

# Title: Cultural dimensions of Second Language Acquisition (6)

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[00:00]

We are looking in a book of different things that influence culture, right?  
products and practices and perspectives... these kinds of things.

So, the culture of a country as it says here formed and influenced by wide range of factors.

When you are reading this chapter 6, you read chapter 6 right?

Not if you read, when you are reading this chapter

there are many examples of different types of

cultural practices (and) different things we do institution, different acts things like that

so here, ...in this activity

We have three lists. These lists contains some of the factors that are important to shaping a culture

We've got first category structure, factors ,social factors and physical factors.

So, these are related to some what products and practices and things that we've checked out of our book

So, I want you to do, first depart of yourself, is to read through structure factors and social factors and phycal factors that shape culture.

And down at the bottom, there are couple of questions.

First, no.1. Look through the lists and make any improvements you think necessary.

Add items which are missing and take away any which you considered to be unimportant.

So, these are just the examples

So, what I want you to do is to think are there any another factors that are important in shaping culture and you can add some.

And do you think some of these are not imprtant and you can take them out.

Then no.2, after you think about that

No.2 says try to decide which of the factors are important in shaping your own national original culture,

or another culture which you know most, so

think about, are there any things you can add here?or any things that you can take out.

And which do you think are the most important, particularly

for shaping Korean culture.

What is an important factor when you can think about Korean culture?

OK? So I'll give you a few minutes to read, think about it and when you are finished you can have a chat with your partner.

And this desk has been taken out, So that means I can come, like this.

Then I can check closely and carefully, more carefully than before. Right?

You might be busy, uploading camera today.

You can take something out or add something

For example in social you can think about in Korea, how article in relationships?

[05:00]

OK you just read and think about it for a minute, and you could go by a partner

So, what structure, social or physical things , did you add anything? Or did you take anything out first?

And then which do you think are the most important in terms of Korean culture.

So, have a chat. Compare with your partner.

That means talking. And interacting.

(Students talking)

(Professor asking to student)

(Professor and students talking about Korean's success)

[10:00]

(Students talking)

(Students talking about sacrifice)

(Students talking)

OK. Did you add any other categories?

No? you are satisfied?

But over here I saw some arguments in structure

(Student talking)

Traffic system industry... You can talk about shift between agricultural to industrial in Korean modern history recently

the shift from rural areas urban areas, so that can be a factor.

In social, did you had anything?

You had that ... systems occur and also, try to succeed in terms of social factors.

These guys think Korean people are driven to succeed. Do you agree?

Physical? I saw something related to eyecontact. Is it issued?

Since related body language, eyecontact.

Some people were talking about politics as well in different areas, different regions.

[15:00]

Provincialism can be a factor and that as well. So, in Korea provincialism is issued.

In many countries or cultures... cultures that can be very silmular but in different provinces, there going to be some differences as well

Any factors you took away? No? you are satisfied?

OK. What factors are important to shaping Korean culture?

Is geography important? In shaping? In Korean culture?

Geography? Climate? Whatever I ask people about Korea... one of the first thing they say is

Four seasons?

Yes, exactly.

Can you tell me about Korea? As you know Korea there are 4 seasons.

Everybody says in a same way.

If everybody is saying in a same way, it must be important in Korean culture.

If everyone is saying the same thing all the time, it must be a factor.

So, 4 seasons, mountains, ... flat dessert... this can shape culture.

Of course, many countries and many cultures and many parts of the world experience 4 seasons.

Korea is not exclusive in that way. So, it could be a factor.

Communications. That's an important factor these days.

It is shaping mod in Korean culture.

The way people communicate. Using phones and technology.

So, technology is another thing we can put in here.

That is shaping Korean culture. Probably more dramatically than any other culture.

Population density. That is important.

It shapes Korean culture. The fact that...many people living in apartments due to lack of space.

Centralization power, little bit perhaps. Role of religion a little bit as well.

Changing aspects of religion is possible.

Political system, there was a election recently, right? It was a reason we didn't had class.

So, you are unhappy about that, right?

Anything else? No?

How about social factors, what social factors are important?

Age? or respect for age? Why is that important in shaping Korean culture?

(Student talking)

And that's quite important in cultural practices. Which we are going to look at today.

What you say, in different contexts, your body language, paralinguistics features, eyecontact and your tone are also important in terms of how you interact with people from different groups.

So, in this case people of different ages can be important.

So, age is important when it comes to cultural practices

The things you do can depend greatly on the age of a person.

Particular in Korea. And pershaps also in Japan or other countries.

Less so in other countries, English speaking culture perhaps doesn't shape your practices as much as you do in Korea.

[20:00]

You can say something in the same way to someone who is in the same age, younger or older in the same language, and body language.

But, in Korea it wouldn't be the same language. And the body language can also change as well.

Anything else is important? In the social category?

No? I think balance between life and work, the first one, is pretty important.

In shapes of Korean cultures. People are swimming long hours of work.

Also, going out after work. Coming home late. That is power of Korean culture.

Particular fathers. Going to work, coming home a little bit late.

And that's also linked to you guys what terms of success.

Spending late hours to progress in your company can be important.

In another culture, probably in English speaking cultures, not all the time but I think not coming up so late so you can spend time with your kids may be seen as more successful than staying out working late.

Perhaps success may be viewed not just in terms of work or money as much but in terms of success by having time with family.

So we can be different perspectives in that way, as well.

For these shifts, which mean, family and work, created shift and motivated shift, in the work we could also perhaps in culture because people still work on Saturday and

Family and work, we could perhaps see in culture because, people are going to work on Saturday and then extra leisure time is shifted thing as well.

Of course, if you are school students, it doesn't change

Because you don't at a school but the school is creating activities so you still go to school and you are doing some other things, right?

But you still there actually.

For some schools, some schools hadn't develop programmes but some schools have, so you still going to school you are just not taking classes.

And teachers are same, right?

So if you are teacher it hasn't shift change to balance in a way.

Because you still have to go to school you just doing something different.

Okay. This is important here in shaping Korean culture?

Is physical beauty, it's going to be important?

Cosmetic surgery things like that?

To get a job? It's important. To succeed?

It's very important if you want to be a famous star on TV, then it's key.

And they all seem to be going to the same cosmetic surgeon.

They are all looking the same.

When you see some group of girls, they look the same actually.

A little bit more in terms of appearance it's strange actually in some ways.

Ahhmm. Respect face is important.

As you guys say, how about physical?

Physical contact, gestures, distance, these kinds of things, important?

Imagine eye contact. What?

(student asking)

Right.

So to maintain eye contact for long time, I mean, you need to you can't stand looking around, maintaining direct contact in long period, you should in Korean culture.

[25:00]

And that as you said is linked to age as well.

So this can be linking across the areas as well.

In Korea that's an issue, in English speaking culture you may not change the language.

You may not change your body languages, you may maintain eye contact even though someone is older.

So there are these factors and these factors play different roles in some times they are the same and sometimes they are different when it comes to different cultures.

So thinking about this and making sure you are aware of this can also be important.

As I mentioned, cultural practices many of the ideas here are important when it comes to culture. Pragmatics particularly, we are going to focus on linguistic and non-linguistic pragmatics in relation to this.

Okay. Cultural practices.

Is this a limited area? Or ??

Culture practices cover so many things it is impossible to miss them all to think about it all.

So many different practices and different things. We do it.

Culture practices actions, members of the cultures, are part of their life including language.

So, did you fantasize when you living in this area

Something is simple as waking up, having breakfast, doing goodmorning routine, going to work, lunch time, all these kinds of things, every thing you do every day is part of this

So that bored it means almost everything

This is related to other areas as well.

It's related to its products, because the way we use the product is part of cultural practices.

So it's linked to all these part of areas as well.

Different people, different groups, we interact with shapes and practices, different age groups.

So all these other areas practice.

When we think about cultural practices, culture, in the middle, it's well as you ..

Come back to this later. Look at this diagram, they are all connected.

Practices is so diverse.

And so many different ways of doing things.

So it's hard to limited basically in this area.

Okay. So the things you carry out is part of this a lot

Collecting toys. Engaging involving communications giving and receiving messages, transacting meetings, all these kinds of things are important factors.

And practices are very much linked to products, perspectives, different practices depend on different groups we direct with.

So as language teachers, this is big area of teaching culture.

Whatever we teach, students got using different language, different context and situations we dealing with cultural practices.

Whatever we teach functional language, we need to teach functional language complaining, agreeing, disagreeing, requesting, allowing all these functional languages part of cultural practices.

So particularly used to relation for communications, and we will do specifically at this symmastic functional language of directness and indirectness in language is very important as well.

So practices call for the language of participation in the culture to do as those of the culture do.

So focusing on language we need to participate that wide range, a situations and different types of functional languages.

So as I showed before we got practices, lives, it will be looking at these areas.

Last week, and last class, we looked at pros, and we looked at communities, so we cover these ones of next couples of weeks.

[30:00]

All of these things, all of these factors, one two three four five, all we can see that connected and we are going to look at them, we are going to bring them all together, we are going to look at,

how we can use them to create objectives for teaching culture and that will be linked to the final assignment, which will be focusing on creating and

and intrating them into a language lesson, that teaches culture basically that will be the main goal for the end of the semester.

So I'll talk about it later.

Cultural practices involve things like customs, traditions, thoughts, not just limited to those things every day culture as I said, waking up, going to bed, having lunch, all these everyday things.

So practices are ritualized and follow establisehd series of steps.

The things we do it, follow certain procedures.

When you wake up, you have sort of procedures, right?

That can be determined by your culture.

So things like language, products, social settings are equal.

All practices are situated within a particular culture and within a social settings or situational context, we could say.

When you are in a particular situational context or cultural context, we talk to different people or different ages as we talked about.

So that shapes are cultural practices.

We used to part of language and we used to manipulate different products.

So all of these are connected in activity before we saw out eye contact in terms of paralinguistic, and all people determine how we act and practices we use.

So this is action chains show for how practices are structure.



This term action chains, this is outlook as well this term comes from..

So this term action chains is expression that was created.

So their definition is established sequences of events in which one or more people participate and contrivute to achieve a goal.

So we can think about action chains in terms of speech acts, speech evetns and speech situations.

All of these are said action chains in a way.

We will use this word the terms speech acts probably a little bit more.

So speech acts are certain language that was used to particularly functional language that was used to express particular ideas.

We are looking two things more later.

So this action chains, you can think of expected and unexpected sequences to cultural practices.

Some other terms for action chains is scripts and schema, frames and social episodes.

So when we think about two people interacting in a particular situation like if you buy something from the shop and it doesn't work then you go back to the shop and complain, right?

So that is particular structure in progress basically.

[35:00]

So it's a kind of frame of situations these action cahins are here.

When you go back to the shop, you bought video camera from homeplus, and you take it home and it doesn't work. So you want to go back.

When you go back to the shop, what do you say?

You say this isn't working.

So guy in the shop say, so what?

I don't care if your camera isn't working?

You need to provide more infromation that is not an expected set or expected sequences.

Cause if you go to shop because this camera doesn't working.

So what?

When you go back to the shop, what will you say first?

Excuse me?

All right, so you need to provide some informatin.

I bought this two days ago from this shop, and it doesn't work.

You need to provide information first.

That's the expected sequence, right?

Then the guy says what?

Show me the receipt, right.

So, do you have the receipt?

Then you will give them the receipt, you may ask what's wrong with it specifically?

You may turn it on and off and put and explain to talk.

Then what happens?

I'm sorry see you later?

They found exchange or something.

So there are these particular sequence that we need to follow.

That sequences can change depending on cultures, their different ways to particular practice.

So this sequences of complaining or something quite that, it seems to particular frame work.

So when you think about these functions, complaining, requesting.

If you today, it's raining and you don't take the bus or subway so you ask your parents to provide the car so you can drive the car, for example something like that.

Or your husband, hey it's raining so I'm gonna use the car, its' raining.

It's particular procedure again.

If you want parents to drive car to school, what do you say?

You say, I want to borrow the car?

please, please please?

You may start with "You look pretty good today."

You need to say some good things first that kind of things.

In some culture, that may be something that's part of ritual sequence and event and in another country, you may be more direct and just ask straight out.

So depends on these particular action chains.

Now when we think about these action chains, we can think about linguistic dimension to these action chains.

There are literal, spoken language aspect.

In terms of requesting or complaining, there is particular interaction and choice in spoken language.

If we write it down, it's a little bit different, the language changes a little bit

So when we think about the sequence of complaining or requesting the action chains will change depending on written or spoken language.

The order of information could be same, but there are some differences between the kinds of language we use because it was spoken or written.

[40:00]

Then the extra linguistic dimension.

Paralinguistic feature, nonverbal things like eye contact, gestures, there are some distances how close you are to somebody, proximity things like that.

This is important especially in terms of spoken language, written language is not an issue.

Then we need to think about, the manipulation of the products, the things involved, in terms of cows, or kids or something, in the camera, that you bought from the shop.

Some specific social circumstances, when you are in the shop it's you and sales clerk.

To borrow the car from your parents, so it's different social circumstances or physical settings or place, you are in the shop or you are at home and it's raining.

So all of these things determine the action chains., the rules change.

If you change it spoken to written, then the action chain changes.

So all these factors are creating action chains.

Okay. We are going to do little activity to put line.

This is our book of 59, 6.1 learning culture,

We talked about borrowing the car or complaining particular action chains...

in terms of complaining about a oh, is there a video camera?

We'll buy that the video camera make a certain action change,

the problem with it is there is ,, there's something awkward in particular sequence or order.

First you go to the shop, you buy it, you come home, you tried the camera to see if it works

It doesn't work, you go back to the shop, you talk to them, you exchange it, or you get money, you get the money you go to another shop, you go e-mart, because homeplus was not good to buy your camera,

or you go to the Internet or when you are buying camera, you may take a certain process as well

These days, the action chain for buying something changed a lot particularly in Korea

In past, you've went to homeplus, found the product, ordered and home.

Now you might check on the Internet first and then go and check, or you may go to the shop and use your phone and check the price and compare it to the shop, the action chain is changed in Korea when we think about buying something.

So, in particular situation, we have different procedures and rituals that we go through.

In 611, learning culture, we've got a variety of instructions and practices.

Um, buy a product first, I'll catch you how to look, and go through, it says 'This is the step in inviting and receiving guests in your home, in your native cultures, so in Korea.

As if you are buying instructions for a visit from another country

Number each step and find the ... before the ... sequence or the same in time.

So, when we are talking about complaining about the camera, there is a particular sequence of events.

First, you tell the salesclerk 'Did you have a problem with your camera?' They say, 'what's the problem?'

You say, it's not working properly, you give some background information about the problem with the.. Uh no no

Before that, you lost the sequence, you go in to the shop, you say I have a problem. They say what's the problem

You give them information about the product, and where you bought it and when you bought it,

They say 'what's the problem with it?'

you give them information about the problem of the camera

They have a look at it, you ask if you wanna refund or get some cash,

and then you say which are goes you on, right?

So it is particular procedure,

If someone is coming to your home, what are, what's the sequence of events that occur?

[45:00]

That's the thing we once talked about,

So what are the steps in inviting and receiving guests in your home?

Someone comes and what happens?

So you are writing instructions

If a visitor from another country comes to Korea, this is what you need to do.

When someone, you invite someone to your house. Okay?

So you need to number each step and underline those that must be performed in proper sequence or at the same time possibly, okay?

So what do you think? Someone comes to your home

It is much detail but is many steps as you can think of, okay?

So, I'll get you to think about by yourself and make a little list

Then, they ring the bell,

and then you have to run over? You have to run over, not walk over, right?

No, I'm serious. In Korea, when someone is at the door, in my experience, it seems like people run toward the door

You have to go very quick, right?

So that's part of the ritual game.

If someone gets to the door, you can casually go over, you can go really quickly.

Because sometimes when there's a delivery guy at the door,

he rings the bell and I go by this walk normally to the door

When I get there, he's going away

Because I'm supposed to be there like in one second.

That's happened in a number of times.

I just walked and got out and walk over there, they are ready to go.

Because I didn't hop on the door straight away.

So, that's part of the ritual, right? When they ring the doorbell, you need to run over and press the button

for the door downstairs, right? And then they come up. They come to your door

they ring the bell and they come in, what happens?

you say welcome in English?

So you say come in.

you introduce someone, if you don't know them, you introduce, okay.

and you may be family members, where are they?

Why? Really? What about if the person is visiting you some little bit important first?

Uh, or, has some positionable authority or something like that? Related to your family?

So, where are your family members, they're just sitting in the lounge, watching TV?

So, where are they? In their rooms?

Say, your father comes home, right? Or when you're living with your parents, you are at home, your father comes to home

and you just sit down, watch TV?

Your father walks in and say, "Keep watching TV?"

Is that okay?

Really?

In my experience, you have to get up and go and say, greet your father or somebody like that.

it can depend on the person coming to your house, but you may, the people in your family may be expected to go to the door to welcome the person in, right?

Not just sitting around and say "hey", right?

It can be a little bit more formal and ritualized, right?

But it depends on the situation, of course.

So, someone comes in, introduce your family, say hello.

What happens next?

Okay, introduce, talk about your home, and you show them every room?

yeah? You show every room?

It depends on how much you show up your house, right?

Look at my nice house, or my cat, all right?

and what happens? Sit down? On the lounge or on the floor?

[50:00]

In the living room. On the floor or on the lounge?

you sit on the lounge and your guests sit on the floor?

If you have allowed, like say, three people, but there are six people, who sits on the lounge and who sits on the floor?

Un, right. So that's part of the ritual as well.

Guests sit on the sofa or something like that

and you are sitting on the floor, right?

If there's not many because there's are not enough sit, perhaps, okay.

and what happens?

Okay, would you like to drink?

Would you like something to eat?

you always ask that? Or do that? Ask or do?

Okay, these things can be changed but when I have been in this situation and they didn't ask, they just bring me a drink.

Quite often, in some situations, the mother of wife, in particular, runs away to the kitchen and starts washing and getting some fruits and getting some snacks.

and the guy or another guy in particularly talking about some important things

If the wife or mother is there, and the guy goes, the father or your husband goes and washing and preparing the fruits and gets the drinks

Is that part of the ritual?

Is that common?

Or is that seem a little unusual?

Unusual? Nice. So, ... of some .. Occur in a particular procedure, and in a particular procedure and way.

and I was asking to you guys, in my experience again, usually it's fruit or it goes away with fruits, right?

you go wash and cut it off

What if the visit is long or short? That's usually what happens.

If someone visits, if someone visits from Seoul, they come down to, on the train, and then come to your house and they're visiting you in the house?

when they, you invite them in, you have to give them something to eat, right?

others can't, not give you them something to eat.

It does matter, you had something to eat on the train or at the station or something.

They really want to get some food, that's part of, again, in inviting someone in.

Is this the same in every culture?

Do you think it's the same in every culture?

But in the Soviets, we actually pretty unusual to give guests fruit.

Yeah, I'm serious, in Australia, it would be a kind of weird, actually.

If someone came to your house, and you got up and give some fruits. And that would be.. Yeah, unusual.

pretty weird, actually.

yeah, usually, drinks or tea or coffee.

and some cake or something like that, right?

cake or biscuits with tea, or coffee, right?

uh, normally, .. Tea or coffee, cake or a piece of something that goes with tea or coffee.

That may be more common, but giving someone fruit, is, no I'm serious, it's unusual, it's quite strange.

and I think I've done um... in Australia or I've been in the United States. ..it's what happens

and use, it's one of the reasons because in Australia where we eat food is different.

we don't use washed, and peeled, and cut off and put them on a plate.

you get an apple and you eat it .

you get a banana and you eat it.

you just get and eat it directly.

But in Korea again, it is different in ritual for serving the food and preparing food

wash it, peel it, and cut it off and prepare another plate and to fork

fork like that



and to pick, we never use again to.. With foods, that's pretty uncommon.

[55:00]

So, that's part of different rituals in different process that we go through.

It's a different practice, different chain of events.

um,, yeah so it's ,, it's different I notice there is a lot of difference between going someone's house here and someone's house there if I'm in Australia.

quite different, actually.

But again, it makes a big difference on who you are.

These things change the action chain as well.

here the people, shaped as well.

If you go to the friends' house.

they may not give you a fruit, actually in Korea

They may not give you anything if there is a student

or they may give you a drink you may have a beer or something like that

so all these things change the sequence

and after the break, we will have quick look at these things

operations, acts, scenarios, and lives

we'll go over this quickly and then focus a little bit more language and paralinguistic features

so I just go through these quickly and then focus on these other factors and a little activity as well

so, we will go on some things related to action chains

On the action chains, we can see four areas, operations, acts, scenarios, and lives

operations is a manipulation of cultural artifacts

acts communicative functions as we talked about, speech acts, functional language

scenarios social situations so what do we need to think about action chains they occur within a particular culture but also with particular social context as well

and lives, the way of living in the culture

so we can break it down into these areas

live, scenarios, actions, operations

lives is the biggest circle because lives involves your life.

you are born and you die that's it.

so that's why it is the biggest circle

you are into many situations in scenarios

these operations a little bit similar

they contain

so all of these connected to practices

the first one, operations is manipulation of cultural products

negotiations of the material world of the culture

for example, making a sandwich, operating a vending machine, using a video camera, shopping at the market

these are all operations that we

and we do many of these, diverse range of these in our lives

acts or functional language, ritualized communicative practices

as I mentioned before, complaining in a shop or requesting the car was something like that

the utterances and responses that consist of established language expressions and accompanying nonverbal language

greetings and leave-taking, making and declining invitations, complimenting are all these examples of ritualized communicative language that we use

that's why the situational approach or situational functional approach, functional is often linked to situations

because in different situations, we have some different functional language we use

and those functional languages are very well organized and very structured because it is part of these ritualized practices

scenarios, making a telephone call, buying a train ticket, conducting a job interview

these are all scenarios or we can think of these situations

[60:00]

or a,, making telephone call, ordering a piece or something like that

If I buy a train ticket, if you are going to buy a train ticket, what does this situation involve ?

this situation, buying a train ticket, what does it involve?

how do we buy train ticket, have you bought a train ticket before?

so you may link it with using a vending machine, the operations and here, buying a train ticket could involve same thing

so they link

so, buying a train ticket may involve manipulating the operation of not just vending machine but operating your phone or operating a computer as well to cause you can buy a ticket on your computer

or it could be in a situation where scenario in train station where you have to interact with somebody

if you are in the train station, and you don't use the vending machine, what's the process of buying a ticket?

you haven't? you haven't bought a train ticket?

okay, you have a Busan station right? Right here, right?

you going there to buy a ticket and what happens?

when, for example

but if you are at the station it's likely that you wanna take a next available train, actually

they check they say sorry there are no tickets

because it is 추석 or something

big trouble, did you say okay, bye and you go get a bus or something, yes?

so you may link it with using a vending machine, the operations and here, buying a train ticket could involve same thing

so you tell your destination, um, when you are on a train, class of ticket, regular one or first class or something.

When you're on the train, take the train.

Class of ticket: whether you want regular one or first class or some things like that.

When I bought train tickets in the past I would say, I want to face backwards.

I want a rear facing seat because they are a little bit cheaper than facing forward.

So, you might have bought that as well.

But this scenario has changed.

You could go in the school or to some kind of a travel agent or something.

You may have to go to a location to buy ticket.

You don't have to go to the station and so, even, right?

So the scenario could be in the station or could be in a travel agent or something like that, but in the past that was the situation.

Now you just use the computer or use your phone, actually.

So, this scenario has shifted, actually, and has changed in Korea, because Korea is dynamic and is always changing.

so technology and phones have been changing a lot of these things as well.

In scenarios, we can think of time-based scenarios, event-based scenarios, group-based scenarios, institution-based scenarios, and life cycle-based scenarios.

So, scenarios can be broken down into these five areas.

Time-based scenarios - we got a little diagram that shows these different factors around scenarios.

Time-based scenarios - and again, these are connected and linked together - involves hours, mornings, afternoons, evenings, and weekends.

Now we could say old practices involve time, actually. Time is important in everything we do.

But there are some situations where time is a determining factor,

[65:00]

or the passage of time is very important in this particular scenario.

So, the example they give is in agriculture - planting, watering, weeding, and harvesting - a farmer.

The time is very important.

Chronological time is an important factor.

Or, for you guys, academic year: registering, orientation, taking classes, vacations, exams, things like that.

The passage of time is an important factor in these scenarios.

The time is, of course, important in other areas as well.

Event-based scenarios.

When we think about national holidays, or we think about a festival,  
then we are considering event-based scenarios.

Group-based scenarios: social groups or communities.

This has a link to what we talked about in our last class about two communities.

And this is connected to what we talked about before as well in terms of age and respect for age.  
So, when we think about different communities of occupation, age, region, religion, region, gender  
-  
these kinds of things.

And then we've got institution-based scenarios - social institutions, education, politics.

Couple of weeks earlier, there was an election, which is related to this.

And then we've got life cycle-based scenarios.

Now, in this picture, the life is a big circle here.

Because when we think about life cycle-based scenarios,  
we think about different things we do in our lives from when we are born until we die, or "beyond".

What does "beyond" mean?

Birth to death and beyond.

What is beyond?

What's beyond death?

Heaven.

Or... hell.

Downstairs.

Yeah? Go on.

That's it? Just heaven and hell?

Game over?

Or reborn - reincarnation.

It could mean another life - another birth.

Once is not enough.

But that's a bad thing, right?

Well, being reborn is not what you want, right?

In Buddhism, you don't want to be reborn.

That means you didn't do well enough in your life.

You need to attain enlightenment. Right?

That means not being reborn.

Reborn is suffering. Right?

You're going through life again and again and again.

The objective is to escape. Right? No?

Are you Buddhist? No?

A little bit?

So, beyond means...

In different cultures, beyond has great importance, right?

Your life cycle may end here or may continue or may extend into something else.

So, when we think about culture, we also think about things that occur throughout our lives.

Different things. And these different things depend on our culture.

There are different rituals involved in birth and infancy, childhood.

In Korea, for example, "100 days" is an important factor in your life.

In other cultures, it is not important.

Childhood, adolescence.

In adolescence, there can be rites of passage.

Where you move from adolescent to adult.

There are rituals involved in that as well.

Where you may be in a ceremony,

or there could be a test of your skill or ability to become an adult.

That's also possible.

Adolescence, adulthood, old age, and death.

So, there are different rituals involved in - and different practices involved in - and based on your life cycle as well.

All of these are determined by culture, of course.

[70:00]

Okay.

How much time have we got?

Okay.

I'm not sure whether we'll have enough time.

I was going to do a couple of activities,

but I might skip them so we can talk about a couple of things,

and if we have time, we can come back and check these out. Okay?

So, just skip this one.

I'll mention lives quickly and then we'll look at linguistic features.

Okay.

Lives, to mention very quickly, are stories of members of a culture.

So, when we think about biographies and drama,

particularly a biography can be useful to explain the different practices that go on within a particular culture.

There's an example in here that you can read through.

I won't mention it now, but on page 64, there's a "Teacher's Voice" here.

And this is talking about a teacher who uses the movie *Shall We Dance*

to talk about how culture is determined by people's lives or biographies, particularly.

So, I'll get you to read through that yourself.

Okay.

For us, as language teachers, linguistic aspects of culture become very important. Right?

So, when we are talking about features or practice, forms we use to communicate are very important as language teachers.

We've got linguistics, which involves language, and the term here that's being used is paralinguistics.

I will use the term paralinguistic features.

So, paralinguistic features, or paralinguistics, means forms of communications that exist outside of language itself or linguistics.

Outside of spoken or written language. Okay?

So, what are paralinguistic features of communications?

How can I communicate something without using particular linguistic structures - using words or grammar?

How can I communicate meaning without using words?

Facial expressions. (Dictating)

Facial expressions, eye contact, body language.

Tone. (Dictating)

Tone is important as well.

Yep. So, all of those things are ways of communicating without actually using words or languages.

So, this is paralinguistics, or paralinguistic features.

Or we can also think about extralinguistics as well.

Okay.

So, we've got linguistics, these two, and these extralinguistics.

Now these words here are not familiar to you.

They look very strange.

In fact, they don't really look like words.



Do they? They don't look like English words because they are very specialized expressions.

Kinesics, oculusics, haptics, olfactics, chronemics, and proxemics.

But we can guess a little bit here.

This. Kinesics. What does that sound like?

(Student Speaking)

Motion or some things like that.

Kinesthetic, right?

Oculusics.

What does "ocular" mean?

Ocular. Your eye.

Right. Okay.

Haptics and olfactics are a little bit difficult, and chronemics is a little bit difficult to guess.

But what about this one? Proxemics.

(Student Speaking)

"Prox".

(Student Speaking)

Okay.

So, "prox" can come from proximity.

When we talk about proximity, what do we mean?

The proximity is "how far away is it?".

"Is it close or far away?", basically.

Okay.

So some of these we can guess.

These ones are a little bit difficult to guess from the morpheme.

[75:00]

So, when we think about practice, almost -

well, not all - almost all practices involve some aspects of language.

Or some aspect of body language and communication or something we do physically.

So, we've got this table here which covers the features of practice.

This is on page 66.

So, all of these are factors in terms of different practices in culture.

We've got linguistic, and then we've got extralinguistic down here.

Off the top with linguistic, we've got written language and oral language, so we can separate into those two.

Oral language involves phonology, of course, and written language involves graphology or script.

The syntax, vocabulary, these kinds of things.

And then we've got here this paralinguistic.

Things like tone, volume, pitch, rate of speech.

Interjections, coughing, laughing, onomatopoeia.

What's onomatopoeia?

(Student Speaking)

The sounds of something.

So, we say, this thing makes this particular sound when we produce instead of...

"Dog" is not, but "woof-woof" is.

Particularly we use this for kids, for children.

We often use onomatopoeia to associate sound with a particular thing.

So, for these linguistic features.

But then, here we've got extralinguistic features or paralinguistic features.

Things that exist outside of language but still involve communications.

Kinesics: Body movements, facial expressions, gestures, all those kinds of things.

Oculistics: Eye movements, eye contact.

So, when we think about appropriate eye contact with someone of a particular age,  
we're thinking about the practice of eye contact and whether we should make eye contact or not.  
So that's important.

Or winking.

What does winking mean?

(Student Speaking)

Wink? When do you wink?

(Student Speaking)

You wink, or you blink?

You wink? Really?

(Student Speaking)

When you lie to someone and then there's another person,  
then you wink to them to say, you know, it's not really true.

But that's culturally loaded as well.

Because in other certain cultures, that has no meaning,  
or people would not understand what that means. Right?

So, that practice is linked, again, to culture  
and that practice may not be the same in different cultures.

Of course, again, all of these things depend on scenarios and situations as well.

If you're in a nightclub and some guy winks at you, that can have a different meaning.

Right? Okay.

Could be good. Could be bad.

If I'm in a nightclub, and Jeon Jiyeon is winking at me,  
it's okay, right?

So, again, all of these things are connected.

They're all linked.

We can't just think about them separately,

but these practices of language and extralinguistic features depend on different situations, different ages, different groups, all of these kinds of things.

We've got haptics, which is about touching.

Physical contacts.

Olfactics is about smell.

Olfactory sense is your sense of smell. Okay?

Use of perfumes and things like that.

Proxemics is about proximity.

Use of physical space, distance between people, positioning.

In this section, we can also think about personal space as well.

Personal space is the space around you.

Chronemics: How actions occur in time.

This comes from "chron" - comes from chronology. Right?

[80:00]

Chronology is in the right order according to time.

And this is somewhat interesting that here we've got this polychronism, monochronism, and synchrony.

Polychronism means many at once.

"Poly" means many.

Polytheism means the belief in many gods.

Some cultures are polytheistic, where they believe in many gods.

For example, India.

Then, there is monotheism, which is for example, Christianity, where you believe in one god.

So, "poly" means many.

"Mono" means one.

So, one at a time.

And then, synchrony means at the same time.

So this in coordination.

And we'll check this out in a minute as well.

And this is related back, well, not if, when you read,

or perhaps when you read later.

At the beginning of the chapter,

there's a story about being in France and many people at a dinner table talking.

And the author's telling a story about how he was at the table,

and he has wanted to contribute to the conversation,

but everyone seemed to be talking at the same time.

Everyone's talking, they're talking, they're talking.

It didn't seem like, "I take a turn, you take a turn."

"I take a turn, you take a turn."

Everyone's taking a turn at the same time.

And it was difficult for him to enter the conversation.

Not because of language but because of unfamiliarity with this polychronism.

In French, conversation in this context is common for people to talk at the same time.

Not taking a turn.

So, not one person talking and other people listening.

But that's in French.

In another culture, in his culture, American culture, that's not the case.

It's a different way of interacting.

So, different cultures have different ways of doing things.

Sometimes, people talk or do things at the same time.

Sometimes, one person does and the other person, other people listen,  
or there's some coordination related to that.

And the last one is context.

The world of social situations.

Low context or high context.

And we're going to talk about that in a second, doing activity.

Low context says directness in speech.

High context says indirectness in speech.

So, direct and indirect language is important.

And this polychronism and monochronism is in issue, too.

So, that brings us to context.

Low context and high context.

This, again, comes from polls.

A book on the silent culture.

So, low context and high context.

Low context means explicit, direct, conveyed through language.

So, if a culture is low context, it -

What's the word?

It uses or it values people saying things directly.

Saying what you mean in a direct fashion.

For example, I say close the window.

It's very direct

it's complicated to close the window

it's no ambiguity, I'm not being vague.

I'm saying explicitly, directly what I want.

high context is implicit, indirect conveyed through social situation.

that means I may say something like it's very cold in here.

but that's kind of, it's little cold in here is not really high context.

it's kind of in the middle, a little bit.

okay, if I go huh, then that is that's more high context.

[85:00]

more, perhaps you get your jacket and put it on, right? or something like that.

so I don't say anything.

and I am very indirect, vague about it.

so some cultures value more low context, direct ways of communicating.

other cultures may value more indirect ways of communicating.

and if someone from a low context culture meet someone from a high context culture can create problem, right?

more problems can occur when people from low and high context meet

sorry?

-students speaking

so someone in a low context culture says something those from the high context culture thinks

so often the low context culture very direct to person from a high context culture thinks what?

too honest. So they feel little uncomfortable or perhaps okay.

for indirectness and politeness are connected, so someone from a low context culture say something to the high context culture, they may be seen as impolite as well, okay?

so this is, indirection between low context and high context, direct and indirect languages also not totally but disconnected to levels of politeness.

direct and indirect is not absolute when it comes to politeness, but it is an important factor in politeness.

so they could be seen as impolite.

if someone from high context culture says something to someone from low context culture, what's going to happen?

Frustrated, because they are getting what they want because someone from the low context culture doesn't understand because it being too vague or too direct.

They don't know what they want.

Is Korea a high context or low context culture?

High context? Yeah? Really?

In Busan, some people say pretty directly.

Let's talk about my personal experience.

I tend to be, in some circumstances, I tend to be more high context, than low.

I think this is general, it's hard to say absolutely one by or the other, so to me in some situations, I'm more high context.

but in others, I'm more low context than Korea.

so I wouldn't say that one is more than the other in overall, I think in all different situations they are different levels.

so sometimes, I'm indirect.

I don't get my meaning is not communicative because I'm too indirect.

in other situations, like requesting or something like that, it may be the opposite.

sometimes I might say directly when it should be little bit more implied.

so it's kind of a, bit of both in a way in my experience.

<students speaking>

and we could also say, think about differences between in Seoul and Busan, for example

we could say that Seoul is maybe more slightly higher in context, Busan in something like that okay?

[90:00]

so in low context, in direct communication, you say what's on your mind, you say how it is.

in indirect communication, in a high context, situation, you don't say what's on your mind, you suggest and infer, you hint it instead of saying.

if you are shopping with your husband or boyfriend or something, you may say wow, this is really, it's a really nice dress, right?

you say that, and he doesn't understand that you want him to buy.

so sometimes, being too high context, it's not very efficient, right? for you.



better to say, hey, buy that for me, right?

so hinting doesn't always get you what you want being too high context means you can't get what you want, especially it can be gender base too, right?

you may think of female, women may be more high context than men, then, just you know, you say this one is, this looks nice on me or this really nice and for men, shook, it goes over the top, right?

Because you need to say directly otherwise, it's not going to happen.

so in direct speech, yes can mean agreement, approval, acceptance or understanding.

in indirect communication, yes can mean politeness and respect and acknowledgment.

uh, let's consider Japan for a second. Would you say Japan is a low context or a high context?

High context. Right.

They are quite indirect.

Therefore, there can be, there is a, there's a classic situation of business communication between Japanese business person and English speaking business person.

where the English speaking business person is describing some situation, Japanese person, the Japanese business person is saying yes, yes, yeah, yeah, yes

and then in the end this English speaking business person thinks okay, they agreed to everything, right?

the Japanese business person wasn't agreed to anything.

They weren't agreed, they were acknowledging, saying okay I understand, I understand, I understand, I understand what you are saying, right?

In Japanese, people say hi all the time, they don't mean I agree, I agree, that's a form of conversation saying I'm listening, I'm listening, I'm listening, I'm listening.

that's the function of it.

I'm listening, I understand, what's going on?

so that's a classic example of miscommunication between a high context and low context culture.

Without understanding, of Japan's high context in terms of responding indirectly in this way, then there's um miscommunication as a problem with doing business.

so let's just have a quick look at indirectness.

indirectness links to politeness of course, but not exclusively linked.

Linguists call Blum-Kulka, she examined indirectness and politeness in request used by participants and they were asked to rank a set of varied requests in terms of directness and in terms of politeness in Hebrew and English.

And she got English speakers and Hebrew Speakers and she asked them to rank which are most direct and which are most indirect and which are most polite and which are most impolite.

so they ranked from indirect to direct and polite to impolite basically.

[95:00]

She found that some types of request were ranked similarly to in, for indirectness and politeness, so it was indirect therefore it was polite.

But it wasn't the case for everything.

There were some differences.

And this, these types of handout are not in your handout actually because of the way that's printed out, but this is on the website, you can check this out, if you want.

So these are some examples of request categories, we've got the category here and we got example.

we got this one in here.

mood ..., affirmative, hedged affirmative, obligation statement, want statement, suggestory formula, query proprietary, strong... okay?

so which is direct, the top or the bottle?

Which is most direct, top or the bottle? The top is correct.

Down here, we've got hints, so hint is indirect, okay?

so here we've got clean up the kitchen, move your car, that's direct, it's imperative structure.

I'm asking you to move your car, I would like to ask you to move your car, you have to move your car, some obligations.

what statement, I'd like you to clean up the kitchen, I want you to move your car, suggestion how about cleaning up, why don't you clean up, why don't you move your car?

Could you clean up the mess, would you mind you leave the kitchen, we don't want any crowding here.

so we've got very direct here, these hints are being very indirect, down the bottom

so the kitchen is messy, that's the hint, it's no saying clean up the kitchen, you saying the kitchen is messy so I want you to clean it up.

that is left out of it, right?

and a wild hint, instead of saying move your car we don't want too many, we don't want any crowding here, it's very indirect, could mistake other.

so when we talk about mood, we think about [douty?], imperative, affirmative and hedge, euphemism, we've got these expression.

I won't go into detail, because I have another time you can check through this.

what we will doing is to have quick look at this table.

so this is directness in Hebrew, we've got, this is the most direct and in English the same, we've got direct here and in direct.

so these two most direct, there we've got wants and obligation statements here, it's similar, performatives, but here suggestorial a little bit different, hedge performatives...

so they are similar, similarity, not exactly the same, but too little bit different.

so therefore, Hebrew speakers and English speakers have a similar terms of what is direct and what is indirect, but a little bit of difference there, not absolutely the same.

but we will compare that in terms of politeness is it the same?

so this is the most indirect in Hebrew but these are the most polite? No.

it's not the most polite, so even though it's the most indirect it's not the most polite.

but in English this is considered a little more polite.

but not absolutely, here we got query proprietary. That's seen as the most polite, down here actually.

query proprietary again, it's a little but so query proprietary is considered the most polite but not the most indirect.

These ones are the same, basically move to bottom. It's a same then.

obligation, and wants statement in here is similar as well.

[100:00]

so this is just a little some research to show that there are differences between societies in terms of direct and indirectness of speech

and then there are differences in terms of what is considered polite and impolite in terms of directness and indirectness.

so we think about high context and low context cultures, we need to think about this directness and then we need to consider does that directness equates to impoliteness or not as well?

okay, I might skip some because we are running out of time.

we will just going to do a little activity, um, just I mention this, and we will do a little activity.

so different levels of directness and indirectness coupled with differences in politeness and impoliteness across cultures can result in face threatening acts with someone is, someone faces threatens that something that can impinge on their freedom, right?

so someone from low context, uh high context culture may feel that someone is impolite when from a low context culture they use very direct language basically and then they can feel they

face threatens basically.

because if I say something very directly you may feel like it's an order and your freedom is being restricted.

I have to do it because I've been ordered to do it basically.

just mention very quickly appropriateness, doing and saying the right thing at the right time in the right way is very important factor of course.

when we teach language we usually focus on grammar and vocabulary we don't always focus on this situation we need to say this, that situation, something else we can say at this time, that time, that language will change a quite a lot.

okay, just skip through that and just finish off for little activity in this handout.

In this handout, on the 3rd page, 4.7 says the Hall on here.

so this, what we take here in terms of high context, low context, monochronism and polichronism that will come from beside the language which was written by Hall.

so the Hall model here, in his book, the silent language and understanding cultural differences, Hall distinguishes two of contrasting culture, high context culture, low context culture and then also monochronic cultures and polychronic cultures.

so what I will get you to do is to read through this little descriptions, one, two, three, four, and then down here which ... do you think representative in this extracts.

so we've got an extract A,B,C,D.

so read this part, read the description and decide is this referring to high context, low context, monochronic, polichronic culture.

you need to match the situation with determining factor.

the answer A, I can't fit in the meeting today, I can see you tomorrow at 11 between visitor related time 10 :45 to lunch appointment.

what is this talking about?

Monochronic. Back to do things one at a time in a sequence, 10:45 meets you then have lunch one at a time, one at a time, and it's all organized.

B. do comes to the point, I need to get back my decision by 4'o clock.

is it low context? I want you to guess my meaning, I'm telling you. Look, comes to the point.

stop beating around the bush, so this is low context.

you're being direct.

C, in a circumstance seemed to be inappropriate tribute to more than a general description, those characters ... seeking out new employee. This is high context.

A little indirect. Can I say direct clearly? Not communicating clearly.

That means the D, the last one is polychronic.

just come when you ready, I have few things going on we can, in between, I can just do that and talk to you and do this, things at the same time.

these are all kinds of business work-related situations.

so it shows how high context, low context, monochronic and polichronic can be very important in terms of people interacting with each other for business something like that.

okay, so all of these things together are all related to cultural practices, cultural practices are being two products, to communities and all of the other factors that we think about, the five factors that we connected to culture.

so when we teaching, we need to consider these things particularly the last section, thinking about language, [?] linguistinc feature, linguistic feature, direct and indirectness, speech acts

and functional language are very important in terms of culture but they also linked to the language that we teach.

so we going back to this and connecting things together the next couple of weeks, we are going to look at people and perspectives.

so we are going to cover those things.

and we are going to start looking at learing aims, having, or create designing lists of having cultural aims and something like that you know a lesson.

so we will start looking at that and that will be related to the last assignment.