

Prerequisites for Language Culture and Civilisation Course: Understanding Language, Culture and Civilisation Concepts

المعارف المسبقة لمادة ثقافة وحضارة اللغة: فهم مفاهيم اللغة، الثقافة والحضارة

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Abstract:

The present paper is an attempt to shed light on the controversial and still debatable issue of English language culture and civilization teaching in the academic settings of the course entitled "Language Culture and Civilization". It aims at providing a conclusive answer to the claim that such knowledge is prerequisite to the course content. It will be dedicated for the explanation of the concepts of language, culture and civilization. We assume that, exploring each of them to reveal the true essence, significance and implications each concept carries, is a requirement. Our intention, by bringing together several contributions from a number of anthropologists and sociologists, is to provide a clear elucidation of the denotation of each concept, help meet the revival of interest among students, teachers and researchers in the cultural contents of language teaching and advocate a culture-oriented teaching- learning of the "Language Culture and Civilization" course in our universities.

Key words: Language; Culture; Civilization; English; Teaching

المخلص

يهدف هذا المقال إلى تسليط الضوء على قضية مثيرة للجدل ولا تزال قابلة للنقاش ألا وهي تعليم ثقافة وحضارة اللغة الإنجليزية في الإعدادات الأكاديمية للمادة المسماة "ثقافة وحضارة اللغة". يهدف المقال إلى تقديم الجواب القاطع على الادعاء بأن مثل هذه المعارف هي أساسية قبل الشروع في محتوى المادة. المقال مخصص للشرح المفصل لمفاهيم اللغة والثقافة والحضارة. نحن نفترض أن المعاينة الدقيقة لكل واحد منهم في محاولة للكشف عن الجوهر الحقيقي والمعنى والآثار المترتبة على كل مفهوم هو من المتطلبات الضرورية للمادة. هدفنا، من خلال جمع عدة مساهمات من عدد من علماء الأنثروبولوجيا وعلماء الاجتماع، هو تقديم صورة واضحة لدلالة كل مفهوم، المساعدة على الاستجابة للاهتمام المتجدد في أوساط الطلبة، الأساتذة والباحثين بالمحتوى الثقافي لتدريس اللغة والدفاع عن تعليم وتعلم موجهان نحو تعلم الثقافة في محتوى المادة المسماة "ثقافة وحضارة اللغة" في جامعاتنا.

الكلمات المفتاحية: لغة؛ ثقافة؛ حضارة؛ إنجليزية؛ تعليم

Introduction

Linguists and anthropologists have always acknowledged that the forms and uses of a given language reflect the cultural values of the community in which the language is spoken. Linguistic competence alone is not enough for learners of a language to be competent in that language (Krasner, 1999). Language learners need to be mindful of the culturally appropriate variances to address people, express gratitude, make requests, and agree or disagree with someone. They should discern that behaviours and intonation patterns that are appropriate in their own speech community may be perceived differently by members of the target language speech community. They have to know that, in order for communication to be successful, language use must be associated with appropriate cultural behaviour.

According to Brown (1963), Culture is what ties people together and unites them. Culture is all the accepted and patterned ways of behaviour of a given people. It is that constituent of human life learned by people as a result of belonging to some particular group; it is that part of learned behaviour shared with others. Not only does this concept include a group's way of thinking, feeling, and acting, but also the internalized configurations for doing certain things in certain ways not just the doing of them. This concept of culture also includes the physical manifestations of a group as exhibited in their achievements and contributions to civilization.

Culture forges our view of the world. And language is the most evocative element in any culture. Any item of behaviour, tradition or pattern can only be understood in light of its meaning to the people who practice it. Knowledge of the codes of behaviour of other people is important if today's foreign language student is to communicate fully in the target language. Without the study of culture, foreign language instruction is erroneous and incomplete. Language learning should be more than the manipulation of syntax and lexicon.

The study of target language culture(s) helps us in getting to know different people, which is a necessary overture to understanding and respecting other peoples and their ways of life.

I. Etymology

The modern term "culture" is based on a term used by the ancient Roman orator Cicero in his *"Tusculanae Disputationes"*, where he wrote of a cultivation of the soul or "cultura animi" using an agricultural metaphor for the development of a philosophical soul, understood teleologically as the highest possible ideal for human development. From Middle French "culture" (cultivation; culture), from Latin "cultūra" (cultivation; culture), from "cultus", perfect passive participle of "colō" (till, cultivate or worship).

I.1 Noun

Culture (countable and uncountable, plural: cultures)

1. The arts, customs, lifestyles, background, and habits that characterize a particular society or nation.
2. The beliefs, values, behaviour and material objects that constitute a people's way of life.
3. (anthropology) Any knowledge passed from one generation to the next, not necessarily with respect to human beings.
4. (botany) Cultivation.
5. (microbiology) The process of growing a bacterial or other biological entity in an artificial medium. The collective noun for a group of bacteria.
6. (cartography) The details on a map that do not represent natural features of the area delineated, such as names and the symbols for towns, roads, meridians, and parallels.

I.2 Derived Terms

Terms derived from culture (noun)

- Agriculture: farming, growing crops.
- Anticulture / counterculture: a culture set up in opposition to another culture.
- Aeroculture: a method of growing plants without soil by suspending them above sprays that constantly moisten the roots with water and nutrients.
- Aquaculture: the cultivation of aquatic animals and plants, especially fish, shellfish, and seaweed, in natural or controlled marine or freshwater environments
- Aviculture: the rearing and care of birds (especially poultry).
- Callout culture: the practice, in social justice circles, of publicly criticizing people for violating accepted behavioural standards.
- Canteen culture: beliefs and values held by members of the police force.
- Cassette culture: The practices surrounding amateur production and distribution of music recorded on cassette tape, which emerged in the late 1970s.
- Culture hero: A mythical character or real person who is renowned as the exemplar of the values or achievements of a society, group, or time period.
- Cyberculture: attitudes and behaviours in cyberspace.
- Horticulture: the study or activity of growing garden plants.
- Macroculture: the dominant culture within a particular society.
- Microculture: a smaller subset of macroculture.
- Monoculture: a one scope culture. a culture that lacks diversity
- Multiculture: a culture made up of many heterogeneous elements.
- Olericulture: the production, storage, processing and marketing of vegetables.

- Overculture: the dominant culture in a society, whose mores, traditions, and customs are those normally followed in public, as opposed to a subculture.
- Subculture: a portion of a culture distinguished by its customs or other features.
- Permaculture: any system of sustainable agriculture that renews natural resources and enriches local ecosystems.
- Pisciculture: the rearing or cultivation of fish.
- Porciculture: the raising of pigs.
- Uberculture: Synonym of overculture.
- Underculture: a subculture, a non-dominant culture of a portion of a society, as opposed to the society's overculture.
- Viticulture: the agricultural practice of growing grape vines.

I.3 Verb

To culture / third-person singular simple present cultures / present participle culturing / simple past and past participle cultured.

1. (Transitive) To maintain in an environment suitable for growth (especially of bacteria).
2. (Transitive) to breed and keep particular living things in order to get the substances they produce
3. (Transitive) To increase the artistic or scientific interest (in something).

II. The Meanings of Culture

One of the problems we encounter in dealing with the concept of culture is that there are so many different meanings and definitions attached to the term. The concept is very intricate to define. The term was first used in this way by the pioneer English Anthropologist Edward B. Tylor in his book "*Primitive Culture*" published in 1871. Tylor said that culture is the complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of a given society. (Tylor, 1958). Of course, it is not limited to men. Women possess and create it as well. Since Tylor's time, the concept of culture has become the central focus of anthropology.

Culture is a powerful human tool for survival, but it is a fragile phenomenon. It is constantly changing and easily lost because it exists only in our minds. Our written languages, governments, buildings, and other man-made things are merely the outcomes of culture. They are not culture in themselves. For this reason, archaeologists cannot dig up culture directly in their excavations. The broken pots and other artifacts of ancient people that they uncover are only material remains that reflect cultural patterns. They are things that were made and used through cultural knowledge and skills.

Here below we will provide a collection of the most prominent definitions some eminent sociologists, philosophers, archeologists and anthropologists gave to the word:

- Culture is a complex whole which includes notions of: knowledge, belief, art, law, morals, custom and other capabilities and habits acquired by man as a member of a given society (Tylor, 1958)
- Culture is a word for people's way of life; it is the way groups do things. Different groups of people may have different cultures. A culture is passed on to the next generation by learning, whereas genetics are passed on by heredity. Culture is seen in people's writing, religion, music, clothes, cooking, and in what they do. (Kroeber, 1952)
- Culture means the cultivation of the soul or mind. (Velkley, 2002)
- "I understand culture to be rooted in the shared knowledge and schemes created and used by a set of people for perceiving, interpreting, expressing, and responding to the social realities around them." (Lederach, 1995, p. 9).
- "A culture is the configuration of learned behavior and results of behavior whose component elements are shared and transmitted by the members of a particular society." (Linton, 1945, p. 32).
- "Culture is that which individuals, groups and societies produce and acquire in order to function effectively." (Robertson, 1992, p. 40).
- "Culture is a state or process of human perfection, in terms of certain absolute or universal values." (Williams, 1961, p. 41).
- "Culture...consists in those patterns relative to behavior and the products of human action which may be inherited, that is, passed on from generation to generation independently of the biological genes." (Parson, 1949, p. 8).

Combining several of these definitions, we may define culture as the sum-total of human achievements or the total heritage of man which can be transmitted from one generation to another by communication and tradition. It is a way of life of the people in a certain geographical area. Life style and social patterns of a society, being the direct result of the accumulated heritage of ages, distinguish and differentiate one community from another.

III. Characteristics of Culture

From the previous definitions, we can deduce the following characteristics:

- Culture is learned: Culture is not inherited biologically but it is learnt socially by man in a society. It is not an inborn tendency but acquired by man from the association of others, e.g. drinking, eating, dressing, walking, behaving, reading are

all learnt by man. Combing one's hair, standing in line, telling jokes, criticising the President and going to the movie, all constitute behaviours which had to be learned.

- Culture is social: It is not an individual phenomenon but it is the product of society. It develops in the society through social interaction. It is shared by the men of society. No man can acquire it without the association of others. Man is man only among men. It helps to develop qualities of human beings in a social environment. Removal of a man from his company is the removal of human culture.
- Culture is abstract: Culture exists in the minds or habits of the members of society. Culture is the shared ways of acting and thinking. There are degrees of visibility of cultural behaviour, ranging from the standardised activities of persons to their internal reasons for so doing. In other words, we cannot see culture as such we can only see human behaviour. This behaviour occurs in habitual, patterned fashion and it is called culture.
- Culture is variable: Every society has its own culture and ways of behaving. It is not uniform everywhere but occurs differently in various societies. Every culture is unique in itself in a specific society. For example, values, customs, traditions, ideologies, religion, belief, practices are not similar but different in every society. However, the ways of eating, drinking, speaking, greeting, and dressing vary from one social situation to another in the same time.
- Culture is responsive: It is so to the changing conditions of a physical world. It intervenes in the natural environment and helps man escape all dangers and natural calamity e.g. our houses are responsible for giving us shelter and safety from storm and heavy rains.
- Culture is gratifying: Culture is gratifying and provides all the opportunities for needs and desires satisfaction. These needs may be biological or social but culture is responsible to satisfy it. Our needs are food, shelter, clothing and desires are status, fame, money, sex etc. are all the examples which are fulfilled according to the cultural ways. In fact, it is defined as the process through which human beings satisfy their needs.
- Culture is shared: Culture is something shared. It is nothing that an individual can possess but shared by common people of a territory. For example, customs, traditions, values, beliefs are all shared by man in a social situation. These beliefs and practices are adopted by all equally.
- Culture is continuous: Culture is a continuous process. It is like a sinuous stream which is flowing from one generation to another through centuries carrying the memory of human race.

- Culture is accumulative: Culture is not a matter of a month or a year. It is the continuous process and adding new cultural traits over a long period of time. Many cultural traits are borrowed from outside and then captivated in that culture which espouses it, as culture is accumulative and combines the suitable cultural traits.
- Culture is super-organic: Culture is sometimes called super organic. It implies that culture is somehow superior to nature. The word super-organic is useful when it implies that what may be quite a different phenomenon from a cultural point of view.

For example, a tree means different things to the botanist who studies it, the old woman who uses it for shade in the late summer afternoon, the farmer who picks its fruit, the motorist who collides with it, the woodcutter who cuts it down for wood and the young lovers who carve their initials in its trunk as a date souvenir. The same physical objects and physical characteristics, in other words, may constitute a variety of quite different cultural objects and cultural characteristics.

- Culture is pervasive: present and noticeable in every aspect of life. The pervasiveness of culture is manifested in two ways. First, culture provides an unquestioned context within which individual action and response take place. Not only emotional action but relational actions are governed by cultural norms. Second, culture permeates social activities and institutions.
- Culture is idealistic: Culture embodies the ideas and norms of a group. It is the sum-total of the ideal patterns and norms of behaviour of a group. Culture consists of the intellectual, artistic and social ideals and institutions which the members of the society recognize and to which they struggle to confirm.
- Culture is transmitted: The cultural ways are learned by persons from other persons. Many of them are "handed down" by one's elders, by parents, grandparents, teachers, and others of a somewhat older generation. Other cultural behaviours are "handed up" to elders. Some of the transmission of culture is among contemporaries.
- Culture is continually changing: There is one fundamental and indisputable attribute of culture, the fact of incessant change. Some societies at sometimes change slowly, and therefore in comparison to other societies seem not to be changing at all. But they are changing, even though not obviously so.
- Culture is the products of behaviour: Culture learning is the products of behaviour. As the person behaves, there occur changes in him. He acquires the ability to swim, to feel hatred toward someone, or to sympathize with someone. They have grown out of his previous behaviours.

- Culture is a pattern of learned behaviour: The definition of culture indicates that the learned behaviour of people is patterned. Each person's behaviour often depends upon some particular behaviour of someone else. The point is that, as a general rule, behaviours are somewhat integrated or organized with related behaviours of other persons.
- Culture is a human product: Culture is not a force, operating by itself and independent of the human actors. There is an unconscious tendency to defy culture, to endow it with life and treat it as a thing. Culture is a creation of society in interaction and depends for its existence upon the continuation of society.
- Culture is a way of life: Culture means simply the "way of life" of a people or their "design for living". Kluckhohn and Kelly (1944) define it in the sense of a historically derived system of explicit and implicit designs for living, which tends to be shared by all or specially designed members of a group.
- Culture includes attitudes, values knowledge: There is widespread error in the thinking of many people who tend to regard the ideas, attitudes, and notions which they have as "their own". It is easy to overestimate the uniqueness of one's own attitudes and ideas. When there is agreement with other people it is largely unseen, but when there is a disagreement or difference one is usually conscious of it. Your differences however, may also be cultural in case, for example, you are a Catholic and the other person a Protestant.
- Culture also includes material objects: Man's behaviour results in creating objects. Men were behaving when they made these things. The making of these objects required numerous and various skills which human beings gradually built up through the ages. Man has invented something else and so on. For example, man-built battleships, bridges, firearms and even cuffs from steel which first existed in a "state nature".
- Culture is an integrated system: All the cultural aspects are inter-connected with each other. The development of culture means the integration of its various parts. For example, values system is interlinked with morality, customs, beliefs and religion.
- Culture possesses an order and a system. Its various parts are integrated with each other and any new element which is introduced is also integrated in the cosmic culture scheme.
- Language is the chief vehicle of culture: Man lives not only in the present but also in the past and future. He is able to do this because he possesses language which transmits to him what was learned in the past and enables him to hand on the accumulated wisdom to the next generation. A specialized language pattern serves

as a common tie to the members of a particular group or subculture. Although culture is transmitted in a variety of ways, language is one of the most important vehicles for perpetuating cultural patterns.

IV. Types of Culture

Sociologists describe two types of culture:

IV.1 Material Culture

It consists of touchable man-made objects such as furniture, automobiles, buildings, dams, bridges, roads and in fact, the raw physical matter converted and used by man. It is closely related with the external, mechanical as well as useful objects. It includes technical and material equipment like railway engines, printing machines, a locomotive, a radio etc. It includes our financial institutions, parliaments, insurance policies etc. and referred to as civilization.

IV.2 Non-material Culture

It is related to the abstract things like emotions, morality, ethics, attitudes, ideas and beliefs which we feel but cannot verify by observation. Peace, war, love, respect and honesty are examples of non-material culture. A book is material culture but its words are non-material. Man is material but his speech is non-material. Radio is material but its programs are nonmaterial. It means that every material culture has its non-material facet as well.

V. Elements of Culture

Cultures vary from one another but share four major components, these are:

- Communication components: including language and symbols.
- Cognitive components: including ideas, knowledge, belief, values and accounts.
- Behavioral components: including norms which further categorize into mores, laws, folkway, and rituals.
- Material components: including materials or objects created by humans for practical use or for artistic reasons.

The elements of culture are discussed next:

V.1 Symbols

Every culture is filled with symbols, or things that stand for something else and that often induces various reactions and emotions. Some symbols are actually types of nonverbal communication, while other symbols are in fact material objects.

Let's look at nonverbal symbols first. A common one is shaking hands, which is done in some societies but not in others. It commonly suggests friendship and is used as a sign of both greeting and departure. Probably all societies have nonverbal symbols we call gestures, movements of the hand, arm, or other parts of the body that are meant to convey certain ideas or emotions. However, the same gesture can mean

one thing in one society and something quite different in another society. (Axtell, 1998)

In the United States, for example, if we nod our head up and down, we mean yes, and if we shake it back and forth, we mean no. In Bulgaria, however, nodding means no, while shaking our head back and forth means yes! In the United States, if we make an "O" by putting our thumb and forefinger together, we mean "OK", but the same gesture in certain parts of Europe signifies an obscenity. "Thumbs up" in the United States means "great" or "wonderful", but in Australia it means the same thing as extending the middle finger in the United States. Certain parts of the Middle East and Asia would be offended if they saw you using your left hand to eat, because they use their left hand for bathroom hygiene.

Some of our most important symbols are objects. Here the U.S. flag is a prime example. For most Americans, the flag is not just a piece of cloth with red and white stripes and white stars against a field of blue. Instead, it is a symbol of freedom, democracy, and other American values and, accordingly, inspires pride and patriotism. During the Vietnam War, however, the flag became to many Americans a symbol of war and imperialism. Some burned the flag in protest, prompting angry attacks by bystanders and negative coverage by the news media.

Other objects have symbolic value for religious reasons. Three of the most familiar religious symbols in many nations are the cross, the Star of David, and the crescent moon, which stand for Christianity, Judaism, and Islam, respectively. Whereas many cultures attach no religious significance to these shapes, for many people across the world they suggest very strong feelings of religious faith.

V.2 Language

The second element of culture is language. Language is crucial to communication and thus to any society's culture. Children learn language from their culture just as they learn about shaking hands, about gestures, and about the significance of the flag and other symbols. Humans have a capacity for language that no other animal species possesses. Our capacity for language in turn helps make our complex culture possible.

To what extent does language influence how we think and how we perceive the social and physical worlds? The famous but controversial Sapir-Whorf hypothesis, named after two linguistic anthropologists, Edward Sapir and Benjamin Lee Whorf, argues that people cannot easily understand concepts and objects unless their language contains words for these items. (Whorf, 1956). Language thus influences how we understand the world around us. For example, people in a country such as the United States that has many terms for different types of kisses (e.g. buss, peck, smack,

smooch, and soul) are better able to appreciate these different types than people in a country such as Japan, which only fairly recently developed the word "**kissu**" for kiss.

Another illustration of the Sapir-Whorf hypothesis is seen in sexist language, in which the use of male nouns and pronouns shapes how we think about the world (Miles, 2008). In older children's books, words like "**fireman**" and "**mailman**" are common, along with pictures of men in these jobs, and critics say they send a message to children that these are male jobs, not female jobs. If a teacher tells a second-grade class, "Every student should put his books under his desk" the teacher obviously means students of both sexes but may be sending a secret message that boys matter more than girls. For these reasons, several guidebooks sponsor the use of nonsexist language (Maggio, 1998).

V.3 Norms

Cultures differ widely in their norms, or standards and expectations for behaving. Norms are often divided into two types, "formal norms" and "informal norms". Formal norms, also called "**mores** /'mo:reiz/ and **laws**" refer to the standards of behavior considered the most important in any society. Examples in the United States include traffic laws, criminal codes, and, in a college context, student behavior codes addressing such things as cheating and hate speech. Informal norms, also called "**folkways** and **customs**" refer to standards of behavior that are considered less important but still influence how we behave. Table manners are a common example of informal norms, as are such everyday behaviors as how we interact with a cashier and how we ride in a lift.

Some of the most interesting norms that differ by culture govern how people stand apart when they talk with each other (Hall & Hall, 2007). In the United States, people who are not intimates usually stand about three to four feet apart when they talk. If someone stands more closely to us, especially if we are of northern European heritage, we feel uncomfortable. Yet people in other countries, especially Italy, France, Spain, and many of the nations of Latin America and the Middle East, would feel uncomfortable if they were standing three to four feet apart. To them, this distance is too great and indicates that the people talking dislike each other. If a U.S. native of British or Scandinavian heritage were talking with a member of one of these societies, they might well have trouble interacting, because at least one of them will be uncomfortable with the physical distance separating them.

Different cultures have different norms, even if they share other types of practices and beliefs. It is also true that norms change over time within a given culture. Two obvious examples here are hairstyles and clothing styles. When the Beatles first became popular in the early 1960s, their hair barely covered their ears, but parents of

teenagers back then were horrified at how they looked. Clothing styles change even more often than hairstyles. Hemlines go up, hemlines go down. Lapels become wider, lapels become narrower. This color is in, that color is out. Hold on to your out-of-style clothes long enough, for they may eventually end up back in style.

A more important topic on which norms have changed is abortion and birth control (Bullough & Bullough, 1977). Despite the controversy surrounding abortion today, it was very common in the ancient world. Much later, medieval theologians generally felt that abortion was not murder if it occurred within the first several weeks after conception. This distinction was eliminated in 1869, when Pope Pius IX declared abortion at any time to be murder. In the United States, abortion was not illegal until 1828, when New York State banned it to protect women from unskilled abortionists, and most other states followed suit by the end of the century.

V.4 Rituals

Different cultures also have different rituals, or established procedures and ceremonies that often mark transitions in the life course. As such, rituals both reflect and transmit a culture's norms and other elements from one generation to the next. Initiation and commencement ceremonies in colleges and universities are familiar examples of time-honored rituals. In many societies, rituals help signify one's gender identity. For example, girls around the world undergo various types of initiation ceremonies to mark their transition to adulthood. Among the "Bemba" tribe of Zambia, girls undergo a month-long initiation in a tribal ceremony called the "**Chisungu**" in which girls learn to sing, dance, and a secret vocabulary that only women know. (Maybury-Lewis, 1998). In some cultures, special ceremonies also mark a girl's first menstrual period. Such ceremonies are largely absent in the United States, where a girl's first period is a private matter. But in other cultures, the first period is a cause for celebration involving gifts, music, and food (Hathaway, 1997). Horace Miner, an American anthropologist, states that Boys have their own initiation ceremonies, some of them involving circumcision. That said, the ways in which circumcisions are done and the ceremonies accompanying them differ widely. In the United States, boys who are circumcised usually undergo a quick procedure in the hospital. If their parents are observant Jews, circumcision will be part of a religious ceremony, and a religious figure called a "**Mohel**" will perform the circumcision in a ceremony called "Brit milah". In Islam, it is rather a tradition and a religious obligation than a ritual. Children are circumcised at an early age in a religious ceremony called "Khitène". Rituals function in many kinds of societies to mark transitions in the life course and to transmit the norms of the culture from one generation to the next.

V.5 Values

Values are another important element of culture and involve judgments of what is good or bad and desirable or undesirable. A culture's values shape its norms. In Japan, for example, a central value is group harmony. The Japanese place great emphasis on harmonious social relationships and dislike interpersonal conflict. When interpersonal disputes do arise, Japanese do their best to minimize conflict by trying to resolve the disputes amicably. In the United States, of course, the situation is quite different. The American culture exalts the rights of the individual and promotes competition in the business and sports worlds and in other areas of life. If the Japanese value harmony and group feeling, Americans value competition and individualism. Because the Japanese value harmony, their norms frown on self-assertion in interpersonal relationships and on lawsuits to correct perceived wrongs. Because Americans value and even thrive on competition, their norms promote assertion in relationships and certainly promote the use of the law to address all kinds of problems.

The Japanese value system is a bit of an anomaly, because Japan is a modern nation with very traditional influences. Its emphasis on group harmony and community is more usually thought of as a value found in pre-industrial societies, while the U.S. emphasis on individuality is more usually thought of as a value found in modern cultures. Anthropologist David Maybury-Lewis describes this difference as follows:

The heart of the difference between the modern world and the traditional one is that in traditional societies people are a valuable resource and the interrelations between them are carefully tended; in modern society things are the valuables and people are all too often treated as disposable. (Maybury-Lewis, 1998, p. 8).

In modern societies, he further explains that individualism and the rights of the individual are celebrated and any one person's obligations to the larger community are weakened. Individual achievement becomes more important than values such as kindness, compassion, and generosity.

V.6 Ethics

Ethics are another important element of culture. Ethics are principles, values, and beliefs that help us define, systematize, defend, and recommend concepts of right and wrong conduct. They fall into three categories: code and compliance, destiny and values and social outreach. When thinking globally, ethics also include respecting differences between co-workers, honest communication in the workplace, and trust. Closely related to the work ethic is the belief that if people work hard enough, they will be successful. Here again the American culture is especially thought to promote the idea that people can pull themselves up by their bootstraps if they work hard enough.

V.7 Artifacts

The last element of culture is the artifacts, or material objects, that constitute a society's material culture. In the simplest societies, artifacts are largely limited to a few tools, the huts people live in, and the clothing they wear.

Artifacts are obviously much more numerous and complex in modern industrial societies. Because of technological advances during the past two decades, many such societies may be said to have a "**wireless**" culture, as smartphones, netbooks and laptops, and GPS devices now dominate so much of modern life. The artifacts associated with this culture were unknown a generation ago. Technological development created these artifacts and also new language to describe them and the functions they perform. Today's wireless artifacts in turn help reinforce our own commitment to wireless technology as a way of life, if only because children are now growing up with them, even before they can read and write.

Sometimes people in one society may find it difficult to understand the artifacts that are an important part of another society's culture. If a member of a tribal society who had never seen a cell phone, or who had never even used batteries or electricity, were somehow to visit the United States, she or he would obviously have no idea of what a cell phone was or of its importance in almost everything we do these days. Conversely, if we were to visit that person's society, we might not appreciate the importance of some of its artifacts.

VI. Dimensions of Culture

The Seven Dimensions of Culture were identified by management consultants Fons Trompenaars and Charles Hampden-Turner, and the model was published in their 1997 book, "*Riding the Waves of Culture*". Trompenaars and Hampden-Turner developed the model after spending 10 years researching the preferences and values of people in dozens of cultures around the world. As part of this, they sent questionnaires to more than 46,000 managers in 40 countries. They found that people from different cultures aren't just randomly different from one another; they differ in very specific, even predictable, ways. This is because each culture has its own way of thinking, its own values and beliefs, and different preferences placed on a variety of different factors. Trompenaars and Hampden-Turner concluded that what distinguishes people from one culture compared with another is where these preferences fall in one of the following seven dimensions:

1. Universalism vs. Particularism.
2. Individualism vs. Communitarianism.
3. Specific vs. Diffuse.
4. Neutral vs. Emotional.
5. Achievement vs. Ascription.
6. Sequential time vs. Synchronous time.
7. Internal direction vs. Outer direction.

The model is used to understand people from different cultural backgrounds better, so that we can work with them more effectively, and prevent misunderstandings. We'll look at each dimension in detail next:

1) Universalism vs. Particularism.

- Cultures based on universalism try to treat all cases the same, even if they involve friends or loved ones. The focus is more on the rules than the relationship. Typical universalistic cultures include: the U.S., Canada, the U.K, the Netherlands, Germany, Scandinavia, New Zealand, Australia, and Switzerland.

- Cultures based on particularism will find relationships more important than rules. You can bend the rules for family members, close friends, or important people. Each case has to be examined in light of its special merits. Typical particularistic cultures include: Russia, Latin-America, Korea and China.

2) Individualism vs. Communitarianism.

- Individualistic cultures believe that your outcomes in life are the result of your choices. In these cultures, decision makers make decisions and they don't need to consult to do so. Thus, decision makers can make decisions at speed. It is your responsibility to look after your happiness and fulfillment. Typical individualist cultures include the U.S., Canada, the U.K, Scandinavia, New Zealand, Australia, and Switzerland.

- Cultures based on communitarianism believe your quality of life is better when we help each other. Thus, these cultures organize themselves around groups. There is a strong sense of loyalty within the group. As a result of this group tendency, decision making is slower as everyone gives input. Job turnover will be lower due to high group loyalty. The group gets rewarded for high performance, not the individual. Typical communitarian cultures include countries in Latin-America, Africa, China and Japan.

3) Specific vs. Diffuse.

- In a specific culture, people tend to keep their personal and work life separate. These cultures don't see an overlap between the two spheres. These cultures tend to be schedule focused and direct and to the point in their communications. They focus more

on the goal than the relationship. Typical specific cultures include the U.S., the U.K., Switzerland, Germany, Scandinavia, and the Netherlands.

- In a diffusive culture, people tend to see their personal and work life as interconnected. These cultures believe that objectives can be better achieved when relationships are strong. As such, in these cultures work colleagues socialize with each other outside of work more. These cultures are courteous and respect age, status, and background more. Typical diffuse cultures include Argentina, Spain, Russia, India, and China.

4) Neutral vs. Emotional.

- In a neutral culture, people tend not to share their emotions. Emotions are of course felt by the individual, but they are kept in check and controlled. Observing these people, you would consider them cool and rational. Typical neutral cultures include the U.K., Sweden, the Netherlands, Finland, and Germany.

- In an affective culture, people tend to share their emotions, even in the workplace. In an affective culture, it is considered normal that people share their emotions. Typical emotional cultures include Italy, France, Spain, and countries in Latin-America.

5) Achievement vs. Ascription.

- In an achievement culture, you earn status through knowledge or skill. Job titles are earned and reflect this knowledge and skill. Anyone can challenge a decision if they have a logical argument. Typical achievement cultures include the U.S., the U.K., Canada, Australia, and Scandinavia.

- In an ascription culture, you are given status based on who you are. This could be because of your social status, your education, or your age. You earn respect in these cultures because of your commitment to the organization, not your abilities. A decision will only be challenged by someone with higher authority. Typical ascription cultures include France, Italy, Japan, and Saudi Arabia.

6) Sequential time vs. Synchronous time.

- In a sequential time culture, time is very important. People like projects to be completed in stages. Time is money, and so it is important that each stage is finished on time. It is rude to be late for meetings in these cultures. Typical sequential-time cultures include Germany, the U.K., and the U.S.

- In a synchronous time culture, people see the past, present, and future as interwoven. Because of this people do several things at once, as time is interchangeable. This results in plans and deadlines being flexible. It also explains why punctuality is less important. Typical synchronous-time cultures include Japan, Argentina, India and Mexico.

7) Internal direction vs. Outer direction.

- In an internal direction culture, people believe that they can control their environment to achieve their goals. The focus is selfish (one's self, one's team, and one's organization). Winning is important in these cultures and aggressive personalities are thus prevalent. Typical internal-direction cultures include Israel, the U.S., Australia, New Zealand, and the U.K.

- In an external direction culture, people believe that they must work with their environment to achieve their goals. In these cultures, winning isn't as important as maintaining a strong relationship. They focus on environmental factors e.g. relationships to achieve their goals. Typical outer-direction cultures include China, Russia, and Saudi Arabia.

VII. Difference between Culture and Civilization

In our day-to-day talks and discussions, we often use the terms "culture" and "civilization" interchangeably. Even in the Anglo-French tradition, the concept of culture was often used synonymously with civilization. But sociologists differentiate culture and civilization as two different levels of phenomena.

Civilization in theory is bigger than culture in which an entire civilization can encompass one single unit of culture. Civilization is a bigger unit than culture because it is a complex aggregate of the society that dwells within a certain area, along with its forms of government, norms, and even culture. Thus, culture is just a portion of an entire civilization. For example, the Egyptian civilization has an Egyptian culture in the same way as the Greek civilization has its Greek culture.

A culture ordinarily exists within a civilization. In this regard, each civilization can contain not only one but several cultures. Comparing culture and civilization is like showing the difference between language and the country in which it is being used. The truth is that people living within one same country, might speak many languages.

Culture can exist in itself whereas civilization cannot be called a civilization if it does not possess a certain culture. It's just like asking how a nation can exist on its own without the use of a medium of communication. Hence, a civilization will become empty if it does not have its culture, no matter how little it is.

Culture can be something that is tangible and it can also be something that isn't. Culture can become a physical material if it is a product of the beliefs, customs and practices of a certain people with a definite culture. But a civilization is something that can be seen as a whole and it is more or less tangible.

Culture can be learned and in the same manner it can also be transmitted from one generation to the next. Using a medium of speech and communication, it is

possible for a certain type of culture to evolve and even be inherited by another group of people. On the other hand, civilization cannot be transferred by mere language alone. Because of its complexity and magnitude, you need to transfer all of the raw aggregates of a civilization for it to be entirely passed on. It just grows, degrades and may eventually disappear if all its subunits will fail.

VII.1 Definition of Culture

The term 'culture' is a Latin origin of the word "cultus", which refers to cultivating or refining something, in such a way that it provides admiration and respect. In finer terms, culture is the way people live, reflected in the language they speak, food they eat, clothes they wear and the deity they follow or worship. It expresses the manner in which one thinks and does things.

In other words, culture is the set of knowledge, experiences and behaviours which is commonly shared by a group of people. It is something that a person gains through learning.

Culture includes art, knowledge, belief, customs, traditions, morals, festivals, values, attitudes, habits and so on which are inherited by a person as a member of society. It is everything; an individual achieves as a member of a social group. It can be seen in the literature, music, dance forms, religious practices, dressing style, food habits, ways of greeting others, recreation and enjoyment. Different cultures can be found in different places, as it varies from region to region.

VII.2 Definition of Civilization

Civilization is described as being the process of civilizing or developing the state of human society, to the extent that the culture, industry, technology, government, etc. reaches the maximum level. The term "civilization" is derived from a Latin term "civis" which indicates "someone who resides in a town".

The term civilization is not confined to town; rather it talks about adopting better ways of living, and making best possible use of nature's resources, so as to satisfy the needs of the group of people. Further, it stresses on systematizing society into various groups that work collectively and constantly to improve the quality of life, regarding food, education, dress, communication, transportation, and the like.

VII.3 Key Differences between Culture and Civilization

The following points are noteworthy so far as the difference between culture and civilization is concerned:

- The term "culture" refers to the embodiment of the manner in which we think, behave and act. On the contrary, the improved stage of human society, where members have the considerable amount of social and political organization and development, is called Civilization.

Prerequisites for Language Culture and Civilisation Course

- Our culture describes what we are, but our civilization explains what we have or what we make use of.
- Culture is an end; it has no measurement standards. As against this, civilization has precise measurement standards, because it is a means.
- The culture of a particular region can be reflected in religion, art, dance, literature, customs, morals, music, philosophy, etc. On the other hand, the civilization is exhibited in the law, administration, infrastructure, architecture, social arrangement, etc. of that area.
- Culture denotes the greatest level of inner refinement, and so it is internal. Unlike, civilization which is external, i.e. it is the expression of state of the art, technology, product, devices, infrastructure and so forth.
- Change in culture is observed with time, as in the old thoughts and traditions lost with the passage of time and new ones are added to it which are then transmitted from one generation to another. On the flip side, civilization is continuously advancing, i.e. the various elements of civilization like means of transportation, communication, etc. are developing day by day.
- Culture can evolve and flourish, even if the civilization does not exist. In contrast, civilization cannot grow and exist without culture.

Conclusion

Today, foreign language teachers, researchers and educationists admit that the reinforcement of learners' intercultural skills for successful multicultural understanding and cross-cultural communication is inevitable. As a result, various guidelines and teaching strategies have been developed to guide foreign language teachers in their culture-oriented teaching process. However, at the university level, it is up to the teachers to find their way in developing appropriate teaching techniques and materials. The same is applied to teachers of "Culture and Civilisation of the Language" who are required to make sure that their ways of teaching and the teaching materials they use help in promoting their students' cultural awareness and develop their target language cultural understanding.

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