

Another dichotomy is to divide culture into two perspectives, "small c" and "big C/capital C" (Battista, 1984; Flewelling, 1994; Tomalin & Stempleski, 1993). Small c refers to the behavior culture, which includes everything in human life, while big C emphasizes the high culture, such as the representations of the fine arts. Proposing a similar categorization, Steele and Suozzo (1994) named the two aspects of culture as "the social sciences" and "fine arts tradition", and Brooks (1975) called them "everything vs. the best in human life." In this sense, language can fall into both perspectives of culture: communicative language as small c and literature as big C.

Following the dichotomy of culture, some scholars of language teaching tried to propose a taxonomy of culture that contain more subcategories. Robinson (1988) defined culture from four aspects, behaviorist, functionalist, cognitive and symbolic, and discussed their applications in language teaching. In the behaviorist aspect, the "what" dimension is of focus, so the cultural behaviors such as traditions, customs and habits are being studied in the language classroom. The functionalist view emphasizes the rules underlying the cultural behaviors, so the "why" dimension is of interest. According to Robinson, the study of only the former two senses was inadequate for culture learning, so she extended the examination of culture to the latter two senses. The cognitive aspect concerns how people interpret the world, and in this sense, culture is like a framework that conditions people's processing of information from outside. Finally, the symbolic sense highlights the dynamic characteristic of culture, considering culture as a product of the constant interaction between meaning and experience. Since language and the world are constantly changing, culture is a dynamic system and an ongoing process as well.

Another taxonomy of culture proposed by Adaskou, Britten and Fahsi (1990) indicated that language teaching involve four sorts of culture, that is, the aesthetic, sociological, semantic and pragmatic sense. The aesthetic sense is culture with a big C.