



UNIVERSITY MOHAMED KHIDER BISKRA ALGERIA
FACULTY OF LANGUAGES & LETTERS
DEPARTEMENT OF ENGLISH
Academic Year: 2021 - 2022

COURSE DESCRIPTION
CULTURE of the LANGUAGE
Level: First year LMD English



Culture & Language
Prepared by Youcef LAALA

Course Description

Culture of the Language (English) is one of the modules of first year LMD English. It is a module which introduces the culture of the English Language and let students explore the history behind this international language. The module focuses on understanding the concepts of Language, Culture and Civilization for first year students to prepare them to understand the relationship between those concepts and their interdependent connection.

1. Description of the Content

The content of the lectures is purely theoretical dealing with specific concepts related to language, culture and civilization.

2. Curriculum Connection

The list of lectures bellow covers a whole academic year including the two semesters 1 & 2.

3. Learning Outcomes

At the end of the year, learners will acquire a lot of concepts based on their understanding of the content of the lectures. Discussion and debate are key skills to be developed throughout the year to let students learn how to deal with certain ideas and conceptions related to the subject matter. The process is measured with different tests and exams to evaluate the degree of comprehension and mastery of terminology specific to the course.

4. Grading System

50% evaluation + 50% examination

5. Instruction

5.1. Engagement: Introductory questions about the topic of the lecture, checking previous knowledge, discussing related terms.

5.2. Teaching Methodology: Using the Communicative Approach.

5.3. Practice Activities: Think, discuss, related terms checking and definitions & research paper.

6. Materials & Resources

- Ancient Civilizations Almanac, Judson Knight, U.X.L, 2000
- English as a Global Language, David Crystal, Cambridge, 2003
- Teaching and Learning in a Multilingual School Choices, Risks, and Dilemmas, Tara Goldstein, LEA 2003
- <https://www.teachingenglish.org.uk/>
- The Evolution of Human Language Scenarios, Principles, and Cultural Dynamics, Wolfgang Wildgen, John Benjamins Publishing Company, 2004.

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*These lectures can take two weeks to be achieved.

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Semester One

Lecture One:

Culture-The fifth language skill

What do we mean by 'Culture'?

Many teachers quote the Dutch psychologist Geert Hofstede's maxim 'Software of the Mind', the subtitle of his 2005 book 'Cultures and Organizations'. What culture covers is the commonly held traditions, values and ways of behaving of a particular community. It includes what we used to call 'British and American life and institutions', 'daily life' and also cultural artefacts, such as the arts or sports. This is all interesting and sometimes useful knowledge and it is often included in textbooks.

However, there is also another level of understanding, of culture. This is how you develop cultural sensitivity and cultural skill. This covers how you build cultural awareness, what qualities you need to deal successfully with other cultures, and how to operate successfully with people from other cultures. This is often considered to be a business skill for adults, such as international sales managers or explorers. But if you think about it there is a set of skills also needed by refugee kids, 'third culture kids' following their parents as they are posted around the world, and students going abroad on gap years before university or overseas study grants. Therefore we could argue that the teaching of culture in ELT should include these things:

Cultural knowledge

The knowledge of the culture's institutions, the Big C, as it's described by Tomalin and Stempleski in their 1995 book 'Cultural Awareness'.

Cultural values

The 'psyche' of the country, what people think is important, it includes things like family, hospitality, patriotism, fairness etc.

Cultural behaviour

The knowledge of daily routines and behaviour, the little c, as Tomalin and Stempleski describe it.

Cultural skills

The development of intercultural sensitivity and awareness, using the English language as the medium of interaction.

Culture – the fifth language skill

Why should we consider the teaching of a cultural skills set as part of language teaching and why should we consider it a fifth language skill, in addition to listening, speaking, reading and writing? I think there are two reasons. One is the international role of the English language and the other is globalization.

Many now argue that the role of the English language in the curriculum is a life skill and should be taught as a core curriculum subject like maths, and the mother tongue. The reason for this is globalization and the fact that to operate internationally people will need to be able to use a lingua franca. For the next twenty to thirty years at least, that language is likely to be English.

That means that English will be a core communicative skill and will need to be taught early in the school curriculum.

Many countries now introduce English at eight years old and many parents introduce their children to English at an even younger age, using 'early advantage' programmes.

The second argument is globalization itself. You could say, 'We are all internationalists now'. We are or will be dealing with foreigners in our community, going abroad more, dealing at a distance with foreigners through outsourcing or email, phone and video-conferencing. And this isn't just for adults. Kids are interchanging experience and information through travel, keypal schemes and networks like Facebook. This is the time to develop the intercultural skills that will serve them in adult life.

Up until recently, we assumed that if you learned the language, you learned the culture but actually, it is not true. You can learn many cultural features but it does not teach you sensitivity and awareness or even how to behave in certain situations. What the fifth language skill teaches you is the mindset and techniques to adapt your use of English to learn about, understand and appreciate the values, ways of doing things and unique qualities of other cultures. It involves understanding how to use language to accept difference, to be flexible and tolerant of ways of doing things which might be different to yours. It is an attitudinal change that is expressed through the use of language.

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Semester One

Lecture Two:

The Concepts of Culture:

Culture: (Concept/Definition)

...the total, generally organized way of life, including values, norms, institutions and artifacts that are unique to a given people and that is passed from one generation to the next.

...everything that people have, think, and do as members of a society.

...everything humans perceive, know, think, value and feel is learned through participating in a cultural system.

Components of Culture:

1. Material Culture :

(Artifacts of Culture)

- Material objects and techniques of their use.

2. Non-material Culture :

- Beliefs: true or false assumption which are shared.

- Statements about reality that people accept as true

- We use Beliefs system to interpret our past, explain the present, and predict the future.

- Values : ... as idea shared by the people in a society about what is good and bad, right and wrong, desirable and undesirable ...

- Norms: ... expectations of how people are supposed to act, think and feel in a specific situation.

- Types of Norms :

○ Folkways: popular habits and traditions, a way of doing things that is customary, but not insisted upon.

○ Mores: folk ways, which are held by common consent to be conducive to the welfare of the society.

- Laws: guidelines for human behavior which must be obeyed and followed by citizens, subject to sanctions or other legal consequences.

- Language: ... A system of symbolic communication that uses words which are sound patterns that have standard meanings.

Characteristics of Culture:

Culture is learned

- Enculturation: the process of social interaction through which people learn their culture every time and within different situations.
- The immersion in a culture to the point where the particular design for living seems only natural.

Culture is shared

- As members of a society ... we have shared assumptions about things, ideas and behaviors.

Evaluating Cultural Differences:

- Ethnocentrism: the belief that one's own culture is more desirable and superior to all others.
The tendency to evaluate other cultures in terms of one's own culture, to consider one's own culture right and the other wrong.
- Cultural Relativism: the notion that any part of a culture must be viewed in its proper cultural content rather than from the viewpoint of the observer's culture must be judged in its own terms and environment.

Cultural universals:

- Those general cultural traits found in all societies of the world.
- Essential behavioral characteristics of human found in all societies
- What life experience do all humans have in common?
- Rituals
- What necessities do we all have and how our needs met?
- Institutions
- **Examples :**
Art, athletics, bodily adornment, cleanliness, training, cooking, cosmology, courtship, dancing, division of labor, eschatology, family, folklore, funeral rites, games, gestures, greetings, hair style, hospitality, housing, food, hygiene, incest taboos, kin groups, language, dialects, laws....
- Luck superstitions, marriage, medicine, music, mythology, personal names, postnatal care, puberty customs, religious rituals, tools making, trade, visiting people/places, weaning of young baby

Cultural shock:

Cultural shock: a psychological disorientation experienced when someone attempting to operate in radically different cultural environment, this case ranges from mild irritation to an out-and-out panic.

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Semester One

Lecture Three

Elements and Levels of Culture:

UNESCO Definition:

Recently the United Nations Educational, Scientific and Cultural Organization described culture as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group that encompasses, in addition to art and literature, lifestyle, ways of living together, value systems, traditions and beliefs (2002).

It appears that the basis of all human behaviors and beliefs is the group's specific values system. Values represent the core of any culture and comprise psychological, spiritual, and moral phenomena.

Elements of Culture:

Social Heritage/ Traditions /Way of Life Human Environment/ Behavior /Rules of Social Life /Values /Norms /Time /Language Relationships /Sense of Self/ Food Eating Habits /Beliefs Attitudes /Cognitive Knowledge Mental Processes /Learning /Material Life /Dress Appearance /Work and Leisure Habits Information and Communication /Greetings Celebrations /Religion /Symbols /Meanings Dialects.....etc

Types and Levels of Culture:

The term Culture often refers to National culture. However, nationality alone does not define culture. People's behaviors and preferences are influenced by several other cultures: Global environment, ethnicity, race, religion, occupation, family, friends, and even individual value systems. For example, people everywhere are influenced by political and social systems as well as economic development. Business people are influenced by industrial, organizational, and professional culture. Socially, people are, of course, influenced by family and friends. Accordingly, the following types of culture can be identified:

- Universal culture refers to culture of all humans and nationalities.
- Civilization culture refers to culture of particular civilization, which comprises different nationalities with similar political systems, economic development, ethnic roots, and religion values
- National culture refers to culture of a particular national group, sometimes called "Country Culture". National culture can be defined in this way as long as nation and country have clearly defined regional boundaries. However, this is not always the case. Different nationalities can coexist within the geographic boundaries (limits) of a single country and have different cultures. For example four different nationalities; Serbs,

Croatians, Kosovars, and Macedonians, each with different culture, used to belong to a one single country, the former Yugoslavia.

- Regional culture refers to the culture of a particular geographical region, such as the southeastern of the United States (casual and relaxed) or the Northeastern (formal and busy), each with different values, priorities, and lifestyles.
- Generation culture refers to the culture of a particular generation. Generations may have different values, preferences, and needs.
- Industry culture refers to the culture of specific industry, industries such as tourism, banking, construction, retailing, or pharmaceuticals have their own specific cultures because they share different worldviews on how to organize and manage a business.
- Professional culture refers to the culture of a specific profession. Distinct occupational and professional groups (e.g., doctors, lawyers, engineers...) have their unique cultures because they differ in their task requirements, beliefs, and values, have distinct codes of conduct, and even have unique dress codes.
- Organizational/Corporate culture refers to culture of specific organization. Organizations and corporations have different cultures because they are influenced by the different nature of industry, business, product, and services.
- Family culture refers to family's structure and cohesion, the nature of relationships between its members, roles and responsibilities of wives and husbands, as well as orientation towards religion, politics, and economy.
- Individual culture refers to an individual's value system, beliefs, ideas, expectations, actions, attitudes, and intentions, all of which are often influenced by demographic characteristics (e.g., gender, age, income, years of formal education...) and personality (e.g., motivations and knowledge...).

The above presented conceptions of culture can be regarded as different levels of culture. As a result, one may distinguish several levels of culture. At the bottom of the pyramid and the lowest level of culture is individual culture, characterized by values and standards of the individual. The second level is represented by organizational and family culture that are shared by the smallest social groups, for example: organizations, families, or clans. The third level comprises industry and professional cultures, which are shared by groups or communities like physicians and car industrials. The fourth level refers to nation, origin or residence culture that is shared by people of the same nationality, country of origin, or country of residence. The fifth level is represented by civilization culture and comprises different nationalities with similar political system, economic stages of development, ethnic roots, and religious values. Finally, the sixth level is represented by universal human culture. This highest level represents culture of all humans and nationalities, their ways of life, behaviors, values, ideas, and morals.

These levels are interdependent and influence each other all the time.

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Semester One

Lecture Four

What Is Civilization?

Civilization has a variety of meanings related to human society. The term comes from the Latin *civis*, meaning “**citizen**” or “**townsman**”

1. An advanced state of intellectual, cultural, and material development in human society, marked by progress in the arts and sciences, the extensive use of record-keeping, including writing, and the appearance of complex political and social institutions.
 2. The type of culture and society developed by a particular nation or region or in a particular epoch: the civilization of ancient Rome
 3. The act or process of civilizing or reaching a civilized state
 4. Cultural or intellectual refinement, good taste.
 5. Modern society with its conveniences: e.g., I returned to civilization after camping in the mountains.
- In a technical sense, a civilization is a complex society in which many people live in cities and get their food from agriculture, as distinguished from band and tribal societies in which people live in small settlements or nomadic groups and make their subsistence by hunting, or working small agricultural gardens. When used in this sense, civilization is an exclusive term, applied to some human groups and not others.
 - In a broader sense, civilization often can refer to distinct society, whether complex and city dwelling, or simple and tribal. This definition is often perceived as less exclusive and ethnocentric than the first. In this sense, civilization is nearly synonymous to culture.
 - Civilization can sometimes refer to human society as a whole; it is used in this sense to refer to the potential **global civilization**.
 - Civilization can mean a standard of behavior, similar to etiquette. “Civilized behavior” is contrasted with “Barbaric” one. In this sense, civilization implies sophistication and refinement.
 - Another use of civilization combines the first and fourth meanings of the word, implying that a complex society is naturally superior to less complex societies. This point of view is associated with racism and imperialism; powerful societies have often believed it was their right to civilize, or culturally dominate weak ones.

What Make A Civilization?

In the technical sense, a civilization is a complex society. It is distinguished from simpler societies but not considered superior to them. Everyone lives in a society and a culture, but not everyone lives in a civilization. In general, civilizations share the following traits:

1. Intensive agriculture techniques, such as the use of animal power, crop rotation, and irrigation. This enables farmers to produce **surplus** of food.
2. A significant portion of the population that does not devote most of its time to produce food. They can go for other occupations and trade for the food they need. This is called "**specialization of labor**". It is possible because of the food surplus.
3. The gathering of these non-food producers into permanent settlements called cities.
4. A social hierarchy: a clan rules or state society, in which a government or bureaucracy supports the ruling class. Political power is concentrated in the cities.
5. The establishment of complex and formal social institutions such as organized religion and education which are opposed to the less formal traditions of other societies.
6. Development of complex forms of economic exchange. This includes the expansion of trade and may lead to the creation of money and markets.
7. The accumulation of more material possession than in simpler societies.
8. Development of new technologies by people who are not busy producing food. In many early civilizations, metallurgy was an important advancement.
9. Development in arts for those who are not farmers like writing.

By this definition, some societies, like China, are clearly civilizations, whereas others like The Bushmen clearly are not. However, the distinction is not always clear. In the Pacific Northwest, for example, an abundant supply of fish guaranteed the people had a surplus of food without agriculture. The people established permanent settlements, a social hierarchy, material wealth, and advanced artwork, all without the development of intensive agriculture. Today, many tribal societies live inside states and under their laws. The political structures of civilization have been superimposed on their way of life, so they occupy a middle ground between tribal and civilized. The first civilization was that of the Sumerians in Mesopotamia in present-day southern Iraq. Archeological evidence dates the beginnings of Sumer to the fifth millennium B.C. By 3000 a flourishing civilization existed, which gradually exerted power over the surrounding area and became an urban society around 3500 B.C.

Civilization as a Cultural Identity:

"Civilization" can also describe the culture of a complex society, not just the society itself. Every society, civilization or not, has a specific set of ideas and customs, and a certain set of items and arts, that make it unique. Civilizations have even more intricate cultures, including literature, professional art, architecture, organized religion, and complex customs associated with the elite. This intricate culture associated with civilization has a tendency to spread to and influence other cultures, sometimes assimilating them into the civilization. A classic example is Chinese civilization and its influence on Korea, Japan, Tibet, and so forth. China is the world's oldest continuous civilization, with a history characterized by repeated divisions and reunifications amid alternating periods of peace and war. So many civilizations are actually large cultural spheres containing many nations and regions. The civilization in which someone lives is that person's broadest cultural identity.

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Semester One

Lecture Five

Civilizations of the World:

Introduction:

A civilization is the highest cultural grouping of people (after nationalities, ethnic groups, and religious groups) and the broadest level of cultural identity people have. For example, a typical resident of Spain can define herself/himself as being Spanish, Catholic, Christian, European, and Western. Western civilization, to which the Spanish resident belongs, is the broadest level of identification with which s/he identifies. A civilization distinguishes humans from other species. Civilization represents an advanced stage of human development characterized by a high level of art, religion, science, and social and political organizational development. Each civilization encompasses many nations, political units, governments, and states. The key cultural elements, which define a civilization, are the blood, language, history, religion, way of life, worldviews, social structures, institutions, and self-identification of its people.

Civilizations evolve through time, adapt, appear and disappear, and are the most enduring of human associations. Civilizations differ in size and importance. A civilization may involve a very large number of people, such as Chinese, or very small number, such as the former Cretan civilization (Crete). There are major and peripheral civilizations. People can change their identities and thus the composition and shape of civilizations.

Today at least 12 civilizations have been identified, seven of which no longer exist (Mesopotamia, Pharaohs, Cretan, Byzantine, Middle American, Andean) and five of which do (Chinese, Japanese, Indian, Islamic, and Western).

In the contemporary world, to these five civilizations we add Orthodox, Latin America and African Civilization.

The World's Eight Major Civilizations

Civilization	Characteristics	Nations
Sinic	A distinct Chinese civilization dating back to 1500 B.C. and perhaps a thousand years earlier. Although this civilization is often labeled "Confucian", it encompasses more than Confucianism.	The common culture of China, southeast Asia, cultures of Vietnam, Korea, Singapore, and Taiwan...
Japanese	Distinct civilization which was the offspring of Chinese civilization, emerging during the period between 100 and 400 A.D	Japan
Hindu	Existed on the Subcontinent since at least 1500 B.C, referred as Indian, Indic or Hindu; the core of Indian	India, Nepal

	civilization.	
Islamic	<p>Originates in the Arabian peninsula in the 7th century A.D.</p> <p>Many distinct cultures of sub-civilization exist within Islam, including Arab, Turkish, Persian, and Malay...</p>	<p>North Africa, Iberian peninsula, Central Asia, Southeast Asia, cultures of Afghanistan, Albania, Azerbaijan, Bangladesh Malaysia, Maldives, Pakistan, Somalia, parts of India...</p>
Orthodox	Centered in Russia and Slavic countries.	Armenia, Bulgaria, Greece, Romania and Russia...
Latin American	Offspring of European civilization, different from Europe and North America, incorporates indigenous cultures, which vary in importance; often considered as a sub-civilization Within western civilization or a separate civ affiliated with the west.	Mexico, Central America, Peru, Bolivia, Argentina, Chile...
Western	Historically it is European civilization, In the modern era it is Euro-American or North Atlantic civilization.	Europe, North America, Australia, New Zealand...
African	Most scholars do not recognize distinct African civilization.	South Africa is possibly the core state.

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Semester One

Lecture Six

Difference between Culture & Civilization

Culture vs. Civilization:

First, 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 spec or a portion of an entire civilization.

A culture ordinarily exists within a civilization. In this regard, each civilization can contain not only one but also several cultures. Comparing culture and civilization is like showing the difference between language and the country to which it is being used.

Culture can exist in itself whereas civilization cannot be called a civilization if it does not possess a certain culture. It is 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 could be.

Culture can be something that is tangible and it can be something that is not. 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. However, civilization is something that can be seen as a whole and it is more or less tangible although its basic components, like culture, can be immaterial.

Culture can be learned and in the same manner, it can 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 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 new raw aggregate of a civilization for it to be entirely passed on. It just grows, degrades and may eventually end if all its subunits would fail.

Summary:

- Culture is by definition smaller than civilization.
- Culture can grow and exist without residing in a formal civilization whereas a civilization will never grow and exist without the element of culture.

- Culture can be tangible or intangible whereas civilization is something more physical because it is what you see as a whole.
- Culture can be transmitted through symbols in the form of language whereas an entire civilization cannot be transmitted via language alone.

Semester One

Lecture Seven

The Rise of Civilizations:

Many different elements must come together before human community develops to the level of sophistication commonly referred to as civilization. The first is the existence of settlements classifiable as towns or cities. This requires food production to be efficient enough for a large minority of the community to be engaged in more specialized activities such as the creation of imposing buildings or works of art, the practice of skilled warfare, and above all the administration of a centralized bureaucracy capable of running the machinery of state. Civilization requires at least a rudimentary civil service. In the organization of a civil service, a system of writing is an almost indispensable aid. This is not invariably the case because at least one civilization, that of the Incas in Peru, will thrive without [writing](#). However, the development of writing greatly enhances civilization. Moreover, with a script comes history. Our knowledge of prehistory derives from surviving objects - the evidence of archaeology. History, by contrast, is based on documents. These various interconnections mean that history, civilization and writing all begin at the same time. That time is about 3100 BC.

Mesopotamia and Egypt: 3100 BC

In about 3200 BC the two earliest civilizations develop in the region where southwest Asia joins northeast Africa. Great rivers are a crucial part of the story. The [Sumerians](#) settle in what is now southern Iraq, between the mouths of the Euphrates and the Tigris. [Egypt](#) develops in the long narrow strip of the Nile valley. Rivers offer two main advantages to a developing civilization. They provide water to irrigate the fields, and they offer the easiest method of transport for a society without paved roads. Rivers will play an equally important role in two other early civilizations - those of the [Indus](#) and of northern [China](#).

The Indus: 2500 BC

It is not known whether contact with Mesopotamia inspires the first civilization of India or whether it is a spontaneous local development, but by about 2500 BC the neolithic villages along the banks of the Indus are on the verge of combining into a unified and sophisticated culture. The [Indus civilization](#), with its two large cities of Harappa and Mohenjo-daro, expands over a larger region than Egypt and Mesopotamia combined. It will survive, in a remarkably consistent form, for about 1000 years.

The Aegean: 2000 BC

The next region to develop a distinctive civilization centres on the Aegean Sea. The bays and inlets of the rugged coastal regions of Greece, and the many small islands strung like pearls across this relatively sheltered sea, combine to make this an ideal area for trade (and piracy) among people whose levels of nautical skill make short hops a necessary precaution.

The [Aegean civilization](#) stands at the start of the very lively tradition of Mediterranean culture. It begins in the large island, which is perfectly placed to guard the entrance to the Aegean - Crete.

China: 1600 BC

The longest consistent civilization in the human story so far is that of [China](#). This vast eastern empire seems set apart from the rest of the world, fiercely proud of its own traditions, resisting foreign influences. Its history begins in a characteristically independent manner.

There are no identifiable precedents for the civilization of the Shang dynasty, which emerges in China in about 1600 BC. Its superb [bronze vessels](#) seem to achieve an instant technological perfection. Its written texts introduce characters recognizably related to [Chinese writing](#) today. This is a civilization which begins as it will continue - with confidence.

America: 1200 BC

Around this time the earliest American civilizations have their beginnings, with the Olmecs in [central America](#) and the Chavin in the [Andes](#).

Both these cultures develop large towns, centred on temples. Both are now famous for their sculpture. And each, in its own region, is at the start of a succession of civilizations leading directly to the two which are discovered and destroyed in the 16th century by the Spanish - the Aztecs in central America and the Incas in the Andes.

The Mediterranean: from 1000 BC

The first distinctively Mediterranean civilization, that of the [Aegeans](#), comes to a sudden and still unexplained end in around 1200 BC. Some 200 years later an energetic seafaring people, the [Phoenicians](#), become extensive traders. From their base in Lebanon they establish colonies along the coast of Africa and even into the Atlantic.

Their example, as Mediterranean imperialists, will be followed by the [Greeks](#) and then by the [Romans](#). The Mediterranean becomes the world's most creative arena for the clash and synthesis of civilizations - a status which it has never entirely lost.

Regional civilizations: AD 400 – 1500

With the dominance of [Greece and Rome](#) in the west (both successfully managing a transition from pagan to Christian empires), of [China](#) in the east, and of strongly individual cultures in central and south [America](#), each successive civilization in any region tends at this time to be a variation on local traditions. However, sometimes there are upheavals, which introduce an entirely new culture within already long-civilized parts of the world. One such is [Islam](#). The establishment of the caliphate in Damascus and then Baghdad leads to distinctively Muslim civilizations in an unbroken belt from north Africa to north India.

Global civilization: 16th - 20th century

The first sustained contact between Europe and America, in the 16th century, opens the door to a new concept - world-wide civilizations, evolving through colonies and empires. Spanish civilization is exported to [Latin America](#). English culture spreads even further, in an empire which includes India, Australia, New Zealand, Canada and eventually many parts of Africa.

From the 16th to the 19th century, it is this imperial impulse, which carries European civilization round the world, often as a thin veneer over older and very robust local cultures. However, by the 20th century there are different forces at work. For much of the 20th century ideology has been the driving force in the export of two very different concepts of civilization, American capitalism and Russian Communism. At the same time mass communication has made it possible to export a region's popular culture to the rest of the world - notably that of America through radio, cinema and television.

Other influences, whether multinational companies or the internet, have a similar effect. The danger is of a worldwide sameness. But there is a corresponding benefit. Within economic limits, human communities are now free as never before to adopt the aspects of civilization which appeal to them - regardless of where they happen to be on the planet.

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Semester One

Lecture Eight

The Rise of Civilizations (part 2)

Thousands of years ago, several societies in different parts of the world changed from hunting and gathering to farming. Some began to produce surpluses of food.

Those surpluses helped bring about the world's first civilizations.

In early courses, we have seen that most historians define civilization as a complex culture with these five characteristics: (1) advanced cities, (2) specialized workers, (3) complex institutions, (4) record keeping and writing, and (5) advanced technology. You also learned about several early civilizations.

In the next pages, you will explore what those ancient civilizations had in common and how they differed.

Characteristics of Civilizations

The civilizations we discussed about before each demonstrated the five characteristics that historians use to define a civilization.

Advanced Cities

Cities were key features of the ancient civilizations. These cities were more than just collections of people. They were also centers of political, economic, and religious life.

▪ **Specialized Workers**

Surpluses of food allowed people to specialize in jobs outside of agriculture. Specialized workers such as artisans, traders, and soldiers strengthened and expanded civilization.

▪ **Complex Institutions**

Complex institutions such as law codes, religion, and an economy were another characteristic of ancient civilizations.

They organized, united, and helped civilizations to prosper.

▪ **Record Keeping and Writing**

Each civilization developed a system of writing. Rulers could record laws. Priests could write down important religious dates and the rituals to follow. Merchants could record transactions.

Eventually, people used the writing system to record their thoughts and ideas, creating literature and written history.

▪ **Advanced Technology**

The civilizations developed new ways of doing work and new materials to work with, such as metals and pottery.

They also developed tools like calendars to make their world more orderly.

-Some Aspects of Civilizations' Development:

1/Development of Law

Laws are a complex institution of civilizations. They are designed to do many things—settle conflicts between individuals, provide citizens with guidance on proper behavior, and outline an individual's relationship with the government. Thus, laws are important for building stable civilizations.

Hammurabi's Code

If a son has struck his father, they shall cut off his hand.

If a [noble] has destroyed the eye of a [noble], they shall destroy his eye.

If he has broken another [noble's] bone, they shall break his bone.

If he has destroyed the eye of a commoner or broken the bone of a commoner, he shall pay one mina of silver.

If he has destroyed the eye of a [noble's] slave or broken the bone of a [noble's] slave, he shall pay one half [the slave's] value.

If a [noble] has knocked out the tooth of a [noble], they shall knock out his tooth.

If he has knocked out a commoner's tooth, he shall pay one-third mina of silver.

Confucius

The Master said, "A young man's duty is to behave well to his parents at home and to his elders abroad, to be cautious in giving promises and punctual in keeping them, to have kindly feelings towards everyone, but seek the intimacy of the Good."

The Master said, "Govern the people by regulations, keep order among them by chastisements, and they will flee from you, and lose all self-respect. Govern them by moral force, keep order among them by ritual, and they will keep their self-respect and come to you of their own accord."

Old Testament

Whoever strikes a man so that he dies shall be put to death. But if he did not lie in wait for him, but God let him fall into his hand, then I will appoint for you a place to which he may flee. . . .

Whoever strikes his father or his mother shall be put to death. . . .

Whoever curses his father or his mother shall be put to death.

When men quarrel and one strikes the other with a stone or with his fist and the man does not die but keeps his bed, then if the man rises again and walks abroad with his staff, he that struck him shall be clear; only he shall pay for the loss of his time. . . .

When a man strikes his slave, male or female, with a rod and the slave dies under his hand, he shall be punished. . . .

When a man strikes the eye of his slave, male or female, and destroys it, he shall let the slave go free for the eye's sake. If he knocks out the tooth of his slave, male or female, he shall let the slave go free for the tooth's sake.

2/Record Keeping and Writing

As institutions became more complex, people realized the need for record keeping. Officials tracked taxes and laws, priests recorded important rituals, and merchants totaled accounts. Record keeping provided stability for the complex institutions.

Sumerian Cuneiform

Cuneiform originated in people's desire to keep track of goods they owned. By around 3000 B.C.,

Sumerians had more than 1,000 symbols. Each stood for an idea.

Later, symbols stood for sounds. This system of writing was used in Mesopotamia for about 3,000 years.

Different peoples adapted it for their own languages. At first, cuneiform was read from top to bottom. Later, it was read from left to right.

Phoenician Alphabet

The alphabet used by the ancient Phoenicians had symbols for 22 consonants. This alphabet was adapted by the Greeks, and it became the basis for writing all European languages. The Phoenician

Alphabet also influenced how Hebrew and Arabic were written, and it was adapted to write the languages of India and Ethiopia.

Indus Valley Seals

The system of writing used in the Indus Valley has not been deciphered. Scholars have identified about 400 symbols, but they do not know if these stand for ideas or sounds. Many of the examples are found on small seals. The seals might have been used to mark objects to show ownership. In that case, the symbols might give a person's name.

Egyptian Hieroglyphics

Hieroglyphics were read in the direction that the human and animal heads faced. Usually this was from right to left. Sometimes, though, the direction could be changed to make a more pleasing appearance. Some symbols stood for ideas. Some stood for consonant sounds—vowels were not included. Some gave clues to how a word was used, such as whether a name referred to a person or a place.

3/Advanced Technology

New technologies gave the ancient civilizations new ways of solving problems. Some solved age-old problems—for example, the plow made it easier to till the soil. Some solved new problems. Egyptians learned how to embalm the bodies of dead rulers as part of their complex beliefs about life after death.

Phoenician Sailing

The Phoenicians traded throughout the Mediterranean Sea and beyond. They were the most skilled sailors of their time. The first ships relied on rowers and did not have sails. They also lacked rudders for steering. By about 700 B.C., though, the Phoenicians had made advances. They added long steering oars in the back and a single sail, which could catch the wind and move the ship forward. Captains came to rely on the sails, though rowers had to work when the weather was calm or when the wind was not blowing from behind the ship.

Bronze from Shang China

During the Shang Dynasty, Chinese artisans grew highly skilled at making bronze. Bronze is a mixture of copper and tin. They made bronze weapons and vessels for religious ceremonies. Bronzes were made by creating pottery molds that were carved on the inside, in reverse, to leave the desired pattern on the final object. Hot liquid bronze was poured inside. When it had cooled, the pottery molds were broken.

Semester Two

Lecture One

The Anglo-Saxons Culture

The Anglo-Saxons

The term Anglo-Saxon is a relatively modern one. It refers to settlers from the German regions of Angeln and Saxony, who made their way over to Britain after the fall of the Roman Empire around AD 410.

The Roman armies withdrew from Britain early in the fifth century because they were needed back home to defend the crumbling centre of the Empire. Britain was considered a far-flung outpost of little value.

At this time, the Jutes and the Frisians from Denmark were also settling in the British Isles, but the Anglo-Saxon settlers were effectively their own masters in a new land and they did little to keep the legacy of the Romans alive. They replaced the Roman stone buildings with their own wooden ones, and spoke their own language, which gave rise to the English spoken today.

The Anglo-Saxons also brought their own religious beliefs, but the arrival of Saint Augustine in 597 converted most of the country to Christianity.

The Anglo-Saxon period lasted for 600 years, from 410 to 1066, and in that time Britain's political landscape underwent many changes.

The Anglo-Saxon period stretched over 600 years, from 410 to 1066...

The early settlers kept to small tribal groups, forming kingdoms and sub-kingdoms. By the ninth century, the country was divided into four kingdoms - Northumbria, Mercia, East Anglia and Wessex.

Wessex was the only one of these kingdoms to survive the Viking invasions. Eric Bloodaxe, the Viking ruler of York, was killed by the Wessex army in 954 and England was united under one king - Edred.

Most of the information we have about the Anglo-Saxons comes from the Anglo-Saxon Chronicle, a year-by-year account of all the major events of the time. Among other things it describes the rise and fall of the bishops and kings and the important battles of the period. It begins with the story of Hengist and Horsa in AD 449.

Anglo-Saxon rule came to an end in 1066, soon after the death of Edward the Confessor, who had no heir. He had supposedly willed the kingdom to William of Normandy, but also seemed to favour Harold Godwinson as his successor.

Harold was crowned king immediately after Edward died, but he failed in his attempt to defend his crown, when William and an invading army crossed the Channel from France to claim it for himself. Harold was defeated by the Normans at the Battle of Hastings in October 1066, and thus a new era was ushered in.

Immigration and the Land

To speak of the 'differences' between English and Norman society is to start from the wrong standpoint. We should never forget that the Normans and the Anglo-Saxons came from the same basic stock.

At rock bottom, they were each Scandinavian immigrants who had settled in another land and taken over from its ruling aristocracy. It should therefore not surprise us that on a fundamental level, English and Norman social structures were very similar. What is interesting is the way these similarities received different shadings because of the time and place in which each side had finally settled down.

...it was a self-perpetuating dynamic fuelled by expansion and warfare...

For both societies, land was the defining currency. The Lord owned land, which he parcelled out amongst his followers in return for service. They in turn settled the land as minor lords in their own right, surrounded by a retinue of warriors to whom they would grant gifts as rewards for good service and as tokens of their own good lordship (of which the greatest gift was land).

Success in war generated more land and booty which could be passed around. If a lord wasn't successful or generous enough, his followers would desert him for a 'better' lord. It was a self-perpetuating dynamic fuelled by expansion and warfare in which the value of a man was determined by his warlike ability: the lord led warriors; the warrior fought for his lord; they were both serviced by non-fighting tenant farmers who owed their livelihoods to the lord; and below them came the unfree slaves.

The hearth

The basic building block of the system was the hearth. On his land, the Lord owned a hearth-hall, within which he housed his retinue of warriors. His tenants brought their produce to this hall, feeding and maintaining the retinue. In return, the lord provided all on his land with security. It was when he was unable to provide that security that the lord got worried: lack of security was the defining trait of 'bad' lordship.

This is best exemplified in the epic Saxon poem Beowulf, in which the adventurer Beowulf is drawn to the hearth of the Danish king Hrothgar by the king's famed generosity. There, he rids Hrothgar of the monsters which are threatening the security of his hearth and is generously rewarded. Beowulf finally dies trying to win a treasure hoard from a dragon threatening his own land - a potent combination of security and gold, the two driving forces of lordship in his time.

Administration

...pre-Norman England had become the most organized state in Western Europe...

In 10th Century Anglo-Saxon England, this dynamic had been complicated by a highly chequered history. In administrative terms, it meant that pre-Norman England had become the most 'organised' state in Western Europe. The king controlled a land divided into shires and hundreds, on which taxation was assessed and levied. These taxes were collected in coin from the burhs and fresh coin was minted 3 times a year in 60 royal mints arranged throughout the country. In this respect, it was a very Roman system.

It is even likely (though not certain) that Edward the Confessor had a Chancery headed by the clerk Regenbald. The whole system was run by a set of royal officers, the shire reeves (sheriffs), with individual reeves looking after each hundred.

The Germanic system

Overlaid onto this was the old Germanic system of lordship and the hearth, but it had been altered almost beyond recognition by the demands of the previous two centuries.

Military service was still technically based on land 'loaned' from a lord in return for service. Yet by the 10th Century, this land had often been granted away in the form of 'bookland' which was a royal gift in perpetuity to a loyal retainer. Alfred and his successors had dealt with the problem by instituting the fyrd and military obligation was measured in hides.

...the Anglo-Saxon kings had bypassed the problem of lordship...

In essence, the Anglo-Saxon kings had bypassed the problem of lordship by imposing duties on the land itself. Large landowners were now expected to bring a retinue of thegns with them, based on the hideage of their land, and the very definition of a thegn was someone who could afford to arm himself as a warrior with the proceeds of his land. The more powerful thegns themselves had retinues of housecarls, old-style military retainers who served in the hope of being granted bookland and thegn status in return for their loyalty.

The Norman system

By contrast, the Norman system was much more basic. In Saxon terms, the Normans were second or third generation immigrants to Northern France. According to their own foundation myth, the land of Normandy was granted to their founder, Rollo c.911, and he and his successors ruled it as 'marcher' lords of the frontier on behalf of the Frankish king. Therefore, the Norman system was coloured by Frankish practice and was still firmly entrenched in the familia - the lord's hearth.

...the Normans were second or third generation immigrants to Northern France...

Whilst technically the Norman Duke had the power to call out a general levy (much like the fyrd), he usually relied on his military familia, which was the complex set of family ties and loyalties he had established with the great magnates who occupied his land. By the time of William, this relationship had hardened from one of mutuality in which the Norman nobles were fidelis (faithful men), to one of dominance, in which the duke was dominus (lord). William himself had had a lot to do with that change. It was this familia which helped govern the country and owed personal loyalty to the duke.

Though Norman dukes controlled the coinage in their domain, no new coins had been minted since the time of William's grandfather. The duke still called upon his nobles to provide an army when he wanted to go to war, and they obliged in the expectation of a share in the spoils of conquest.

Differences

In essence, both systems had a similar root, but the differences were crucial. The Norman system had led to the development of a mounted military élite totally focussed on war, while the Anglo-Saxon system was manned by what was in essence a levy of farmers, who rode to the

battlefield but fought on foot. That is not to say that the English thegn was any less formidable than the Norman knight, as Hastings was to show. In the crucial months leading up to the Hastings campaign however, Harold was to be hamstrung by the limitations of the fyrd. On the 14th October 1066, much of Harold's tiny force was made up of the housecarls of his most powerful magnates because the fyrd had been disbanded.

Similarities

...Harold was to be hamstrung by the limitations of the fyrd...

Yet the similarities remain more important than the differences. On a macro level, they meant that William could come in and superimpose the Norman system onto the Saxon with virtually no problem - the thegns simply became Norman knights (or Norman knights became thegns, however you want to look at it). The emphasis of obligation returned to the old familia structure, which we used to call feudalism until it became a dirty word. The methods of Anglo-Saxon kingly control, the use of writs, courts and sheriffs became the instruments of dominance for the new Norman king, who also introduced the concept of justiciars and regents to represent the king when he was abroad in the rest of his land.

County society

On a micro level, the differences were even smaller. Look at Anglo-Saxon Jorvik or Norman Rouen, and the two are pretty indistinguishable. Both were emporia with similar social structures in terms of tenements and mercantile quarters dedicated to specific trades. In the countryside, the Domesday Book illustrates that the only thing which changed was the name of the landlord. Villages remained much the same as they had for hundreds of years: with villani and bordars, rights of sake and soke, woodland measured in the number of pigs it could support and mills and minor industries run on behalf of the lord by the local reeve. Perhaps one in every 100 villages was transformed by the appearance of a castle (a Norman innovation in England), but other than that, often even the thegn remained the same.

English law

...a final telling example of the cruder nature of the Conquerors.

Finally, the Normans introduced one major change into English law. Prior to the Conquest, cases were tried in front of juries selected from the hundred on the basis of Trial by Ordeal, or Trial by Oath Taking.

Oath Taking was a specifically Saxon process whereby a man would rely on the oaths of his lord and peers to vouch for his innocence and good name - the higher the status of your oath-helper, the better your chances of success. It relied on good lordship and reciprocity to make it work (and we can see it in action in the sworn testimonies of the Domesday Book).

These were complemented by the Norman practice of Trial by Battle, in which the judgement of God was determined not by the speed it took you to heal from the Ordeal, but by the success of your champion in battle. In this, it typified the military onus of Norman society and provides a final telling example of the cruder nature of the Conquerors.

Semester Two

Lecture Two

The Roman Civilization:

How did Rome get its name?

Rome is now the *capital city* of Italy. 2,000 years ago it was the centre of the Roman *Empire*. Building started in 753 BC. The Romans had a story to explain how Rome began. Twin boys, Romulus and Remus, were the sons of Mars (the Roman god of war). An evil uncle took them as babies from their mother and threw them into the River Tiber to drown. The babies floated to land, and a mother wolf fed and cared for them. Later a herdsman looked after the twins until they grew up.

Years later, Mars told his twin sons to build a city where they had been found. The city was Rome. One day, Remus made fun of the wall Romulus had built around the city. The twins argued, fought, and Romulus killed Remus. Today, historians and archaeologists agree that people were living in Rome long before 753 BC, but the *legend* is one of the most famous in world history.

How was Rome ruled?

The people of Rome were farmers and herders. For a time, they were under the control of their neighbours, the Etruscans. Rome became a rich city, ruled by kings. In 509 BC, the Romans drove out their last king, Tarquin the Proud. Rome then became a *republic*.

The republic was ruled by a *Senate*. Rich men, called *senators*, ran the government. Poor men (called plebeians) had much less power. The plebeians fought for fairer treatment. A plebeian, who was a free man (someone who was not a *slave*), could be a Roman *citizen*. People in lands conquered by the Romans could become citizens too. Women and slaves though, could not be citizens - so they could not vote in *elections*.

The Senate could not always control the Roman army. Army *generals* some times fought one another. Rome's best general was Julius Caesar. He lived in the 1st century BC and invaded Britain twice. Caesar came close to being emperor of Rome, but he was murdered in 44 BC. By then, Rome was more than a city. It was the capital of an *empire*. The Romans ruled lands from France to North Africa.

Who were the Roman emperors?

A Roman emperor was the man who ruled over the *empire*. The first Emperor ruled Rome after years of fighting between rival leaders. His name was Octavian. He took a new name, Augustus, when he became Emperor in 27 BC. Augustus brought peace after years of fighting. Not all the emperors were good and wise. Some were terrible. Some wanted to be gods.

The emperor had a troop of special soldiers to protect him. They were called the Praetorian Guard. However, some of the bad emperors were so unpopular that their Praetorian Guards killed them.

Who was in the Roman army?

Only men could be in the Roman Army. No women. Every Roman soldier was a Roman citizen. He had to be at least 20 years old. He was not supposed to get married while he was a soldier. Most soldiers in the Roman *Empire* came from countries outside Italy. There were Roman soldiers from Africa, France, Germany, the Balkans, Spain and the Middle East.

Soldiers had to stay in the army for at least 25 years! Then they could retire, with a *pension* or a gift of land to farm. Old soldiers often settled down to old age together, in a military town or *colonia*.

What was a legion?

There were about 30 legions in the Roman army. Each legion had between 4,000 and 6,000 soldiers, called legionaries. Each legion had ten cohorts. Each cohort was made up of six troops of about 80 legionaries, called centuries. Each century was led by a *centurion*. A centurion carried a short rod, to show his importance. He could also use his stick to beat any soldier who disobeyed an order. The officer commanding the whole legion was called a *legate*.

What did gladiators do?

Gladiators fought one another, usually in pairs. They also fought wild animals such as lions or bears. When a gladiator was beaten (but still alive), the audience would wave scarves or put their thumbs out if they wanted him killed. If he'd fought well, and they wanted him to live, they would close their thumbs onto their fingers. Different types of gladiators used different weapons. For example, a man with a sword and shield might fight a man with a three-pronged spear or trident, and a big net.

What was a Roman play like?

Romans enjoyed the theatre. Most plays were funny comedies, though there were serious tragedies as well. Actors often wore masks to show whether their character was happy or sad! They also wore wigs - an old man had a white wig, a slave had a red wig.

Why did Romans like baths so much?

Roman baths were like leisure centres. You went there to relax, not just to get clean. The baths were open to everyone, and a good place to keep fit, meet people and do business.

When you went to the baths, you took off your outdoor clothes and warmed up with some exercises. Then, after a swim in the pool, you went into a series of heated rooms. You got hotter and hotter, to sweat out the dirt. You'd chat with friends while you sweated, and perhaps have a massage and rub down with perfumed oil. Then you (or a slave) would scrape off the dirt, sweat and oil with a metal scraper called a *strigil*. Finally, a plunge into a cold pool. Very refreshing! The best preserved Roman baths in Britain are in the city of Bath.

How did the Romans change the way we speak and write?

The Romans wrote their history, their literature and their laws. Before the Romans conquered Britain, very few people in Britain could read or write. Stories and knowledge were passed on by word of mouth. From Roman times onwards, people in Britain wrote things down. Educated people wrote in Latin, but later wrote books in their own languages, English and Welsh, for

example. The English and Welsh languages changed because of the Romans. Many words in English and Welsh have links to Latin. 'Pedestrian' is one. See if you can find some more....

What was life like for a Roman family?

Life for women in Roman times was often hard. Mother was less important than father in the family. Father had the power of life or death over everyone. When a new baby was born it would be laid at its father's feet - if the father picked the baby up it would live, but if he ignored the baby it would be taken away to die. Women were expected to run the home, cook meals, and raise children. If they were wealthy, women were lucky; they had *slaves* to do the work.

Many girls were married at the age of 14. Marriages were often arranged between families. A man could divorce his wife if she did not give birth to a son. Many women died young (in their 30s), because childbirth could be dangerous, and diseases were common.

Did Romans go to school?

Most children in Roman times did not go to school. Only quite rich families could afford to pay a teacher. Most schools were in towns. Not many girls went to school, but some were taught at home by *tutors*, who were often educated *slaves*. Boys from rich families learned history, maths, and literature at school, to prepare them for jobs in the army or government. In poor families, girls and boys had to work, helping their parents.

RELIGION

What kind of gods did Romans worship?

At first, Romans believed in many different gods and goddesses. These gods were like people, but with magical powers. The Roman gods were part of a family. People told stories or *myths* about them. Each god or goddess looked after different people or things.

These are a few of the old Roman gods:

Saturn: once king of the gods, his place was taken by his son (Jupiter). Saturn was the god of seed-sowing. A merry Roman holiday or festival, the Saturnalia, was named after him.

Jupiter: god of the sky, he was the most important god.

Juno: Jupiter's wife, she looked after women.

Neptune: Jupiter's brother, he was the god of the sea.

Minerva: goddess of wisdom and women's work, such as weaving cloth.

Mars: god of war, though originally god of farming.

Venus: goddess of love, she was the lover of Mars.

Why did the Romans borrow new gods?

The Romans often borrowed new gods from people they conquered. They hoped these new gods would make them stronger. They borrowed gods from Egypt, for example, such as the goddess Isis. Roman soldiers worshipped Mithras, a god from Iran. A soldier going on a journey might ask Mercury (god of travel) for help, as well as Mithras the soldiers' god and he might also make a sacrifice to Neptune (the sea god) if he had to travel by ship!

What went on a Roman temple?

People worshipped the gods in special buildings called temples. Inside the temple was a statue of a god. Priests looked after the temple. People went there to make sacrifices or offerings of food, flowers or money. Sometimes the priest killed an animal, such as a bull, as part of the sacrifice ceremony. Some Emperors said they were gods too, so everyone had to make a sacrifice to the Emperor.

Romans also had gods at home. They believed in household spirits that protected the family. They had miniature temples, or shrines, in their homes. The family would make offerings of food and drink to the household gods, and pray for good luck and protection.

Did Romans believe in life after death?

The Romans believed that a person's spirit went to the *underworld* after the person died. To get there, the dead needed to cross the River Styx. The dead person's family would leave a coin on the dead body, to pay the ferryman, whose name was Charon.

Some of these old beliefs changed when Christianity was made the official religion of the Roman Empire by the Emperor Constantine in the 4th century AD. Before then, Christians got into trouble because they refused to worship the emperor as a god. Some Christians were arrested and put to death.

Proposed Terminology:

Herdsmen: keeper of a group of animal

Archaeologists: Archaeology: study of ancient things, esp. remains of prehistoric times, eg tombs, buried cities

Republic: system of government in which the elected representatives of the people are supreme

Legion: division of several thousand men in the armies of ancient Rome

Cohort: tenth part of a legion

Troop: 80 to 100 soldiers

Rod: thin, straight piece of wood or metal

Wig: head covering of false hair

Seed sowing: putting or planting seeds on the ground

Miniature: very small, tiny

Ferryman: man using and sailing with boats

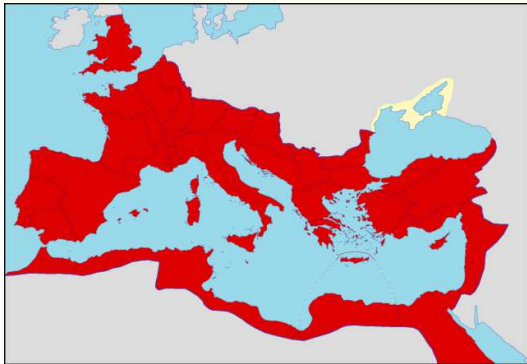
Possible questions:

-What are features or characteristics of the Roman Civilization?

-How Romans copied the Greek world?

-How could describe the creation of the Roman first city?

-How Roman army was one of the greatest and powerful armies in the history of the world?



THE ROMAN EMPIRE

Semester Two

Lecture Three

The Greek World:

Where Western civilization began

Ancient Greece is called 'the birthplace of Western civilization'. About 2500 years ago, the Greeks created a way of life that other people admired and copied. The *Romans* copied Greek art and Greek gods, for example. The Ancient Greeks tried out *democracy*, started the *Olympic Games* and left new ideas in science, art and philosophy (thinking about life).

The Ancient Greeks lived in mainland Greece and the Greek islands, but also in what is now Turkey, and in *colonies* scattered around the Mediterranean sea coast. There were Greeks in Italy, Sicily, North Africa and as far west as France. Sailing the sea to trade and find new land, Greeks took their way of life to many places.

What was ancient Greece like?

Ancient Greece had a warm, dry climate, as Greece does today. People lived by farming, fishing, and trade. Some were soldiers. Others were *scholars*, scientists or artists. Most Greeks lived in villages or in small cities. There were beautiful *temples* with stone *columns* and statues, and open-air theatres where people sat to watch plays.

Many Greeks were poor. Life was hard because farmland, water and timber for building were all scarce. That's why many Greeks sailed off to find new lands to settle.

How Greece was ruled

There was not one country called "Ancient Greece." Instead, there were small '*city-states*'. Each city-state had its own government. Sometimes the city-states fought one another, sometimes they joined together against a bigger enemy, the *Persian Empire*. *Athens*, *Sparta*, *Corinth* and Olympia were four of these city-states. Only a very powerful ruler could control all Greece. One man did in the 300s BC. He was Alexander the Great, from *Macedonia*. Alexander led his army to conquer not just Greece but an empire that reached as far as Afghanistan and India.

When did Greek civilization begin?

About 3000 BC, there lived on the island of Crete a people now called Minoans. The name comes from their King Minos. Minos and other Minoan kings grew rich from trade, and built fine palaces. The Minoan civilization ended about 1450 BC.

After the Minoans came the Myceneans. They were soldiers from mainland Greece, and were the Greeks who fought *Troy* in the 1200s BC. After the Mycenaean age ended, about 1100 BC, Greece entered a "Dark Age". This lasted until the 800s BC when the Greeks set off by sea to explore and set up *colonies*.

The *Olympic Games* began in 776 BC. This was the start of "Archaic" Greek civilization.

Around 480 BC the "golden age" of Greece began. This is what *historians* call "Classical" Greece.

Growing up in Greece

Sons and daughters

Many Greek parents wanted boy children. A son would look after his parents in old age. A daughter went away when she married, and had to take a wedding gift or dowry. This could be expensive, if a family had lots of daughters.

A father could decide whether or not the family kept a new baby. Unwanted or weak babies were sometimes left to die outdoors. Anyone finding an abandoned baby could adopt it and take it home, perhaps to raise it as *aslave*. If a couple were rich, they might hire a poor neighbour or a slave to nurse a new baby.

Going to school

At 3, children were given small jugs - a sign that babyhood was over. Boys went to school at age 7. Girls were taught at home by their mothers. A few girls learned to read and write, but many did not. School-teachers needed payment, so poor boys did not get much education. A wealthy family sent a *slave* to walk to school with the boys. The slave stayed at school to keep an eye on them during lessons. Most Greek schools had fewer than 20 boys, and classes were often held outdoors.

What did Greek children learn?

Girls learned housework, cooking and skills such as weaving at home. Boys at school learned reading, writing, arithmetic, music and poetry. They wrote on wooden tablets covered with soft wax, using a pointed stick called a stylus. They used an *abacus*, with beads strung on wires or wooden rods, to help with maths.

Part of their lessons included learning stories and poems by heart.

Boys did athletics, to keep fit and prepare them for war as soldiers. They ran, jumped, wrestled and practised throwing a spear and a *discus*. They trained on a sports ground called a gymnasium.

Children's toys

We know about some Greek toys from pictures on *pottery* vases and from *artefacts* found by *archaeologists*. Children played with small pottery figures, and dolls made of rags, wood, wax or clay - some dolls had moveable arms and legs. Other toys were rattles, hoops, yo-yos, and hobby horses (a "pretend horse" made from a stick).

Children played with balls made from tied-up rags or a blown-up pig's bladder. The ankle-bones of sheep or goats made 'knucklebones' or five-stones. There are pictures of children with pets, such as dogs, geese and chickens.

Marriage and work

Most girls were only 13-16 years old when they married. Often their fathers chose husbands for them. A girl's husband was often older, in his 30s. The day before she married, a girl *sacrificed* her toys to the goddess Artemis, to show she was grown-up.

Most boys had to work hard. They worked as farmers, sailors, fishermen and craftworkers - such as potters, builders, metalworkers and stone-carvers. Some clever boys went on studying. Teachers gave classes to older students. *Aristotle*, who became a great scientist and thinker, went to *Athens* when he was 17 to study at the Academy, run by a famous teacher named *Plato*.

Athens

Why Athens was great

Athens was the largest city in Greece, and controlled a region called *Attica*. Between the many mountains were fertile valleys, with many farms. Athens became rich because Attica also had valuable sources of silver, lead and marble. Athens also had the biggest navy in Greece.

Athens was a beautiful and busy city. People came to the city from all over Greece, and from other countries, to study and to trade. The city's most famous building was the *temple* called the *Parthenon*. It stood on a rocky hill called the *Acropolis*. Inside the Parthenon stood a statue of the city's protector-goddess *Athena*.

People power

In the early 500s BC a new way of government was invented in *Athens*. It was "*democracy*" or "rule by the people". Not everyone had a vote though. Only a male *citizen* had a say in how the city was run. There were about 30,000 citizens. The ruling Council had 500 members, all men, and chosen for a year at a time. Women could not be citizens, nor could *slaves* or foreigners.

The citizens met to vote on new laws put forward by the Council. Usually around 5,000 citizens met, every 10 days or so on a hill called the Pnyx. In Athens, you can still see the stones of this historic meeting place.

Guilty or not guilty?

Athens had law courts with trial by *jury*. Juries were larger than the ones we have today - 500 *citizens* normally, but sometimes more. There were no lawyers, so people spoke in their own defense. After listening to the evidence, jurors voted by placing metal discs into one of two jars - one for guilty, one for not guilty. Punishments included the *death penalty*. Speeches were timed by a water-clock.

Citizens also voted to get rid of *politicians* they did not like. They wrote the name of the person they hated on a piece of broken *pottery*, called an ostrakon. Any politician who got more than 600 votes was banished from the city of 10 years.

Slaves

Of the 250,000 to 300,000 people in *Athens* (at its biggest), between a quarter and a third of them were *slaves*. Some slaves were captured in wars. Others were born slaves. Some people

were forced into slavery when they could not afford to pay money they owed. Some slaves were owned by the state, like slave-archers from *Scythia*, who were used as "police" by the Athens government.

A few slaves had special skills, such as nurses, teachers, or *pottery* painters. Most slaves did the hardest and most unpleasant jobs. A lucky slave might save enough money to buy his freedom.

Life in Athens

Athens had yearly festivals for athletics, drama and religious occasions. The city taxes paid some of the cost, but rich *citizens* had to pay extra. Important people in Athens were the strategoi, who were ten generals chosen from each of the ten "tribes" of citizens. There were also nine archons. Their jobs were mostly ceremonial, to do with festivals and family matters. One of the archons had to organize the Dionysia Festival, for the god Dionysos, every year. It was a time for fun, wine-drinking, parties and plays.

Every man aged 20 to 50 or more could be "called up" for military service. A rich man might have to serve as captain of a warship for a year. He paid the crew and made repairs.

The Olympic Games

The *Olympic Games* began over 2,700 years ago in Olympia, in southwest Greece. The Games were part of a religious festival. The Greek Olympics, thought to have begun in 776 BC, inspired the modern Olympic Games (begun in 1896) The Games were held in honor of *Zeus*, king of the gods, and were staged every four years at Olympia, a valley near a city called Elis. People from all over the Greek world came to watch and take part.

The statue of Zeus

Visitors to Olympia stared in wonder as they entered the great *Temple of Zeus*. Inside was a huge statue of the king of the gods, sitting on a throne. People called it one of the Seven Wonders of the World. The statue was covered in gold and ivory, and was six times bigger than a man. It was built about 435 BC, and no one who made the trip to Olympia missed seeing it.

The Greek gods

The Greeks believed that gods and goddesses watched over them. The gods were like humans, but immortal (they lived for ever) and much more powerful.

A family of gods and goddesses lived in a cloud-palace above Mount Olympus, the highest mountain in Greece. The gods looked down to watch what people were doing, and from time to time, interfered with what went on.

The gods did not always behave very well. Their king, *Zeus*, was always being unfaithful to his wife Hera. He appeared on Earth as a human or an animal to trick women he had fallen in love with.

Zeus and his family

Zeus was king of the gods. He threw thunderbolts to punish anyone who disobeyed him. His brother Poseidon was god of the sea. Another brother, Pluto (also called Hades), ruled the underworld.

Zeus had many children, among them Apollo, Artemis, **Athena** and Ares. Apollo was the sun god, and the god of the arts, medicine, music and poetry. His twin sister Artemis was goddess of the moon, and goddess of childbirth, and of all natural things. She is often shown as a hunter with a bow and arrow. Athena was goddess of wisdom, and of crafts such as spinning, weaving and **pottery**. Ares was the bad-tempered god of war - not even his own father liked him!

Greek heroes

All Greeks loved stories about adventures and brave heroes. A hero was someone like Perseus. He killed the **Gorgon** Medusa, whose gaze turned people to stone. Perseus used his **shield** as a mirror, so he saw only her reflection - and was not turned to stone. Perseus also rescued a princess named Andromeda from a sea serpent - by using Medusa's head to turn the monster to stone!

The most famous Greek hero was Heracles (the **Romans** called him Hercules). **Zeus** was his father, and he was so strong he could kill a lion with his bare hands. He sailed with Jason and the Argonauts to find the Golden Fleece, and performed 12 "impossible" tasks, and was only killed by a trick - he put on a poisoned robe. Zeus liked Heracles so much he took the dead hero to Mount Olympus to live forever with the gods.

Semester Two

Lecture Four

The Ages of English (The History of the English Language)

- **The Anglo Saxon invasions 449AD**

- With the Roman Empire fast falling apart, the British provinces are cut loose sometime in the early 5th century. Despite more than 400 years in charge, the Romans don't leave much of their Latin language behind, beyond the occasional place name.

Unsurprisingly, barbarian invaders, such as the Picts and Scots, are already clamouring at the borders, and the beleaguered Britons turn to a variety of Germanic tribes for 'protection'. From 449AD, the Angles, Saxons, and Jutes begin to arrive and aggressively set up home. Many native Britons take to their heels and retreat west to Cornwall, Wales and Cumbria. Cornish, Welsh and Cumbric languages develop, but the Celtic culture of central, southern and north eastern England doesn't stand a chance in a land ruled by Anglo Saxons.

- **Language development**

- The Anglo Saxons have little time for the native Celtic language, preferring to use their own tongue and its runic script. Christian missionaries begin to arrive in 597AD, led by Augustine. They bring with them a huge Latin vocabulary, and produce large numbers of manuscripts, in the form of the Bible and other religious texts. In the process, the missionaries sow the first seeds of literacy.

There is no standard system of spelling, so scribes spell words the way they are sounded in their part of the country. As a result, we have evidence of Old English dialects.

Four major dialects emerge in England: Northumbrian in the north; Mercian in the midlands; West Saxon in the south and west; and Kentish in the south east. Most Old English documents are written in West Saxon, the dialect of the politically prestigious area of Wessex, where Alfred the Great would rule in the 9th century.

- **The Viking Raids Begin - 787AD**

- The Vikings begin raiding Britain in 787AD and continue periodically until the 11th century. In less than a hundred years, these ferocious Danes rule most of eastern England, and remain in power until the Anglo Saxons strike back under Alfred the Great in 878AD.

The Danes suddenly find themselves restricted to an area called the 'Danelaw' – roughly the areas north east of a diagonal line from Chester to London. But the Danes retaliate, and by 980AD, a series of fresh assaults brings the rest of England under the rule of a Danish king, Cnut (Canute), in 1016. Danish dominance lasts until 1042.

- **Language development**

- The language of the Danes exerts an immense and long lasting influence on Old English, especially in the north and east. More than 1,500 place names in England have Scandinavian origins, particularly in Yorkshire and Lincolnshire.

For example, the '-by' in names like Rugby and Grimsby means 'farm' or 'town'; the '-thorpe' in Althorpe and Linthorpe means 'village'; and the '-thwaite' in Braithwaite and Langthwaite means 'isolated area'.

Many Scandinavian personal names come from this time, especially those ending in '-son'. And some very common words – 'both', 'same', 'get', 'give', 'take' - enter the language, as do regular English pronouns like 'they', 'them', 'their'. During this period, over 1,800 words of probable Scandinavian origin enter the language.

- **The Norman Conquest 1066**

- In 1066, William of Normandy invades England, ushering in a new social and linguistic era. But the change at the top takes a while to sink in, and manuscripts continue to be written in Old English as late as 1100.

French is rapidly established as the language of power and officialdom. William appoints French-speaking supporters to all the key positions of power, and this elite of barons, abbots and bishops retains close ties with its native Normandy.

But English is far too entrenched and continues to be used by the majority of people. With Latin the language of the church and of education, England becomes a truly trilingual country.

- **Language development**

- English continues to evolve after the Norman Conquest, particularly in grammar. Word order becomes increasingly important in conveying the meaning of a sentence, rather than the traditional use of special word endings.

Clever new constructions enter the language, such as the auxiliary verbs 'had' and 'shall' (had made, shall go).

Spelling and pronunciation begin to shift too, as Norman scribes spell words using their own conventions, such as qu- instead of cw-. Slowly but surely, distinctive Old English characters begin to die out.

- **The Resurgence of English 1200 - 1400**

- The 12th century witnesses a renewed interest in Latin, Greek, and Arabic, which in turn spawns numerous English translations. There is a widespread increase in literacy, while universities are established at Oxford and Cambridge.

Ever turbulent, the relationship between England and France hits a new low with the onset of the Hundred Years War. England's French estates are lost, severing the umbilical tie with the Continent, and a sense of English national identity emerges.

The influence of French, now the language of the enemy, declines until it is spoken only at court, by the aristocracy and by the well-educated clergy. Children of the nobility, who formerly spoke English as a second language, begin to adopt it as their mother tongue.

- **Language development**

- English usurps French as the language of power when it is used for the first time at the opening of parliament in 1362. French continues as the language of the law, while Latin dominates in education and the Church.

Despite being edged out, French has already had an immense impact, with 10,000 of its words entering the language during the 14th century. Hundreds of Old English words disappear into obscurity, but many others survive alongside their French and Latin equivalent, each endowed with a slightly different meaning: for example, 'ask' (Old English), 'question' (French), 'interrogate' (Latin).

- **The Invention of the Printing Press 1476**

- The arrival of the printing press is a major step towards a standard writing system – and initiates an enormous boom in the production of printed resources in English.

Once luxury items, books are now more affordable, and the spread of literacy suddenly makes publishing a profitable business. Over 20,000 titles appear following the setting up of England's first printing press by William Caxton in 1476.

Literary output in Scotland reaches an all time high in the 15th century, driven by the works of writers like Robert Henryson and William Dunbar.

- **Language development**

- The 'Great Vowel Shift' takes place during the 15th century, and represents a major development in pronunciation which resulted in many words coming to be pronounced more like they are today. A speaker in Chaucer's era pronounced 'time' like the modern English 'team', 'see' like 'say', 'fame' like 'farm'.

The dialect of the East Midlands begins to establish itself as a form of 'standard English'. This is the most populous region of England and home to important social, administrative, and educational centres, including the royal court at London. Spelling also becomes more standardised and the pace of grammatical change slows down. But more dialects emerge, compared to the Old English era. West Saxon is now Southern; Northumbrian is Northern; Mercian splits into West Midlands and East Midlands; Kentish still encompasses the south east. In Scotland, the dialect diverges radically from its English cousins, adopting Gaelic words and developing a unique pronunciation. The change is dubbed by some 'Middle Scots' to distinguish it from 'Middle English'.

- **The Renaissance 1500 - 1650**

- The Renaissance sparks fresh interest in the classical languages and their literature, and leads to momentous developments in studies relating to medicine, science and the arts.

It is also a time of great religious and political upheaval, and the expansion of known boundaries with the discovery of the Americas.

The union of the English and Scottish crowns sees the first publication of an 'authorised' English translation of the Bible in 1611, named for the monarch who made it all possible, King James I of England (and VI of Scotland). The first folio of Shakespeare's plays is published in 1623.

- **Language development**

- This is a time of great invention in the language, as writers struggle to find appropriate terms to describe the groundbreaking techniques and concepts they are pioneering. Not content with raiding Greek and Latin, they are soon ransacking more than 50 languages from across the globe.

Controversy regarding the immense proliferation of terms follows. Some writers see the introduction of 'new' Greek and Latin terms as an 'enrichment' of the language, while enthusiasts for native English words condemn the newfangled additions as 'inkhorn terms'.

In addition to this influx of foreign terms, many new words are created by the addition of prefixes (**un**comfortable, **fore**name, **under**ground); suffixes (delight**fulness**, laugh**able**, invest**ment**); and by cobbling together compounds (heaven-sent, commander-in-chief).

- **The Colonization of the New World 1600s**

- In the late 16th century, Walter Raleigh's expeditions lead to the first settlement in America, at Chesapeake Bay in 1607. In 1620, the Mayflower arrives in Cape Cod, and by 1640 around 25,000 people have settled there. By 1700, inhabitants in the region number more than a quarter of a million.

The Elizabethan age witnesses the rapid geographical expansion of English in the New World, with colonists arriving in droves. They come principally from the Midlands and the North (settling in Pennsylvania) or are Irish or Scots Irish (initially in Philadelphia, but moving swiftly inland). Immigrants from across the world rapidly follow, flooding the language with new words from a variety of nationalities.

- **Language development**

- In 1604, Robert Cawdrey's 'A Table Alphabeticall', listing the meanings of over 2,500 'hard words', is published. It is the first English dictionary.

Across the Atlantic, the deluge of settlers from all over the British Isles influences the development of different American accents. The early settlers come from the west of England; the 'Pilgrim Fathers' from Norfolk. Even to this day, remnants of these accents can be discerned in these particular areas.

Many so-called 'Americanisms' today are actually remnants of Middle English that crossed the Atlantic at this time: for example, 'I guess' for 'I think', 'gotten' for 'got', 'mad' for 'angry', 'fall' for 'autumn'.

- **The Industrial Revolution and beyond**

- During the 19th century, Britain becomes the world's leading industrial and trading nation, and the period is one of momentous change and upheaval.

The consequences of this 'Industrial Revolution' lead to major developments in the sciences and technology, spearheaded by a generation of British entrepreneurs and inventors.

In Africa and South East Asia, colonial expansion continues unabated. Sierra Leone,

Singapore, Hong Kong and the Gold Coast (Ghana) are among the many places added to the long list of British acquisitions.

The 20th century sees the British Empire slowly fall apart at the seams, but several major developments ensure its language nonetheless thrives.

The British Broadcasting Corporation is established in 1922, broadcasting first to the Empire, then the Commonwealth from 1931.

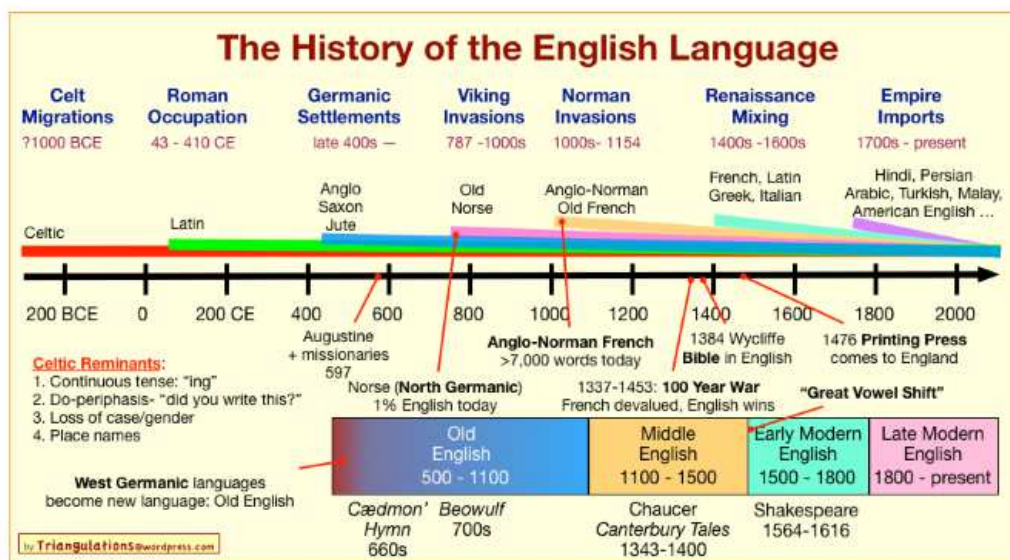
With the days of Empire a distant memory, the electronic revolution begins in 1972 with the sending of the first network email. The creation of the World Wide Web in 1991 diversifies communication – much of it in English - on an unprecedented scale.

- **Language development**

- There is a frantic need for words and terms to describe the latest developments and concepts in science and technology.

A project is begun in 1884 to compile a 'New English Dictionary', which will eventually become the Oxford English Dictionary. In America, the need to define the identity of the new nation results in Noah Webster's 'American Dictionary of the English Language' appearing in 1828.

The 'novel' becomes the literary genre of the age, exemplified by the works of Dickens, Scott and Twain. These books introduce a wider range of spoken and non-standard English into written expression. In the first half of the 20th century, the 'received pronunciation' of English is consolidated through public broadcasting, with the plummy 'BBC accent' perceived by many as the 'proper' way to speak. In the twentieth century, English emerges as a world language, universally embraced across the globe. Hybrid, local variations of the language appear, such as Singlish (Singaporean English), as recently independent nations promote their identity through local varieties of the language. There are also moves to standardize English used in key areas of communication such as air traffic control (Air Speak) and maritime travel (Sea Speak). The advent of the Internet massively increases exposure to a wide range of English styles and linguistic experimentation. New technology results in idiosyncratic varieties of English, such as the 'text speak' invented by mobile phone users communicating via SMS.



**UNIVERSITY MOHAMED KHIDER BISKRA ALGERIA
FACULTY OF LANGUAGES & LETTERS
DEPARTEMENT OF ENGLISH**

Semester Two

Lecture Five

THE WESTERN CIVILIZATION:

Half a century ago, Western civilization was a central idea, and ideal, in American political and intellectual discourse. American political leaders frequently said that the United States was the heir to Western civilization and that it had a duty to defend the West against its enemies, most obviously the communist bloc led by the Soviet Union (sometimes termed “the East”).

Today, Western civilization is almost never mentioned, much less promoted, in political and intellectual discourse, either in America or in Europe. When it is mentioned amongst Western elites, the traditions of the West are almost always an object of criticism or contempt. Instead, real discussion of Western civilization is usually undertaken by the political, intellectual, and religious leaders of *non-Western* societies— most obviously, Muslim societies. Indeed, the idea of the West seems to be most charged with vital energy in the excited mind of our civilization’s principle contemporary enemy, radical Islam. The most lively consciousness of the West actually seems to be found within the East. But within the West itself (i.e. the United States, Europe, and also Canada, Australia, and New Zealand) it sometimes seems that the Western civilization of fifty years ago has become a lost civilization today.

The Three Traditions of Western Civilization

Among scholarly interpreters of the West, it has been widely understood that Western civilization was formed from three distinct traditions:

(1) The classical culture of Greece and Rome;

(2) The Christian religion, particularly Western Christianity; and

(3) The Enlightenment of the modern era. Although many interpreters have seen Western civilization as a synthesis of all three traditions, others have emphasized the conflicts among these threads.

The first of the Western traditions was classical culture. In the realm of politics, for example, Greece contributed the idea of a republic, while Rome contributed that of an empire. Similarly, Greece contributed the idea of liberty, and Rome, that of law. When combined, these ideas gave rise to the important Western concept of *liberty under law*.

Christianity shaped Western civilization in many important ways. Christian theology established the sanctity of the individual believer and called for obedience to an authority (Christ) higher than any secular ruler (Caesar), ideas that further refined and supported the concept of liberty under law. Christian institutions,

particularly the papacy of the Roman Catholic Church in its ongoing struggle with the Holy Roman Emperor and local monarchs, bequeathed to the West the idea of a separation, and therefore a limitation, of powers. The third source of Western civilization was the modern Enlightenment, which provided the ideas of liberal democracy, the free market, and the belief in reason and science as the privileged means for making sense of the world. More particularly, Britain's "Glorious" Revolution of 1688 emphasized liberty and constitutionalism, while the French Revolution of 1789 emphasized democracy and rationalism. The differences between the Enlightenment in Britain and on the Continent would give rise to important divisions within the West during much of the nineteenth and twentieth centuries. This was the case with regard to the Industrial Revolution and the different responses to it: both state guidance of the economy and Marxist ideology played a much greater role on the Continent than in Britain or the United States.

The Cold War Concept of Western Civilization

The Cold War clarified and crystallized the political and intellectual division between the West and the East. The "Allied scheme of history," the product of the two world wars, was elaborated and institutionalized into what we might call the "NATO scheme of history," which fit nicely with the Cold War. Almost all of the members of the North Atlantic Alliance appeared to be heirs of each of the three great Western traditions, and they seemed to be comfortable and confident in this identity and role. (NATO did include a couple of cultural anomalies—Greece and Turkey—which were obviously outside some of the elements of the three traditions, and the United States did have another, immensely important ally—Japan—which was obviously outside all three traditions, as well as outside any plausible geographical definition of the West. But these anomalies became acceptable with the argument that each of these countries was now engaged in the grand project of "Westernization.")

During the first decade of the Cold War, the struggle between the West and the East took the form of a struggle between "the Free World" and "the Socialist World," as the two antagonists referred to themselves. With the de-colonization of the European empires, a new region, the global South, emerged "between" the West and the East, and now the struggle was said to be between the First World and the Second World for the future of the Third World. Both the West and the East offered the South a particular version of the Enlightenment project, a particular secular doctrine of progress.

The West promoted liberalism, which was largely a product of the British Enlightenment, while the East promoted Marxism, which was largely a product of the French Enlightenment. Significantly, however, the West decided that in its struggle with the East it could not promote to the South the other Western traditions, classical culture and the Christian religion.

The 1950s, the high Cold War, was the golden age of the Allied or NATO conception of Western civilization. With the 1960s, not only this conception but any conception of Western civilization came under sustained assault, and the Western traditions have been on the defensive ever since. Indeed, by now, even "defensive" may be too strong a term, since today very few defenders of Western civilization can be found within the political, intellectual, and economic institutions of either America or Europe.

Exam Models with Key Answers

UMK University-Biskra
Faculty of Letters and Languages
Department of Foreign Languages-The English Branch

SECOND TERM EXAM
Course: Culture of the Language
Level: First year LMD 2017/2018

Full name: -----Group: ----- Mark: /20

All questions are compulsory

Part One: Comprehension (08pts)

Please say if the following statements are correct or not, correct if necessary:

1. The Greek civilization was located in Macedonia
.....
2. Alexander the Great was a Persian emperor
.....
3. The Dark Age means age of prosperity
.....
4. The Cold War was a political, economical and armed conflict between the east
and the center of the world
.....
.....
5. The invention of the printing press was in 1288
.....
6. The Anglo-Saxons created 11 kingdoms
.....
7. The Romans invented the first Alphabet of the Latin language
.....
8. Germanic tribes adopted Latin language left by Romans while invading Britain

.....

Part Two: Terminology (07pts)

Define briefly the following (please respect blank spaces!)

1. Marxism

.....

2. Remus & Romulus

.....

3. The Minoans

.....

4. Ruling by People

.....

5. N.A.T.O

.....

6. Local Languages

.....

7. Beowulf

.....

Part Three: Composition (05pts)

How can you describe the development of English Language in the last two decades? (Less than 04 lines)

.....
.....
.....
.....

The End

The Answers:

UMK University-Biskra
Faculty of Letters and Languages
Department of Foreign Languages-The English Branch

SECOND TERM EXAM

Course: Culture of the Language
Level: First year LMD

Answers Model

All questions are compulsory

Part One: Comprehension (08pts)

Please say if the following statements are correct or not, correct if necessary:

9. The Greek civilization was located in Macedonia
False, located in main land Greece
10. Alexander the Great was a Persian emperor
False, from Macedonia
11. The Dark Age means age of prosperity
False, it means age of chaos and deterioration
12. The Cold War was a political, economical and armed conflict between the east and the center of the world
False, between the east and the west, it was not armed
13. The invention of the printing press was in 1288
False, in 1476
14. The Anglo-Saxons created 11 kingdoms
False, 07
15. The Romans invented the first Alphabet of the Latin language
False, Phoenicians did
16. Germanic tribes adopted Latin language left by Romans while invading Britain
False, they kept their own languages and local dialects

Part Two: Terminology (07pts)

Define briefly the following (please respect blank spaces!)

8. Marxism

Basic foundation of Communism by Karl Marx and Friedrich Engels

9. Remus & Romulus

Romans twin brothers

10. The Minoans

Population of Crete

11. Ruling by People

Democracy

12. N.A.T.O

North Atlantic Treaty Organization

13. Local Languages

Official languages belonging to the same country or region

14. Beowulf

An old English epic poem, one of the most important works of old English literature

Part Three: Composition (05pts)

How can you describe the development of English Language in the last two decades? (Less than 04 lines)

Age of Globalization/ Internet/ Technology...etc.

The End

University Mohamed Khider of Biskra
Faculty of Letters and Languages
Department of Foreign Languages
Branch of English
LI/Culture of the Language



Full Name :

Group :

Mark :

/20

FIRST-TERM EXAM
(07/01/2019—10:00-11:30)

Part one: Comprehension (10pts)

Please choose the right answer for the following(put a cross (X) in the box):

1. Learning a target language culture is necessary because:

- -It helps in learning the language itself
- -To learn how to make international food
- -To find a job in the working market
- -All of the above
- None of the above

2. A local language is:

- An official language
- A second language
- A language of a particular region
- All of the above
- None of the above

3. 'Culture is included into civilization' means:

- Is inside of it
- Is part of it
- Is a component of it
- All of the above
- None of the above

4. Cultural identity defines:

- Your personality
- Your cultural background
- Your emotional characteristics
- All of the above
- None of the above

5. Algeria is a multicultural country, this means that:

- It includes many cultures
- It includes many nations
- It includes many countries

- All of the above
- None of the above

Part two: Terminology: (10 pts)

Please, briefly identify and exemplify (just **ONE** example for each of) the following:

- ***Material Culture:***
.....
.....
.....
.....
- ***Global Culture:***
.....
.....
.....
.....
- ***Human Civilization:***
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.....
.....
.....
- ***Folkways:***
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.....
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- ***Mores:***
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.....

Best of Success

University Mohamed Khider of Biskra
 Faculty of Letters and Languages
 Department of Foreign Languages
 Branch of English
 LI/Culture of the Language



Full Name :	
Group :	
Mark :	/20

FIRST-TERM EXAM
(07/01/2019—10:00-11:30)

Part one: Comprehension (10pts)

Please choose the right answer for the following(put a cross (X) in the box):

6. Learning a target language culture is necessary because:

- -It helps in learning the language itself
- -To learn how to make international food
- -To find a job in the working market
- -All of the above
- None of the above

7. A local language is:

- An official language
- A second language
- A language of a particular region
- All of the above
- None of the above

8. 'Culture is included into civilization' means:

- Is inside of it
- Is part of it
- Is a component of it
- All of the above
- None of the above

9. Cultural identity defines:

- Your personality
- Your cultural background
- Your emotional characteristics
- All of the above
- None of the above

10. Algeria is a multicultural country, this means that:

- It includes many cultures
- It includes many nations
- It includes many countries

- All of the above
- None of the above

Part two: Terminology: (10 pts)

Please, briefly identify and exemplify (just **ONE** example for each of) the following:

- ***Material Culture:***
(Artefacts of Culture)
Material objects and techniques of their use
- ***Global Culture:***
Universal Culture/ World Culture.
- ***Human Civilization:***
Highest cultural status made by humans.
- ***Folkways:***
Popular habits and traditions, a way of doing things that is customary, but not insisted upon.
- ***Mores:***
Folk ways, which are held by common consent to be conducive to the welfare of the society.

Best of Success

Your teachers

The end of the paper.