone turns and looks at you, you look away.

You don't keep that contact.

But not tat ajusis.

And speaking of ajusis, number five.

Sitting with your legs wide apart on the subway.

Okay? Really?

I see, many many times on the subway.

Number six, adjusting your clothing, tie bow or trouser belt.

Okay?

Well, it's not okay?

So if I eat too much, I eat so much food and so tight.

[30:00]

I just have to endure, I can't listen.

My pants are gonna fall down.

I shouldn't tight it?

For ? [30:19]

How about seven?

Moving close to someone, invading personal space.

If you're moving and stand very close to say hi.

Is that okay?

Not okay?

I'm not Jang Dong Gun. So...

Not okay?

How about standing with hands on your hips?

First of all, where are your hips?

Standing with your hand on your hips.

These is your hips here.

The bone, that's your hip.

It's a common mistranslation.

So...

Yeah, your ? [31:13]

any other words.

Not hip, this is your hip.

Your bone is around your hips.

That's your hips.

So, standing with your hands on your hips like this.

Okay?

Yeah, it's okay. Right?

It may mean that students are in trouble.

Right?

How about crossing your arms? Okay?

Yeah?

What about in front of... someone like, your grandfather?

It's okay?

It's okay?

It's okay? No?

Then, what do I do?

This not okay, this is not okay, that's not okay

What do you with your hands then?

Where do your hands go?

Like this?

Like this?

Okay?

Like this?

What do you do?

How about this?

Aaaah, okay.

I see.

So, it's very easy to remember. Right?

Just this, nothing else is okay.

Putting your feet on your table.

Not acceptable?

Not looking at someone when you speak to them.

Acceptable?

If I talk to you like this, is that okay?

What about if I..

If I speak to you and I don't look at you, what does that mean?

But I'm talking!

I'm talking, but I don't look.

Do I seem trustworthy?

If you avoid eye contact when you're speaking, it looks like you're lying.

So... Eye contact can be important.

What about someone's talking to you.

Someone's talking to me, but I don't look at them when I'm listening.

Is that okay? No?

So your father is saying something to you, telling you off.

You should look at him?

No, you should look down.

In English speaking culture, if your father's telling you something, telling you off.

You look down.

Is that okay?

No. If you do that, your father would say "Look at me when I'm talking to you!"

Because if you don't look when you're listening, that means you're not listening.

You're ignoring.

But in Korea, if your father is telling you something.

Telling you off something very seriously, then you shouldn't

That's defiant.

How about yawning?

Not okay? Mmm.

Can you control yawning?

Can you stop, can you control yawning?

I can't control yawning.

I yawn, I yawn.

I can't help it.

So it's difficult, that one.

You don't have a choice.

When you yawn, you yawn.

Whispering to someone. Okay?

[35:00]

Could mean I'm keeping a secret.

Nodding your head impractically.

All right? Yeah?

Rubbing your nose.

Not okay?

How about last one?

Smoking?

Not okay?

Oh, many things are not okay.

What can you do?

Different cultures have different ideas of what is okay.

maintaining eye contact

personal space can be different

so we are looking at language in culture

how language is gestures and body language as well

not just what you said

so we are just going to have a quick look

some aspects of language and culture

and then we will take a break.

When we look at language and culture

we often think about intercultural communication

when people from two different cultures are communicating with each other

they are engaging in intercultural communication

so, intercultural communication is related to how spoken and written language may be interpreted differently, depending on the context

different cultural context

different ways of speaking

different ways of writing

so you need to keep that in mind

because the message received is not always the one intended by the speaker or the writer

and this is true of body languages as well

the message received from your body language is not always the message intended

the same is with when you are speaking or writing

so if the speakers engage in intercultural communication

by choosing a specific single language

quite often English,

? bring your own expectations

of the language you encounter

so when you meet someone from another country,

who is using English, but you are not using English culture

you are using your own culture; you have your own perspective
another, your own set of gestures and body language
speakers' expectations shape the interpretation of meaning in a variety of ways
using body language, the way you say it, the cultural context is very important.
to manage intercultural interaction effectively
to be able to communicate with people from other cultures
using language to communicate people from other cultures
you need to be aware of the inherent norms of your own speech
practices, and the ways in which norms vary
depending on situational factors,
the way in which differ from other language backgrounds
may have different expectations of language usage and behaviour
we always have our own idea of what is common
or norm or our own perspective
and we need to be aware of the norms of language use in other culture
and other situations as well.

I will just paraphrase

I am talking about intercultural communication
that is what the main focus
of all what we are talking about in this course
there are some other words that we can use
in regards to communication
we can talk about international communication
global communication
cross cultural communication

intercultural communication

this is the most important one for us

we will just need to make sure we understand these different expressions

international communication

relates to things like

governments communicating with each other

for example,

when the FTA agreement was signed

or when the discussions relating to the FTA agreement between Korea and America

That is international communication

between and among countries

Obama

President Obama, is he still in Korea?

Oh, he has left?

when he is here, when he is in nuclear summit - that is an international communication

[40:00]

governments are communicating with each other.

global communication is similar but usually refers to transfer of information

and other opinions

which is related to governments as well but

we can think of the internet as global communication

where there is transfer of information between countries

not just governments but citizens as well

so you can think of the internet as a global communication

cross cultural communication

usually refers to comparing two different cultures

for example, you could look at

women - the situation of women in Korea and

situation of women in America or

women in Malaysia

you are comparing

women's role in one culture

this culture, women do this / that culture, women do this

Looking at similarities and differences.

is cross cultural communication

what is important for us is intercultural communication

this refers to face to face interactions among people of diverse cultures

when you meet someone from a different culture,

and you communicate, you are engaging in inter cultural

so that situation you need to be aware of different culture

and aware of language you need to use to communicate in that intercultural context.

your body language can be important

the way you address someone can be important

because you are dealing with them face to face.

so you need to be flexible and ready.

so cross cultural communication is about comparison

inter cultural is about shared communication

so when we think about language in culture

we think about intercultural communication

and when we consider inter cultural communication

we need to consider a lot of things in relation to language

we need to think about direct or indirect speech

some cultures, favour more direct

forms of using language

other cultures are more indirect

if this is indirect culture, then you are direct,

they may think you are impolite or rude.

if this is a direct culture, and you are indirect,

then they think you are vague or

why don't you just tell me what you want

they may misunderstand your intent

they want you to do something but they are saying it indirectly

because it is indirect, you think I do not have to do it.

so there can be miscommunication

speech acts which we are going to look at

functions, politeness in body language but also in

politeness in requesting

so using functional language; we will look at that a little bit

different ways of having conversation

power and stereotyping

power can be related to hierarchical relationships

who is above you and below you

that leads us to naming and addressing

you need to use the right form of address

based on that

other aspects written discourse in different languages is different
in different cultures, the workplace is different.
not just that, you work for a company and then you
go and work for a different company
that company can have different workplace culture
you work for this company and then you get a job at Samsung,
well then you need to learn new company culture
so that can be an issue within a country
not just across countries
so all of this understanding all of this can help us
with successful intercultural communication
we are going to look at
after the break
language in culture and language in classroom.
we will look at a few things from our book
in relation to this
we will do an activity or two
we are going to have a quick look at
language in culture and language in classroom.
some of the ideas in our book
we will look at couple of other things and then do a little activity if we have time

[45:00]

language is an integral part of the 5 dimensions of culture.
these 5 dimensions we looked at
the 5 dimensions that you are part of your task

so it is integral

we also need language to learn culture

so we

language is connected to culture

but we need language in the classroom to learn about culture

language is related to culture and language is related to learning culture

certain language should be used to study culture

because language and culture are linked

language expresses cultural reality

embodies cultural reality

it is the culture

so we use the language to express our culture

the language is our culture

and it symbolizes cultural reality

through products and symbols

through words

through actions

and it is part of the five dimensions: products, practices, perspectives, communities and persons.

so we use language to describe and manipulate cultural products

to participate, to identify and explain

to testify

to use the right expressions and language in different groups

within society

different groups have an agreed on way to communicate

so we need to

use appropriate language

this can be linked to politeness that kind of thing

and then individuals express their own

have their own language that they use

which is different

everyone talks in a different way even though they are part of the same culture

everyone has their own particular way of speaking

so language is linked to culture and it is linked to all of these things

so language as cultural products

well language is a product

books, novels, plays

these are products of a culture

so we can see the written language

we can see language itself as a product

language is linked to cultural practices

like a wedding ceremony

there are certain language we use

when we send out certain invitations

when we welcome, when we give a speech

in different cultures, there are things that you do in a wedding

and if there are speeches, there are different ways of giving a speech

if you watch some American movies about weddings,

you can see some different ways of giving speeches.

those ways of giving speeches are different depending on culture

in Korea, there is no a practice of giving speeches at the reception

after the wedding, people just go and have lunch and that is it
but in English speaking culture, you often have a reception
and then everyone, people give speeches
so it is different.

different practices.

you can watch a few movies and see those practices.

you can watch like a

wedding singer? Have you seen that movie?

About the guy who sings at weddings

you can see the speeches that are given there

or the wedding crashes, something like that

Language is linked to our cultural perspectives.

our attitudes and beliefs.

are evident in the language we use.

so we can - language we use expresses our attitudes and beliefs

our perspectives.

so we can see perspectives through language we use to convey our beliefs and values

so our common attitudes beliefs and values are reflected

in the way members of a group use language

there is an example in the book of Bumper sticker

Bumper stickers are unusual in Korea

so it is a kind of cultural product

it self - the bumper sticker

[50:00]

the practice of putting a bumper sticker on your car

is not part of Korean culture but it is part of
some part of American culture
the language on bumper sticker
reflects some attitudes and beliefs
there is an anecdote about what bumper stickers can mean
in American culture
so the bumper sticker itself depend on culture and is a product of culture
but in the book it talks about what they mean
language on bumper sticker conveys a particular perspective
the language we use expresses our perspectives
and language is also connected to communities.
or groups
within society
for example, professions
different professions have different ways of using language
different language cultures
doctors have a particular language or a way of talking
and lawyers
the difference between register - formality and informality
particular words that they use
so when we think about group we think about language.
we think about the social conventions
and the norms of social appropriateness.
because they are the product of community of language users
so particular community has a particular way of viewing the world through these interactions

this is the discourse of community

so we can see language is a product

we can see the way we use language in different practices

our language portrays particular cultural perspective

and is reflected in our community or our group

our group within our culture

within our group we have an agreed way of communicating

particular way of discourse is acceptable or unacceptable

now we can see that we've talked about before in teenagers

with older people; they are different

norms. Social appropriateness.

for older people

some words are socially inappropriate.

for younger people, they are socially appropriate

so we can see

within a culture, and the culture is within a culture,

can be reflected by this kind of consensus language use

for example, if we think about language in cultural communities.

if, person A says I like your sweater

what does person B say?

Thank you.

person B could say do you want my sweater?

what else could person B say?

That could say nothing. Just...

What would person B say in Korea?

If your friend comes up and say hey, I like your sweater?

You may say I bought it last week in Shinsegae.

Making some connection, yeah your outfit is nice

So you want to return the compliment or give them implication about where you bought it.

But you say thank you, in korea if someone says I like your sweater and you say

Thank you?

You say nothing?

That is something more common in American culture.

When someone gives you compliment, I like your blah blah blah and

in american culture you are more likely to say ah thank you or something like that.

In another cultures you may ...

The social convention and norms whether they are appropriate or not can depend

[55:00]

Because in america it is appropriate to say thank you in another culture it would be appropriate to say ah this old thing, it's really old.

and not say thank you, or you may give information about where you bought it.

So there are certain norms of how we communicate depending on our community.

And the last one is language and persons or language and people.

The difference between the collective and personal.

Every person as mentioned before is, culture is reflected in individual within the culture that there are personal way in using the language

So language and culture are connected but they can also be separated for pedagogical reasons.

We can sometimes isolate language from culture.

So we have language and cultue connected but we can separate them so that we can talk

about language without culture.

We can have language to participate in culture, describe, interpret or respond to the culture.

So in this tale which is in our book, we have some language to learn culture.

participate, describe, interpret and respond.

Participate is knowing how. We need language to participate in cultural experience.

We also need to know about language used to describe cultural experience,

we need to know why, explain, justify, compare and contrast our culture and another culture

and you need to know about yourself

we need to express our own thoughts and ideas and feelings and relation to language.

So we are just going to go through the few of these things quickly

We will go through these one two three four.

First we need to think about knowing how

If you think about knowing how you need to think about a functional view of language

We use language to communicate in social context.

That means a language is a social semiotic. It is a way of making signs to communicate

in social contexts

So semiotic is basically system of signs

So language is a system of signs which are socially motivated or informed in that they have been developed to express social meanings.

So these social meanings help us to participate in cultural experience

they help us to know language we can use to communicate

Functionalists believe that language has a social dimension

All language in the form of text exists within a context of situation and culture

So we need to know right language to use in these situations and culture.

So that leads us to functional language or speech acts

Functional language and speech acts we use in we can see them frequently in dialogues.

When you express agreement or disagreement or complain what else? Request, compliment, persuade, negotiate, deny all these are functions.

[60:00]

So for example when you want to get the mission what language do you use to get the mission?

May I, can I, could I, please can I borrow

So this is all language of asking permission so this is all functional language so we need to know functional language we can use too, socialize, greeting and addressing people, taking leave, say good bye, maintaining relationships

Giving and responding to feedback, indulgence and compliments arguing avoiding trouble these kinds of things

So we need to participate and use these language to participate.

So we will just do a quick little activity related to this on page 41.

On page 41 you got 4.1, teaching culture identifying language and culture

The function here is congratulating and you can see picture one and two.

So the purpose is to explore identifying language and culture.

Use the picture below as the focus for language lesson.

Using your native language, imagine yourself as one of the characters in this social situation.

Identify one or more functions to carry out this in the situation.

Write a brief dialogue of appropriate statements and questions and answers, expressions.

So with your partner, actually in a group.

Three three and three, in each group, I want you to think about this situation and think about a little dialogue you could create about this situation in your group together.

This is in Korean, okay? You could think about this in Korean.

Are you ready to role play or dialogue?

In your group, two people are couple and the other person is congratulating.

Are you ready? You guys ready? It does not have to be perfect.

Who is going to go first?

That means you are going first, right?

Can we go first, right?

You are first, who is second? You are second. Okay.

Who is the couple and who is the guy?

Excellent. Okay. Over here.

[65:00]

Very generous here. Last one.

Who has a baby here? You have a baby? Baby? Baby?

One, two, three...

So when you have a baby and someone met you with baby.

When I meet people and they say my baby, the interaction is different to what you guys are saying.

First they can usually say congratulations, actually.

First thing they said was about appearance. Before they said congratulations they talked about what it looked like directly. That was the first thing to say.

Maybe congratulations comes a little bit later but usually they would say something about appearance first actually and then maybe later talk about other things.

About parents or comments on what he is doing if he is crying or doing something else.

And then about how much did he weigh, usually

Especially when they were really little.

And then few other things as well.

When they are strangers, same thing, they would usually talk about appearance, that kind of thing as well

Appearance, boy or girl, weight, usually that kind.

What about in English speaking culture? The conversations will be the same?

In English speaking culture what would the conversation be like?

In Korea, ask about boy or girl and then if it is a boy, there could be some comment about being a boy

It could change, but in the past, boy, ah good, right?

[70:00]

What about English speaking culture?

Similar, boy or girl, weight, usually getting some factual information, boy or girl, weight, how old is he or she

Similar but there could be some differences, reactions, depending on culture.

So there are certain functions we need to use, in this case the function is congratulating.

Few other little things we can look at, we also need language and description, we need to be able to list or define or tell, summarize, describe about culture.

We need to know about it, we need a language to talk about the culture.

So we need functional language to participate in the culture.

And we need descriptive language to describe the culture as well.

So what they- when you are studying language in the classroom, you need language to be able to participate and interact like someone from that culture.

But you also need language to discuss.

In this culture, people do this and people do that.

These two cultures are different.

So we need this language to describe culture as well.

We also need language to interpret the culture.

We need to imply, deduce, suppose, begin some comparing & contrasting, and drawing conclusion.

So we need language to interpret why people do these things in this culture.

So this particular language and functions that we need when we are studying culture

Because we need to use the language.

To describe it, participate in it...

To interpret it.

And to express how you feel about that culture.

You may criticize that culture or judge it.

You may say you like or don't like that kind of culture.

So we can think about... If you go back...

...to something like...Well, this cartoon with congratulating.

But we need to think about congratulating as a function.

So we have a guide.

That kind of thing in it.

We need to be able to describe what's going on in that situation.

We need to be able to interpret and infer and suppose.

And we need to be able to say whether we agree or disagree with that

Similar with a wedding.

We need some language.

When someone's at a wedding, this is particular functional language.

Then, wedding is in this country and another country they're different.

So we need to describe how we- the differences between those wedding practices.

And we need to do things like, talk about with a...

You like that. Giving speeches during reception. That's good. Or...

You don't like that or...Is that a good idea expressing your feelings about that.

So when teaching culture in the classroom, we can't just teach factual information.

We need to teach language, where they need to function

We need to teach language so that we can discuss and describe what it's about.

We need to use language to express our opinions and feelings about the culture.

So when they're teaching culture in the classroom, it's not just factual information.

American people do this.

Because language and culture is linked.

Everything in the classroom can be somehow roll back and be related to culture.

We can just break it down into these areas a little bit.

OK.

Any quick questions?

So we'll be looking at this stuff later in the next few weeks.

[75:00]

Because we'll be looking at products and practices and those sorts of things.

So we'll be coming back to this a little bit- looking at these things throughout the next few weeks.

What I just wanted to make sure to finish off is the Sapir-Whorf hypothesis.

What is this Sapir-Whorf hypothesis?

Have you heard this before?

Yeah?

(Student Speaking)

Yeah, what it its exactly?

This comes from two guys quite a long time ago. I think 30s or 40s?

40s, 50s?

They have hypothesized about the nature of language and culture, basically.

They achieved it in the 40s.

And basically, they are saying that...

the language we use determines how we view culture.

So the implication of that is- is you can't really learn about another culture because you don't have enough of that language background to be able to understand another culture, in a way.

Because you learn culture through your language, you can't really learn about another culture

because you don't have enough of-

Even though you learn that language, you still have your own first language as a cultural perspective.

So you never really learn another language because you only see something through your own cultural perspective, basically.

So it's saying that the language is limited in you, in a way.

That is, Sapir kind of came up with this hypothesis and they were severely criticized.

And everyone discounted it and said these guys are crazy, basically.

In the language instinct, you know Steven Pinker.

His book, <The Language Instinct>. Right?

<The Language Instinct>, Steven Pinker.

No? Well, you should read it.

You can get it in Korean.

You don't have to read it in English. There's Korean translation.

He attacked the Sapir-Whorf hypothesis, saying it's- He discounts it. Basically.

Anyway, they have hypothesis- is that the structure of the language we use influences the manner in which one thinks and behaves.

So for example, we grow language in English, you see time as linear and objectively.

In English, we see a linear aspect to time

Well, what these guys did- they compared English and native American languages, particularly Hopi.

So, English speakers see time as linear and objective, but Hopi speakers- they saw time as intensity and duration.

Because the language is different, the way you view something is different.

You don't look at something in the same way.

The problem with this theory when it's very strong, it's saying that if someone is a Hopi speaker, then they can never think about language in a line.

They can only think of it in terms of intensity and duration.

So it's saying that you can't think objectively about something, in a way.

So, it's a little bit negative- to train Hopi speakers a little bit negatively, saying that they can't think about time as linear because their language doesn't allow them to do that.

The problem is that it's very hard to know how someone perceives something.

Your language may be, maybe used in this way, but that doesn't mean your thinking cannot be different.

Right? It's about perception, basically.

Your language is like this, your perception is like this.

But the criticisms of Sapir-Whorf is saying, "How do you know?"

The language could be like this but your perception could be different.

It's saying that you can't conceive of something if it doesn't exist in your language.

[80:00]

But who's to say? Maybe you can think about something, you just- your language is not allowing you to express it in that way

but you can still think about it.

Right? So that was the big criticism of the Sapir-Whorf hypothesis.

The examples that we were using were uh...may not be the best examples.

And they are criticized because they're not really...

What they are talking about cannot be not really be proven or not.

because just because you have that language, it doesn't mean it rivets the way you think. Right?

Do we think in language?

Maybe we do, maybe we don't. I mean, we don't really know how language and thought is connected sometimes.

So, the Sapir-Whorf hypothesis in a very strong form was discounted.

These guys are crazy.

The arguments are circular, there's no evidence, so they were discounted.

But these days, some aspect of what they are talking about is coming back a little bit.

Because different cultures don't share the same way of viewing and interpreting events.

They don't categorize experience in the same manner.

Now, when one person from one culture see something, and another person from another culture sees it, they can see the same thing but they may interpret it in different ways.

Because of their different cultures and different languages.

That doesn't mean they can't think of it in a different way.

It's just their culture focuses on understanding different things.

So it's more about noticing. You may notice something more than something else.

It doesn't mean you can't see the other things.

You may see this, but not this.

Something else, they see this, but not this.

But if someone points out to you or this whole of thing, you're like, "ah, yeah."

There's a smaller thing there. But your attention is not drawn to that in the first place.

because we don't categorize things in the same way.

Understanding across cultures requires common conceptual systems.

You can still think about it, you just conceive of it differently.

There is a book called <The Geography of Thought> and it's written by a psychologist.

And he compares differences, particularly between western or English speaking but also western ways of thought, and Asian perspective of thought.

And there are some experiments they did.

For example, they have a picture of many fish. Many, many, many fish and there's one fish that's a different color or a different type of fish.

And when people from English speaking or western cultures looked at the picture, they would point out "oh, there's a different fish there."

People from Asian cultures would usually talk about, "oh, there's so many fish in the picture."

So there's a slightly different perspective.

You're looking at things slightly differently as looking at the individual or looking at in a collective sense.

It doesn't mean you can't see that little fish.

It just means you focus in conceptualized, in little bit of a different way.

You can still think about things.

You're just approaching it slightly differently.

There's a little, similar to the fish experiment.

There's an experiment where...

Well I would just first mention this first of all.

Navajo children, they have different verbs for "picking up a round object" or "picking up a long, thin, flexible object".

In English, "pick up" is "pick up".

It doesn't matter what you pick up.

You just pick it up.

But in Navajo, there are two different verbs.

One for picking up a round object, and then a totally different word for picking up a long, thin, flexible object.

It's similar in a difference between Korean and English with "wearing".

In English, you can wear a hat, wear a jacket. Right?

[85:00]

You can put on a hat, put on a jacket, put on your pants, put on socks.

One verb for everything you put on your body.

In Korean you have one verb?

Many, but three availance, right?

For socks, for shoes. Right? For your shirt...or pants?

There you go. So there's 3 different ones.

A few of those. OK. So there you got 4.

But in English you put on your gloves, put on your hat, put on your jacket. You put on.

You only have one.

In Navajo, there are 2 verb picking up different types of things.

So, there is an experiement with a blue rope, yellow rope and a blue stick.

Three things.

The Navajo children were asked to categorize which two things go together.

Which two things are together, basically.

Navajo children, what did they say about which two things went together?

Blue rope and yellow rope went together.

English speaking kids, what did they put together?

Blue rope and blue stick.

So it means that your language does shape the way you conceptualize and categorize.

Navajo categorize the rope together because it's the same rope.

English speaking kids would usually put blue rope and blue stick together because they conceptualize according to similarities in color.

Stick and rope, it's the same thing to them.

But in Navajo, it's different because they use different verb for rope and for the stick.

But color is stronger in English speaking countries.

So we don't categorize in the same way.

There are different conceptual systems across cultures.

So the language does shape our thought in some ways.

But not to these, to Sapir-Whorf hypothesized.

They were saying that you just can't think about that kind of thing because you don't have the language behind you.

But now they're same. You can't think about it but you don't place as much of importance on that, perhaps.

Or you categorize these things in different ways.

So language - When we think about language in culture, language does shape us and does shape how we see things.

It doesn't mean we can't understand those things.

So, this is called Linguistic relativity.

Linguistic structure doesn't constrain what people can think or can perceive.

I can think about it, and I can perceive it.

Linguistic relativity claims linguistic structure tends to influence what we do routinely think.

So I can think and see, but do think or categorize it in different way because of my language.

It's like when someone says something, can you, like, "Ah, I didn't think about that."

Right?

Someone says "Oh the two words should go together."

And you're like, "Oh yeah, they could go together. I didn't think about that"

So you can think about it, but in English speaking culture you wouldn't automatically.

You would routinely think about what to group things.

So, language reflects cultural preoccupations and constrains the way people think.

Context is important in complementing the meanings encoded in language.