

Title: Cultural dimensions of Second Language Acquisition (7)

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[00:00]

Today we are going to talk about cultural perspectives.

We've built products, practices, communities. This time perspectives.

What does that means? Cultural perspectives?

What is perspectives mean?

Your viewpoint?

Expectation?

Viewpoint? It ...perspectives is that how you see things, basically.

Your viewpoint affects your practices affects products affects communities.

So, your perspective affects what? All are connected

The different perspectives what will resulting different products and different practices, basically.

So, we are going to look at these perspectives

And as we could see practices, products, persons and communities embody cultural perspectives

So that means that cultural perspectives are fact. Products, persons and communities.

Cultural perspectives are revealed when we answer this question.

Why do the people of this culture do the things in the way they do?

So, whenever you go to other country or visit and involve with another culture

or meet someone in Korea from another culture, and they do something.

And you'll think 'Why do they do that?' why do they do it in that way?

The answer comes from the perspectives. They do in this way because they have this particular perspective.

You do it in your way because you have your own perspective. It could be same, and it could be different.

Whenever you view another person's perspective though, you usually view it from your own, right?

That's when stereotypes can come in and discrimination and negative feelings because your perspective is different to the other person's perspective.

So, finding out why they do it this way.

So, this is the congregation of perceptions, values, beliefs, attitudes.

And the attitudes could be exclusive, tacit, emic and etic.

And we'll check this out a little bit later.

And you could think about cultural perspectives from functionalist viewpoint and interpretive viewpoint or a conflict viewpoint.

So, I'll check this out as well.

So, in cover these things in our lesson

So, you could have cultural pentagon here. We've looked at practices, products, communities.

and web culture in the middle, today we'll repeat at perspectives and we'll look at persons in next week.

so, perceptions, values, beliefs, attitudes are all from perspectives.

We can see this when we think about the sayings in a culture

or proverbs, myths, mottos or all these kinds of things.

Different cultures have different mottos or sayings and things that people live their life for sometimes.

For example, when people in Korea describe themselves what is the common word?

the people (in Korea) used to describe Korean people?

Nothing? You don't think about yourselves?

If someone from another country asked about you, what are Korean people like?

What are you going to say?

This highlights are one of the problems of perspectives

People outside of Korea may look at Korean people and describe them,

[05:00]

people inside Korea, you may do things, but you may not know why you do something actually. Sometimes we don't know, the people inside the culture don't know why they're doing something, they just do it

Do you need some help? I can help you.

An adjectives often used to describe Korean people is...

(Student answers) ... well not bad adjective but synonymous adjective

People often say diligent, right? All Korean people are diligent right?

Really?

Maybe? maybe not. So, that's the perspective.

Do you Korean people often describe yourself as diligent?

The problem is the word diligent is not very good. Right?

A better word is hard-working.

Why?

(Student talking)

The meaning is ok but, the usage is uncommon.

Diligent is very rarely used and very rarely used in spoken language.

In written language it may be used more frequently but, not that much. Diligent is actually uncommon.

...it's little bit old style. Too formal in a way. So, it is better to say hard-working.

But regardless about diligent or hard-working, the choice of word that the concept of hard work is something that Korean people use to describe themselves.

So this reflects Korean people's perspectives, Korea's cultures...

people see values of hard work.

It's reflected in some products and practices. It's reflected in language.

When you say... when you get some services to somebody,

the taxi drop you off or when you leave a shop, what do you say? when you leave?

a shop or when you get out of taxi?

(수고하세요)

Ah so that perspectives reflected in the languages as well

You literally said, 'Keep working, hard.'

And you say keep working hard, because that's what good thing to say to someone whose value is hard work.

and sees themselves as a hard working or hard workers are good as a good value.

when we think about these values, attitudes and some perceptions

The perceptions in Korea is hard working and people has great value of hard work.

and that reflect in the language as well.

So, this perspective of valuing hard work and thinking hard work is a good thing

is reflected in these other practices, products and communities. And reflected in the language we use.

(Student talking)

What do you think?

(Student talking)

Value in hard work, that would be... well... somewhat universal in a way.

but it's not just about valuing hard work, it's about the perception of your own culture it's been hard-working culture particular, right?

If you are someone from another country... Brazil to describe Brazilian people

Do you think they will use the word diligent? Or hard work?

Maybe and maybe not. Because they made view their culture in a different way.

In Korea, people view Korean culture as hard-working or diligent, so that words comes out.

When people look their own culture, they may not use that particular adjective, they may think of other things.

So, it's not just about hard work, it's describing your culture, basically. How you view your culture.

[10:00]

If you ask Australian, what is it means to be Australian?

They're not going to say hard work.

That doesn't mean they don't work hard. They do work hard but they don't see that as a what it is as to be Australian.

But Korean people, when they see what it is to be Korean, that can be reflected as a hard working, studying hard, right?

So, couple of reflected these kinds of things... sayings and the language

and we can see that in Korean language.

Hi

It's ok

when we look at proverbs things like that, different countries have... no different cultures can have similar mottos or sometime they have different mottos, sayings, proverbs, things like that.

and they have different stories, because these stories value different things.

There are terms saying and proverbs are similar as well

There are similarity between Korean and English proverbs and things.

There is english saying, 'Too many cook spoil the broth.'

And in Korean you know the similar one. Which is?

(Student talking)

Which is in English?

(Student talking)

It could have mean.... But literally it mean too many boatman make the ship go to the mountain.

So, different things are involved but the same concept is expressed.

Sometimes similar, sometimes different.

Ok, so,

Explicit and tacit perspectives can also be reflected in things they use example about,

the American dream.

What is the American dream?

The Amican dream is you can always succeed.

It doesn't matter, where you start from... everyone could be success, basically.

Has everyone succeed in America? No

But you could be successful (in America)

Nice music.

So, you could be successful

So, American dream is the thing that anyone can achieve fame and fortune in US through hard work, self-reliance and sacrifice.

Work really hard then you can achieve, save fortune.

Is this the same in Korea?

Can you achieve fame and fortune in Korea through hard work, self-reliance and sacrifice?

Yeah?

No, because everybody is working hard and sacrifice actually. Right?

Well, but not everyone but, many students are studying hard and working hard.

You know that, studying hard and working hard is still difficult.

You need luck, actually in a way.

The best way in Korea to achieve fame and fortune is to get plastic surgery

and go on TV and be a singer or an entertainer, right?

Maybe not

But there is a perception about that.

So, this is the American dream.

And we could see this when we go out in Hollywood, right?

People go to California, they go to Hollywood to achieve fame.

If they're lucky enough to be in some famous movie or something

[15:00]

But this comes from American culture.

It's based on American values of equality, individualism, achievement, competition and materialism.

It's based on perceptions, that people has free will.

People are incharged on their own destinies.

And attitudes of competitiveness ambitions determinations self-centeredness resilience

and this is reflected in America's political systems, economical systems

and it's reflected in capitalism in America

These values, beliefs, perceptions... these American dream is also based on capitalism.

Work hard, sacrifice. You can make money through being ...and through capital's needs as well

So as politics, economics as well

Is this the same every English speaking culture?

Did you said Canadians? Do they have the same values perceptions and attitudes?

It could be. It could have some similarities but not exactly the same.

So this perception, well this perspective is reflected in another aspects of American culture

Every man is presumed innocent until proven guilty in the court room.

This is an ideal but it's not always the case.

Self-made man. People who....built a fortune by themselves

Rugged individualists. Pulled themselves up by their own bootstraps. Ragged to riches.

You didn't have anything, you've worked hard, capitalism provided you an opportunity to develop your business

and you went from nothing to something

So, American dream comes from these values perceptions and attitudes...

American dream reflects American perspectives, basically.

How about Australia?What's the Australian dream?

Does Australian dream is as same as American dream?

What is the Australian dream?

No? Australian dream is to have free beer for the rest of your life.

I'm joking. Because that can never be true.

The Australian dream is the belief that everyone should, ought to own their own home.

The Australian dream of Great Australian dream is to belief that in Austrailia home ownership can lead to a better life and is an expression of success and security.

Austrailian dream is to have your own not brand but your own home with a house, with a garden,

That's Australian dream basically.

Pretty simple.

Is it same with the american dream?

There are different words in here, fame and fortune.

The australiandream is not about fame and fortune.

It is about owning your home.

(STUDENTS ASKING)

These days, this is more difficult than before, but in the past it is not difficult.

These days it changed little bit recently.

Before the raise of home ownership, Australia is one of the highest world actually.

Part of 80 percent.

[20:00]

That wasn't that difficult before.

But that's just dream just on your.

Of course, to own your home, you need to work hard, you need to be self reliance, you need to make sacrifice to could pay off to move to your home.

To those same things, the result is you have house and family or something quite that.

So house, when we think about the house, the extension of that is having a job, having family, having your own car, individual car not a family car.

Everyone has own car basically.

So the way to get there is same but the perspective of fortune and fame is little bit different.

This is little different, this is kind of traditional in australia in a way.

So what is this based on?

The American dream is based on these values, perceptions, attitudes.

What values, perceptions, and attitudes is the Australian dream based on you think?

Is there any similarity?

Owning your own home is that based on valuing equality?

Also acutally than America.

Achieving fame and fortune is usually going to come out the coust of somebody else.

If you are getting money, someone else is not getting money actually.

It's little bit so upset in a way.

Owning your own home means someone is not owning his home.

It is not quite so upset.

It's a little more based on equality.

And also achievement, maybe not so much competition.

Fame and fortune is competition, earning your home, perhaps also..

So owning your home probably based on equality, individualism, achievement, maybe not competition but materialism is important.

Because you are in a home you have things in your home and that based on values.

And perception, controlling your destinies is little bit related to that.

And attitudes, well, competitiveness not so much, ambition, not so much either.

Is he ambitious to own your own home?

Not so ambitious, fame and fortune that's more ambitious.

Having your company is little more ambitious.

Having your home is little bit ambitious but not as much.

Could be determination, could be reselience may be not quite.

So there are similar values and perceptions but could jave been different.

Because their dream is different.

It's not so much about fame and fortune as earning your home.

So these explicit dream is based on values, perception, and attitudes.

And it reflects australian perspective.

That means australian people's perspectiveds are different from american people perspectives.

Even languages are same, their dreams and prspectives are different.

That's why when I meet American person they are foreigner to me.

Same language but they are foreigner because they have different culture, and that culture reflects different perspectives.

They have different practices, different products, they value different things.

So American is as much far to me as Korean people or Brazilian person.

[25:00]

They are different perspectives even the language are same.

So in America, there is kind of sayings and beliefs about American culture.

In Australia, there are some different expressions.

We use Aussie battler and fair go.

And words like egalitarianism.

Egalitarianism means equal opportunity.

American dream is fame and fortune.

But to achieve fame and fortune you have to be competitive, beat somebody else.

To own your home you don't need to beat somebody else.

So it's based on more egalitarianism.

Everybody should have the chance to own your home.

It's more even than equal.

In America, you should work hard and be the winner.

That's why American culture, winners are important.

They focus on winners.

Their language are little more positive and encouraging sometimes.

When you show up, they are always talking about positive things.

Even when someone does something that's not so good, they are trying to be positive up.

In Australia, we may be more realistic about that.

If he didn't do good job, then he didn't. That's it.

So American tend to be more cheering culture in a way.

So equalitarian, fare go, everyone has equal chance to achieve their goal.

So these perspectives are reflected in Australian politics and economy as well.

In Australia, political skill, australian politics is far more left wing far more socialist than America.

America is more likely to capitalism.

Sure it changed but historically Australi is much more socialistic country, reunions and worker equalith is much stronger in a way.

That's also reflected in some products and practices.

Like, the minimun wage.

The minimumm wage in Australia is pretty high.

Because that's based on the fact the right

Even when you have the simplest job, you should be out to enough to shoud to get buy.

It's also reflected in social welfare system.

So if you don't have jog, you get money , social welfare systems and assistance.

So little more in terms of equalitarian.

Okay. So. You two guys, too comfortable.

So I;m going to move you two over gere.

Cause I divide in the class so you two guys are gotether, you two guys move here and will be three.

And I want to with your partnern in your group, to discuss the Korean dream.

What is korean dream?

And what values, perceptions, attitudes in korea dream is based on?

Is the korean dream is same as american dream? Or little bit different?

And with your group, find out.

I'll give you few minutes to think about that.

First of all, what is korean dream?

Having own home.

Same with Australian dream, really?

But not many homes in Korea.

Having your apartment, that's the different story.

That's different. In Australia, having a home is free standing home.

[30:00]

Of course you need to fridge, washing machine, and..

Just on apartment.

You mean a fancy fridge, and fancy washing machine, right?

And fancy furniture in your apartment.

You need to be flat screen TV because someone comes to your apartment and they need to go 'wow, nice TV', right?

So what's more than that?

STUDENTS SAYING : So the first is the best one, second is not good.

I see.

We just gold medal is best, and silver and bronze, it's not good.

Really? So if in the next olympic, if Kim yuna gets silver medal, then she won't be any more advertising because only gold medal winner gets advertising.

STUDENTS SAYING

And it closely based more on in its perception of success.

Many Korean people does project image of success.

Many people think the bigger, and more black one is more important.

So that goes with your partner. Okay.

I thought based on living Korean, I think the Korean dream is to take exam as many you can.

That's mean to get your perspectives.

Taking the exam is progressing and getting higher position.

That's the Korean dream now.

Is that Korean dream past?

Your parents generation has same for yours?

STUDENTS SAYING

So the Korean dreams now could be for you to achieve success.

In the past it is more focused on your kids achieving the success.

So what of these Korean dreams are based on?

What values, perceptions, and attitudes in the Korean dream?

Valuing hard work? Competition?

Well, competition aspect is much stronger in America, probably the most strongest in the world in a way.

The competition in Korea is extreme, in education particularly.

Based on much competitiveness, materialism.

[35:00]

But in the old generation your children being successful
is that based on same value and perception, attitudes?

Does that is based on self sacrifice?

Where these days many people do lots of stuff spending money and going traveling like that...

But previous generation, they didn't do those things. They sacrificed opportunity for their children.

There's a slight difference. This reflects the fact that there are different perspectives in one culture depending on different ages, generations.

That's what it is generation gaps come from.

Generation gaps from different perceptions, different evaluating, different things.

These days some younger kids they value their dream being on TV as an entertainer.

So that's kind of different values and attitudes.

STUDENTS ASKING.

The same thing, but sacrificing level could be little different.

If they have time and money, they didn't have to. But now people, they don't have to sacrifice to same things. The level of sacrifice is different.

It's the shifting place what was your self was.

So there gonna be common threat depending on generation.

Like the Australian dream, Australian dreams are changing now.

These are traditional dreams

These days, some people can't get their homes

and people buy multiple homes as an investment to make money

that means other people can't own their home

because you own a number of homes.

so, the circumstance is changed

there's a shift and ```` on American dream, actually

because there's a shift to world to world , focusing more on money as well

so these things changed as time goes on

okay, so, the perspectives can be explicit or tacit

explicit is pretty bit more open and clear

but perspectives can be tacit or outside of awareness which means it is not

you can't see it clearly

and it's can be the case people in the culture

when I talked to you about Korean culture or what does it mean to be Korea

or why do people in Korea do something?

you may have not thought about it before

you may have thought about why other people in other culture do

but why your culture sometimes

so that's why it is always important when we think about the culture you reflect on your own culture

cause you may not be aware of what you are doing

because you may think that's just the way it is

we've always done it this way

you are not thinking about why you are just thinking that's just it, that's the way

it's related to this

the fish is the last one to recognize the water, right?

the fish lives in the water but doesn't see the water

they can't describe it , just it's there

same can be for culture

[40:00]

you may live in the culture, and your practices and products that things you produced

and your perspective that you have, your shape that what you do have , and the way you do things

but you may not recognize why it happens you may not recognize the culture

just doing you act in a particular way but are not thinking about why

so that is tacit we can be exclusively aware of it or we could be tacitly aware of our perspective

page 76, on the page 76, 7.2 we have little learning culture proverbs

this task as you to examine following multi american problems to identify the underlining cultural perspective

and from their practices. In your examination follow this sequence

1. list as many meanings as possible. For each meaning, give concrete example, try to make examples from the culture

describe situations in which you use this proverb or how others use it

for the these illustrations and estimate personally how `` proverb

so I want you to look at these three proverbs

I want you to look at these proverbs and think of any

the number of different meanings that are associated with this.

Think about situations, think about any examples

so three ones here, time is money, cleanness is next to gloriness, and the early bird catches the worm

these three things, I want you to think about how is these proverbs reflected in English speaking culture

particularly

or in American culture

okay, and use time wisely

okay, do the similar saying in Korea?

time is gold, not money

golds are more expensive these days

so that saying is ``

but this also reflects english speaking culture

some cultures would not think time is money, would not think the time is important

but in english speaking culture particularly and probably also in american culture

the perspective is that time is countified as some value

other cultures may not ``, they don't have the same , right?

so that's the saying of a culture in the proverbs in this case the perspectives of that culture

how about cleanliness is next to gloriness?

cleaness?

so cleanliness is next to gloriness where is this name?

If you are dirty, you don't belive in god?

you can't go to heaven

[45:00]

clean and organize, if you are dirty you go to hell, right?

so, being cleanliness is valuable, clean and tidy and nit is considered a good thing, basically

Is this similar in Korean?

so, cleanliness is next to gloriness in Korea?

I mentioned before some Korean people when referring to Chinese people

they say Chinese people are dirty

so that means they don't believe in god

which make sense because being communist, religion is not a strong point, right?

so, it's true, actually

you don't may even call it

you are not saying clean

is that true?

oh, because it is streotype

so, ~~~ upright citizen, basically

because a respectable upright citizen in America goes to church on Sunday

religion is an important part over American culture.

Then, in Australia, so we may not talk about this as much

because if we don't value upright citizen going to chuch on Sunday,

you don't care about gordinous in that way

okay and the last one,

the early bird catches the warm.

what does this mean?

<student answering>

hard working, but also getting up early as well

getting up and strating work early and working hard throughout the day.

<student answering>

that's true. Oh, I'm an morning person

that's a problem with graduate student it's in the evening

I'm serious

I try to work in the morning

From 7 o'clock in the morning to 12 o'clock is the most productive time

I can do more work in from 7 to 12 than I can do from 12 to until I go to bed, basically

so, this true

morning people gotta be the most successful than night people, right?

so, what job values night people have in person?

<student answering>

but that's pretty limited so

most jobs start in the morning, right?

and artist doesn't make a lot of money even

so, this also varies people

all of these reflect the perspective in America

time is a value

being clean and being upright citizen is important

and someone who get up early goes to work early

starts and works hard throughout the day

so thes projects that perspective in America

but not all cultrues are the same as this

similar elements in Korea

but in Korea these days actually they may not be allowed to be early bird catching the worm

sometiems, I think, well we talked about it little bit,

[50:00]

for student, staying late and studying late is actually seen as a good thing, right?

if you go early or kind of early is better but staying late and studying until late is seen as being good, as well not just being early, right?

so some similarities and differences

and there are similarites and differences with other cultues and we will take a break

and after the break, we start to quickly look at these examples of how time is used

and we will look at some other perspectives ,``and we will do little activities as well. Okay

meanings, attitudes, values, ideas

values and assumptions

a number of different definitions

now they all basically cover the same ideas

they cover perceptions, beliefs, values, and attitudes

all of these here basically can be summed up into four words,

and we've got a table which reflects that

we've got perceptions or what we perceive or notice about

and beliefs, what we think true or not true

values, based on our morals and ethics, what we think right or wrong, good or not, desirable or undesirable, proper or improper, normal/abnormal or appropriate

and this is reflected in the story that in the beginning of the chapter

he talks about raising children and in America the American perspective is that children are inherently good or inherently guidance

but he says french perspective is that children have good and bad and it should be directly away from the bad.

but he saying in the American perspective is more than inherently good.

so it is different values and different ways what we think about things, as well.

and attitudes, mantle or specific dispositions ~~~ or all these kinds of things

so for me, when I think about Americans, they are very `` a little bit more positive and cheering and trying to encourage someone

he or she is doing not good

so that's a little bit different gaps to mine

and we make some time. Time is money, right?

the perspective of time being money can come from these perceptions beliefs, attitudes, perceptions here

not every culture has the same perceptions, beliefs, etc.

so for example in English speaking countries, time is seen as a substance

it can be qualified. Time should be spent well. That's why time is money, right?

because this value is here. It's right to be on time. You should be on time.

but that's not every culture, right?

In English speaking culture or American culture particularly,

the value weight the time should be spent well, so that perspective is reflected in the problem, time is money

punctuality and propriety and practices on arriving on time, use your time well

not necessarily norm

the people productive in the time that you have

so for example in America and also Australia, spending long time in one thing is not valued, actually

working this small, and working and being productive in that time accurately is valued

if someone produces a sort of amount in 8 hours in the work, and someone produces the same amount in 10 or 12 hours on work

well, that's not work, just as long as you don't matter

being productive in that time is important

[55:00]

so time can be reflected here

but there are another culture which are not the same

it's all about the culture, arriving on time is not important, punctuality is not important

it's not right to be on time, it's right to a little bit late

and if you late it's okay

and in Korea, it's changed a little bit

in the past, it wasn't right to be on time

it was right to be half an hour late

these days it is changed

past in Korea, that is pretty common to be late

and Korean people who are waiting me they were okay

it didn't bother them, but it bothered me because from my perspective, you need to be on time.

so if you are not on time, that's a problem

but the people that I was not a problem

these days, those changed and it's probably a little bit more problem if you are being,, gotta be too late

so when someone is late for an appointment do you feel okay or annoyed or you feel anxious

how do you feel when someone is late or when someone is not on time

you feel nothing

<student answering>

that's okay, yeah

For me, that's not OK.

My friends are late. It's the same as some official business.

So, both situations are not OK for me, actually.

You are the same?

[Student speaking]

Yeah.

[Student speaking]

Depends on who's late, too.

If Jeon Ji-hyeon is coming late...

Not OK.

Well, it's OK. I can wait.

As long as she comes eventually, it's OK.

But if she's late and rings up and cancels, then not OK.

Kim Su-hyeon.

Yeah?

Then I wait 5 hours.

So it can depend on the situation,

but generally, there may be a certain feeling,

but things have changed a little bit as well.

One problem about meeting someone before in Korea and then being late was because we would usually meet at some particular place,

and you couldn't go anywhere.

You just had to wait. Right?

So for example, if you were meeting in Songyeon,

you would frequently meet outside of Taehwa Shopping. Right?

That was a big meeting place. Right?

You don't know?

Have you been to Songyeon?

Now it's not Taehwa Shopping anymore. Right?

But there used to be many people waiting there,

and everyone's standing around and crowded,

and then if the person is late, and you want to contact them,

so you had a pager. Right?

And there were many telephones.

So check - and you could go and check there.

But you had to wait in a line, so that made it worse, of course.

But things have changed.

Culture is dynamic.

People may have tolerated it before.

But now, you are probably less likely to meet in front of that kind of place.

You could be more likely to meet in a coffee shop.

And if they're late it's OK, because you are sitting down in a coffee shop.

[60:00]

Because there are now coffee shops everywhere. Right?

So then, you don't have to stand around.

You can sit down, and it's more comfortable.

Your friend rings you up and says, "I'm going to be 10 minutes late," and that's OK.

But before, you didn't know where they were, and you just had to wait,

and you didn't know what's going on, and you couldn't sit down.

So changes in society and changes in technology in this case can change our perception of time and being late or on time.

So things change, of course. Culture's changing.

OK. A few things that I'll mention quickly and then I'll talk about some other things.

For all of you in here is a perception of all things that surround us, of course.

And that is reflected in our emic and etic perspectives.

So an emic perspective is articulated by the members of the cultures to explain themselves and their culture.

When I asked you about Korean people, your view of what it means to be Korean, that is an emic perspective.

When you think about another culture, American culture, that is an etic perspective.

Those would be the outsiders of the culture who use their own criteria.

Sometimes, the etic perspective is when you are in a culture and someone gives you an etic perspective of you from outside of a culture.

It can educate you about your own culture.

Sometimes, you do something, but you don't know why or the certain things going on.

Because as we said before, even though you are in the culture, you may not see it.

May not think about why.

But someone outside, they have considered that.

So sometimes, you get insights from other people viewing your culture from outside.

Of course, if this perspective is negative, then you may not be happy about it.

But from an emic perspective, if you are negative about your own culture, that's not so bad.

But when someone gives an etic perspective this negative, you may not be happy.

Even though it's true, you are not happy. Right?

If you think about it yourself, that's OK, but when someone from outside says it, even though you know that's true, you may not be happy about that perspective. Right?

So, etic perspectives: Visitors describing and explaining the culture they encounter.

Perceiving similarities and differences to one's own culture.

So often, you have an etic perspective you compare.

That culture's same, similar to mine, or this is different.

So this is an ethnocentric view.

We view another culture through the prism of our own culture.

So that's where we need to understand our own first.

In emic perspective, members of a culture use to describe or explain their own way of life, but you may have difficulty finding words to explain them.

It may be difficult to explain why it happens.

OK. There are a few examples in our book that you can read through.

I won't look at them now, but there are a few stories in here about the etic and emic perspectives and things like that.

And I might just go talk about Hofstede for a minute and a few other things and then do an activity.

One famous etic perspective... Oh.

There are a number of people that want to classify different cultures.

So that is an etic perspective where you try to view all cultures outside and classify them.

And one of them is Hofstede.

So Hofstede came up with a model for describing cultures,

and this is an etic perspective because it's not your own culture.

This can be applied to any culture, basically.

And there are a number of them we looked last week at Hall's model about high-context/low-context.

So that's one model way of modeling, and Hofstede also had a way of modeling.

So Hofstede's work has been quite influential, and he has five independent dimensions of national culture.

[65:00]

We talked about power distance, uncertainty avoidance, individualism/collectivism, masculinity/femininity - these terms here, "masculine" and "feminine" are controversial because "masculine" can imply certain things, and femininity can imply certain things.

If you say this culture is masculine, it could sound like like they're strong, and if they're feminine, they're weak.

So there is some controversy over the choice of words here.

Long-term orientation and short-term orientation is there, but this is not very detailed.

This can be hard to organize.

So the first one is power distance: the degree to which members of a culture accept institutions and organizations having power.

Do you like organizations having power or not?

The second one: uncertainty avoidance.

The degree to which you feel uncomfortable with ambiguity and uncertainty.

If there's something ambiguous, you may not like it.

You want to be clear.

Other people, ambiguity is okay.

This can be reflected in the direct and indirect aspects of culture.

Individualism/collectivism.

This is pretty straightforward in terms of terminology.

So, individualist cultures place a higher emphasis in individual goals.

Collectivist is focusing on the group a little bit more.

So this can be reflected...

Well, what kind of culture do you think is individualist?

Would you say Korean culture is individualist?

No. So this is pretty clear.

When we think about individualist cultures, we usually think more about English-speaking cultures.

America, for example.

Collectivist, we may think a little bit more about Asian cultures and Korea we may classify as a little bit more of a collectivist culture.

Masculine and feminine. Well.

This is, as I said, controversial.

Masculine has a preference for achievement, heroism, assertiveness, and material success.

So, things like materialism, achievement-oriented.

Feminine preference for relationships, modesty, caring for the weak, the quality of life.

A greater focus on relationships.

Now these definitions are OK, but the terminology may not be so good.

Long-term, short-term.

There's not a lot of research into these implications, so don't worry about them too much.

So, when we think power distance, or PDI the first one,

when we think about small power distance or large power distance, it's reflected in this way.

In a small power distance, there's an inequality of roles.

In a large power distance, hierarchy, subordinates need to follow and expect to be told what to do.

So in a small power distance, there's a little bit more...

How can I say?

A little bit more two-way interaction in the company.

In a large power distance, subordinates have to do what the boss says.

Which one would you put Korea in? Small power distance or large power distance?

Large power distance.

Large power distance, due to the hierarchical system.

Confucianism create large power distance.

What the boss tells you, you have to do what is going on.

In small power distance, there's a little bit more interaction, both/two-ways.

So, large power distance, generally countries in Asia.

Small power distance.

We may think of Germanic countries but also English-speaking countries to a certain extent.

Collectivist societies.

We think about in-group and out-group.

Relationship is important, but not always the task.

Employer-employee relationship is an issue.

Individualist societies state the same things that apply to all.

Task prevails over relationship.

So, doing the job is more important than the relationship that occurs in the workplace, for example.

[70:00]

In a collectivist, maintaining relationship is important, not just the task.

Which one would you place Korea in?

In more of a collectivist society.

Traditionally in Korea, relationship is important.

It's not just what you know.

It's who you know as well. Right?

Getting a job is not just about - well, these days, it's changed away from collectivist a little bit, but in the past, there's a lot about relationship - who you know, the connections.

Do you know this person or this person?

Then that's going to help you out.

You know, the society this is important, of course, but it may be a little bit stronger.

But in Korea, this is probably changing.

It's moving a little bit toward individualist. Right?

And that's reflected in what we talked about in the Korean Dream.

The Korean Dream. There's a difference there as well.

So, many western countries are traditionally individualist.

Working life is secondary to personal life.

Leisure time is important, that kind of thing.

Feminine societies. Assertiveness is not important.

Understate yourself: modesty.

In masculine societies, assertiveness is important.

Oversell yourself.

Again, this is probably in America, a little bit about selling yourself. Right?

Asserting yourself a little bit.

In feminine societies, assertiveness is seen as maybe not so good.

Modesty and those kinds of things can be an issue.

Then this is a bit harder to categorize in terms of Korea, actually.

Because being too assertive is a problem.

Can be a problem in Korea. Right?

Understating yourself, being a little bit modest, is important.

But the stress may not be on quality of life, more on your career. Right?

Work life can be a little bit stronger.

So that's why we can't just say this and not this.

There's some elements that cross over.

So there's a scale, basically.

You could be very high or in the middle, which means it has elements of both, or can be very low on that scale.

OK. Uncertainty - won't worry about that one too much.

OK. Some criticism of Hofstede.

Masculinity and femininity are not appropriate.

There's also criticism that this is a Western bias.

This way of categorizing is OK for Western countries and promotes Western culture a little bit more than non-Western culture.

Saying things like positive characteristics in Europe and these negative characteristics in Latin and Asian countries.

So there's some criticism.

So let's look at...

Let's check out what it looks like.

When Hofstede used his model to analyze a culture, he comes up with a visual image like this.

Power distance. Not really high. OK.

So, the first one on the - where are we? - high power distance, low power distance.

There's somewhere in the middle, a little bit on the higher side.

Then what else have we got? Individualism, collectivism.

Individualism is low. Therefore, collectivism.

This is a collectivist society. Right?

Then masculinity - not so high.

But as we've said, as we saw, it was not totally low, it's not totally feminine. OK?

So it's up there.

Uncertainty avoidance is quite high.

We won't worry about that, though.

Uncertainty avoidance is very high, and the long term is high, but we wouldn't worry about that.

OK. So, this one's power distance, collectivism, masculinity, individualism, and collectivism.

[75:00]

Yeah. Uncertainty avoidance is this one, in here.

So, uncertainty avoidance. Don't like rules, less formalization.

Strong uncertainty avoidance. You like rules.

You like formalization, standardization, and those kinds of things.

So he's saying it's quite high.

So the graph looks like this, basically.

And these are the explanations that he comes up with.

You don't have to agree with this, but he says South Korea is similar to Latin American countries.

He's got the points scored here.

The country closest to Korea is El Salvador, statistically.

And he's saying uncertainty avoidance is high - lower level of tolerance for uncertainty.

Strict rules, all the policies and regulations are implemental.

The goal of Korean population is to control everything in order to eliminate expected things.

The society does not really accept change, and it's very risk adverse, not taking risks.

So, it's a bit of similarities in Latin American countries in that respect.

The society is low on the individualism, which means it's collectivist.

Ah, long term commitment to member group or family or extended family and relationships.

Loyalty in a collectivist culture overrides other regulations.

So loyalty to your family can be stronger than following the rule or regulation, that's what he's saying.

Foster strong relationships, where people take responsibility for their members of the group.

You agree? Oh, maybe, maybe not.

This is a hitting view from outside, analytical view.

So Asian countries in general have similar model.

Australia is different, it's, if we go back to Korea, it's kind of the opposite, actually.

Right? Individuality, very high, here, okay? Little bit more masculine.

So for Australia, high level of individuality, 90 is the second highest of the US in 91.

Privacy is considered the cultural norm, Power Distance is low compared to the world average.

This indicates greater equality between societal levels, government and organizations.

This is reflected in the Australian dream.

In the Australian dream, everyone has the chance to succeed, everyone has the chance to own their own home,

So that's where this one comes in, okay.

And this is the world average according to Austin, a little bit different.

Okay, so to highlight this, we can do a quick activity based on the Hofstede 101 to 134.

One, two, ... five. So we have Hofstede's here.

What you need to do in number one is each one select the best description which describes it.

So we've got product distance, a certainty of ... individualism, collectivism, masculinity, femininity, we've got wrong terms orientation here as well.

So we've got one, two, three, four, five, A, B, C, D, E.

So you need to read through A, B, C, D, E and match there.

Okay, so let's check.

[80:00]

A, says the degree which people can take risks, except conflict and stress work without wills.

This is uncertainty avoided index, taking risks, Do people take risks or not?

B, the degree to which people have a short or long term view except convention, perseverance of job and long invest.

This is five, long term orientation.

C, the acceptance of the unequal distribution of the power, the degree to which employs independent, the hierarchy those kinds of things.

This is power distance.

D, the degree to which people work in groups or alone, relate to their tasks or to their colleague.

Individualism or collectivism, alone or groups.

and E, a degree which people believe in consensus, put loyalty center of their lives, expect managers to use their intuition.

This is masculinity, femininity. We saw this in Korea this kind of middle a little bit.

Because they may be focused on being humble and all sorts of thing while putting work and your career is very important.

It's a masculine trait, so that's why it's a little bit of a middle that.

So we will continue the aspects of both sides, that ah, part of the culture because if it's very high, then it's the more individualist or higher power distance or something like that.

This is one model, Hofstede's model, we've looked at Hall's model, low context, high context, ah, there's another model in the back.

The Trumpahigh[?] model, we won't look at this, but you can have a look at it if you want.

So there are number of models how we break down society and organize it and view a culture.

So Hofstede is one, and in our book um, there is, I just go back, actually just quickly, uh.

way back, um there is an example in pages appendix A 157 to 160, so let's take our look.

from page 157, these are etic cultural percept, just leave out the conception from outside, not from within.

So this perceptions of human kind in A chapter and then on page 159 and 160 we have perspectives, haul distance, uncertainty, and perception of self and others, individualism, collectivism.

So if you want to have a look, there's some other examples of how we can modeling culture, okay.

I'm just going to make sure that couple of all the things, and in little activity, okay.

Three things that we can consider in terms of how view of culture.

We can have a functionalist view, culture from the perspective of a country as a whole, so Hofstede's model is a functionist view, basically.

Viewing a nation as a whole, and etically from outside, not from within.

Interpretive view, culture is defined by distinct communities and members and conflict view.

Culture is seen as communities in conflict, so there are different point of view of culture in this way.

Am, in the functionalist, the nation is the far.

So we think about the nation, and within the nation the economy, family and politics, these products, perspectives.

Ah, this powerpoint is on the website so you can check out, you can get Hofstede's modeling on the website, you can also check up his website, and go to the website and get information.

So you go to Hofstede's website, you can type South Korea and you can get a report on model of South Korea or Austrailia or America or any other country.

[85:00]

So this, this kind of modeling provides if someone is doing a business in other country, they can get this model and they can prepare that a little bit for a style of doing business in that country, right?

So then about this etic, the functionalist view.

Key questions in functionalist view related to institutions, um and these kinds of things.

Then we have the interpretive view defined by the members of the culture.

So reflect this. We call the nation, we focus on the different communities and cultures and groups within the culture so from this perspective.

Key questions what are the groups and communities, how do this community's view the phenomenon?

The last one s the conflict view.

Conflict means fighting, right?

So the communities that make up the culture, and how they are in conflict, so we've got the core culture, and these different groups and how they might be in conflict.

So key questions are related to the groups and communities and particularly how they are related to each other, issues of power particularly.

Okay, so when we look at culture we can model culture based on lot of, we can look at culture from outside, to in or we can look at out culture from a inside perspective.

We can use a bunch of models, and we can think about different perspective of viewing it.

So when we look at culture from different viewpoints, our understanding should be increased, of course.

Okay, so we are going to start quick activity to finish up, this is in your handout.

So this is at the, should be in the end of your handout/

And this is evaluating attitudes, so one part of a cultural perspective is attitudes.

And in this case, we are going to look at attitudes and culture, in particular.

So buy yourself, first of all, I want you to think about how do you form attitudes towards people from other cultures.

Do you expect people from other cultures to be different? Or the same?

So when you have a etic view of culture, when you view from outside, and your thinking are you focused on similarities or you expect them to be different to you?

Are you aware of how you appear to them? That's all we talked about in terms of emic perspectives, right?

You from outside, when they look outside in, they have a particular perspective, you may have a different viewpoint when you look at same ... or same thing aspect of culture.

So you need to read the statements and show how much you agree or disagree.

You can use 5- Agree strongly, 4-Agree, 3- No opinion, 2-Disagree, 1-Disagree strongly.

So we've got a,b,c,d to n here. So each, sorry, I shouldn't move there, come back.

For each one, you need to decide how strongly do you agree or disagree okay?

So cultivation of different cultures allows us to point petans[?] while curving[?] different cultures by looking at them from outside, using Hofstede's model for example we can form ... and you can have that graph to show, the qualities.

Do you agree? Agree strongly, agree somewhat, no opinion, disagree, disagree strongly.

Read through for each one with a number, one to five.

Also just to think for a second, which statement do you agree with the most?

So you might have chosen a few statements as a number 5, which one do you agree with the most out of this?

okay, really? That's very quick and confident.

Ignoring the differences between cultures as dangerous, really?

Right and that dangerous? It's dangerous, it's matter of that.

-Students Speaking

Could be, right? it's possible, actually. So we shouldn't ignore differences between cultures, yeah?

[90:00]

Any other statement? Sorry? J? the one that we looked at before.

The fish in the last one to recognize the water, you live in the culture but may not be clear about it, or see it easily, or be able to describe it easily, just it, that's the way.

I think many people that live within their culture and don't encounter other cultures can be very much left this.

But when you meet other people from other cultures, and travel to other places and see different cultures like it, it allows you to affect on your own culture and lot more about your own culture.

So when you go to another country and learn about another culture, you are not just learning about that culture, you also learn it of your own same time, right?

-Students Speaking

Um, okay. So encountering another culture through the language is also part of.

So that's why it's important for your students when we think about teaching culture, is they are encountering another culture and they need to reflect on their culture at the same time.

To think about their culture can help them to understand another culture, in this case, english speaking culture.

And the modeling, they helped them as well.

When we think about english speaking cultures, they have similar patterns, similar levels of individualism and collectivism, that's different to Korea.

That can help to understand another culture and also can help to understand aspects of language as well.

Because those qualities, in Hofstede's model, those qualities are reflected in language and language use and how we, any view of culture as well.

Anything else?

C? Simulizations captures some... and high differencies.

important. I like B actually.

I don't like being, classified as being from a particular culture because I may have some qualities of that culture um, quite different in many ways as well.

And then that's what we are going to look at, sorry?

-Students Speaking

Um, B is reflex, what we are going to look at next week.

When we look at a person, and there's a story at the beginning of a chapter about a Japanese person saying I'm Japanese but I'm not Japanese.

And I would say I have the same point of view.

I don't want to be classified I'm individual, I'm Austrailian but I'm not Austrailian, actually.

So that's what we will look at this week, this cultural person.

Looking at the person aspect, okay. So we finish here. And I will see you next week.

And uh, make sure that you are, you have responded the website, and you present your opinion and respond other people's idea as well. Okay?

So you have to look at that the end of this week and this weekend.