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Cross Cultural Communication

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Preface

This material is designed for the module of **Cross Cultural Communication**. This document, specifically, has come into existence in the light of the need for a reference in the module named as Cross Cultural Communication that suits the level and needs of EFL Master 1 students. In this respect, this document could potentially be adapted for use in parallel with other similar documents. This document includes the lectures that have been developed by the author over years of professional experience in teaching the module at Setif 2 University, in conjunction with other courses, articles, books, references, and textbooks which are all acknowledged and cited. This document has come to its current state through compiling a number of individual files and lectures into this one final document where all its materials are intended primarily for pedagogical purposes.

This pedagogical document is designed to focus on the basics of Cross Cultural Communication. Bearing in mind that Cross cultural communciation is so wide field of science of language, I have restricted almost this document to the EFL Master syllabus. This document, in fourteen lectures, has discussed the most pertinent topics related to Cross Cultural Communication. The document has also integrated a number of table, symbols, and figures to illustrate particular topics and sections.

The current document includes also a number of techniques that help to make this material feasible and practical. Some of them are as follows: the general outline of the document, a table of contents, general aims of the document, procedures and activities of the document. More specifically, it includes at the beginning of each lecture a brief description of the lecture, a number of key objectives of every stage, theoretical backgrounds, and exercises for each lecture. To sum up, the author hopes through it to be helpful to English Foreign Language Master 1 students at the Department of English Language and Literature at Setif 2 University, Algeria.

General Objectives of the Document

The lectures aim to equip students with the necessary knowledge and skills which make them be able to use and to address cultural issues through the medium of Cross Cultural Communication in areas related to theplace of cross cultural commucniation issues in the EFL classroom. So this document will help students to achieve the following general aims:

1. To get a general overview of how cross cultural issues function in communication.
2. To be familiar with the different topics related to cross cultural communication.
3. To be able to relate issues of verbal and non-verbal language in cross cultural communication.
4. To be able to relate worldwide variations such as east-west divide in cross cultural communication.
5. To be able to relate individualism versus collectivism variations in cross cultural communication.
6. To be able to relate feminism versus masculinity variations in cross cultural communication.

7. To be able to relate high context versus low context variations in cross cultural communication.
8. To be able to relate time orientations variations in cross cultural communication.
9. To be able to relate task versus relationships orientations variations in cross cultural communication.
10. To be able to relate other cultural dimensions and orientations in cross cultural communication.
11. To understand the importance of each lecture, topic and task in the evaluation process.
12. To understand the importance of each lecture, topic and task in the process of interactions and cross cultural communication appropriately in classroom context as well as in real life situations.

Lecture 1

Introduction to Cross Cultural Communication

Description of the Lecture

This lecture is concnered about introduction to the module Cross Cultural Communications. Throughout this lecture studentsl become familiar with the main definitions assigned to cross cultural communication, the different meanings of each term, the importqnce of cross cultural communciation. The emphasis is put on the right definition in regard to cross cultural context. Key content of the lecture includes objectives, theory, exercises and illustrations.

Objectives of the Lecture

On successful completion of the lecture, students should be able, among other things, to;

- ❖ Be familiar with the terminologies of culture such as cross cultural, intercultural and multi-cultural.
- ❖ Be familiar the working definition of the term culture.
- ❖ Be familiar with the working definition of the term communication.
- ❖ Be able to construct the possible definition to the term cross cultural communication.
- ❖ Understand the connections between culture and communication.
- ❖ Pursue the subsequent lectures on the basis of what they have learned and decided in this lecture.

Introduction

We live in the world that is becoming a global small village. Advancements in communication technologies increase the opportunities to communicate with people from various cultures and consequently turn the world into something less smaller then globe village to something inside our pocket. As international contacts and cooperation are more regular, the awareness of differences in the process of communication starts playing a crucial role. Being able to transform a word from a native into a foreign language does not guarantee a trouble-free course of a conversation run by speakers from different cultures. To investigate differences in communication and cultures, to be able to recognize the true intention of the interlocutor and correspondent, to see through the culturally specific patterns of communication, it is possible only if the ethnocentric view is abandoned.

Experiencing all these various culture differences we do not ask questions such as; *who is right?* Or *who is wrong?* But *how can we see the same thing so differently that it results in not seeing "the same thing" at all?* Therefore, discovering, first of all, one's own and then other cultures is a challenge – nowadays it is a must. It is believed that this handout will help students to understand different people as well as cultures they come from better, to improve your cross-cultural communication, to develop cross-

cultural awareness, and to facilitate cooperation in the diverse environment. In this lecture and document there are a number of issues referring to cross cultural communication from multi-perspectives to help English foreign language students exercise their cross-cultural communication successfully while living, communicating and working in a multi-cultural small world.

1. Issues of Terminology: Cross, Inter, and Multi + Culture

The terms multiculturalism, intercultural and cross-cultural are all common in the literature (Georgiou, 2010: 50), but Fries (2002: 2) states that the terminologies "cross, multi, and inter" do not have the same meaning and they are used differently according to contexts.

1. 1. Cross-cultural

Many English speakers favor to use the term "cross-cultural", but Fries himself has entitled his class "intercultural communication" and distinguishes between the two terms. He defines the term "cross-cultural" as follows; (in our usage "cross-cultural" applies to something which covers more than one culture. For example "a cross-cultural study of education in Western Europe" would be a comparison of chosen aspects of education in various countries, but would consider each country separately and would not suggest any interaction between the various educational systems).

1. 2. Intercultural

Fries again (2002: 2) defines it as follows; (the term "inter-cultural" implies interaction. From an intercultural perspective, it would be possible to study the experiences of students or teachers who move from one educational system to another, or to examine the interactions of students from different countries enrolled in a specific class. "Culture shock" and "cultural adaptation" are thus intercultural notions).

Moreover, inter in intercultural expresses a relationship and implies that different people are not only present in an educational environment but also come to contact (Geogiou, 2010: 50). Cushner (1988) concurs with this position, advocating that intercultural is an expression of exchanges and cooperation between groups and recognition that a real understanding of cultural similarities and differences is essential in providing a basis for collaboration with others. So, the term intercultural is normative and carries values, it has moral and ethical dimensions for it and it incorporates respect for what is different and underlies a contact, as opposed to cross-cultural which is considered neutral Pavan (2009: 126).

1. 3. Multi-cultural

According to Taylor (2005), "multiculturalism has had an effect of de-emphasizing national differences and highlighting the social diversity of cultural pluralism that exists within one and the same

nation, within one and the same EFL classroom due to differences in ethnicity, social class and gender". (Geogiou, 2010: 50) states that multicultural suggests that groups of many (multi) different cultures coexists in the same space; however, it may imply that people from a variety of backgrounds live side by side but without necessarily interacting with each other. Here, it seems that multiculturalism is often met within the boundaries of the same national limits. Consequently, the dimension of intercultural is wider than multicultural dimension since it is based on the movement towards the other and fosters a better understanding of native and other cultures.

To sum up, the term intercultural refers to the interaction, interchange, and cooperation of different cultures. "Intercultural is best described as an active process of interchange, interaction, and cooperation between cultures emphasizing the similarities and considering the cultural diversity as an enriching elements. It promotes the coexistence between several groups of different cultures".

They go on and advocate that the term intercultural means the process of becoming conscious of one's own culture and cultures of otherness. The aim behind incorporating intercultural learning in EFL classroom is to promote international understanding, solidarity, respect, and cooperation. Intercultural is then a set of processes generated through the interactions of different cultures in which participants show immense readiness to cooperate positively with people who are culturally different from them with a full conscious of their interdependence.

2. Definitions of Key Concpets

2. 1. Definition of Culture

The complexity of the construct *culture* and the difficulty in defining it, is evident from the approaches that authors follow to describe it: …"there are many ways of examining cultural differences" "I found leaders struggling with the concept of culture, …the concept is hard to define, hard to analyze and measure, and hard to manage" "it is not directly accessible to observation but (only) inferable from verbal statements and other behaviors, "no single definition …… is likely to do justice to its complexity" "there are many theories on culture".

Culture is unique to each society or group of people. It could therefore be regarded as the personality of the group. It constitutes to a human collectivity what personality is to an individual. These rules are not visible but they influence the entire game and the behavior of those participating in it. After naming several examples of cultural differences to explain the analogy, he comes to concluds:

- Culture gives identity - there is no aspect of human life that does not fall under the potential influence of culture.

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- Your own culture is normal for yourself. You are normally not aware of your own culture or of the fact that it might be unfamiliar or strange to others.

- One of the best ways to come to grip with one's own culture is to seriously study other cultures. One cannot separate self- understanding from understanding others. "To reach the one, you have to start with the other and *vice versa*".

The general conclusion to be drawn from the various explanations of culture is that certain "things" are shared or held in common in groups. There should therefore be a history of shared experience that furthermore implies a certain degree of structural stability in terms of group membership. **All in all the term culture embraces everything acquired and learned that makes up the human beings life of a society at both collective and individual levels as a dynamic process to changing circumstances.**

2. 2. Definition of Communication

This term "communicative" is an adjective word class for the noun "communication". It originates from the Latin word "communicare", which means to share or impart. When used as per its function, it means a common ground of understanding. Communication is the process of exchanging of facts, ideas, opinions, information and a means by which individuals or organizations use for sharing meaning and understanding with one another. In other words, it is the transmission and interaction of facts, ideas, opinions, feelings or attitudes. Communication is an interdisciplinary concept as theoretically it is approached from various disciplines especially linguistics. Thanks to communication people can do great things such as to learn, to be aware of ourselves and others, and to adjust to our environment. Communication is twofold process between two parties –the sender and the receiver. It involves an exchange and progression of thoughts, ideas, knowledge, and information towards a mutually accepted goal. Oral as well as written communication refers to the process in which messages are exchanged or communicated within the sender and the receiver either through word of mouth or written forms. The differences between oral and written communication are presented in the table below.

• **Written Communication**	• **Oral Communication**
▪ It has a permanent record	▪ It does not have a permanent record
▪ It takes time to give feedback	▪ It gives immediate feedback
▪ It is rigid and inflexible	▪ It is highly flexible
▪ It take s more time to prepare to transmit	▪ It takes least time to prepare and transmit
▪ It can be preserved and used in the future	▪ Preservation is less possible
▪ It involves writing and reading	▪ It involves talking and listening
▪ It conveys facts	▪ It conveys feelings and emotions
▪ It is little time urgency	▪ Time urgency
▪ It has more barriers and cost	▪ Less barriers and cost

2. 3. Cross Cultural Communication

From the previous definitions and explanations to the terms that constitute the term cross cultural communication respectively, it becomes clearly apparent that the meaning of the concept as a whole as follows:

Cross cultural communication refers to the exchange of information between people of different cultural backgrounds. It is a well-studied field of research in several disciplines, including psychology, speech and communication, sociology, anthropology, and business. *Cross-cultural communication* is highly related to a similar term, ***intercultural communication***. In actuality, there is no difference between these terms in the context of communication. However, there is an important and notable difference between cross-cultural and intercultural *research*. The former refers to the comparison of two or more cultures on some variable of interest (e.g., differences between cultures A and B in the expression of emotions). The latter refers to the study of the interaction between people of two cultures (e.g., differences in how people of cultures A and B express emotions when they are with people of cultures B and A, respectively). There is yet a third term, ***intra-cultural communication***, which refers to communication among people within a culture. The bulk of information in cross-cultural communication comes from cross-cultural researches, but has considerable application to our understanding of intercultural and intra-cultural communication processes.

Cross-cultural communication is a field of study that looks at how people from differing cultural backgrounds communicate, in similar and different ways among themselves, and how they endeavor to communicate across cultures. Cross cultural communication is imperative for individual and companies that have a diverse workplace and participate in the globe economy, interactions, and communications. It is also important for everyone to understand the factors that are parts of an effective, diverse communications. This cultural way of communication endeavors to bring together unrelated areas such as cultural anthropology and establishes areas of communication. Its core idea is to establish and understand how people from different cultures communicate with each other. **Cross cultural communication is the ability to step beyond one culture to the second then to the third and so on successfully in a situation when many cultures come into interaction.**

3. The Importance of Cross Cultural Communication

The study of cross-cultural communication is central to both theoretical and applied linguistics. Examining the causes of misunderstandings in cross-cultural communication sets in relief the processes that underlie all communication but often go unnoticed when it proceeds successfully. Thus discourse analysts find cross-cultural communication a useful research site, apart from any real-world interest in cross-cultural relations.

At the most global level, the fate of all people, indeed the fate of the earth, depends upon negotiations among representatives of governments and individuals with different cultural assumptions and ways of communicating. Moreover, in order to accomplish any public or private goals, people have to talk to each other, and in more and more cases, the people communicating come from more or less different cultural backgrounds. Furthermore, the notion of "cross-cultural" encompasses more than just speakers of different languages or from different countries; it includes speakers from the same country of different class, region, age, and even gender.

Summary

Cross Cultural Communication helps create identities, assists in gathering information about other people, helps fulfill interpersonal needs, and allows you to influence other people.

- Culture informs its members regarding life; therefore, it reduces confusion and helps them predict what to expect from life.
- Culture is learned, transmitted from generation to generation, based on symbols, and is a dynamic and integrated system.
- Cross cultural communication is the ability to step beyond one culture to another then to another one respectively successfully in a multi-cultural situation.
- Cross cultural communication is the state of being able to be understood and understand with the state of being culturally conscious at the same time.
- Cross cultural communication is a simultaneous combination of cultural orientations with the use of language.

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Practice

Focus Questions

1. What is culture?
2. What are the different elements of culture?
3. What is communication?
4. What are the elements of communication?
5. What is the relationship between culture and communication?
6. What is the definition of the concept cross cultural communication?
7. What is the role of cross cultural communication?

Exercise One

Consider and analyze the following questions and statements.

1. What is meant by the phrase, "People engage in communication for a variety of purposes"? Communication is a complex behavior that involves numerous interrelated processes.

2. What is meant by the phrase "communication is a dynamic process"?

3. Because you cannot directly access the internal thoughts of another person, you must rely on and interpret their use of verbal and nonverbal symbols to represent those thoughts.

4. People as well as cultures differ in the manner in which they communicate.

5. Using the examples offered by Chiu and Hong, how would you explain the following "shared meanings" to someone from another culture: **(1)** typical arrangement of American cities, **(2)** some general characteristics of American schools and families, **(3)** perceptions of various jobs and professions, and **(4)** the place of religion in American culture?

6. Using the list of "learning" examples we just offered, stop now and reflect on your own background and try to recall any specific events where you were "learning" about your culture and did not realize it at the time. For instance, what experiences taught you about good manners, the treatment of the elderly, the importance of an education, sportsmanship, that it is wrong to steal, and the importance of being charitable

7. It would be enlightening to find some people from a variety of cultures and ask them to share some proverbs from their culture. You, of course, could tell them about the proverbs you learned as a child.

8. Culture is learned in a variety of ways and from a host of sources. How would you explain Hall's phrase, "You touch a culture in one place and everything else is affected"? Can you think of some examples from your culture that illustrate Hall's assertion?

9. What is meant by the statement: "In studying other cultures, we do so very often from the perspective of our own culture"?

10. Explain how and why communication and culture are linked.

11. Why is it said that much of culture is invisible?

12. Explain what is meant by the phrase: "Communication is contextual." Can you think of examples of how context has influenced your behavior?

13. How does intercultural communication differ from everyday forms of communication?

14. According to Charles Darwin "it is not the strongest of the species, or the most intelligent that survives, but rather the one that is most adaptable to change."

Exercise Three

1. Give the learner a copy of the 'Cross-Cultural Checklist' and ask them to work through each question in turn.

2. Where the learner answers 'Yes', ask them to identify how they anticipate things to be different in the other culture.

3. Where the learner answers 'Don't Know', ask them to identify ways in which they might find out the answer to this question.

4. Think about another country or culture.

5. Complete the checklist answering Yes, No or Don't Know to each question.

6. Where you answer Don't Know, how will you find out about the answer to this cultural question?

Questios	Yes	No	Do not know
• Should I anticipate different attitudes about the acceptability of asking personal questions?			
• Should I anticipate different attitudes towards the acceptability of humour and emotions?			
• Should I anticipate different attitudes towards the acceptability of interrupting?			
• Do I know what type of argument is likely to be most persuasive?			
• Should I anticipate a different attitude towards addressing difficult issues directly?			
• Do I know what style of feedback is acceptable?			
• Should I anticipate different expectations about the expression of criticism?			
• Should I anticipate different expectations about the expression of anger?			
• Should I anticipate different expectations about the formality of feedback?			
• Do I know the range of ways in which disagreement is likely to be expressed?			
• Should I expect a different style of conflict resolution?			
• Should I anticipate different expectations about the use of silence?			
• Should I anticipate different communication styles to be in use?			
• Do I know when to use first names and surnames?			
• Do I know what professional titles to use?			
• Should I anticipate different attitudes towards small-talk?			
• Should I anticipate different attitudes towards the importance of saving face?			
• Should I anticipate a different use of tone or pitch when speaking?			
• Should I expect different attitudes towards displays of affection?			

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Lecture 2

Language Differences: Verbal and Non-verbal Communications

Description of the Lecture

This lecture is about language differences and cross cultural communications. It aims to details the verbal and non-verbal communication as among prior qualities of the use of language in cross cultural communication. Throughout this lecture students become familiar with the definitions of language, verbal communication, and nonverbal communication. The emphasis is put on the related meanings and aspects of both verbal and nonverbal communication in cross cultural communication with more emphasis on the nonverbal language. Key content of the lecture includes objectives, theory, exercises and illustrations.

Objectives of the Lecture

On successful completion of the lecture, students should be able, among other things, to;

- ❖ Be familiar with the meaning of the language differences.
- ❖ Introduce learners to the term language differences and variation.
- ❖ Discover the main aspects of verbal and nonverbal with more emphasis on nonverbal communication language.
- ❖ Learn about the uses, functions and aspects of nonverbal language in cross cultural communication.
- ❖ Pursue the subsequent lectures s on the basis of what they have learned in the raised in this lecture.

Introduction

Language differences include verbal and nonverbal messages occur in the context of environment, space, and time dimension. Just as verbal language is broken up into various categories, there are also different types of nonverbal communication. A variety of verbal communication styles have been developed for over centuries and generations closely linked with culture. To learn about these styles, to become conscious of one's own style, and to be able to recognize the styles used by our interlocutors influence cross-cultural communication. It is very difficult to separate verbal and nonverbal communication from each other. There are not only similarities but also differences between them. Generally, it can be said that people trust nonverbal communication more than verbal in determining the meaning of message, especially when verbal and nonverbal contradict each other. Nonverbal context provides the background in which verbal messages are encoded and decoded. One message can occur in the context of an angry tone of voice, an informative tone, and a teasing tone. A lack of nonverbal message may mean that the speaker is carefully controlling their body language, and is trying to hide their true emotions.

1. Language Differences

The biggest issue dealing with cross-cultural communication is the difficulty created by language barriers. For example, a person does not speak Japanese, so he is concerned with his ability to communicate effectively with another. There are some strategies that he can use to help establish a rapport with another person. He can explain himself without words by using emotions, facial expressions, and other nonverbal cues. He can also use drawings and ask for an interpreter. These practices are at communication via verbal language in case the language differences are okay and nonverbal language in case the differences are apparent and create some confusion in communication. The current section presents a general overview of the general meanings associated to the terms verbal and nonverbal communication as apparent language differences.

1. 1. The General Meanings of Verbal Language

Verbal communication is a system of symbols that denote how a culture structures its world. As such, by examining language, it is possible to see how a culture relates to its world. For example, some languages have words that do not exist in other cultures. The Eskimo language, for instance, has multiple words for snow while the English language has only one. The German word *Schadenfreude* (joy in another person's misfortunes) and the Japanese word *amae* (sweet dependence), which do not exist in English, are other examples. That the words do not exist in other languages does not mean that the concepts are nonexistent. In American culture, for example, it is very common to see people derive joy from others' misfortunes! Rather, such words reflect the fact that the concept is important enough to the culture for its language to have a separate linguistic symbol for it. In this way, verbal language is a manifestation of the larger culture within which it exists.

That language helps to structure thought, and vice versa, is a concept that is known as the *Supir-Whorf hypothesis.* It suggests that people of different cultures think differently, just by the very nature, structure, and function of their language. Since the early 1960s, some research has indicated that the Sapir-Whorf hypothesis may not be true with regard to the influence of lexical and semantic aspects of language. But, many other studies have confirmed that Sapir-Whorf is very valid with regard to the grammar and syntax of language. Also, there is a small but growing amount of evidence in research with bilinguals that supports the Sapir-Whorf hypothesis. Collectively, Sapir-Whorf suggests that people who speak different languages may interpret the same event differently because the differences in their language are associated with different thinking styles .The section 2 in this lecture presents in details all the related information and classification about the use of nonverbal communication in cross cultural communication.

1. 2. The General Meanings of Non-Verbal Language

Nonverbal Communication as a term corresponds to the idea that cultural differences in language are very apparent; there are major differences between cultures in nonverbal communication as well. In fact, ample studies have shown that the bulk of message exchange in communication occurs nonverbally; depending on the study, estimates of the contribution of nonverbal behaviors to overall communication range as high as 90%! There are five categories of nonverbal behaviors: speech illustrators, conversation regulators, selfadaptors, emblematic gestures, and emotion signals. All carry some kind of communicative value and are influenced by culture. One of the well-studied areas of nonverbal behavior is gesture, and many cultural similarities and differences have been documented. Facial expressions of emotion are another well-studied area of nonverbal communication. Research since the 1970s has shown that a small set of facial expressions of emotion are universally expressed. These emotions include anger, contempt, disgust, fear, happiness, sadness, and surprise. Cultures differ, however, in the rules governing how to use these universal expressions. These rules-called cultural display rules-are learned rules of expression management that dictate the appropriateness of emotion display depending on social circumstances.

2. Classifications of Nonverbal Communication

Nonverbal communication involves these nonverbal stimuli in a communication setting that are generated by both the source and their use of the environment, and that have a potential message value for the source or the receiver. It is sending and receiving messages in a variety of ways without the use of verbal codes (words). It is both intentional and unintentional. There are many different types of nonverbal communication such as kinesics, proxemics, haptics, chronemics, paralanguage and environment. Nonverbal classifications may slightly vary depending on a researcher. The types/classifications of nonverbal communication are presented below. Generally speaking, there are two basic categories of nonverbal language: **(1)** nonverbal messages produced by the body, and **(2)** nonverbal messages produced by the broad setting (time, space, silence). The figure below presents the multiple aspects of non-verbal communication.
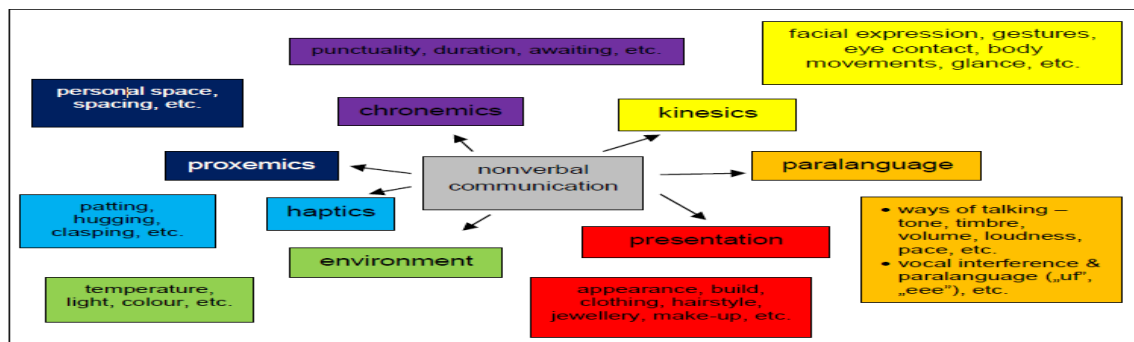
Figure 1: The Multiple Aspects of Non Verbal Communication

2. 1. Messages of the Body

As we begin our discussion of the classifications of nonverbal communication you will notice that our analysis of each category starts with the behaviors found in the dominant culture of the United States. We also remind you of the integrated nature of these categories. "Messages generated by each category do not exist in isolation but rather exist in the company of messages from other categories, verbal messages, contexts, and people functioning as message receivers." Most classifications divide nonverbal messages into two comprehensive categories: those that are primarily produced by the body (appearance, movement, facial expressions, eye contact, touch, and paralanguage), and those that the individual combines with the setting (space, time, and silence).

2. 1. 1. Judgment of beauty

An important component of appearance is the perception of beauty. Studies show that in the United States, being overweight reduces one's income, lowers one's chances of getting married, and helps decrease the amount of education one receives. People use a person's attractiveness to make inferences (often faulty) about that individual's "intelligence, gender, age, approachability, financial well-being, class, tastes, values, and cultural background." In intercultural communication, appearance is important because "One's body image and the satisfaction with it result from comparisons with an implicit cultural ideal and standard." In the United States, people tend to value the appearance of men with muscular bodies and women who are tall and slender. This view of attractiveness is not the rule in all cultures. For example, in large parts of Africa plumpness is considered a sign of beauty, health, and wealth, and slimness is evidence of unhappiness, disease, or mistreatment at the hands of one's husband. Among the Chinese, you can see yet another cultural standard for female attractiveness. As Wenzhong and Grove note, "Many women keep their hairstyles simple (often one or two braids) and make little attempt to draw attention to themselves through self-decoration such as colorful scarves, jewelry, or makeup." In major Chinese cities today, however, judgments of beauty are being influenced by an influx of Western images.

The judgment of beauty across cultures is a perception that is ripe for ethnocentrism. What happens is that "people intolerant of different cultural practices often fail to realize that had they been raised in one of those other cultures, they would be practicing those allegedly disgusting or irrational customs." As we have just noted, one of those "customs" is what defines attractiveness. The link between ethnocentrism and beauty arises from "what is seen as beautiful in one culture may look hideous to people from another culture."

2. 1. 2. Skin Color

Perhaps we should have begun our discussion of appearance with skin color, since it is the first characteristic people notice when they approach a stranger, and the one that has the greatest impact on perception and interaction. In fact "skin color is the first racial marker children recognize and can be considered the most salient of phenotypic attributes." Often that marker is perceived negatively. In an

effort to replicate the classic "Doll Test" from the 1940s, where both black and white children preferred white dolls over black, Spencer recently designed a similar study and found that color still mattered in 2010. According to her research, "white children, as a whole, responded with a high rate of what researchers called white bias, identifying the color of their own skin with positive attributes and darker skin with negative attributes." The United States is not the only location where members of a culture are judged by their skin tone and seek various means to alter that tone. South Asian and Chinese women often avoid sunlight so that their skin remains light. They, along with women from Brazil, Jamaica, and India, are even using an assortment of creams and lotions as a means of achieving a paler tone to their skin.

2. 1. 3. Attire

As Adler and Rodman state, "Clothing can be used to convey economic status, education, social status, moral standards, athletic ability and/or interests, belief system (political, philosophical, religious), and levels of sophistication." In the United States, you can also observe how clothing can be a sign of group identification. Whether it is a military uniform, the sweatshirt that carries a logo of a favorite football team, the specific tilt of a baseball cap, or the attire of the hip-hop co-culture, clothing attempts to tell other people something about your identity. Among gang members in East Los Angeles, even the color of a bandana is a proclamation of group affiliation—blue for Crips and red for Bloods. The notion of trying to make a statement with attire is so strong that recently, young boys at a high school in California were sent home from school because they were wearing T-shirts that looked like the American flag. According to school officials, they were wearing the American flag T-shirts on the same day that Cinco de Mayo was being celebrated by the Mexican students at the high school. School administrators believed that the conspicuous American flag apparel could provoke fights.

2. 2. Body Movements

We remind you that the major thesis of this lecture is that communication involves much more than words. Imai underscores this point when he writes: "The world is a giddy montage of vivid gestures— traffic police, street vendors, expressway drivers, teachers, and children on playgrounds, athletes with their exuberant hugging, clenched fists and 'high fives.' People all over the world use their hands, heads, and bodies to communicate expressively." The study of how movement communicates is called *kinesics*.

2. 2. 1. Gestures

Consider all of the messages that can be sent by waving, placing hands on hips, folding the arms, scratching the head, biting fingernails, pointing, making a fist, shaking a finger, etc. Gestures are a nonverbal "vocabulary" that people use, both intentionally and unintentionally, to share their internal states. Reflect for a moment about "signing" as a major form of communication utilized by the deaf co culture in the United States. Here you can observe a rich and extensive vocabulary composed almost exclusively of gestures. Another example of the power of gestures can be found in the hand signals used

by various urban gangs. The slightest variation in performing a certain gesture can be the catalyst for a violent confrontation. Inability to "read" the meaning of a gesture, particularly in an intercultural communication setting, has the potential for confusion and awkwardness. You can witness some of the uncertainty of intercultural gestures in the following few examples.

- The "thumbs-up" gesture in the United States has positive connotations because it indicates that "everything is okay" or "you are doing very well." However, "in Australia and West Africa it is seen as a rude gesture."

- In the United States, pointing at someone usually does not carry negative connotations. In fact, directions are often given by pointing in one direction or another with the index finger. Germans point with the little finger, while in Japan pointing is done with the entire hand with the palm held upward. In China, pointing can be taken as a sign of rudeness. In much of the Arab world, pointing is thought to be an offensive gesture. And in much of Asia, pointing the index finger at a person is considered rude.

- In the United States "making a circle with one's thumb and index finger while extending the others is emblematic of the word 'okay'; in Japan (and Korea) it traditionally signifies 'money' (*okane*); and among Arabs this gesture is usually accompanied by a baring of teeth, signifying extreme hostility." To a Tunisian, the gesture means, "I'll kill you." And in some Latino cultures the circle with the thumb and index finger is "an obscene gesture." The example of a different meaning of the same gesture is presented in the figure below.
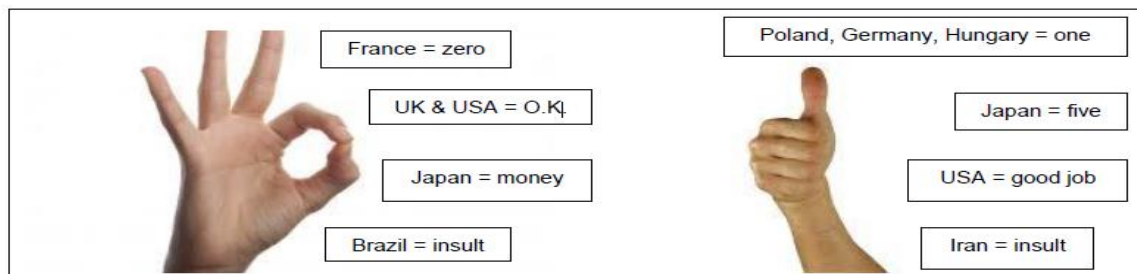
Figure 2: Gestures as Cultural Manifestations around the World

2. 2. 2. Beckoning Gestures

The sign used for *beckoning* is also attached to culture. In the United States when a person wants to signal a friend to come, he or she usually makes the gesture with one hand, palm up, fingers more or less together, and moving toward the body. In much of Latin America this gesture takes on romantic connotations. Koreans signal someone to come by cupping "the hand with the palm down and drawing the fingers toward the palm." This same beckoning sign is used by the Vietnamese. When they see this gesture, many Americans think the other person is waving good-bye. In Germany and much of Scandinavia, tossing the head back constitutes a beckoning motion. For many Arabs, holding the right hand out, palm upward, and opening and closing the hand is nonverbally asking someone to "come here."

And to beckon someone in Spain, you stretch your arm out, palm downward, and make a scratching motion toward your body with your fingers.

2. 2. 3. Agreement Gestures

Movements and gestures denoting agreement represent another example of culturally based gestures. In the United States, moving your head up and down is perceived as a sign of agreement. This same movement can have different meanings in different cultures. "Among Native American, Middle Eastern, and Pacific Island groups, it often means, 'I hear you speaking.' It does not signal that the listener understands the message nor does it suggest that he or she agrees." Greeks express "yes" with a nod similar to the one used in the United States, but when communicating "no," they jerk their head back and raise their faces. Lifting one or both hands up to the shoulders strongly emphasizes the "no." In India, gestures for "yes" and "no" also differ from those used in the United States. Indians demonstrate they agree with you by tossing the head from side to side. To show disagreement they nod up and down. These gestures are virtually reversed in the United States. In Japan people have "learned" to strike the palm of one hand with a clenched fist to show agreement, but this is an obscene gesture in Indonesia.

2. 3. Facial Expressions

Among scholars, the importance of facial expressions is well established. From the moment of birth a newborn begins the process (which is unconscious at this stage) of "reading" the expressions on the faces that stare down at it. "Infants learn to distinguish different expressions and sense the changes in a parent's facial expressions." Ferraro accentuates the importance of facial expressions by noting that the face is so central to the process of communication that people often speak of "face-to-face" communication in the West and "losing face" in places like Asia. So important is the influence of the face in communicating that studies have shown that "facial communications are given greater weight than are vocal messages." Facial expressions are important in that they can reflect a course of action, convey messages of "social submissiveness and dominance," tell others how interested you are, signal your degree of involvement, indicate your level of comprehension, and divulge whether or not your reactions are spontaneous or controlled. A vivid example of how facial expressions impact intercultural communication was observed when executives from the Toyota automobile company appeared before a Congressional panel in the United States to explain the problems associated with the recall of over six million vehicles. The executives' presentation before the panel was criticized by members of the Congressional Committee and the news media, who felt the Toyota spokesperson failed "to show adequate remorse for those who had been killed in accidents involving acceleration problems." At the core of these negative reactions was the perception that the Toyota representatives failed to outwardly display any signs of emotion. What the critics failed to realize is that many Asian cultures restrain and suppress facial expressions.

2. 3. 1. Eye Contact and Gaze

The eyes, and their power and sway, have always been a topic of interest and fascination. You can witness the potential communication component of eye contact when professional poker players seek to hide behind their dark glasses or a hooded sweat shirt during a tournament. The impact of eye contact on communication is also seen in the countless literary and musical allusions to eyes made over hundreds of years. Emerson wrote, "The eyes indicate the antiquity of the soul." Shakespeare also knew the communicative potency of the eyes when he wrote, "Thou tell me there is murder in mine eye." Bob Dylan underscored the same potency in his lyrics: "Your eyes said more to me that night than your lips would ever say." Even the concept of "the evil eye" has been present in nearly every culture for centuries.

The notion of an "evil eye" means being able to send another person a thought (transmitted through the eyes) that can cause damage in a host of ways. By some estimates there are approximately cultures covering nearly every part of the world that believe in the influence of the evil eye. Belief in the power of the evil eye is seen in Mexico and Puerto Rico, where "Mothers may isolate their children for fear of having one become a victim of the eye evil." Eye contact and gaze are essential to the study of human communication for a number of reasons. First, eyes express emotions, monitor feedback, indicate degrees of attentiveness and interest regulate the flow of the conversation, influence changes in attitude, define power and status relationships, and help modify impression management.

The avoidance of direct eye contact is not the case among Arabs who use very direct eye contact between same-sex communicators. This contact is not only direct, but extends over a long period of time. For "outsiders" this directness often appears as a form of staring. Yet for Arab males this visual intensity is employed so that they can infer the "truthfulness" of the other person's words. Notice how the words "same sex" were used in our portrayal of Arab eye contact. The reason is that where gender segregation is the norm (such as in Saudi Arabia) direct eye contact between men and women is often avoided. Germans also engage in very direct eye contact. And because of this, problems can arise. Nees notes: "Germans will look you directly in the eye while talking, which some Americans find vaguely annoying or disconcerting. From the German point of view, this is a sign of honesty and true interest in the conversation.

2. 4. Haptics and Touch

It has been scientifically proved that what parts and how often we touch another person mostly depends on culture. Different cultures encode and interpret touch behavior in different ways. *Haptics* refers to the study of communication by touch. Touch is necessary for human social development, and it can be welcoming, threatening or persuasive. E. Hall divides cultures into: (1) **contact cultures**, and **(2) non-contact cultures**. People in low-contact cultures have a low need for sensory exposure, while people in high-contact cultures have a high need for sensory exposure. Contact cultures maintain closer interpersonal spacing and they like touching as well. P. Andersen notes that high-contact cultures are

located in warmer climates, whereas non-contact cultures are located in cooler climates. Members of low-contact cultures are more task-oriented and impersonally "cool", unlike members of high-contact cultures, who are more personally-oriented and impersonally "warm". Countries and regions representing contact and non-contact cultures are presented in the figure below. There are six basic types of touching:

- **Accidental touching** is when someone inadvertently bumps into you.
- **Professional touching** is carried out by individuals such as doctors, nurses, hairdressers, or even a swimming coach moving the arms of a pupil.
- **Social politeness** touching is usually associated with greeting and showing appreciation. These contacts can range from a handshake to a respectful pat on the back.
- **Friendship touches** demonstrate concern and caring between family members and close friends. In this type of touching you might see actions from an extended embrace to an arm placed on a shoulder.
- **Love-intimacy touches** are those touches that usually occur in romantic relationships (caressing, hugging, embracing, kissing, and the like).
- **Sexual touch,** the most intimate type, is used for sexual arousal.

Co-cultures within the United States often employ touch in ways that are unique to their members. A limited number of studies reveal that African Americans engage in more interpersonal touch than do whites. One study has shown that "black females touch each other almost twice as often as white females." Because some cultural "rules" are subject to change, a new approach to using touch as a greeting has emerged among many young people. Growing weary of the handshake, the high-five, and fist bump, some are greeting each other with hugs. Kershaw writes, "Girls embracing girls, girls embracing boys, boys embracing each other—the hug has become the favorite social greeting when teenagers meet or part these days."

Figure 3: Touch and Non-Touch Cultures

2. 5. Paralanguage

Vocalics refers to the vocalized but not verbal aspects of nonverbal communication, including our speaking rate, pause, pitch, volume, tone of voice, vocal quality, laugh, scream, silence as well as sigh.

These qualities, also known as paralanguage, reinforce the meaning of verbal communication, allow us to emphasize particular parts of a message, or can contradict verbal messages. In non-tonal languages (English, Polish, German), much of the expression and nonverbal communication is expressed by tone. Therefore, it is necessary to remember that in tonal languages (Korean, Japanese, and Chinese), the tone changes the word, not just the nonverbal sense, and cannot be used to convey other meaning. There are three groups of vocalics such as **(1)** vocal characterizers (laugh, cry, yell, moan, whine, belch, yawn), **(2)** vocal qualifiers (volume, pitch, rhythm, tempo, and tone), **(3)** vocal segregates (un-huh, shh, uh, ooh, mmmh, humm, eh, mah, lah). They can mean different things in different countries. The functions of paralanguage are the following: **(1)** repetition, **(2)** complementing, **(3)** accenting, **(4)** substituting, **(5)** regulating, and **(6)** contradicting.

2. 5. 1. Vocal Qualities: Rate, Pitch, Tempo, Resonance, Pronunciation, and Tone

As we just indicated, a great many inferences about content and character can be made from the paralinguistic sounds people produce. For example, paralanguage cues assist you in drawing conclusions about an individual's emotional state, socioeconomic status, height, ethnicity, weight, age, intelligence, race, regional background, and educational level. Let us pause for a moment and look at some paralanguage behaviors that have message value in particular cultures. While vocal qualities have numerous components, cultural differences are most apparent in the use of volume. Arabs speak with a great deal of volume because for them it connotes strength and sincerity. A softer voice suggests weakness and even deceitfulness. Germans conduct their business with a "commanding tone that projects authority and self-confidence." On the other end of the continuum, there are cultures that have a very different view toward loud voices. For example, "People from the Philippines speak softly, as they believe that this is an indication of good breeding and education." A visitor from Thailand once asked one of the authors if the loud voices she was hearing in America meant Americans were upset or mad at a specific person or event. Her question made a great deal of cultural sense. In Thailand people speak in soft voices and believe it a sign of anger when a person elevates their volume. In Japan, raising one's voice often implies a lack of self-control. For the Japanese, a gentle and soft voice reflects good manners and helps maintain social harmony—two important values in Japanese culture.

Co-cultures also use vocal qualifiers in subtle and unique ways. For example, many African Americans use more inflection and employ a greater vocal range than most white Americans. Differences in paralanguage also mark the communication patterns of males and females. Wood offers the following summary: "Men's voices tend to have louder volume, lower pitch, and less inflection, features that conform to cultural views of men as assertive and emotionally controlled. Women's voices typically have higher pitch, softer volume, and more inflection, features consistent with cultural views of women as emotional and deferential."

2. 5. 2. Vocal Characteristics: Laughing, Crying, Moaning, Whining, Yawning

Vocal characteristics are vocalizations that convey a learned meaning for members of a specific culture. In both France and Argentina it is considered rude to yawn in public. And in much of Europe whistling during a public performance is a message of disapproval and ridicule. For many Muslims the simple act of sneezing is interpreted as "a blessing from God." In fact, after a sneeze a Muslim would say *Al-hamduillah* (praise and thanks to God). Laughing also sends different messages, depending on the culture. Lynch and Hanson do an excellent job of noting this difference when they write: Laughing and giggling are interpreted as expressions of enjoyment among most Americans— signals that people are relaxed and having a good time…. Among other cultural groups, such as Southeast Asians, the same behavior may be a sign of extreme embarrassment, discomfort, or what Americans might call "nervous laughter" taken to the extreme.

2. 5. 3. Vocal Segregates: ("uh-huh," "shh," "uh," "oooh," "um," "mmmh,)

Vocal segregates are sounds that are audible but are not actual words. These sounds are used as substitutes for words. A case in point is the "shh" sound produced by Americans when they are asking someone to be silent. In many cultures certain sounds also take on special meanings. For instance, the Maasai in Africa use a number of sounds that have significance. The most common one is the "eh" sound, which the Maasai draw out and which can mean "yes," "I understand," or "continue." In Kenya, the "iya" sound tells the other person that everything is okay. In Jamaica, the "kissing" or "sucking" sound expresses anger, exasperation, or frustration. The Japanese make use of vocal segregates in their conversations. To demonstrate reluctance or concern, a Japanese worker might "suck in his breath, look doubtful and say 'Saa.…'" Japanese will also make small utterances to demonstrate their attentiveness, such as *hai* (yes, certainly, all right, very well), *so* which has the same sound as the English "so" (I hear that, or an indication of agreement), or *eto* (well… or let me see…). Many members of the African-American co-culture are familiar with the "whoop" used by many Preachers, a sound to arouse members of the church. This sound has been employed in African-American churches since slavery.

2. 6. Silence

"The spoken word sometimes loses what silence has won." This Spanish proverb is a fitting introduction to our discussion of silence. Observe the poignant use of silence when the classical composer strategically places intervals of orchestration so that the ensuing silence marks a contrast in expression. Silence can be a powerful message. There is a story of how the American philosopher Ralph Waldo Emerson "talked" in silence for hours to the famous English writer Thomas Carlyle. It seems that Emerson, on a visit to Europe, arranged to meet with Carlyle, who was his idol. Emerson maintains they sat together for hours in perfect silence until it was time for him to go, then parted company cordially, congratulating each other on the fruitful time they had had together. Periods of silence affect interpersonal

communication by providing an interval in an ongoing interaction during which the participants have time to think, check or suppress an emotion, encode a lengthy response, or inaugurate another line of thought.

Silence is both important and complex among the Japanese. In many instances, people are expected to know what another person is thinking and feeling without anything being said. Some scholars even refer to this mode of communication as "implying rather than saying." The Japanese emphasis on silence serves a variety of purposes. First, among family members, silence is actually seen as a way of "talking." The following example offers an explanation of how silence takes the place of words for the Japanese: "When people say 'There's no communication between parents and children,' this is an American way of thinking.

Silence plays a central role in the Indian culture. Hindus believe that "self-realization, salvation, truth, wisdom, peace, and bliss are all achieved in a state of meditation and introspection when the individual is communicating with himself or herself in silence." Many Scandinavians also have a view of silence that differs from the dominant U.S. culture. In Finland, Sweden, Denmark, and Norway, silence conveys interest and consideration. In fact, your silence tells the other person that you want them to continue talking. Some U.S. co-cultures also use silence differently than does the dominant U.S. culture. As Hoeveler points out, "Silence is a major value in Native American culture, for silence is the token of acceptance, the symbol of peace and serenity, and the outward expression of harmony between the human and natural worlds." American Indians also believe that silence, not speaking, is a sign of an extraordinary person. Remaining silent shows respect to persons of authority, age, and wisdom. To respond too quickly when asked a question is considered immature, as it indicates that the person did not have the insight to use a period of silence to think about their response.

2. 7. Proxemics: Space and Distance

The variation in distance between you and the people with whom you interact is as much a part of the communication experience as the words being exchanged. The study of this message system, called *proxemics*, is concerned with such things as (**1**) *personal space*, (**2**) *seating*, and (**3**) *furniture arrangement*. According to E.T. Hall, the use of interpersonal distance helps people regulate intimacy by controlling sensory exposure. **Proxemic***s* refers to space in many situations, such as personal body space, space in the office, parking space, space at home. Some cultures need more space in all areas. People who encroach into that space are seen as a threat. Therefore, there can be observed unintentional reactions to sensory shifts (changes in the sound and pitch of a person's voice). Some people need bigger homes, bigger cars or bigger offices. This may be driven by cultural factors. The space needed by Americans or by the Japanese in everyday life can be an example.

There are four distances observed in communication such as: (**1**) *intimate distance* used for embracing, touching or whispering, (**2**) *personal distance* used for interactions among good friends or family, (**3**) *social distance* for interactions among acquaintances, and (**4**) *public distance* used for public

speaking. It should be remembered that different cultures maintain different standards of personal space. Comfortable personal distances depend on culture, social situation, gender, and individual preference. M. Szopski notes that females need less space than males, city inhabitants keep broader distance than village inhabitants. According to USA criteria, it is up to 45 cm for intimate distance, between 45 cm and 1.2 m for personal distance, between 1.2 m to 3.6 m for social distance and more than 3.6 m for public distance63, as presented in Figure below. In contact cultures the distance is smaller than in non-contact cultures.
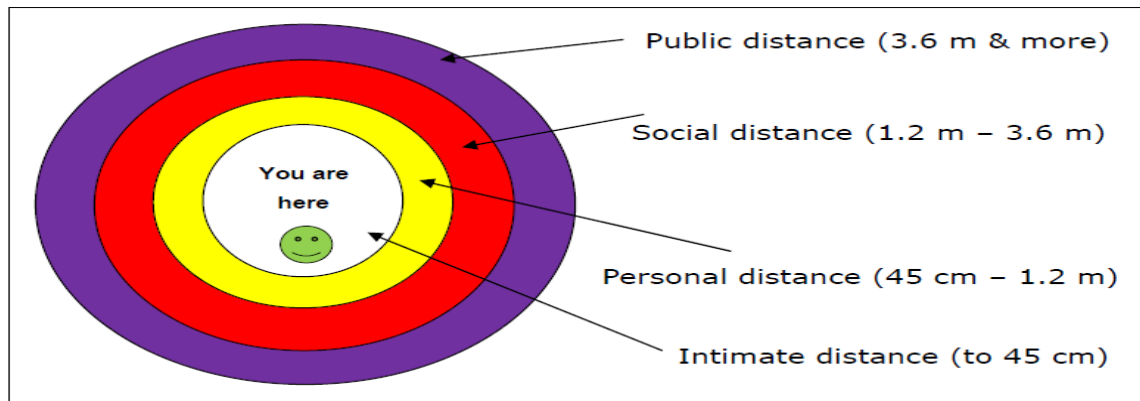
Figure 4: Proxemics Zones of Personal Space

2. 7. 1. Personal Space

Each person has around him an invisible bubble of space which expands and contracts depending on his relationship to those around him, his emotional state, his cultural background, and the activity he is performing. Few people are allowed to penetrate this bit of mobile territory, and then only for short periods of time. Your personal space is that area you occupy and call your own. As the owner of this area, you usually decide who may enter and who may not. When your space is invaded, you react in a variety of ways. You may retreat, stand your ground, or sometimes even react violently. Use of personal space is learned on both the conscious and unconscious levels. Hall classified how personal space was used in the United States by proposing the following four categories that demonstrate how space can communicate.

- **Intimate distance** (actual contact to 18 inches) is normally reserved for very personal relationships. You can reach out and touch the person at this distance. Because of the closeness of the participants, voices are usually in the form of a whisper.

- **In personal distance** (18 inches to 4 feet) there is little chance of physical contact, and you can speak in a normal voice. This is distance reserved for family and close friends.

- **Social distance** (4 to 12 feet), it is the distance at which most members of the dominant culture conduct business and take part in social gatherings.

- **Public distance** is usually used in public presentations and can vary from relatively close to very far.

    As with most forms of communication, space is associated with cultural values. A good example of the link between the use of space and culture can be seen in the values of individualism and collectivism.

Cultures that stress individualism and privacy (England, United States, Sweden, Germany, and Australia) generally demand more space than do collective cultures. According to Triandis, Arabs, Latin Americans, and U.S. Hispanics fall into this collective category, where people are more interdependent and "the members work, play, live and sleep in close proximity to one another." With regard to Arabs, Ruch writes, "Typical Arab conversations are at close range. Closeness cannot be avoided." This closeness is even reflected when people stand in line. When waiting, "Egyptians do not stand in neat lines … everyone pushes their way toward the front."

As we have noted elsewhere, a person's use of space is directly linked to their value system and culture. In some Asian cultures students do not sit close to their teachers or stand near their superiors; the extended distance demonstrates deference and esteem. In Germany, personal space is sacred. For Germans "this distancing is a protective barrier and psychological symbol that operates in a manner similar to that of the home." You find the opposite view toward space in Brazil where "physical contact, closeness, and human warmth," are important; hence, conversation takes place with less room between participants.

2. 7. 2. Seating Arrangements

Like so many features of nonverbal communication, seating arrangements send both inconspicuous and obvious messages. The sending of a very subtle message could be witnessed at an important diplomatic meeting between the Turkish ambassador and his counterpart from Israel. The Turkish representative was extremely distressed that he was asked to sit on a sofa that was lower than the one occupied by the Israeli officials. His anger was so intense that he refused to allow the media to take a picture of the meeting since he felt it humiliated him and his country. This real-life example vividly demonstrates that seating arrangements can be a powerful form of nonverbal communication. Notice that when you are a member of a group in the United States, people tend to talk with those opposite them rather than those seated beside them.

3. Know your Culture to Improve Cross Cultural Communciation

Recommending that you need to know your own culture should be obvious at this stage of the lecture. Your culture "told you" how to use all of the nonverbal action discussed in this lecture. Therefore, a certain degree of introspection about your own culture is an important step in improving nonverbal behavior. Each of us is a product of our culture, including gender, ethnicity, family, age, religion, profession, and other life experiences. Our cultural inventory provides us with valuable insights for understanding our beliefs and attitudes, our values and assumptions. It is critical that we reflect on the various aspects of our own cultural identity and examine their positive impacts on our personal and professional development. In many ways this observation is a fitting conclusion to both this lecture and the discussion of how to enhance your use of nonverbal communication. Therefore, we close this lecture

by harking back to the idea that cultural affiliation influences both how you send messages and how other people receive and react to those messages.

Summary

Language allows people to exchange information and abstract ideas, and it is an integral part of identity. Based on the language they use, people are often categorized into groups such as age, gender, and socio-income level.

- The use of a common language enables people to organize and perform collective activities.
- Nonverbal communication is culture-bound.
- Nonverbal communication involves all nonverbal stimuli in a communication setting that (1) are generated by both the source and his or her use of the environment and (2) have potential message value for the source and/or the receiver.
- When studying nonverbal communication it should be remembered that nonverbal behaviors can be ambiguous, contain multiple meanings, and include cultural universals.
- Nonverbal behaviors and culture are similar in that both are learned, both are passed from generation to generation, and both involve shared understandings.
- The body is a major source of nonverbal messages. These messages are communicated by means of general appearance, skin color, attire, body movements (kinesics), posture, gestures, facial expressions, eye contact, touch, and paralanguage.
- Cultures differ in their perception and use of personal space, seating, and furniture arrangement.
- The use of silence varies from culture to culture. You can improve your nonverbal communication skill by monitoring your nonverbal actions, being sensitive to the context, employing feedback, being aware of nonverbal ambiguity, and knowing your culture.

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Practice

Focus Questions

1. What is language?
2. What is meant by language differences?
3. What are the language differences that correspond with the cross cultural communication?
4. What is meant by verbal communication as a form of language?
5. What is meant by non-verbal communication as a form of language?
6. What are the main aspects of verbal language?
7. What are the main aspects of nonverbal language?
8. To what extent nonverbal language contribute to communication?

Exercise One

Consider and analyze the following questions, situations and statements.

1. A language is a set of symbols that a cultural group has agreed to use to create meaning. The symbols and their meanings are often arbitrary.
2. Unfortunately, cultures sometimes ascribe behavioral or intellectual characteristics to different accents. For example, what characteristics do you associate with a slow Southern drawl? What mental

images come to mind when you hear someone speaking English with an obvious Spanish or Italian accent? Do the accents heard on the TV shows Jersey Shore and Housewives of New Jersey influence your perception of the people? How have media stereotypes influenced your perception of accents?

3. Language and culture cannot be separated. Language is vital to understanding our unique cultural perspectives. Language is a tool that is used to explore and experience our cultures and the perspectives that are embedded in our cultures.

4. Developed in the early twentieth century, the Sapir-Whorf hypothesis holds that language defines your perceptions of the world.

5. The nonverbal messages you send, and the responses they produce, are rooted in culture.

6. You received a low grade on an examination and have decided to make an appointment to discuss this matter with your professor. Arriving at his office at the designated time, you begin to present your case, but quickly notice the appeal for a re-evaluation of your test score is not being well received. What nonverbal clues might have been sent by the professor that led you to conclude it was best to terminate the discussion?

7. Nonverbal communication is often open to more than one interpretation.

8. You tell a friend that you are currently enrolled in a course in intercultural communication and have learned that in many ways cultures use nonverbal communication in the same ways and in different ways. Your friend says that sounds like a riddle and asks what that sentence means. What is your response?

9. Attire is often used to help establish one's cultural identity.

10. You are the director of Human Resources for an international company. Your supervisor approaches you with the responsibility of drawing up a dress code and a justification for that code. What steps would you take in researching that assignment and what might your final product include?

11. You met someone who has recently arrived in the United States and they ask your help in deciding what certain gestures mean. What would you tell them the following gestures mean in United States culture?

- Fingers crossed
- Thumbs up
- Thumbs down
- Making a round ring (O) with the thumb and index finger
- Pointing at a person.

❖ After you explain the above gestures, they ask you if those gestures can have more than one meaning. What would you answer?

12. Idiosyncratic gestures are those movements whose meaning is directly linked to a particular culture. Usually these gestures do not have the same meaning when used in other cultures.

13. Even though the act of smiling is a universal activity, what produces the smile and the meanings of the smile often differ from culture to culture.

14. Paralanguage is concerned with the communicative characteristics of the voice and with how people use their voices. Paralanguage includes such things as giggles, laughter, accents, groans, sighs, pitch, tempo, volume, and resonance.

15. The next time you are at an airport, supermarket, or shopping mall where people from different cultural backgrounds might be interacting, try to observe the interactions by referencing the items listed below:

    a. What are the average distances between the people you observed? Were there differences related to culture?

    b. What differences did you observe in touching behavior? How did people greet each other? Did people hug, kiss, shake hands, etc.?

    c. What differences did you observe in facial expressions? Were people animated, reserved, etc.?

    d. Did you notice any differences in gestures? Did some people use more or fewer gestures?

Exercise Two

Identify and infer the explicit and implied meaning from the following situations.

1. What images come to mind when you hear someone speaking English with an accent? Do different accents create different images? Try to decide why you form those images? Talk with others to see if they have the same experience.

2. Some countries have an official language (or languages), but others do not. What are the advantages and disadvantages of a country having an official language? Should the United States have an official language? Why?

3. How many "brands" can you think of that have international recognition? What type of meaning (e.g., style, reliability, etc.) do you usually associate with those brands? Do other people assign the same meaning to them?

4. Some scholars think the world is moving toward an "oligarchy" of major economic power languages. Do you think this would be a good or bad occurrence? Why? What will happen to minority languages, and what will be the result?

5. Why is it useful to understand the nonverbal language of a culture?

6. What are some potential obstacles to accurately reading the nonverbal messages of other people?

7. What is meant by the following: "Most nonverbal communication is learned on the subconscious level."

8. Give your culture's interpretation of the following nonverbal actions:
   - Two people are speaking loudly, waving their arms, and using many gestures.

- A customer in a restaurant waves his hand over his head and snaps his fingers loudly.
- An elderly woman dresses entirely in black.
- A young man dresses entirely in black.
- An adult pats a child's head.
- Two men kiss in public.

9. How can studying the intercultural aspects of nonverbal behavior assist you in discovering your own ethnocentrism? Give personal examples.

10. How late can you be for the following: (a) a class, (b) work, (c) a job interview, (d) a dinner party, or (e) a date with a friend? Ask this same question of members of two or three cultures other than your own.

11. What is meant by "Nonverbal communication is rule-governed"?

Exercise Three

This is the second of two exercises in which you observe and record instances of nonverbal communication. In this activity, you focus on facial expressions, personal space, and touching:

1. **Facial expressions**

   Observe what people do with their head, eyes, eyebrows, mouth, nose, chin, etc. Record these observations as accurately as you can in the spaces below, indicating what these facial expressions mean.

   - **The Head and Forehead** …………………………………………………………………..…....
   - **Eyes and eyebrows**…………………………………………………………………………….…
   - **The Nose**…………………………………………………………………………………..…….
   - **Any part of the face or head in combination with the hands and fingers**

2. **Personal space**

   Observe how close various kinds of people stand to each other in various settings:

   - **In normal conversation, at work, or on the street**…………..…………………………………
   - **In line at the post office, bank, cinema, etc.** …………………………………………………
   - **In an elevator, crowded or uncrowded**…………………………………………………………
   - **Two men**…………………………………..……………………………………………………
   - **Two women**………………………………………………………………………….…………
   - **An older and younger person**……………………………………………………………………
   - **Two children**………………………………………………………………………..…………
   - **Parent and child**………………………………………………………………….…………
   - **A man and woman**…………………………………………….….…….…………………
   - **Husband and wife**……………..…….……………………………………………………

1. In those situations where host country people stand *closer* to each other than do Americans, what impression might people have of Americans?

2. What impression might Americans have of host country people in those same situations?

3. In those situations where host country people stand *further apart* from each other than do Americans, what impression might people have of Americans?

4. What impression might Americans have of host country people in those same situations?

3. **Touching**

Observe how much and in which parts of the body the following people touch each other:

- **Two men**……………………………………………………………………………..………
- **Two women**……………………………………………………………………………..………
- **Husband and wife**……………………………………………………………………..…………
- **Unrelated man and woman**……………………………………………………..……………
- **Parent and child**………………………………………………………………………………
- **Older and younger person**…………………………………………………………………….……
- **Boss and subordinate**……………………………………………………………….……
- **Male boss/female worker and vice versa**………………………………………………….………
- **What differences do you observe in touching behavior in public and in private?** …..…………

1. In those situations where host country people touch each other *more* than Americans do, what impression might people have of Americans?....…………………………………………………

2. What impression might host country people convey in those same situations?………..………………

3. In those situations where host country people touch *less* than Americans do, what impression might people have of Americans?...

4. What might be the impression of host country people?...

Lecture 3

Worldwide Cultural Variations: East West Divide

Description of the Lecture

This lecture is concnerted with the worldwide cultural variations as the main paradigms of Cross Cultural Communications situations. It further seeks to analyze the worldwide cultural variations in relationship with the idea of east west divides. Throughout this lecture students become familiar with the definitions assigned to the terms west and east, philosophy of the west, philosophy of the east, contrastive analysis between east and west, and the most common worldwide cultures from east to west respectively. The emphasis is put on the cultural input with which students are supposed to conduct cross cultural communications. Key content of the lecture includes objectives, theory, exercises and illustrations.

Objectives of the Lecture

On successful completion of the lecture, students should be able, among other things, to;

❖ Be familiar with the meanings attached to the east and west paradigms.
❖ Be familiar with the philosophies attached to the east ans west.
❖ Contrast between the cultural features of the east and west.
❖ Analyze the worldwide cultural variations in relationship of the region and geography.
❖ Discover the cultural variations of the most influencing countries in the world such as the United States of America, Britain, France, German, Algeria, China, India, Egypt, Saudi Arabia, Japan, Russia, etc.
❖ Pursue the subsequent lectures on the basis of what they have learned and decided in this lecture.

Introduction

To understand the causes of classroom and real world cultural conflicts, an understanding of the different cultural patterns between Eastern and Western cultures is a prerequisite. Most cross-cultural communication scholars tend to view the Easterners and Westerners as opposites. Drawing on the literature of educational anthropology and intercultural communication, the current lecture shows that classroom conflict is caused by differences in cultural patterns. Cultural patterns which are the conditions that contribute to the way in which a people perceive and think about the world, and the manner in which they live in that world. Two of the major cultural patterns are discussed here: Eastern and Western paradigms. Of course, these cultural patterns are by no means exclusive, but they are more important in

causing conflicts, and their examination can yield ways of overcoming intercultural conflicts. Despite the fact that there are many value dimensions of each,

Although this lecture focuses on identifying common characteristics within cultures, in order to avoid the frequent trap of stereotyping, we need to remember that within any given culture, easterners differ in their beliefs and practices. In other words, it would be erroneous to assume that any one culture is totally the same as the others. There exist divergent as well as convergent points between the characteristics of people in the West and the East. The current debate acknowledges the many variations between the two cultures, but it goes further to search for and to establish some common grounds in order to bring worldwide cultures together.

1. East and its Concept. Confucianism as a Prototype

In East Asia, Confucianism has long been regarded as the cultural basis for social norms and political order. In the past, many scholars have argued that the special nature of Confucian culture is an important factor hindering the modernization of East Asian countries. However, the rise of Japan in the twentieth century, the post-War economic miracle of the East Asian tigers, and more recently the rapid development of Southeast Asian countries over the last two decades driven by globalization as well as the global impact of China's rise show that the areas of East Asia and Southeast Asia have not been limited in their modernization by their cultural features. In fact, some elements of Confucian culture such as an emphasis on collectivism, the importance of family ethics, and a belief in thrift and hard work appear to have considerable advantages for social modernization so that East Asia has become the most modernized region in the world outside of the West.

Although Confucian culture has shown qualities that may promote modernization in certain areas, many Confucian cultural values run contrary to modernization. For example, in terms of family ethics, although filial piety remains a fundamental moral principle in East Asian societies, this principle involves many different aspects of life, such as providing care for parents and unconditional obedience to parental authority, making children into the primary source of economic support and emotional care for their parents. However, with the modernization of state and society, many elements of Confucianism have been gradually taken over by the government and social organizations (financial support), or been redefined as a result of changes in the social structure (shifting from the extended to nuclear family). Therefore, we would expect Confucian culture to weaken as societies modernize. However, at the same time, the interaction between modernization and Confucian culture has produced a change in the character of Confucianism. This complex relationship, which reveals that different elements of Confucianism and modernization may be either compatible or mutually exclusive, defines the changes in Confucian culture in the context of the rapid economic modernization of East Asian societies.

Applying the above conceptualization, we understand Confucianism as a value system that is fundamentally about political order and social norms. At the same time, Confucianism stressed the idea of the moral teacher and was characterized by a flourishing literati culture. This is of course related to the tradition of the moral teacher in the works of Confucius and Mencius and the emergence of the imperial examination for political recruitment in China. But societies that were strongly influenced by Confucian culture such as Korea, Vietnam, and even Japan have historically also had a tradition of the moral teacher and literati culture.) Moreover, the ethical principle of regarding a "teacher for a day as a father for a lifetime") has become deeply embedded among social elites. This feature of Confucianism that regards the relationship between teacher and students as that between father and son is lacking in other types of cultural traditionalism.

Another clear distinction between Confucianism and traditionalism can be found in religion. Although Confucianism adopted a respectful attitude towards the worship of the gods and ancestors, it has a fundamentally agnostic attitude to religious beliefs. Confucian classics teach us to "keep the aloof from spiritual beings and asks us "while you do not know life, how can you know about death? In other words, while Confucianism is not against practices of ancestor worship, it lacks religious concepts such as "redemption," the "afterlife," "eternal life," "heaven," and "hell," and it does not advocate the excessive pursuit of these beliefs. This Confucian position on religion led to the subsequent arrival of Buddhism and Taoism as well as the emergence of new local religions to fill the gap on religious teachings in Confucianism. However, from a Confucian perspective, no religion is more important than secular human relations. For this reason, followers of Confucianism regard human relations as the greatest priority for social norms, while religious beliefs, which are viewed as the spiritual pursuits of humans, take a secondary place. As a result, Hu Shih has said that "the educated people in China are indifferent to religion" and, moreover, that "China is a country without religion and the Chinese are a people who are not bound by religious superstitions". These ethical norms derived from the secular Confucian tradition are qualitatively different from the ethical norms under traditionalism which is derived from religious authority.

Although the features of Confucianism described above are still recognized by most people, the content and manifestations of Confucianism have evolved with social modernization and political change. Of course, some aspects have remained constant, but overall, a greater level of socioeconomic modernization and political democratization is associated with a weakening of many of the norms in the five cardinal relationships. For example, socioeconomic modernization has brought about a greater division of labor, changes in the structure of society caused by urbanization (the rise of nuclear families), the increasing complexity and legalization (depersonalization) of human relations, increased population movements, a growing divorce rate, the rise of female consciousness and a transformation in traditional relationships of subordination into institutionalized managerial relationships, especially through the

expansion of labor legislation between employer and employee. Therefore, when we try to measure Confucianism, we must take into account the weakening effect of modernization on the core concepts of the doctrine.

2. West and its Concept, Emergence, Culture and Philosophy

The subject today is the meaning of "the West" in the sense of Western civilization. The first and most obvious point to make is that the meaning of the West is a function of who is using the word. Those who feel themselves to be part of the West-who think of the West as "we''-will surely have flattering things to say about their civilization. Those who think of the West as the "other" are likely to define it in less flattering terms. The basic meaning of the word is "where the sun sets"-one of the cardinal directions. Chinese geomancers drafted elaborate and codified rules about what that direction meant as opposed to the East, North, or South. But we in the West have nothing as precise as the Chinese: to us the West connotes all sorts of characteristics desired by some, eschewed by others.

The meanings we give to the West today, in the United States, are by and large translated from the usage of Western Europeans in the late nineteenth century: the era when the British and French colonial empires bestrode the world and Germany and Italy were, by comparison, marginalized. But the outskirts of this Anglo-French core-Germany to the east and America to the west-might demand to be recognized as part of the West at the same time as they rivaled Western Europe for power and influence. The story of Western civilization in the twentieth century, in fact, might be organized around the theme of the alternative visions of Western civilization that Germany and the United States each pressed, by force, on the Euro-Atlantic core.

Perhaps the most profitable way to proceed, therefore, is to trace so far as possible where this Western European self-conception came from, how it was received in the United States around the turn of this century, and how it was subsequently embodied in **our** own high school and college curricula.

3. Contrastive Analysis between West and East Divide

This section contains a review of cultural differences between Easterners and Westerners from several perspectives, including general cultural philosophy, such as cultural orientation (individualism vs. collectivism), mentality (analytic vs. holistic), view of self, emotions, orientation of self, and tracing of memory, as well as cultural differences in visual attention and bilingualism.

3. 1. East and West Divide

As we know, the differences between Eastern and Western cultures are numerous, because Eastern and Western people not only live in different environments but also are educated in distinctively different ways. The characteristics of each culture are shown in its people's behavior; their attitudes

toward life and love, and their personalities. I guess this is why Eastern people usually encounter the so-called "culture shock" when traveling to the Western countries.

First of all, Eastern and Western people have different attitudes toward their life. Eastern people live in time, which means that they follow the natural order of time to do what they ought to do and work step by step. Eastern people don't like their schedules to be messed up and usually hate to change things once they decide the sequence. By contrast, Western people live in space. They prefer to follow their dreams and do what they want to do. Sometimes they are not as pragmatic as the Eastern people, but they often achieve great goals in their life.

Secondly, Eastern and Western people differ greatly in their personalities. Eastern people are often passive. They tend to be submissive than to be aggressive. They think that being a leader is difficult, and they don't like to take heavy responsibilities. Also, they are contemplative. They think more and do less; on the contrary, Western people do more and think less. They are diligent and assertive; they love to be leaders and make decisions. Although these differences are not so arbitrary anymore, they are still obvious when we put Eastern and Western people together. Western people often lead the Eastern people, but not the opposite.

In short, Eastern and Western people not only live in different lifestyles, but also think in distinctively different ways. Although some of the characteristics are not so arbitrary anymore nowadays, they still exist in our society. Understanding these characteristics would definitely benefit our appreciating and learning from each other's culture.

3. 2. Differences in General Cultural Manners and Philosophy

Cultural differences between Easterners and Westerners are often spoken about by people in a general cultural manner or philosophy. People might be aware of the cross-cultural differences by referring to Western culture as individualistic (i.e., focusing on independence and self-achievement resulting in competition at the expense of the group goal-achievement) and Eastern culture as collectivist (i.e., emphasizing on interdependence and family or group goals above individual goals. However, there are some other perspectives which help categorize Eastern and Western cultural differences, for example holistic versus analytic, conformity versus uniqueness, interdependent versus independent social orientation, calm versus excitement response, and third-person versus first-person memory trace.

Western culture is seen as more analytic than holistic, which means that Westerners focus on and prefer to analyze salient, unique objects/elements (object-oriented) and categorical data, which can be traced back to the ancient Greek culture. Western culture can trace back to traditional Greek philosophy which views things existing independently and focuses on analysis an object's characteristics.

Conversely, Eastern cultures originated from Buddhism, Taoism, and Confucianism which view things through their holistic nature, which means that they pay attention to contextual detail (detail-

oriented) and group relationships in order to understand the whole picture. A good example of Easterners emphasizing a holistic view is the "Yin-Yang" symbol, which stands for balance and harmony by integrating the opposite and complementary forces, such as sun and moon, light and dark, male and female, which is used as healthy guideline for traditional Chinese medicine (Chen, 2001). This symbol implies Easterners' holistic viewpoint, which emphasizes the importance of the process of paying attention to contextual detail and relationships in order to understand the whole picture and see it as a whole.

3. 3. Differences in Macro Social Orientations

In terms of social orientation, Western culture emphasizes on autonomy, independence, and uniqueness while Eastern culture focuses on group relationship, harmony, and conformity. Therefore, social orientation among Easterners seems more interdependent and other people's comments, like criticisms or compliments, influence their interpretation of themselves. In a cross-cultural study between Americans and Koreans, Kim and Markus reported that magazine advertisements in Korea appeal to customers by emphasizing conformity; however, in America, people are more likely to emphasize objects and uniqueness.

A cross-cultural study revealed cultural difference between Westerners (Americans) and Easterners (Indians), in direct expressions (e.g., individualistic visual postures, comparative tactics, and sexual portraits of women) and indirect expressions (e.g., collectivistic visual postures, and stereotypical portraits of women) of advertising contents. The author of the study suggested that cultural differences should be emphasized when making multinational advertising and promotional campaigns. People are exposed to a great number of advertisements every day, and this is why advertising is well accepted and regarded as a type of cultural practice and emphasis even in different countries (Gregory & Munch, 1997). The above discussion highlights the importance of understanding cultural attention differences and the impacts on our daily lives.

4. Getting to Know each Other across the Worldwide

> **We are normal, they are abnormal. Why do they have to be so devious, unpunctual, unsmiling, unreliable, undisciplined, cunning, lazy, corrupt, two-faced, aloof, distant, and inscrutable? Why can't they be more like us? But appearance is not reality. Let's see why they are so difficult, obstinate and so on.**

4. 1. United States of America

The United States of America has the world's largest economy—four times greater than anyone else is (with the exception of Japan). America is first in volume of trade, first in industry, first in food output and first in aid to others. They spend, too, being the top consumers of energy, oil, oil seeds, grain, rubber, copper, lead, zinc, aluminum, tin, coffee and cocoa. They have the four busiest airports in the world and fly three times more passenger miles than anyone else. They have the world's longest road network and longest rail network. They own more cars, telephones, refrigerators, television sets, dishwashers, microwave ovens and cellular phones than any other people. They are the top tourist spenders and also gross the biggest tourist receipts (twice as much as popular France, in second place). The U.S. leads the rest of the world as water users, polluters and consumers of newsprint. They also have among the highest rates of divorce and murder.

4. 2. Britain

Englishmen are fond of cricket, croquet, rugby, sheepdog trials, detective stories and queuing (getting in lines). When lines are slow, you do not complain, as English people must never make a scene, not even if they have a double-barreled name. The same applies to poor service in restaurants, railway stations and that place where you get your passport.

Humor is a saving factor in British life—some say it is a product of a fickle climate— and many English people feel that as long as there is humor, there can never be utter despair. It is no accident that the BBC—the most humorous television service in the world—is highly popular in most countries fortunate enough to be able to receive it.

And yet British people regard themselves as honest, reasonable, caring and considerate. Their originality often borders on the eccentric, but it is true that throughout history they have been lateral thinkers with great powers of invention. Often academic and woolly, they can excel in science and technology. Portrayed as a nation of amateurs who "muddle through" crises, they have shown their visceral strength in the worst adversity.

4. 3. France

French people live in a world of their own, the center of which is France. They are immersed in their own history and tend to believe that France has set the norms for such things as democracy, justice, government and legal systems, military strategy, philosophy, science, agriculture, viniculture, haute cuisine and *savoir vivre* in general. Other nations vary from these norms and, according to the French, have a lot to learn before they get things right.

The French know virtually nothing about many other countries, as their educational system teaches little of the history or geography of small nations or those that belonged to empires other than their own. Their general attitude toward foreigners is pleasant enough, neither positive nor negative. They will do

business with you if you have a good product, or if you buy, but their initial posture will be somewhat condescending. If you don't speak French, you appear to be an Anglophile. That is not a good start in their eyes.

You are not seen as an equal. You may be better or worse, but you are different. The French, like the Japanese, believe they are unique and do not really expect you will ever be able to conform completely to their standards. What approach should you adopt when dealing with the French? Should you gallicize yourself to some degree, becoming more talkative, imaginative and intense? Or should you maintain stolid, honest manners at the risk of seeming wooden or failing to communicate?

4. 4. Germany

The basic characteristics of German business culture are a monochromic attitude toward the use of time; for example, a desire to complete one action chain before embarking on another; a strong belief that Germans are honest, straightforward negotiators; and a tendency to be blunt and disagree openly rather than going for politeness or diplomacy. (For an explanation of monochromic and polychromic time, see the lecture of time variations) German companies are traditional, slow-moving entities, encumbered by manuals, systems and hierarchical paths regarded by many Europeans and Americans as overly rigid and outmoded. Hierarchy is mandatory, often resulting in exaggerated deference for one's immediate superior.

The German boss is an extremely private person, normally sitting isolated in a large office behind a closed door. American and Scandinavian senior executives prefer an open door policy and like to wander round the corridors and chat with colleagues. This horizontal communication contrasts with the German vertical system, where instructions are passed down to immediate inferiors only and kept rigidly within one's own department. In many countries there exists interdepartmental rivalry, but when dealing with the Germans you should remember that they can be especially touchy in this area. Always try to find the right person for each message. Tread on a German executive's toes and he or she will remember it for a long time.

Germans have great respect for possessions and property. Solid buildings, furniture, cars and good clothing are important for them and they will try to impress you with all these things. You should acknowledge the grandeur of German possessions and not be afraid to display your own solidity, facilities, and so on. Germans wish to believe you are as solid as they are. When advertising your company's products to Germans, you should put as much as possible in print. Germans are unimpressed by flashy television advertising, clever slogans or artistic illustrations. Their newspapers are full of heavy, factual ads giving the maximum amount of information in the space available. Brochures aimed at the German market should be lengthy, factual and serious, and should make claims which can later be fully justified. No matter how long or boring your brochure is, the Germans will read it. They will also expect your product to conform exactly to the description you have given.

4. 5. Russia

The disintegration of the Soviet Union has eliminated the gigantic, multicultural phenomenon constituted by the bewildering assortment of countries, races, republics, territories, autonomous regions, philosophies, religions and credos that conglomerated to form the world's vastest political union. The cultural kaleidoscope had been so rich it boggled the mind. Its collapse, however, serves to make us focus on something simpler yet unquestionably fecund per se—the culture of Russia itself.

Some of the less attractive features of Russian behavior in the Soviet period— exaggerated collectivism, apathy, suspicion of foreigners, pessimism, petty corruption, lack of continued endeavor, inward withdrawal—were visible hundreds of years before Vladimir Lenin or Karl Marx were born. Both Czarist and Soviet rule took advantage of the collective, submissive, self-sacrificial, enduring tendencies of the romantic, essentially vulnerable subjects under their sway. Post- Soviet Russian society is undergoing cataclysmic evolution and change, and it remains to be seen how some eventual form of democracy and the freeing of entrepreneurial spirit will affect Russia's impact on the rest of the world.

The two chief factors in the formation of Russian values and core beliefs were over and above any governmental control. These prevailing determinants were the incalculable vastness of the Russian land and the unvarying harshness of its climate. The boundless, often indefensible steppes bred a deep sense of vulnerability and remoteness that caused groups to band together for survival and develop hostility to outsiders.

Climate (a potent factor in all cultures) was especially harsh on Russian peasants, who were traditionally forced, virtually, to hibernate for long periods, then struggle frantically to till, sow and harvest during the short summer. Anyone who has passed through Russia in the depth of winter can appreciate the numbing effect of temperatures ranging from minus 5–40 degrees Fahrenheit (20–4 degrees Celsius).

4. 6. Turkey

Turkey, an applicant for EU membership, would make quite an impact if it were to enter. To begin with, it would be by far the biggest country, being approximately three times the size of the U.K. and Italy and outsizing France, Spain and Germany by more than 50 percent. It would be second in population after Germany. It is the leader of a Turkic-speaking trading bloc of six former Russian dominated Central Asian republics, and most of the country is not in Europe. Furthermore, Turkey has not fully satisfied European standards on human rights. It is no wonder that EU members want to take a deep breath before approving entry. Yet where else can Kemal Atatürk's modern, industrializing, secular NATO nation (which, remember, joined the West during the Korean and Gulf wars) go?

Anyone who has been to Turkey could hardly fail to notice how dissimilar it is from other Muslim states. The nation's modern character is largely the result of the influence of its founder, Kemal Atatürk. The first president of Turkey was born in 1881 in Salonika, then an Ottoman city. In 1905 Mustafa

Kemal, as he was then known, graduated from the War Academy in Istanbul. In 1915, when the Dardanelles campaign was launched, he had reached the rank of colonel.

The War of Independence from the Ottomans began in 1919 when Kemal, then a general, rallied a liberation army in Anatolia and convened a congress. This was the forerunner of the Grand National Assembly, which was inaugurated in April 1920 with Mustafa Kemal elected president. He set about transforming his country with unabated zeal, creating a new political and legal system, abolishing the Caliphate and making both government and education secular. The Islamic calendar was replaced by the Western calendar, Western hats were worn instead of the fez and women stopped wearing the veil.

In 1934 the Turkish parliament gave Kemal the name Atatürk, which means "father of the Turks." His emphasis on secularism continues today. "Turkey is not a land of sheikhs, dervishes, disciples and lay brothers," he declared, having developed a lasting hatred for religious fundamentalism. He saw Westernization and returns to Turkish roots as being entirely compatible, inasmuch as Islam was tolerated as a religion but banned as a lifestyle.

4. 7. Algeria

Algeria is the third most populous Arab country and the biggest in Africa. Most of the population are Berbers and speak Berber as well as Arabic and, to a large degree, French. A strong nationalist spirit is evident, a result of the long struggle for independence from France. Unfortunately, the country has not enjoyed much political stability since its independence from France. Many years of one-party socialist rule was ended in 1989 by a new constitution, which allowed for multiparty rule. When the Islamic fundamentalists seemed sure to win, the army took power. There have been nearly two decades of violence and political unrest since. Two-thirds of Algeria is desert. Half the population works in agriculture in the northern coastal region. Unemployment is high (often 20 percent), and many thousands of males have immigrated to France. Industry is, however, significant inasmuch as Algeria is one of the world's largest producers of liquefied natural gas. Oil production has declined in recent years. GDP per capita is average for Arab countries. There is a growing managerial class, but women are not very active in the workforce. Veils are more common than in neighboring Tunisia or Morocco.

Although 99 percent of Algerians are Muslim, they are influenced by the French in certain aspects of social life. Algerian athletes have consistently achieved success at the Olympic Games.

4. 8. Saudi Arabia

Saudi Arabia is by far the largest country on the Arabian Peninsula; in fact, it is the 13th biggest nation in the world. Most of the territory is desert or semi-desert plateau (about 95 percent), where some nomadic livestock herders remain. The two largest cities in Saudi Arabia are Riyadh, the capital, and Jeddah, the main port and commercial center. The most famous city, of course, is Mecca, the birthplace of the prophet Muhammad.

Muhammad the Messanger, founder of Islam, was born in Mecca about 570; even then the city had long been a religious center for various Arabian clans and tribes. They came to Mecca to worship a black stone, probably a meteorite that had been placed in the Kaaba, a pilgrimage shrine. After Muhammad spent several years in Medina gaining and organizing converts to his religion, he defeated the leading tribe that had opposed him and returned to Mecca. Today, all the world's Muslims face Mecca during their daily prayers, and they are encouraged to make a pilgrimage to Mecca at least once in their lifetime. Non-Muslims are not allowed in Mecca.

Oil dominates the Saudi Arabian economy. Saudi Arabia is the world's largest producer and exporter of crude oil, with around 25 percent of the world's known oil reserves. Saudi oil and oil products supply over 10 percent of the world demand and make up 90 percent of the nation's exports and 40 percent of its GDP. There are between one and two million foreigners in Saudi Arabia. Some Western experts are indispensable, but recently Saudis have preferred to hire Asian workers, who are less likely to pose a cultural threat. Oil revenue has been used to develop health, education, services, industry, farming and the nation's military hardware. The construction of desalination plants has played an important part in improving the supply of fresh water. Crops grown in Asir and at oases include dates and other fruits, vegetables and wheat. Pilgrimages to Mecca number more than 1.5 million pilgrims a year, making a vital addition to state revenue.

The popular image of Saudi Arabia as an extremely wealthy nation is not entirely true. It does have considerable oil wealth and can expect to extract at least eight million barrels a day for the next century and probably beyond. Despite this, a budget deficit of more than 10 years' duration is growing, prompting warnings from the International Monetary Fund. The situation could be remedied if the Saudi government was to withdraw some of its subsidies and start raising taxes, but so far such measures have been regarded as socially and politically unacceptable.

Arabic is spoken everywhere in Saudi Arabia; the language originated there. Society, though changing fast, remains under strict conservative control, especially as far as Islamic tenets are concerned. Foreigners must conform: alcohol is completely prohibited, socializing with Saudi females is taboo and certain formalities of dress must be observed. Saudi women are the most restricted of all: they must be fully veiled in public, cannot travel alone or drive cars, and usually eat separately from the men.

4. 9. Egypt

Egypt as among largest African country, but it is the third most populous after Nigeria and Ethiopia. With over 70 million people, it has a population considerably bigger than the United Kingdom or France and is easily the most populous of the Arab lands (followed by Sudan with just over 32 million). One-third of all Arabs are Egyptian, and the capital of Egypt, Cairo, is crowded with over 32,000 people per square kilometer (75,000 people per square mile). Its 18 million inhabitants make it Africa's largest city.

Most of Egypt is desert, and almost all the people live in the Nile Valley or in the delta, alongside the Suez Canal.

Perhaps the first and most important quality that has typified this civilization has been continuity. In every aspect of Egyptian life, in every manifestation of its culture, a deep conservatism can be observed. This clinging to the traditions and ways of earlier generations was the particular strength of the Egyptians. Life in the Nile Valley was determined to a great extent by the behavior of the river itself. The pattern of rising and falling water, of high Nile and low Nile, established the Egyptian year and controlled the lives of the Egyptian farmers—and most Egyptians were tied to a life on the land—from birth to death, from century to century. On the seasonal behavior of the Nile rested the prosperity, the very continuity, of the land.

On the practical level, the Egyptians were outstanding among the peoples of antiquity. In the techniques of stone working they particularly excelled. The Nile Valley served as a vast quarry from north to south, providing the building stone that Egyptian architects employed so magnificently. Working with simple but efficient tools, the Egyptian craftsmen mastered all available materials, while Egyptian artists wrought masterpieces in many media.

4. 10. India

By the middle of the twenty-first century, India will have passed China in terms of numbers of inhabitants, making it the most populated nation on earth. Its land area is also immense, with 3,287,000 square kilometers (126,900 square miles), making India the seventh largest nation in the world. Although India's GDP ranking was only in eleventh place (in 2005), the country is developing rapidly in the technological and service sectors and its rapidly growing middle class numbers over 300 million. The origins of the Indus Valley civilization, with settled agriculture and trade with the Middle East, date from around 3000 B.C.

Now the heart of India beats in the densely populated plains of the Ganges, farmed for several millennia. To the north the mighty Himalayan range constitutes the world's most awesome frontier. To the south lies the peninsula, less fertile than the plains and often politically fragmented. Here the Tamils speak Dravidian languages, far removed structurally from the hundred or more Indo- European languages and dialects spoken in the rest of the country. Hindi, Urdu, Bengali and Gujarati are the most widely spoken tongues in this family, which also included Sanskrit in former times.

Pakistan and Bangladesh, after the partition, represent the two other major states on the Indian subcontinent. English serves as a lingua franca in the region, as many of the local languages are mutually unintelligible. All three countries hope to benefit from extensive outsourcing of services from developed countries such as Britain and the United States. Outsourcing companies have experienced rapid growth in India, whose inhabitants speak English at a level of fluency adequate for performing the services involved. Bangladesh, Pakistan, Malaysia and several other Southeast Asian countries (possibly China,

too) envisage enhancing their economies through outsourcing, though the Chinese and Indonesians currently lack the required language skills.

However, it is in the field of high technology where India has been surging ahead in the opening decade of the twenty-first century. Bangalore is now another "Silicon Valley," and there is every evidence that Indians will create a technological gap vis-à-vis other Asian countries and rival the Americans and Northern Europeans in the creation of software and other high-tech products.

4. 11. China

China is not only the world's most populated country, it also boasts the planet's oldest civilization—an agricultural-based society formed on the Yellow River 5,000 years ago. During this long period—practically all of recorded human history— China was essentially an isolated country, cut off from other peoples by a vast ocean to the east, jungles to the south, towering mountain ranges to the west and freezing steppes to the north. It has never formed a lasting, friendly relationship with a distant country. For two millennia the Chinese empire was its own universe, sucking in Korea, Vietnam and other neighbors, while exacting tributes from others, including Japan. Its unbroken culture spread itself over many centuries throughout East Asia, where its influence is manifest in music, dance, paintings, religion, philosophy, architecture, theater, societal structure, administration and, above all, language and literature.

Westerners who, in the second half of the twentieth century, may have seen China as a Third-World, relatively backward nation in terms of crude technology, sparse infrastructure, appalling hygiene, rampant pollution, outdated politics and inadequate communication fell into the trap of misjudging, underestimating and misunderstanding the power and impact of the Chinese people on their neighbors and now, the world at large.

The Chinese, however, like the Russians and Muslims, combine their sense of moral righteousness with fierce criticism of Western societies. They see the European nations of former imperial glory— Britain, France, Spain and Portugal— in decline, decay and spiritual disintegration. They see the American culture as having begun to decline before it reached its peak, and they perceive the Japanese, once earnest students of Chinese philosophies and precepts, as having succumbed to materialism and consumerism. They never admired Russia. What are these superior Chinese values? They are not slow to tell you:

4. 12. Japan

The Japanese are culturally very different from anyone else, their uniqueness probably deriving in the main from three principal factors: their history of isolation, the crowded conditions imposed by their geography, and the Japanese language itself.

Although Japan for many centuries had a close cultural connection with China, the period of autocratic Tokugawa rule beginning in 1603 led to almost complete isolation from the rest of the world until the arrival of Commodore Matthew Perry of the United States in 1853. During the 250 years of isolation, Japan developed a distinct society and culture that still has no equal in terms of group cooperation in spite of the evident changes that occurred in the twentieth century.

Packed together in large numbers in big cities, the Japanese developed complex social skills, which led to the phenomenon known as the *web society*—that is, great interdependence between all members of a group and an abundance of moral and social obligations, both vertically and horizontally. It all begins at birth. Whereas Western babies are soon separated from their mothers and put in a room of their own, Japanese children are kept close to their parents' side day and night, for two or three years. Western children quickly develop initiative on their own and gain early experience in problem solving. Japanese children, by contrast, are encouraged to be completely dependent on those close to them and to develop a sense of interdependence that will stay with them throughout life. They can demand favors from people in their group, and these have to be granted. Their first group is their family, but later it becomes high school, then university, then the company.

The web society structure is advantageous to the Japanese businessperson in terms of what many Westerners today call networking. The Japanese although great respecters of privacy are very gregarious in business situations. Consequently, the spider's web of which they are part provides them with an unrivalled high-context information network.

4. 13. South Africa

Post-apartheid South Africa is emerging into the world limelight as one of the most multicultural nations on earth. It is not a melting pot of immigrants like the United States or Australia, but a society where several communities and races— British, Afrikaans, Malay, Indian, Zulu, Xhosa and other black tribes—remain as separate and integral forces forging a new union that has aspirations to provide leadership to a depressed and seemingly disintegrating continent. South Africa possesses the multicultural strengths of a Switzerland, a Singapore, and much more. The rich combination of British, French and Dutch experience, the artistry and ardent aspirations of the black South Africans and the diligence and tenacity of the Indians and Malays are ingredients for a dynamic, inspired and unique future. Yet the colorful variety of the country's cultures itself poses a number of problems.
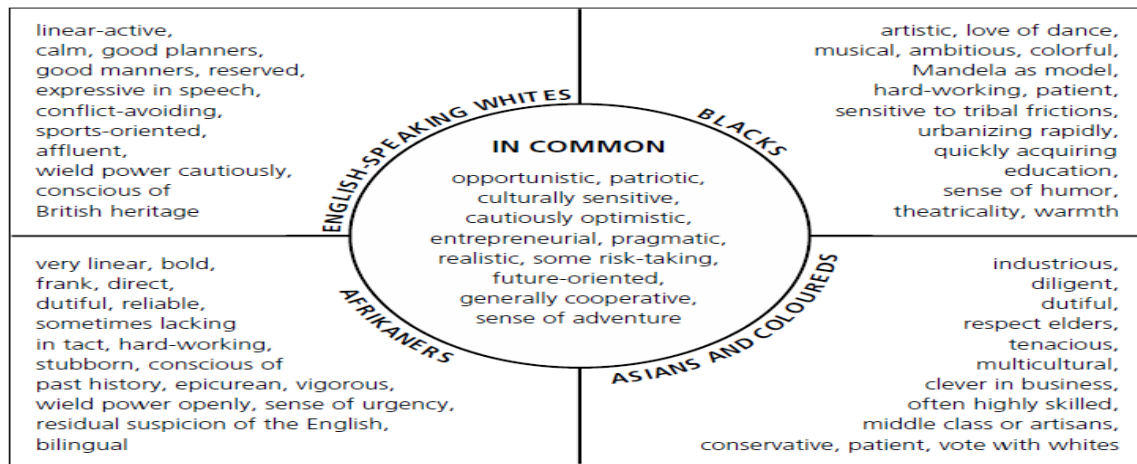
Figure 8: South African Values with Whites, Blacks, Afrikaners, Asians and Coloreds

Because black South Africans are playing—and will continue to play—such a vital role in the development of the nation, I will emphasize this group above the whites, Indians, and Coloureds. Black South Africans see themselves as human elements in a close pattern of kinship, to which they make sincere contributions and are consequently protected and secure. The tribe is everything. Without a tribal affiliation, the African is incomplete. This has little to do with the political nation–state boundaries drawn up in the 1880s by colonizing Europeans. About 1,000 tribes were collapsed into 50 political units, stripping millions of people of an accurate sense of self-identity. Only tribalism has rescued many Africans from this sense of loss (e.g., I may be Kenyan, but really I am Kikuyu, or South African perhaps, but Zulu for sure).

Though different in many aspects, black South Africans are as explicit and expressive as Latin peoples. More use is made of the eyes and facial expressions than would be the norm for even Southern Europeans. The African love of dance and rhythm is also visible in their body language. They often sway in rhythm with their verbal utterances, almost enacting a dance in moments of excitement. South African body language, like much of their music, is both stimulating and soothing, depending on the mood. You would do well to study the most favored signals.

Summary

Better self-evaluation and elimination of your principal cultural idiosyncrasies will lead you to the final step toward achieving harmony, that of developing empathy with the other side. Empathy is based on accepting differences and building on these in a positive manner. The Japanese may come to accept that American directness is, after all, honest. The American may perceive that exaggerated Japanese courtesy is, after all, better than hostility. If the Italian wants to talk 90 percent of the time with a Finn, who is content to be silent (in Finland, silence is fun), then are they not both happy and doing what they do best?

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Practice

Focus questions

1. What is the meaning of the west?
2. What is the meaning of the east?
3. What are the common cultural differences between the east and the west?
4. What are the main aspects of the westerners' cultures?
5. What are the main aspects of the westerners' cultures?

Exercise One

You live in the United States.
How does where you live influence how you live?
Directions: Please provide examples for each category below.

1. The effect of weather and climate on people's daily lives
2. The effect of geographic features (mountains, rivers, forests, oceans, etc.) on daily life
3. The kind of transportation that is available to people
4. The ways in which people earn a living
5. The types of homes in which people live
6. The kinds of roads on which people travel
7. The availability of water and other necessities of life

Exercise Two

You live in the India.
How does where you live influence how you live?
Directions: Please provide examples for each category below.

1. The effect of weather and climate on people's daily lives
2. The effect of geographic features (mountains, rivers, forests, oceans, etc.) on daily life
3. The kind of transportation that is available to people
4. The ways in which people earn a living
5. The types of homes in which people live
6. The kinds of roads on which people travel
7. The availability of water and other necessities of life

Exercise Three

<u>You live in the Algeria.</u>

How does where you live influence how you live?

Directions: Please provide examples for each category below.

1. The effect of weather and climate on people's daily lives
2. The effect of geographic features (mountains, rivers, forests, oceans, etc.) on daily life
3. The kind of transportation that is available to people
4. The ways in which people earn a living
5. The types of homes in which people live
6. The kinds of roads on which people travel
7. The availability of water and other necessities of life

Exercise Four   North, South, East, and West

1. Have a look at the figure below then decide which of the 4 directions most closely describes your personal style. Then spend 15 minutes answering the following questions as a group.
2. Participants are invited to go to the direction of their choice. No one is only one direction, but everyone can choose one as their predominant one.
3. Each direction group answers the 5 questions (see next page) on a sheet of newsprint. When complete, they report back to the whole group.

North
Acting — "Let's do it";
likes to act, try things, plunge in

West
Paying attention to detail — likes to know the who, what, when, where and why before acting

East
Speculating — likes to look at the big picture and the possibilities before acting

South
Caring — likes to know that everyone's feelings have been taken into consideration and that their voices have been heard before acting

- What are the strengths of your style? (4 adjectives)
- What are the limitations of your style? (4 adjectives)
- What style do you find most difficult to work with and why?
- What do people from the other directions or styles need to know about you so you can work together effectively?
- What do you value about the other 3 styles?

Exercise Five

Complete the following statements with what is necessary. Make use of your own knowledge, analysis, other sources form books and media.

1. Imagine what the worldwide would lose if all humans live without **the Easterners** as a geography, language, country, culture, personality, economy, intelligence, science, and all its whole contributions and achievements to the world throughout history…………………………………………………………

2. The same instruction for t**he Westerners, Europeans**, **Africans**, **Arabic Gulf Region, the Half North of the World, the Half South of the World, the United States of America**, **the United Kingdom and Britain, Russia, France, German, China, Japan, South Korea, India, Brazil. Saudi Arabia, Algeria, Turky, Jewish People, South Aferica, Egypt, Italy, Afghanistan, ……………………etc.**

Lecture 4

Culture Dimensions: Individualism versus Collectivism

Description of the Lecture

This lecture is about individualism nd collectivism as the main dimensions of cross cultural dimension. Throughout this lecture, students become familiar with the definitions of individualism, collectivism, the characteristics of both, the prototytpes of each dimension, and the contrastive analysis between individualism and collectivism. The emphasis throughout this lecture is put more on the divergent guidelines between individualism and collectivism by which culture and cross cultural communications are held. Key content of the lecture includes objectives, theory, exercises and illustrations.

Objectives of the Lecture

On successful completion of the lecture, students should be able, among other things, to;

- ❖ Be familiar with the meanings as well as definitions of the term individualism.
- ❖ Be familiar with the meanings as well as definitions of the term collectivism.
- ❖ Introduce the prototype societies of individuals and collectivism.
- ❖ Be familiar with the characteristics of individualism and collectivism.
- ❖ Be able to conduct a contrastive analysis between individualism and collectivism.
- ❖ Understand the divergent guidelines that shape the nature of individuals and societies behaviors in terms of individualism and collectivism approaches of life.
- ❖ Pursue all the subsequent lectures on the basis of what they have decided in the raised in this lecture.

Introduction

All the levels in communication (verbal, nonverbal, as well as etiquette) are affected by cultural dimensions. Based on an analysis of data from 76 countries and regions G. Hofstede identified four dimensions of culture-related values, to which the fifth one was added. The five dimensions are;

- **(1) individualism versus collectivism,**
- **(2) masculinity versus femininity,**
- **(3) power distance,**
- **(4) uncertainty avoidance, and**
- **(5) Long-term orientation (versus short-term orientation).**
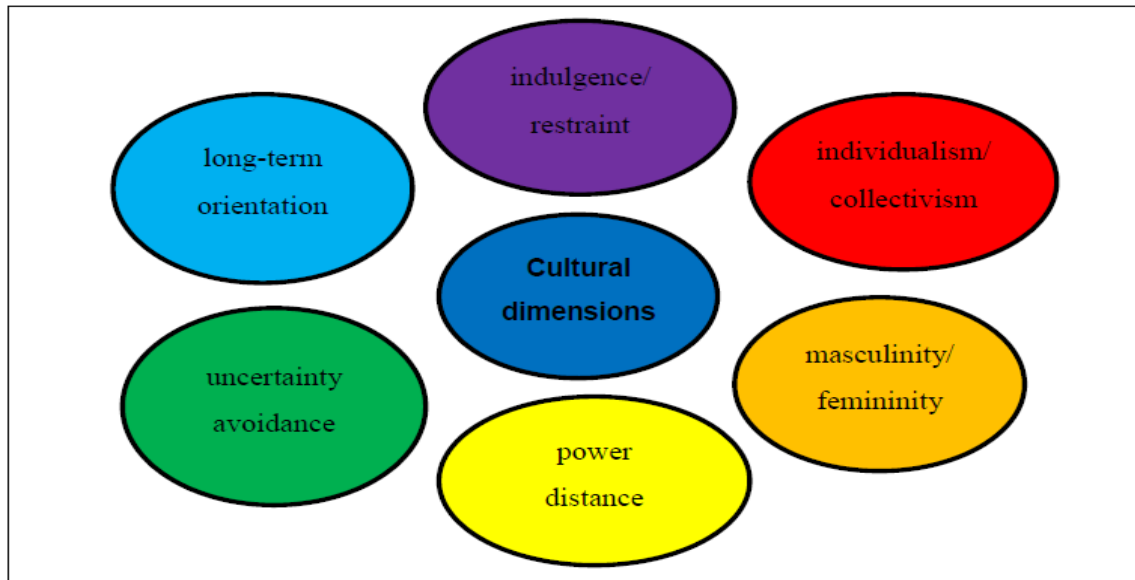
Figure 1 The Dimensions of Cross cultural Communication

1. Individualism

Perhaps one of the most well-known cultural continuums is cultural variation in terms of individualism versus collectivism (Hofstede, 1980)**.** Individualism is a characteristic of cultures in which "the ties between individuals are loose; everyone is expected to look after him or herself and his or her immediate family" (Hofstede, 1997:51). In such societies, group membership is not essential in one's life, one may become a member of many groups, but none of the groups exerts strong influence on his or her behaviors (Hofstede, 1980). An individualistic person is more likely to hold some moral principles that are universal and behave in accordance with what he or she perceives is right. Members of individualistic cultures are described as valuing personal time, freedom, challenge, direct communication style, and material rewards at work. In such educational institutions, teachers tend to encourage competition, risk taking, directness, openness, originality, and innovative approaches to problem solving. Independence and self-reliance are greatly stressed and valued.

Individualistic cultures emphasize personal rights and responsibilities, privacy, voicing one's own opinion, freedom, innovation, and self-expression." This synopsis should prepare you for a more in depth study of the two dimensions.

The individual identifies primarily with self, with the needs of the individual being satisfied before those of the group. Looking after and taking care of oneself, being self-sufficient, guarantees the well-being of the group. Independence and self-reliance are greatly stressed and valued. In general, people tend to distance themselves psychologically and emotionally from each other. One may *choose* to join groups, but group membership is not essential to one's identity or success. Individualist characteristics are often associated with men and people in urban settings.

1. 2. Characteristics of Individualism

1. 2. 1. Individuality and Privacy

Broadly speaking, individualism, as developed in the works of the seventeenth-century English philosopher John Locke, holds that each person is unique, special, completely different from all other individuals, and the basic unit of nature." Locke's view is simple: The interests of the individual are or ought to be paramount, and all values, rights, and duties originate in individuals. Individualism commands so much influence among Americans that it gives rise to other U.S. values, such as personal initiative, self-reliance, and equal opportunity.

The emphasis on the individual is also found elsewhere in the world, but it has emerged as the cornerstone of American culture. The origin of this value has a long history. As mentioned in the discussion on U.S. history, the emphasis on individualism arose from the early settlers' desire to escape the repressive conditions that then characterized European society. Whether one is considering sexual, social, or ethical matters, among Americans the self holds the pivotal position. This notion is so strong that some Americans see a person who fails to demonstrate individuality as being out of step with society. Regardless if conveyed by literature, art, or American history, the message is the same—individual achievement, sovereignty, and freedom are the virtues most glorified and canonized. Despite today's stress on personal freedom and individual rights, Americans also are a very distinct group orientation. Others reported that one scholar had characterized the United States as a culture of voluntarism, where people participate in groups of their own choosing.

1. 2. 2. Competition and Free Enterprise

A positive attitude toward competition is an integral part of life in the United States and is taught from early childhood on. Whether it is through childhood games or being continually asked to answer questions in the classroom, a competitive nature is encouraged among American children. People are ranked, graded, classified, and evaluated so that everyone will know who the best is. The media continually provides "Top 10" lists of people, schools, hospitals, movies, vacation locations, and endless others. The U.S. economic system—free market enterprise—is based on competition, and the U.S. government is constantly touting free and open markets. The assumption is that individuals, left to their own means, can more ably and quickly achieve their desired goals. Moreover, the system is considered "fair" because everyone has the same opportunity.

This competitive spirit can create problems for Americans when they interact with people who do not share the value. For instance, in some cultures, a person's social and economic stature can be a product of family connections, schools attended, length of time with an organization, or even age. In these

cultures, competition based on personal merit can be a secondary consideration. Additionally, cultures that promote interdependency and cooperation take a negative view of intra-group competition.

1. 2. 3. Future Orientation

An old adage holds that Americans are not especially interested in history because they have so little of it. While that is somewhat of an overstatement, it does point out that in the United States what lies ahead usually takes precedence over the past. What is going to happen holds the greatest attraction because, it seems, whatever we are doing is not quite as good as what we could otherwise be doing or will be doing in the future. Change, taking chances, a stress on youth, and optimism are all hallmarks of U.S. culture and reflect the value placed on the future. As a people, Americans are constantly thinking about what is coming. Very young children even play with the toys (dolls, cars, guns, and so on) that rush them toward, and prepare them for, adulthood. What you want, you want now, so you can dispose of this moment and move on to the next. In the classroom, U.S. students longingly watch the clock as it counts the minutes to the end of class—and cues them to move on to another class or activity. Adler and Gunderson aptly capture the U.S. forward-looking focus when they observe, "Future-oriented cultures justify innovation and change mostly in terms of future economic benefits."

1. 2. 4. Action and Work Orientation

The value associated with work is so important in the United States that people meeting for the first time frequently ask each other, "What do you do?" or "Where do you work?" Embedded in this simple query is the belief that working (doing something) is important. For most Americans, work represents a cluster of moral and affective conditions of great attractiveness, and voluntary idleness is often seen as a severely threatening and damaging social condition. Unlike cultures where physical labor is considered the providence of the less privileged, Americans place considerable value on the "dignity of human labor." This value can be seen in the activities of U.S. presidents—Reagan chopped wood, G.W. Bush cleared brush, and President Obama has spent time helping Habitat for Humanity construct homes for the less fortunate.

A major reward for this hard work, and an important aspect of life in the United States, is time away from the job. For Americans, leisure time is something they have earned. It is relief from the demands and stress of work. This emphasis on recreation and relaxation takes a wide variety of forms. Each weekend people rush to get away in their RVs, play golf or tennis, go skiing, ride their mountain bikes, go to the beach, or "unwind" at a gambling casino, a racetrack, or a movie. Vacations are usually spent "doing" something. Americans commonly relax by engaging in some form of activity. However, leisure time is generally seen as an opportunity to "refresh," so one can return to work with rededicated enthusiasm.

1. 2. 5. Informality

When placing an order at nearly any Starbucks in southern California you are almost always asked to provide your name, and the expectation is that it will be your first name. Shortly thereafter, you will likely hear your name shouted out as your order is completed. In U.S. restaurants the waitstaff will often introduce themselves using their first name. These practices are examples of the informality that characterizes U.S. culture and are in contrast with what you would experience in other, more formal cultures.

This informality is a reflection of the equality that Americans value. Everyone, regardless of position, rank, or wealth is considered as equal and there is no need for titles of distinction. The exception to this practice is for those in certain professions, such as military, medical, courts, clergy, high government official, and a few others. This informality does not connote a lack of respect toward others. Rather, it conveys the feeling of equality and individuality inherent in the dominant U.S. culture.

1. 2. 6. Directness, Openness, and Honesty

Americans often use phrases like, "Just tell it like it is," or "Don't beat around the bush." In these instances, the speaker is indicating a desire to quickly get to the heart of the matter. This illustrates the value placed on direct, open, and honest communication, which takes precedence over politeness and face saving measures. Here again, you can see the influence of equality, informality, the importance of time, and the feeling that each person can take care of themselves. Americans see no need to use elaborate courtesy protocols because everyone is equal and honesty is a positive mark of one's character.

1. 2. 7. Practicality and Efficiency

Practicality and efficiency are also hallmarks of the dominant culture. Unlike some Asian cultures, gift giving in the United States is usually kept within the limits appropriate to the giver's budget. In America garage sales are common and people are not embarrassed to buy used items. At a restaurant with a large group, people usually "go Dutch," with everyone paying for their own meals. It is easy to see that individuality, independence, and self-reliance are central considerations in the pragmatic attitude evinced by Americans. Because strong group ties do not play a major role in U.S. societal activities, there is no need to build interpersonal relations based on a system of mutual obligations, as is done in many collectivistic cultures. The role of efficiency in America can also be seen in the highly structured use of time, discussed earlier. Americans also tend to be very rational or logical when working on problems. "Just give me the facts," an often heard phrase in the U.S., illustrates the importance of objectivity when making a decision or a judgment. Reason takes precedence over emotionality, subjectivity, or sentimentality.

1. 2. 8. Materialism and Acquisitiveness

Acquiring material possessions has always been an integral part of life for most Americans. "Americans consider it almost a right to be materially well off and physically comfortable." In fact, Americans consider their materialistic nature "natural and proper." Materialism is a natural outgrowth of the nation's philosophy of equal opportunity for all. However, Americans have historically been willing to work hard to realize their dreams. Thus, the acquisition of material possessions, such as a large home, a variety of clothes for every occasion, convenient personal transportation, and a large selection of foods, is considered just reward for hard work. The American preference for a large selection of material items to choose from is clearly illustrated in your typical supermarket, which carries over 48,000 items, 33 and the number of sandwich and condiment choices available at Subway.

1. 2. 9. Nuclear Families

Nuclear families, often referred to as "two-generation families," are the most typical pattern found in most Western cultures. Ferraro and Andreatta offer an excellent summary of nuclear families when they write, "The everyday needs of economic support, child care, and social interaction are with the nuclear family itself rather than by a wider set of relatives." The nuclear family, like all of the deep structure institutions, manifests many of the values of the culture that stresses this family pattern. For example, the nuclear family is usually characterized by a great deal of geographic mobility—a trait found in American culture ever since the founding of the country. Cultural values of the nuclear family are also reflected in child-rearing practices. According to Triandis, "there is less regimentation and less emphasis on obedience, while exploration and creativity are encouraged." Part of that exploration and creativity can be seen in how soon children reared in nuclear families move away from home to "experience life" on their own. As Haviland and his co-authors state, "Once children reach the age of majority (18), parents have no further legal obligation to them, nor do the children to their parents." American cultural values toward, and treatment of, the elderly are likewise replicated in nuclear families. In these families older members of the family do not normally spend their "senior" years living with their children. Rules than are nuclear families." Regardless of the culture or the configuration, the family teaches you your culture and "provides you with the foundation of your self-concept and communication competencies."

2. Collectivism

The majority of the world's population live in collectivistic societies where group interests take precedence over those of the individual. In collective cultures, relationships form a rigid social framework that distinguishes between in-groups and out-groups. People rely on their in-groups (e.g., family, tribe, clan, organization) to look after them, and in exchange they believe they owe loyalty to that group. The following behaviors are often found in collective cultures: Collectivism means greater emphasis on **(a)**

the views, needs, and goals of the in-group rather than oneself; **(b)** social norms and duty defined by the in-group rather than behavior to get pleasure; **(c)** beliefs shared with the in-group rather than beliefs that distinguish the self from in-group; and **(d)** great readiness to cooperate with in-group members.

In collective societies, people are born into extended families, clans, or tribes that support and protect them in exchange for their allegiance. As events in Iraq, Afghanistan, and Libya have demonstrated, tribalism is an important social factor in many Arab nations and in African societies, "African thought rejects any view of the individual as an autonomous and responsible being." In collective cultures, the individual is emotionally dependent on organizations and institutions, and group membership is emphasized. Organizations and the groups to which individuals belong also affect private life, and people generally acquiesce to group decisions, even if they are counter to personal desires. The importance of the group in collective societies is shown by a Chinese proverb: "No matter how stout, one beam cannot support a house." As is the case with all cultural patterns, collectivism influences how communication is used. For example, "following traditional Korean values, communicating to become part of an in-group and to strengthen intragroup bonds is more important than communicating for information exchange and persuasion."

Collectivism is also contextual. In a learning environment, a collective classroom will stress harmony and cooperation rather than competition. In the health care setting, a hospital patient is likely to receive a continual stream of visitors consisting of family members and friends. The sense of collectivism is so strong among the Japanese that following the March 2011 earthquake, tsunami, and nuclear accident disaster, a national consensus of self-restraint quickly developed. The population as a whole voluntarily became more conservative in their consumption and entertainment activities, wishing to evince a sense of selflessness and a feeling of solidarity with the disaster victims.

Figure 1 Collectivism and Individualism across the World

2. 2. Characteristics of Collectivism

2. 2. 1. Honor, Shame and Face

One of the central values of a collectivist culture (among two thirds of the world's people) is the idea of saving face. Bringing honor to one's family or group is paramount. To fail or to cause an embarrassment is to bring shame upon yourself and your group. It is very important to save face and to allow others to save face and maintain honor as well. "The idea of saving face serves several important purposes: preserving interpersonal relationships, maintaining harmony, minimizing potential for conflict, restoring community solidarity (family, tribal or group) and facilitating communication between the various levels of society." It is very important in a collectivistic culture to protect your rights without humbling or shaming others. This idea is so important that the potential for disgrace, bringing shame to you or to others, is a key component in decision making. It is an even greater tragedy if this shaming is done in public. If a person is shamed in front of family, friends or colleagues a broken relationship is inevitable. "The English words humiliation and disgrace come closest to the concept of shame, but they fail to carry the intense negative impact and social stigma of shame in these Two- Thirds World cultures."

2. 2. 2. Extended Family

An Asian-Indian proverb states, **"An individual could no more be separated from the family than a finger from the hand."** The proverb serves as an excellent introduction to our discussion of collectivism and the family, since it demonstrates that "family interdependence is stronger in collective societies than in those families that stress individualism."

Although all cultures deem family one of their most important social institutions, the form and type of the family manifest the collective and historical beliefs of each culture. Yet even with some cultural variations, most people encounter two families during the course of their life: (1) the family they are born into (the family of orientation) and **(2)** the family that is formed when and if they take a mate. In the last few decades families throughout the world have undergone numerous changes that have altered the two prevailing forms of family. So let us briefly mention the one of the most common forms of families found in the collective societies and cultures.

As mentioned earlier, **extended families** differ from nuclear families, and Tischler offers an excellent description of the former: "Extended families include other relations and generations in addition to the nuclear family, so that along with married parents and their offspring, there might be the parents' parents, siblings of the spouses and children, and in-laws. All members of the extended family live in one house or in homes close to one another, forming one cooperative unit."33 Historically, the cooperative units mentioned by Tischler usually have gathered for economic reasons and share the workload and rearing of children. In an extended family a set of behaviors and values may be acted out that differ from

those found in nuclear families. For instance, "extended families insist on obedience and are more organized around themselves.

2. 2. 3. Institutions in Collectivism

Educational institutions in collectivist cultures normally operate within the norms of their cultures. For example, Arab students are expected to 'listen' to their teachers and dare not question their wisdom; they are expected to speak up in class only in response to a general invitation by the teacher. Arab students, "have learned that somebody who is more qualified, more educated, and more expert than they in matters of education should be responsible for decisions relating to education." Therefore, the teacher is usually the one responsible for his or her students' learning; if they fail, it is teacher's fault, and if they pass, the teacher is the one who gets the credit. Good teachers are usually described as those who are highly educated, who are caring, who know the answer to every question, formal, and highly skilled in classroom management. The teacher is viewed as the "epitome of wisdom inculcated by years of teaching, researching, and plain living". Unlike teachers from individualistic cultures, teachers from collectivist cultures do not put much emphasis on encouraging students to compete against each other; competition of this kind is discouraged and seen as a form of showing off. Moreover, while education in individualistic societies is viewed as a way of improving one's economic worth and self-respect based on ability and competence, in collectivist cultures, education is seen as a way of gaining prestige in one's own social group and of joining a higher social status group (Hofstede, 1986).

3. Contrastive Analysis between Individualism versus Collectivism

3. 1. Individualism Values versus Collectivism Values

▪ Differences in Values	
• **Individualistic values**	• **Collectivistic values**
▪ **I** identity	▪ **We** identity
▪ Individual goals	▪ Group goals
▪ Immediate family	▪ Extended family
▪ Competitive sensibility	▪ Harmony sensibility
▪ Doing orientations	▪ Relation orientations
▪ Short medium term goals and trust	▪ Long term goals, trust, and loyalty

Table 1: Individualistic Values versus Collectivistic Values

3. 2. Individualism general Norms versus Collectivism General Norms

General Norms, Family, School, and Workplace	
• **Individualistic Culture**	• **Collectivistic Culture**

Everybody grows up to look after themselves and their immediate family.	People are born into extended families or other in-groups that protect them in exchange for loyalty.
identity is based on the individual	identity is based on the social network to which one belongs
children learn to think in terms of I	children learn to think in terms of we
People with disabilities should participate in normal life.	People with disabilities should be kept out of sight (a shame on the family)
low-context communication	high-context communication
the word *I* is encouraged	the word *I* is avoided
decisions are made by individuals	decisions are made by the group
self-realization is stressed	the individual fits into the group
adult children leave home	adult children live with parents
showing happiness is encouraged, and showing sadness discouraged	showing sadness is encouraged, and showing happiness is discouraged
trespassing leads to guilt & loss of self-respect	trespassing leads to shame & *loss of face* for self & group
learning *how to learn* is the purpose of education	learning *how to do* is the purpose of education
diplomas increase economic worth and/or self-respect	diplomas provide entry to higher status groups
relationship employer-employee is based on mutual advantage (like a contract)	relationship employer-employee is seen in moral terms (like a family link)
hiring and promotion decisions are based on skills and rules	hiring and promotion decisions take employees' in-group into account
management is based on management of individuals	management is based on management of groups
tasks more important than relationship	relationship more important than tasks

Table 1: Individualistic Cultures s versus Collectivistic Cultures

Politics and Ideas	
• **Individualistic Culture**	• **Collectivistic Culture**
individual interests over collective interests	collective interests over individual interests
everybody has the right to privacy	private life is invaded by group
private opinions are expected	opinions are predetermined by group membership
autonomy	patriotism
laws and rights are supposed to be the same for	laws and rights differ by group

everybody	
high GDP per capita	low GDP per capita
economy is based on individual interests	economy is based on collective interests
political power influenced by voters	political power influenced by group interests
Press freedom	Press controlled by the state
ideologies of individual freedom are more important than ideologies of equality	ideologies of equalities are more important than ideologies of individual freedom
self-actualization by every individual is a fundamental goal	harmony & consensus in society are fundamental goals

Table 1: Individualistic Politics Cultures s versus Collectivistic Politics

3. 3. Individualism versus Collectivism at Societal Levels

Individualism on the one side versus its opposite, **Collectivism**, as a societal, not an individual characteristic, is the degree to which people in a society are integrated into groups. On the individualist side we find cultures in which the ties between individuals are loose: everyone is expected to look after him/herself and his/her immediate family. On the collectivist side we find cultures in which people from birth onwards are integrated into strong, cohesive in-groups, often extended families (with uncles, aunts and grandparents) that continue protecting them in exchange for unquestioning loyalty, and oppose other in-groups. Again, the issue addressed by this dimension is an extremely fundamental one, regarding all societies in the world. Table 3 lists a selection of differences between societies that validation research showed to be associated with this dimension.

• **Individualism**	• **Collectivism**
▪ Everyone is supposed to take care of him- or herself and his or her immediate family only Right of privacy	▪ People are born into extended families or clans which protect them in exchange for loyalty
▪ Speaking one's mind is healthy	▪ Stress on belonging
▪ Others classified as individuals	▪ Harmony should always be maintained
▪ Personal opinion expected: one person one vote	▪ Others classified as in-group or out-group
▪ Transgression of norms leads to guilt feelings	▪ Opinions and votes predetermined by in-group
▪ Languages in which the word "I" is indispensable	▪ Transgression of norms leads to shame feelings
▪ Purpose of education is learning how to learn	▪ Languages in which the word "I" is avoided
▪ Task prevails over relationship	▪ Purpose of education is learning how to do Relationship prevails over task

Table 1: Individualistic Cultures s versus Collectivistic at Societal Level

Summary

The purpose of this lecture has been to weave a pattern across different cultures. It is concerned with the analysis based on: individualism, collectivism as main dimensions of life. It has been a long and arduous journey that covers a wide expanse of academic territory about the definitions, characteristics and circumstances of each dimension in which each facet of culture is like a thread that is used to weave a pattern. Individualism represents a particular pattern with key moral and philosophical threads that are used to maintain, propagate, and reify particular social structures and norms. Similarly, collectivism represents a pattern with a different set of moral and philosophical threads that are used to maintain, propagate and reify particular social structures and norms. The boundary within a culture or across cultures, however, is dynamic. Thus, the patterns depicted are crude approximations that need further refinement, elaboration, analysis and validation.

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Practice

Focus Questions

1. What are the main cultural variations?
2. What is individualism?
3. What is collectivism?
4. What are the main characteristics of individualism and collectivism?
5. Classify yourself as an individual with these four dimensions, individualism, collectivism, universalism and particularism.

Exercise One

Now look at the list of behaviors or characteristics given below. If you decide the statement is *more likely* to apply to people living in an individualist culture, write "I" in the underlined blank space; if you think it is characteristic of a collectivist culture, write "C."

Characteristics and Behaviors

- **1.** ____ People answer the phone by giving the name of the organization.
- **2.** ____ People give cocktail parties.
- **3.** ____ *inter-group* rivalry is strong.
- **4.** ____ Employee-of-the-year awards are offered.
- 5. ____ People adhere to tradition.
- **6.** ____ People are promoted based on production and results.
- **7.** ____ Contracts in business are used frequently.
- **8.** ____ there is a need for autonomy.

- **9.**____ People change jobs frequently.
- **10.** ____ People believe that conflict clears the air.
- **11.**____ there is a need for affiliation.
- **12.**____ Short-term relationships are common.
- **13.**____ it's okay to stand out.
- **14.**____ Face saving is important.
- **15.**____ it's common for mothers to ask their preschoolers what they want to wear today.
- 1**6.**____ Self-help books are popular.
- **17.** ____ Decisions are made by consensus.
- **18.**____ the language has one word for mother's brother, another for father's brother.
- **19.** ____ Marriages are arranged.
- **20.** ____ People have potluck dinners.

Exercise Two

Having become familiar with the two poles of this concept in the previous exercise, you now have a chance to think of your own behavior in the context of this important cultural dimension. Before reading further, take a moment to decide whether you think of yourself as more individualist or collectivist. Below are a number of paired statements. Read each pair (a. and b.) and circle the one that best describes the action you would take or the way you feel about the particular topic. Please choose one or the other even if you think both are true. Try to be as honest as you can by answering quickly and not analyzing your response.

1a. Managers should be hired from within the organization, based mainly on their seniority.

1b. Managers should be hired on the basis of the skills they have and previous experience in similar jobs.

2a. it takes a long time to make a new friend.

2b. Friends can be made relatively quickly.

3a. if I took a job with a new company, I would expect my old employer to wish me well.

3b. if I took a job with a new company, I would be afraid that my employer might lose face.

4a. I expect people to judge me by my achievements.

4b. I expect people to judge me by my affiliations.

5a. before making a decision, it is best to make sure everyone agrees with it.

5b. before making a decision, you should get at least half of the people to agree with it.

6a. I am embarrassed by individual recognition.

6b. if I do a good job, I feel I have earned individual recognition.

7a. Making sure people don't lose face is more important than always being completely honest.

7b. Being straight with people is always best in the end.

8a. if my brother or sister did wrong, I would admit this to other people.

8b. if my brother or sister did wrong, I would defend them to other people.

9a. Confrontation is sometimes necessary to clear the air.

9b. Confrontation almost always causes more problems than it solves.

10a. in the end, you can always rely on other people.

10b. in the end, you can only rely on yourself.

Note

Keep in mind that this exercise is not scientific. Most of the paired statements are taken out of context; you might select one alternative in one set of circumstances and the opposite in another. The exercise, however, has exposed you to some alternative behaviors and ways of thinking that you might want to consider as you continue your Peace Corps experience.

Exercise Three

1. One way in which people suggest whether they are more individualist or collectivist is in how they introduce themselves. The idea of an introduction, of course, is to establish who you are, to fix your identity. Think for a moment what you usually say about yourself when you meet someone you don't know, or what the other person usually asks about you. How do you introduce yourself to a group, before giving a presentation? Write down two or three things you would mention about yourself.

   …………………………………………………………………………………………..……

2. Now listen to a few host country people when they introduce themselves. What information do they provide? What do other people ask them? What do they say when introducing themselves to a group before giving a presentation? In the space below, write what you've noticed, and then reflect on any differences between what these people say and what people in the U.S. would say.

   …………………………………………………………………………………………………

Exercise Four

This next exercise contains a list of behaviors. In the underlined space preceding each of them, put a "U" if you think the behavior is universal, "C" if it is cultural, or "P" if it is personal.

1. _____ sleeping with a bedroom window opens.
2. _____ running from a dangerous animal.
3. _____ considering snakes to be "evil."
4. _____ Men opening doors for women.
5. _____ respecting older people.
6. _____ Liking spicy food.
7. _____ Preferring playing soccer to reading a book.
8. _____ eating regularly.
9. _____ eating with knife, fork, and spoon.
10. _____being wary of strangers.
11. _____ calling a waiter with a hissing sound.
12. _____ regretting being the cause of an accident.
13. _____feeling sad at the death of your mother.
14. _____ wearing white mourning robes for 30 days after the death of your mother.
15. _____ not liking wearing mourning robes for 30 days after the death of your mother.

Exercise Five

Having become familiar with the two poles of this concept in the previous exercise, you now have a chance to think of your own behavior in the context of this important cultural dimension. Before reading further, take a moment to decide whether you consider yourself more of a Universalism or a particularism.

Below are a number of paired statements (a. and b.). Circle the one which best describes the action you would take or the way you feel about the particular topic. Please choose one or the other even if you think both are true. Try to be as honest as you can by answering quickly and without too much thinking.

1a. in hiring someone, I want to know about their technical skills and their educational/ professional background.

1b. in hiring, I want to know who the person's family and friends are, who will vouch for this person.

2a. in society, we should help those who are the neediest.

2b. in society, we should help the neediest of those who depend on us.

3a. there are no absolutes in life; you always have to look at the particular situation.

3b. there are certain absolutes which apply across the board.

4a. I would be very hurt if my neighbor, a policeman, gave me a ticket for speeding.

4b. I would not expect my neighbor, the policeman, to jeopardize his job and not give me a speeding ticket.

5a. the courts should mediate conflicts.

5b. People should solve their own conflicts; it's embarrassing if it has to go to court.

6a. In general, people can be trusted.

6b. my closest associates can be trusted absolutely; everyone else is automatically suspect.

7a. Performance reviews should not take personal relations into account.

7b. Performance reviews inevitably take personal relations into account.

8a. you often have to make exceptions for people because of circumstances.

8b. Exceptions should be very rare; otherwise, you open the floodgates,

9a. Contracts aren't necessary between friends.

9b. Contracts guarantee that friends stay friends.

10a. what is ethical in a given situation depends on who you are dealing with.

10b. Ethics are ethics no matter who you are dealing with.

Lecture 5

Gender Based Cultural Orientations: Masculinity versus Femininity

Description of the Lecture

This lecture is concnered with the masculinity versus feminity as another cultural dimension. It makes presentations of the variations between masculine and feminine related to cues of cross cultural communications. Throughout the whole lecture students become familiar with the definitions assigned to the related terminologies such as gender, sex, inter-sex, femininity and masculinity, the cultural dimensions of femininity and masculinity, the contrastive analysis between men and women, gender based violence, communications styles between men and women and the relationship between gender and cross communications. The emphasis is put more on the right gender communication in cross cultural settings. Key content of the lecture includes objectives, theory, exercises and illustrations.

Objectives of the Lecture

On successful completion of the lecture, students should be able, among other things, to;

❖ Be familiar with the related issues of terminologies such as gender, sex, interrex, …

❖ Define well masculinity and femininity.

❖ Comprehend the gender communication styles in cross cultural communications.

❖ Be familiar with the issues of gender and sex in cross cultural communications.

❖ Place students rightfully in the right learning environment. More specifically, to make them have the right decision about the related gender matters I cross cultural communications.

❖ Pursue the subsequent lectures on the basis of what they have learned and decided in the raised in this lecture.

Introduction

All human societies consist of men and women. The biological differences between men and women are the same all over the world, but the social roles of men and women in society are only partly determined by biological constraints. Masculinity versus femininity refers to the distribution of roles between the genders. Hofstede uses the words masculinity and femininity to refer to the degree to which masculine or feminine traits are valued and revealed. His rationale, one that is supported across several academic disciplines, is that many masculine and feminine behaviors are learned and mediated by cultural norms and traditions. Adler and Gunderson feel that the terms masculinity and femininity do not adequately convey the full meaning behind this dimension and choose to use the terms "career success" and "quality of life."

1. Issues of Terminologies

1. 1. Sex

Although many people use the terms gender and sex interchangeably, they have distinct meanings. Sex is a designation based on biology, whereas gender is socially constructed and expressed. In most cases, sex and gender go together; most men are primarily masculine, and most women are primarily feminine. In some cases, however, a male expresses himself more femininely than most men, or a woman expresses herself in more masculine ways than most women. Sex and gender are inconsistent for transgendered individuals, who have the physical characteristics of one sex but identify strongly as the other sex. Because sex is the less complex concept, we'll explain it first, and then discuss gender.

A person is designated male or female based on external genitalia (penis and testes in males, clitoris and vagina in females) and internal sex organs (ovaries and uterus in females, prostate gland in males). Genitalia and other sex markers are determined by chromosomes. In most cases, human development is guided by 23 pairs of chromosomes, and only one pair determines sex. What we consider a person's sex is determined by chromosomes, usually a pair. The presence or absence of a Y chromosome determines whether a fetus will develop into what we recognize as male or female. Thus, people labeled female usually have XX sex chromosomes and people labeled male usually have XY sex chromosomes.

1. 2. Gender

Gender is a considerably more complex concept than sex. There is nothing a person does to acquire her or his sex. It is a classification that society makes based on genetic and biological factors, and, for most people, it endures throughout their lives. Gender, however, is neither innate nor necessarily stable. It is defined by society and expressed by individuals as they interact with others and media in their society. Further, gender changes over time. We are born male or female (sex), but we learn to act in masculine and/or feminine ways (gender). Gender is a social, symbolic construct that varies across cultures, over time within a given culture, over the course of individuals' life spans, and in relation to the other gender. We'll elaborate these aspects of gender.

What gender means and how we express it depend on a society's values, beliefs, and preferred ways of organizing collective life. Consider current meanings of masculinity and femininity in America. To be masculine is to be strong, ambitious, successful, rational, and emotionally controlled. Although these requirements are perhaps less rigid than they were in earlier eras, they remain largely intact. Those we regard as "real men" still don't cry in public, and "real men" are successful and powerful in their professional and public lives.

1. 3. Transgendered and Intersex

In general, transsexual refers to individuals who have had surgery and/or hormonal treatments to make their bodies more closely match the sex with which they identify (Devor, 1997). After surgery, transsexuals may describe themselves as post-transition males to females (MTF) or post-transition females to males. For example, Dr. Wally Bacon left his campus in Nebraska in the spring of 2005 and returned in the fall of 2005 as Dr. Meredith Bacon. At the age of 59, Dr. Bacon decided to make the change. Since making that decision, she has had a number of surgeries so that her body conforms to how she understands herself.

Finally, gender is a relational concept because femininity and masculinity make sense in relation to each other. Our society defines femininity in contrast to masculinity and masculinity as a counterpoint to femininity. As meanings of one gender change, so do meanings of the other. For instance, when social views of masculinity stressed physical strength and endurance, femininity was defined by physical weakness and dependence on men's strengths. Perhaps you've read in older novels about women's fainting spells—the "vapors"— and the smelling salts they kept nearby to revive themselves. With the Industrial Revolution, sheer physical strength was no longer as important to survival, so masculinity was redefined as intellectual ability and success in earning income. Simultaneously, women's business acumen disappeared. In part, this happened because society relied less on physical strength to distinguish between women and men.

2. Masculinity Orientations

A culture is called masculine when "emotional gender roles are dearly distinct: men are supposed to be assertive, tough, and focused on material success; whereas women are supposed to be more modest, tender, and concerned with the quality of life". In masculine cultures the differences between roles are more dramatic and less fluid. Masculine cultures tend to be ambitious, competitive, and assertive. They emphasize their work **to a great extent** (live in order to work) and they admire achievers who accomplished their tasks. Masculine cultures' values are materialism and power. Masculinity is seen to be the trait which emphasizes acquisition of wealth, and differentiated gender roles.

Masculinity is the extent to which the dominant values in a society are male oriented. A masculine oriented culture can be defined as, "A society is called *masculine* when emotional gender roles are clearly distinct: men are supposed to be assertive, tough, and focused on material success, whereas women are supposed to be more modest, tender, and concerned with the quality of life.".

2. 1. Masculinity and Inequalities

In most parts of the world, men dominate positions of political, economic and social power. In no country does genuine gender equality exist. Of course, this does not mean that all men are or feel powerful. Many, perhaps most, men often feel relatively powerless in terms of their political influence,

wealth or social status. Men differ greatly in their access to and control over economic, political and social power. Economic inequalities, racism and ethnic discrimination, xenophobia and anti-immigrant discrimination, faith-based persecution and other forces of social inequality create hierarchies among men, as they do between women.

If different masculinities exist, then alternatives to patriarchal masculinities are possible. In many places we can see that there are roles, behaviors and attributes that are considered appropriate for men and associated with maleness which emphasize relations of equality and respect between women and men and which regard femininities as different but equally valued. Focused on gender equality, these transformative masculinities challenge the legitimacy of patriarchal ideas and practices. **Transformative masculinities** should be positive for everyone, because they emphasize the values of equality, respect and dignity for people of all gender identity. Take a look at the table below and identify what you think are examples of transformative masculinities in action - at home, at work, and in the street.

	Patriarchal Masculinities	**Transformative Masculinities**
Home	The man lets his wife do the cooking and cleaning, and most of the child care. He makes the important decisions about family life.	The man shares household and child care responsibilities with his wife. He takes important decisions about family life jointly with his wife. He partners with his wife in raising his children to respect and value everyone, regardless of gender identity.
Work	Men do most of the talking at team meetings, and leave the clean up after meetings to women. Men assume that women will 'take care' of the office: e.g. remembering to celebrate people's birthdays, keeping the office clean and looking nice.	Men challenge and support each other to change their behavior in order to promote greater gender equality at the workplace (e.g. sharing the tasks that are often left to women, ensuring equal participation in staff meetings)
Street	Men openly stare at women's bodies and sexually harass women (through comments, touching etc.). When men see other men sexually harassing women, they let it happen and don't do anything.	Men treat women with dignity and respect, and confront other men who treat women disrespectfully. If they witness sexual harassment, men do what they can to stop it and/or support the affected woman.

Table 2: The Orientations from Patriarchal Masculinities to Transformative Masculinities

2. 2. Violence and Male Gender Identity

Using violence remains a common, and socially accepted, way for men to assert and defend their gender identity as 'real men'. The violence that men use to defend their masculine identity must be

understood in terms of the power and privilege associated with that identity in all societies in the region. Male violence has always been a fundamental part of the maintenance of this power and control. Changing patterns of employment are challenging traditional male breadwinner roles in the family, creating significant strains in relationships and prompting a potential increase in domestic violence. There is some evidence to suggest that men's interpersonal violence is also linked to a growing sense of a 'crisis in masculinity', as political, social and economic changes are challenging men's traditional power and privilege.

3. The Levels Transformative Masculinities

Moving from patriarchal to transformative masculinities is hard, because ideas about and practices of patriarchal masculinities are so deeply entrenched in many societies. A useful way to think about the work that is needed to shift from patriarchal to transformative masculinities is to look at the different levels at which patriarchal masculinities operate in order to break the problem down a little. The following framework is useful for emphasizing the different levels of patriarchal masculinities, and thus the different levels at which work needs to be done in order to promote transformative masculinities.

3. 1. Internal Level

This level refers to the e personal beliefs and attitudes that people hold that support or justify the power of the male/masculine over the female/feminine. For example, the ways in which:

- Men may feel entitled to sexually objectify women. Women may feel it is ok if they are beaten by their husbands because they believe messages that provide justifications for men's violence against them.
- Many people who want to have sex with someone of the same gender feel that they are wrong to have these desires because homosexuality is so stigmatized.

3. 2. Interpersonal Level

This level refers to the e practices and behaviors of individuals in their interpersonal relationships that enact or maintain the power of the male/masculine over the female/feminine. For example, the ways in which:

- Men use physical, sexual or emotional violence against women to maintain their power over them.
- Many men associate household work and child-rearing with women, and so do not play an equal role in household and family responsibilities.
- Gay, lesbian and transgender people are targeted by violence for refusing to live by the ideas of the dominant two-sided sex-gender system.

3. 3. Institutional Level

This level refers to the e policies, practices and cultures of institutions that enact or maintain the power of the male/masculine over the female/feminine. For example, the ways in which:

- Male-dominated police and legal systems fail to enforce laws on gender-based violence.
- Young men are trained into the domineering and aggressive values of patriarchal masculinities through bullying at school and hazing as military recruits/conscripts.
- Laws and policies deny lesbian, gay, bisexual; transgender and intersex people their full human rights.

4. Femininity Orientations

A culture is called feminine when "emotional gender roles overlap: both men and women are supposed to be modest, tender and concerned with the quality of life". Feminine cultures consider quality of life, relationships and helping others to be crucial. Working is basically to earn money which is necessary for living. They want consensus and develop sympathy for people who are in trouble. Children are socialized towards modesty and solidarity. Femininity is seen to be the trait which stresses caring and nurturing behaviors, sexual equality, environmental awareness, and more fluid gender roles. The most feminine-scoring countries are Sweden, Norway, Latvia, the Netherlands, Denmark, Slovenia, Lithuania, Finland and Estonia.

Cultures that value femininity as a trait stress nurturing behaviors. "A society is called *feminine* when emotional gender roles overlap: Both men and women are supposed to be modest, tender, and concerned with the quality of life." A feminine worldview maintains that men need not be assertive and that they can assume nurturing roles. It also promotes sexual equality and holds that people and the environment are important. Interdependence and androgynous behavior are the ideal, and people sympathize with the less fortunate. In contrast to the masculine culture reflected by the number of women in the U.S. Congress, in Norway, which had the second highest ranking in the femininity category in whish women occupied 67 (40 percent) of the 169 Parliament seats following the 2009 election, suggesting a high level of female political empowerment.

4. 1. Women and Girls Empowerment

Women and girls everywhere are disadvantaged in terms of social power and influence, control of resources, control of their bodies and participation in public life – all as a result of socially determined gender roles and relations. Gender-based violence against women and girls occurs in the context of this imbalance. In other words, **conflict-related sexual violence** refers to rape, sexual slavery, forced prostitution, forced pregnancy, forced abortion, enforced sterilization, forced marriage and any other form of sexual violence of comparable gravity perpetrated against women, men, girls or boys that is directly or indirectly linked to a conflict. That link may be evident in the profile of the perpetrator, who is often affiliated with a State or non-State armed group, which includes terrorist entities, the profile of the victim, who is frequently an actual or perceived member of a political, ethnic or religious minority group or targeted on the basis of actual or perceived sexual orientation or gender identity, the climate of impunity, which is generally associated with State collapse, cross-border consequences such as displacement or

trafficking, and/or violations of a ceasefire agreement. The term also encompasses trafficking in persons when committed in situations of conflict for the purpose of sexual violence or exploitation.

While humanitarian actors must analyze different gendered vulnerabilities that may put men, women, boys and girls at heightened risk of violence and ensure care and support for all survivors, special attention should be given to females due to their documented greater vulnerabilities to gender based violence, the overarching discrimination they experience and their lack of safe and equitable access to humanitarian assistance."

5. Contrastive Analysis between Masculinity and Femininity

The impact of masculinity/femininity on a culture can also be observed in the "gender gap" survey. To determine the gender gap in countries, The World Economic Forum conducts a yearly survey to measure these four categories: **(1)** economic participation and opportunity; **(2)** educational attainment; **(3)** health and survival; and **(4)** political empowerment. In the political empowerment category of the 2010 report (which assessed 134 nations), Iceland, Norway, Finland, and Sweden were ranked as the top four; the United States was 40, Italy 54, Mexico 61, and Japan 101.61 These rankings generally parallel Hofstede's findings**.** See the following three tables below for more details.

5. 1. Differences between Men and Women in Big (C) Themes

	High Masculine	**Low Masculine/Feminine**
Social norms	ego-oriented	relationship-oriented
	money and things are important	quality of life and people are important
	live in order to work	work in order to live
Politics and Economics	economic growth high priority	environment protection high priority
	conflict solved through force	conflict solved through negotiation
Religion	most important in life	less important in life
	only men can be priests	both men and women as priests
Work	larger gender salary gap	larger gender salary gap
	fewer women in management	fewer women in management
	preference for higher pay	preference for fewer working hours
Family and School	traditional family structure	flexible family structure
	girls cry, boys don't; boys fight, girls don't	both boys and girls cry; neither fight
	boys play to compete; girls play to be together	both boys and girls play for the same reasons
	failing is a disaster	failing a minor accident

Table 5: Contrastive Analysis between Masculinity versus Femininity

6. Gendered Interaction: Masculine and Feminine Styles of Communication

Language is not only expresses cultural views of gender but also constitutes individuals' gender identities. The communication practices we use define us as masculine or feminine, in large measure, we create our own gender through talk. Because language constitutes masculinity and femininity, we should find generalizable differences in how women and men communicate. Research bears out this expectation by documenting rather systematic differences in the ways men and women typically use language. You probably don't need a textbook to tell you this, since your own interactions may have given you ample evidence of differences in how women and men talk. What may not be clear from your own experiences, however, is exactly what those differences are and what they imply. If you are like most people, you've sometimes felt uncomfortable or misunderstood or mystified in communication with members of the other sex, but you've not been able to put your finger on what was causing the difficulty. In the presentations that follow, we'll try to gain greater insight into masculine and feminine styles of speech and some of the confusion that results from differences between them. We want to understand how each style evolves, what it involves, and how to interpret verbal communication in ways that honor the motives of those using it.

7. Examples Associations for Men and Women

As these examples suggest, there are many ways in which social ideas about masculinity and femininity affect our lives and often harm us. While it is important not to generalize, research suggests that in most societies ideas about masculinity are defined in opposition to ideas about femininity. The roles, behaviors and attributes that are associated with maleness and considered appropriate for men are often defined as the opposite of those that are associated with femaleness and considered appropriate for women.

Men often associated with (as examples):	Women often associated with (as examples):
Showing leadership	Following leadership
Taking care of the family financially	Taking care of the family practically & emotionally
Being 'naturally' good at jobs with a higher social status and greater earnings (e.g. leadership positions in organizations)	Being 'naturally' good at jobs with a lower social status and lower earnings (e.g. administrative positions in organizations)
Being 'naturally' good at certain tasks (e.g. driving)	Being 'naturally' good at certain tasks (e.g. cooking)
Being tough	Being sensitive
Getting what he wants	Providing what he wants
Hiding emotions associated with vulnerability (sadness, fear, anxiety)	Showing emotions associated with vulnerability (sadness, fear, anxiety)
Being sexually interested in and active with	Being sexually available to men

Women	
Being virile	Being fertile
Not being sexually attracted to men	Not being sexually attracted to women
Being a perpetrator but not a victim of violence	Being a victim but not a perpetrator of violence

Table 8: Examples Associated to Men and Women

Summary

In this lecture, we began to explore the issues of terminologies related to gender, sex, masculinity and femininity because each of us is a gendered being, it's important to understand what gender means and how we can be more effective in our interactions within a culture that is also gendered. The primary focus of this lecture was to introduce four central concepts: sex, gender, culture, and communication.

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Practice

Focus questions

1. What is meant by the term gender?
2. What is meant by the term sex?
3. What is meant by the term inter-sex?
4. What is the definition of the term masculinity?
5. What is the definition of the term femininity?
6. What are the differences and similarities between male and female orientations?
7. What are the relations between gender variations and cross cultural communications?
8. What are the different gender effective cues for successful cross cultural interaction and communications?

Exercise Two

Please answer the following questions - and remember there may be more than one correct answer. The final question is more open-ended, intended to help you reflect on what you feel about the information presented in this lecture.

Question 1: What does the word "masculinity" refer to?

1. The natural differences between men's and women's bodies and abilities.
2. The power that men have over women.

3. A society's ideas about the roles, behaviors and attributes that are considered appropriate for men and associated with mal

Question 2: Patriarchal masculinities sustain gender inequalities by…

1. Making men powerful
2. Associating leadership over political, economic and social affairs with men
3. Associating women with socially and economically under-valued work (e.g. providing care to children and the elderly)
4. Justifying and fueling violence against women and girls

Question 3: What are transformative masculinities?

1. Men making sure those women are safe
2. Men being friendly towards women
3. Men supporting women's struggles for gender equality
4. Men living by the values of equality, respect and dignity for people of all gender identities

Question 4: What different kinds of power are there?

In 50 words or less, describe different ways to think about and use power in the box below:

Lecture 6

Culture Dimension: High Context versus Low Context Cultures

Description of the Lecture

This lecture is concerned with the high versus low context as another cultural dimension. This lecture aims to show the communication cues in relationship with the requirements of high low context cultures as among prior qualities of successful cross cultural communication. Throughout this lecture students become familiar with the definitions of high context cultures, low context cultures, the term context, the characteristics of high context cultures versus low context cultures, high low context communication, contrastive analysis between high low context cultures. The emphasis is put more on the right high or low context communication cues in regard to cross cultural context. Key content of the lecture includes objectives, theory, exercises and illustrations.

Aims of the Lecture

On successful completion of the lecture, students should be able, among other things, to;

❖ Be familiar the best definition of the term context.
❖ Be familiar the best definition of the term high context cultures.
❖ Be familiar the best definition of the term low context cultures.
❖ Compare and contrast between the high context and low context cultural communication.
❖ Have ideas about the multiple misconceptions that may raise from high a low context differences.
❖ Differentiate between the worldwide nations and cultures on the basis of high low context cues.
❖ Place students rightfully in the right learning environment. More specifically, to make them have the right decision about the high and low context communication cues.
❖ Pursue the subsequent lectures successfully on the basis of what they have learned and decided in this lecture.

Introduction

How people communicate with one another varies wildly from culture to culture. In our fully globalized times, it is more important than ever to understand these differences and where they come from. One way to reach such an understanding is through the high and low context culture framework, developed by anthropologist Edward T. Hall. In 1976, Hall proposed that cultures can be divided into two categories—high context and low context. The concept has been a popular frame of reference since its introduction 40 years ago, and is used as a training tool to this day. In anthropology, **high-context culture and low-context culture** is a measure of how explicit the messages exchanged in a culture are,

and how important the context is in communication. High and low context cultures fall on a continuum that describes how a person communicates with others through their range of communication abilities: utilizing gestures, relations, body language, verbal messages, or non-verbal messages. Cultures and communication in which the context of the message is of great importance to structuring actions are referred to as high context. "High" and "low" context cultures typically refer to language groups, nationalities, or regional communities. However, they have also been applied to corporations, professions and other cultural groups, as well as settings such as online and offline communication. The model of high-context and low-context cultures is a popular framework in cross cultural communication which provides interesting cures for successful interactions in between cultures.

1. Definition of the Term Context

Context is implied in cross/inter cultural communication. It includes setting, situation and circumstance. Setting refers to the background, the environment in which communication takes place. It could mean interaction between people from a highly populated place with those from the lowest populated place. Situation in which you are communicating can be personal, professional or social. It can be joyful or mourning. Understanding the context and situation is significant because the cultural encoding varies according to them. For instance, in a situation of mourning, the color code that is used to express it in an Indian context is different from that in the Western cultural context. In India, people wear white dress on the day of mourning. Widows are identified by white color dress. Whereas, in the Western cultural contexts, people wear black dress for mourning, and interestingly, the bride on the occasion of marriage wears white dress.

Context is the information that surrounds an event; it is inextricably bound up with the meaning of that event. The elements that combine to produce a given meaning—events and con text—are in different proportions depending on the culture. The cultures of the world can be compared on a scale from high to low context.

2. High Context Culture

High-context communication systems are the extreme opposite of low-context communication systems. In high-context communication a large part of the meaning lies in the physical context, which includes facial expressions, tone of voice and gestures. As a result, the message itself carries less information. People do not explicitly say what they want to convey. Instead, they beat around the bush until their interlocutor decodes the message correctly. The reason for this is that their primary goal is to preserve and strengthen relationships by saving face and ensuring harmony. Nevertheless, Edward Hall characterizes high-context communication styles as being faster and more efficient as they rely on intuitive understanding. However, they are slow to change and need time in order to create a common

understanding between sender and receiver. China and Japan are model examples of high-context cultures. Japanese and a German will never communicate alike. At the same time, they will never experience a situation in the same way as the following paragraph will show.

High context culture is communication that involves physical contact, emphasizing interpersonal relationships, meaning internalized, more emphasis on nonverbal messages, the physical setting and social setting, and great attention to cultural values that exist. HCC is defined as a mode of communication in which both verbal and nonverbal behaviors are displayed with meanings implicitly embedded at different levels of the sociocultural context. High context communication is more intuitive and contemplative. As a result, high-context message carries less information. People do not explicitly say what they want to convey. Instead, they are long-winded until they can solve the meaning of the message correctly. The main purpose of the use of this communication is to preserve and strengthen relationships by ensuring interlocutors still respect and maintain harmony [2]. However, Edward Hall in [6] suggested that high-context communication style features faster and more efficient because they rely on intuitive understanding. However, they are slow to change and need time in order to create a common understanding between the sender and receiver. China and Japan are examples of high context culture model.

- High context cultures in contrast, require attention to understanding the implicit and non-verbal cues from the routine communication since "many things are left unsaid' in which the message cannot be understood without a great deal of background information.

3. Low Context Culture

In so-called "low-context" communication systems, people translate a large part of the meaning into explicit code (Hall 1979, p. 91). As a result, "the spoken word carries most of the meaning" (Storti 1999, p. 92). People explicitly say what they want to convey without beating around the bush. Their goal is to get and give information when communicating with other people. However, with less regard to context, low-context systems tend to be more complex as the spoken word has to make up for what is missing in the context. As a result, low context communication styles show less intuitive understanding, which makes them slow and less efficient. Cultures like the United States and Germany are considered low-context cultures, for instance. However, these are just tendencies. No culture uses low-context communication styles exclusively

Low context culture, on the other hand tend to be logical, analytical, and action-oriented, more decisive and to the point, tend communications made directly to the objectives and efficient [4]. Direct verbal communication style is favored over indirect style. Intention and meaning are clearly and has a direct correspondence with the pattern of verbal and non-verbal. Concentration is placed on the "encoding" messages. In problem solving situations, low context cultures adopt the style of face to face confrontation. Users low context cultures place more emphasis on ideas and thoughts.

Low- context culture emphasizes the exchange of ideas and thoughts. They tend to focus more on the words or symbols used to convey their ideas, information and feelings. They thought it was important to deliver the message directly. They use their language in instrumental form. They are also trying to retain thoughts and their ideas in a way that is rational and analytical. [2] Said that Low-context cultures (particularly American culture) are more geared towards "freedom of speech" and "personal rights," with self-expression and verbosity highly prized. In making a clear comparison between the United States and Japan on how communication breakdown can easily take place in a workplace when people are not aware of the potential misunderstandings.

They usually have a definite purpose when they communicate, and the final product of the message is the most important part of the communication process. Low context communicator usually not very skilled in the use of non-verbal messages [2]. This type of communication is widely used for countries that are rooted in Western Europe such as Australia, Canada, New Zealand, and the United States, as well as most of Europe [6].

- Low context cultures can be simply understood as "what is said, is what is meant", attaching meanings explicitly to the message itself without requiring many verbal cues.
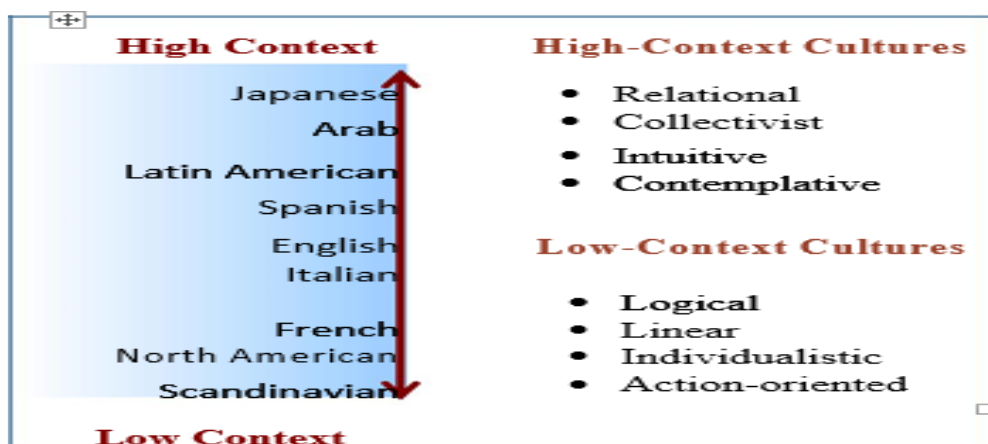
Figure: 1 Extreme High Low Context Cultures

4. Contrastive Analysis between High and Low Contexts Cultures

Actually there are not absolutely "high context" and "low context" cultures, whereas a comparison between cultures may find communication differences to a certain extent. People often define "high" and "low" context cultures by language group, nationality, or regional community. Here, in this paper, the author will also define the "high" and "low" context cultures by nationalities, typically, China as a representative of HC culture and the Unites States as a representative of LC culture. Generally speaking, there are two main differences between high and low context cultures from the information dissemination aspect and interpersonal relationship aspect [5]. And when we transmit information, we use not only words, or verbal communications but also our actions, or nonverbal communications. Since different

nations have different communication styles, there are definitely differences between verbal and nonverbal communications between HC cultures and LC cultures.

4. 1. Verbal and Nonverbal Differences

As a means of expressing ideas, language or verbal communication is the primary tool in conveying information. Nonverbal communications, which include eyes contacts, gestures, facial expressions, silence, physical contact, distance between speakers, concept of time, etc., play an important role in high context cultures. On the other hand, in low context cultures, nonverbal communications seldom take effect. Information is mainly conveyed by explicit language, or, we also call it verbal communication.

4. 2. Differences in Time and Silence

In High Context cultures, people have got a polychromic time system, and they are also past-time oriented. Taking time as a constitution of points, they usually do several things at the same time. It is the result that matters, but not the process. When it comes to the Low Context cultures, things could be completely different. People in Low Context cultures take a monochromic time system. They treat time as a straight line. And they are future-time oriented, always have tightly and organized schedules. In short, time processing is very flexible in High Context cultures, but in ow LontextC cultures people follow strict time line.

4. 3. Differences in Space and Touch

It is said that how people arrange space reflects how close they are and whether they want interaction or not. People in High Context cultures share the same space and can live or work close to each other, they less express their feelings of territoriality. And also because lack of this feeling, they stand close together and touch more. Especially close relationship are shown in the same gender. Whereas, people in Low Context cultures place high value on personal privacy, so they stand far apart and they want large lots to increase the distance between them and others. They have a strong feeling of territoriality, and tend to stand apart and touch less.

In conclusion, High Context cultures place more value on nonverbal communication and less on verbal communication. They mainly convey information through implicit communication context. On the contrary, Low Context cultures emphasize more on verbal communication than nonverbal communication. They prefer a direct and clear way to convey information.

4. 4. Collectivism and Individualism

The concepts of collectivism and individualism have been applied to high and low context cultures by Hofstede in his Cultural Dimensions Theory.

Generally, High Context cultures are somewhat collectivism and Low Context cultures tend to be individualistic. As we have already discussed about the differences in the aspect of information dissemination, people from High Context cultures prefer stand closer than those from Low Context cultures, which means they are more likely to develop close relationship with each other. That is the point of interpersonal relationship aspect.

High Context cultural communicators attach great importance to maintain harmony and close interpersonal relationships. They also care about others' feelings and faces, so they prefer an indirect and implicit way of communication and try to avoid disputes and unhappiness. On the other hand, communicators from Low Context cultures attach more importance to individual performance and equal communication. The way of communication is direct and clear, and they seldom care about other people's feelings and faces.

To make a summary, a High Context culture will be relational, collectivist, and uncommunicative. They place a high value on interpersonal relationships and group members are a very close-knit community [8]. Instead, a Low Context culture will be less close-knit, and individuals' communications will have fewer setting clues when interpreting messages.

4. 5. Different views of Language and Mode of Thinking

Chinese is an "aesthetic" language, characterized by associative thinking, with more usage of hints, metaphors and images. Especially, the Chinese poem is a representative of aesthetic language. In addition, Chinese language is a topic-prominent construction, which emphasizes hypostasis. In Chinese, the logical connection between words and sentences is realized with the help of the coherence of the meaning but not by the connection of structures forms. Language is the carrier of thinking, and thinking mode has correlation of language. The lose structure of topic-prominent language is a deductive language so the thinking mode is spiral. This spiral thinking mode, which is characterized by "out of focus", is the embodiment of HC culture.

Conversely, English is the language of "reason" and "logic", which is characterized by causality, and pays more attention to the construction and reasoning of language. And what's more, English is a subject-prominent structure language, and this tight structure enables the communicators to convey their information clearly and accurately. And due to this tight structure, the thinking mode is liner, to express directly. Therefore English is a low context language. In brief, Chinese language prefers figure out, to understand through the cues from environment; while English language chooses speak out, to communicate with direct and clear words.

4. 6. Languages and Communication Styles

"Many Asian languages use no gender, little or no personal pronouns, do not conjugate verbs and provide locators with a relatively under signified text, which requires much information from the context

for the message to be understood by the receivers. Similarly, a semi-High Context language such as French avoids repetitions of the same word for the sake of elegance and therefore uses synonyms or pronouns at the direct expense of preciseness and clarity". Meaning is supposed to be understood from context. Conversely, Low Context languages are often over coded to make messages even more explicit. "When a German locator says "*Ich mache*," the first person singular is both in the personal pronoun *Ich* (*I*) and in the ending (*e*) of the verb, which applies only to the first person singular in the present and active tense". In the view of this thesis, HC-LC communication styles are partly related to language structure. Communication in Low Context languages, especially English, is more universally used than some High Context language such as Chinese and Japanese because it requires less contextual cues to be understood. Context, as defined by Hall is essentially qualitative and related to "five sets of disparate categories of events: subject or activity, situation, status, past experience, and culture". In High Context communication, the challenge is not only that there is more contextual but also that the context is specific to particular cultures and languages. For example, Chinese and Japanese have different interpretations and different communication patterns. For instance, in Japanese, the language has gender, and social status embedded. When people communicate with others, the languages and tones they use are different. Though both China and Japan are HC cultures, Chinese seem to communicate more explicit than Japanese. As a consequence, it may be harder to communicate across different HC language-cultures than for a person from HC culture communicates with people from LC language-cultures. When people communicate across different HC language cultures, they need to understand different cues, such as facial expression, body languages, and different language tones to communicate smoothly.

"HC communicators need their native language because it tends to be strongly associated with particular contextual cues, familiar to them. However, these contextual cues are unfamiliar to communicators from other HC cultures. HC communicators may feel uneasy communicating with other HC business people (i.e., also HC communicators, however not within the same context) whereas they may paradoxically feel more comfortable interacting with LC communicators" (Usunier& Roulin, 2010,).

The list below shows the kind of behavior that is generally found in high and low context cultures within five categories: how people relate to each other, how they communicate with each other, how they treat space, how they treat time, and how they learn. One thing to remember is that few cultures, and the people in them, are totally at one end of the spectrum or the other. They usually fall somewhere in between and may have a combination of high and low context characteristics.

▪ **High Context**	▪ **Low Context**
Association Association Association Association Association Association Association Association	
• Relationships depend on trust, build up slowly,	• Relationships begin and end quickly. Many

stable. One distinguishes between people inside and people outside one's circle.	people can be inside one's circle; circle's boundary is not clear.
• How things get done depends on relationships with people and attention to group process.	• Things get done by following procedures and paying attention to the goal.
• One's identity is rooted in groups (family, culture, work).	• One's identity is rooted in oneself and one's accomplishments.
• Social structure and authority are centralized; responsibility is at the top. Person at top works for the good of the group.	• Social structure is decentralized; responsibility goes further down (is not concentrated at the top).
Interactions Interactions Interactions Interactions Interactions Interactions Interactions	
• High use of nonverbal elements; voice tone, facial expression, gestures, and eye movement carry significant parts of conversation.	• Low use of nonverbal elements. Message is carried more by words than by nonverbal means.
• Verbal message is implicit; context (situation, people, and non-verbal elements) is more important than words.	• Verbal message is explicit. Context is less important than words.
• Verbal message is indirect; one talks around the point and embellishes it.	• Verbal message is direct; one spells things out exactly.
• Communication is seen as an art form—a way of engaging someone.	• Communication is seen as a way of exchanging information, ideas, and opinions.
• Disagreement is personalized. One is sensitive to conflict expressed in another's nonverbal communication. Conflict either must be solved before work can progress or must be avoided because it is personally threatening.	• Disagreement is depersonalized. One withdraws from conflict with another and gets on with the task. Focus is on rational solutions, not personal ones. One can be explicit about another's bothersome behavior.
Territoriality Territoriality Territoriality Territoriality Territoriality Territoriality Territoriality	
• Space is communal; people stand close to each other, share the same space.	• Space is compartmentalized and privately owned; privacy is important, so people are farther apart.
Temporality Temporality Temporality Temporality Temporality Temporality Temporality	
• Everything has its own time. Time is not easily scheduled; needs of people may interfere with keeping to a set time. What is important is that activity gets done.	• Things are scheduled to be done at particular times, one thing at a time. What is important is that activity is done efficiently.
	• Change is fast. One can make change and see

• Change is slow. Things are rooted in the past; slow to change, and stable. • Time is a process; it belongs to others and to nature.	immediate results. • Time is a commodity to be spent or saved. One's time is one's own

Learning Learning Learning Learning Learning Learning Learning Learning Learning

• Knowledge is embedded in the situation; things are connected, synthesized, and global. Multiple sources of information are used. Thinking is deductive, proceeds from general to specific. • Learning occurs by first observing others as they model or demonstrate and then practicing. • Groups are preferred for learning and problem solving. • Accuracy is valued. How well something is learned is important.	• Reality is fragmented and compartmentalized. One source of information is used to develop knowledge. Thinking is inductive, proceeds from specific to general. Focus is on detail. • Learning occurs by following explicit directions and explanations of others. • An individual orientation is preferred for learning and problem solving. • Speed is valued. How efficiently something is learned is important.

Comparison of various cultures around the world in the context scale[14]

High-Context Cultures

Far East (Japan, China)
Indian subcontinent
Arab Countries
Latin America
Eastern Europe
Latin Europe, UK, Quebec
English Canada
US
Scandinavia
Germany
Switzerland

Low-Context Cultures
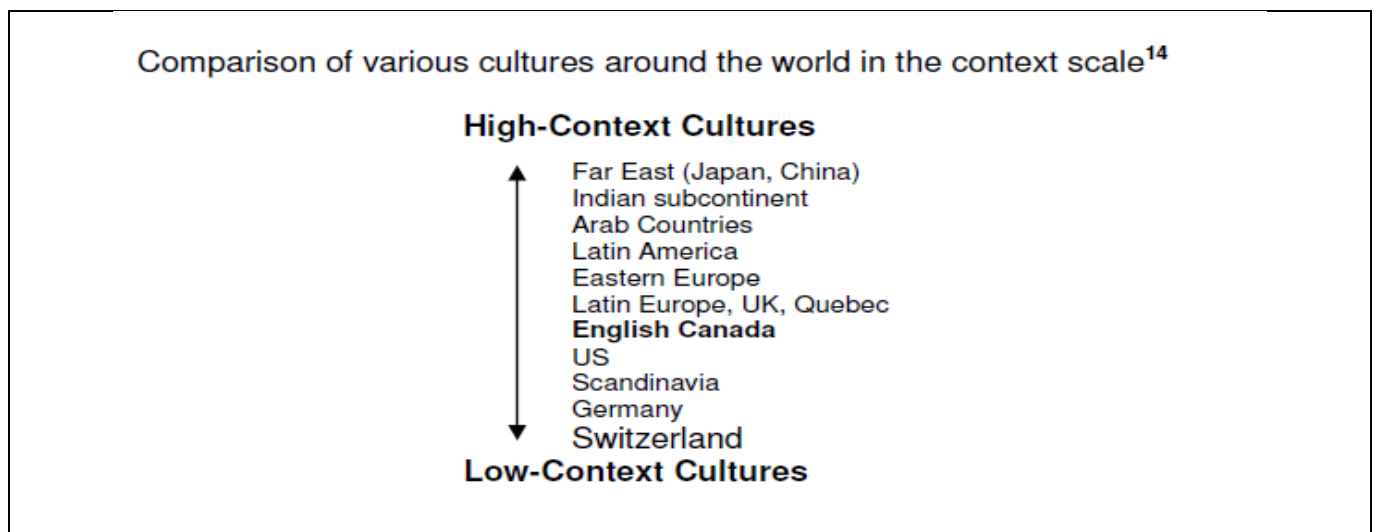
Figure 1. Worldwide Cultures in the Context Scale

LCC Examples		HCC Examples	
← --- →			
Germany	United States	Saudi Arabia	Japan
Switzerland	Canada	Kuwait	China
Denmark	Australia	Mexico	South Korea
Sweden	United Kingdom	Nigeria	Vietnam

Figure 2: High Low Context Countries from least to most Extreme Ones

Summary

Each individual is very different and provide different responses also in terms of communication. Both high and low context is equally a way of communicating to others. In terms of culture there is no right and wrong only appropriate or inappropriate when applied to a particular environment or situation. Even so needs to be done in- depth research about the high context countries and cultures. This is to provide in-depth information and detail that high context countries consist of many regions and areas so it is possible in which there is a low context.

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Practice

Focus Questions

1. What is the meaning of high context culture?
2. What is the meaning of low context culture?

3. What are the contrasts between the high and low context cultures?

4. Classify and explain the collectivism and individualism paradigm in regard to the high low context cultures.

5. What are the high low communication cues in the business communications?

Exercise 1

- The exercise below helps you define the differences. In the underlined space before each of the numbered statements, write "I" if you think it applies to a culture where communication is indirect/high context, or "D" if communication is direct/low context.

Characteristics and Behaviors

- **1.** _____ Communication is like that between twins.
- **2.** _____ People are reluctant to say no.
- **3.** _____ you have to read between the lines.
- **4.** _____ Use of intermediaries or third parties is frequent.
- **5.** _____ Use of understatement is frequent.
- **6.** _____ It's best to tell it like it is.
- **7.** _____ It's okay to disagree with your boss at a meeting.
- **8.** _____ "Yes" means yes.
- **9.** _____ "Yes" means I hear you.
- **10.** _____ Communication is like that between two casual acquaintances.
- **11.** _____ It's not necessary to read between the lines.
- **12.** _____ People engage in small talk and catching up before getting down to business.
- **13.** _____ Business first, then small talk.
- **14.** _____ Lukewarm tea means all is not well.
- **15.** _____ Lukewarm tea means the tea got cold.
- **16.** _____ People need to be brought up to date at a meeting.
- **17** _____ People are already up to date.
- **18.** _____ The rank/status of the messenger is as important as the message.
- **19.** _____ The message is what counts, not who the messenger is.
- **20.** _____ People tell you what they think you want to hear.

Exercise 2: Hall's Classification of Cultures

- How would you define culture?
- What are some unique features of Japanese culture?

- Is there any other culture that you know about deeply? Tell your group members about it? Refer to the Wikipedia entry on "Culture" to help you find points of comparison.

1. 2. Reading

Prepare the reading and vocabulary sections for homework. You'll be quizzed on this material next week.

Cultures are extraordinarily complex, much more so than TV sets, automobiles, or possibly even human physiology. So how does one go about learning the underlying structure of culture? Any of the basic cultural systems and subsystems can serve as a focus for observation. These include matters such as material culture, business institutions, marriage and the family, social organization, language, even the military (all armies bear the stamp of their culture), sex (I once knew a man who became fascinated with differences in blue movies), and the law. These activities and many more besides reflect and are reflected in culture…

In Japan, the over-all approach to life, institutions, governments and the law is a high-context one in which one has to know considerably more about what is going on at the covert level than in the West. It is very seldom in Japan that someone will correct you or explain things to you. You are supposed to know and they get quite upset when you don't. Also, Japanese loyalties are rather concrete and circumscribed. You join a business firm and, in a larger sense, you belong to the Emperor. You owe each a debt that can never be repaid. Once a relationship is formed, loyalty is never questioned. What is more, you have no real identity unless you do belong. This does not mean that there aren't differences at all levels between people, ranging from the interpersonal to the national. It is just that differences are expressed and worked out differently. As in all high-context systems, the forms that are used are important. To misuse them is a communication in itself.

Context, in one sense, is just one of many ways of looking at things. Failure to take context differences into account, however, can cause problems for Americans living in Japan, and even at times inconvenience the sheltered tourist. High-context cultures, such as Japan, make greater distinctions between insiders and outsiders than low-context ones do. People raised in high-context systems expect more of others than do the participants in low-context systems, such as America. When talking about something that they have on their minds, a high-context individual will expect his interlocutor to know what's bothering him, so that he doesn't have to be specific. The result is that he will talk around and around the point, in effect putting all the pieces in place except the crucial one. Placing it properly -- this keystone -- is the role of his interlocutor. To do this for him is an insult and a violation of his individuality.

Also in high-context systems, people in places of authority are personally and truly -- not just in theory -- responsible for the actions of subordinates down to the lowest man. In low-context systems, responsibility is diffused throughout the system and difficult to pin down. Paradoxically, when something

happens to a low-context system, everyone runs for cover and "the system" is supposed to protect its members. If a scapegoat is needed, the most plausible low-ranking scapegoat is chosen.

Taken from Hall, E. T. *Beyond Culture*. Doubleday: New York, 1976.

Key Definitions

- ………………………………………………………………………………………………….……….
- ………………………………………………………………………………………………….……….

Key Distinctions

- High Context Culture …………………………………………………………………………………
- Low Context Culture……………………………………………………………………………………
- Japan is a …………………………….context culture.
- The United States of America is a ………………………………………………………context culture.

Evidences that Japan is a ………………….context culture

- ……..
- ……..

Evidences that the United States of America is a ………………….context culture

- ……..
- ……..

1. 3. Vocabulary

Write definitions of these words, found in the pre-reading, and use each of them in a sentence.

- High-context …………………………..…………………………………………………………………
- Institution …………………………………………………………………………………………………
- Loyalty……………………………………………………………………………………………………..
- Scapegoat…………………………………………………………………………………………………
- Subordinate………………………………………………………………………………………………..
- Low-context…………………………………………………………………………………………………
- Authority…………………………………………………………………………………………………..
- Responsibility……………………………………………………………………………………………..
- Interlocutor…………………………..…………………………………………………………………
- Plausible…………………………..…………………………………………………………………

Note Taking

1. Cloze passage: Listen to the first section of the lecture. Fill in the missing words.

Usually, when we deal with _____ people, we deal with them as if we were all _____ of the same culture. However, it's possible that people from different cultures have different, _____, ingrained assumptions about the world regarding such important and basic ideas as

_____ relationships, time and personal _____. And basically this is the _____ of Edward Hall. Edward Hall is an anthropologist who spent a large part of his life studying American _____; their culture, their language. But he was different from a lot of other _____ who just study one culture. He was interested rather in the _____ between cultures, how cultures _____. And basically he believes that cultures can be placed, or _____ rather, on a continuum ranging from what he called _____-context to low-context. I'll define those terms later on. This talk is going to deal with the two _____ on the _____: the high-context culture and the low-context culture. So I'm going to look at both of these in today's _____.

Make the Following Instructions

- First, cross out all *words* that do not contain the main idea of each sentence (for example, "the" and "a")

- Next, cross out any words or phrases that are repeated.

- Then, cross out *sentences* that do not contain main ideas.

- Finally, reduce this paragraph to two sentences.

OK, to start with, a high-context culture is a culture in which the context of the message, and all…and you all understand context, context meaning surroundings, the context of the message or the action or an event, carries a large part of its meaning and significance. So what this means is that in a high-context culture, more attention is paid to what's happening in and around the message or event than to the message itself. So more attention is paid to what's going on around the words or the event than to the actual event or message. And you'll get a better of…you'll get a better idea of what this all means when I give you examples…OK?

- **Listen to the next section and look at the note-taking model below. It contains only a summary of the main ideas of the paragraph. As you listen, fill in the missing information.**

Interpersonal relationships in high-context cultures

1. Strong dependence on shared or built-in, preprogrammed information concerning a message or event. For example: In legal paperwork, people would trust _____ rather than care about _____. For example: When you _____ money in a high-context culture, they might only say _____.

2. Also you might find there's a strong dependence on _____ rather than _____. In other words, _____ restrains people more than just _____. For example: In a high-context culture, a person wouldn't break the law because _____.

3. Another thing about interpersonal relationships is that there's a _____. They care more about

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_____, and not so much about _____. It could be demonstrated in _____.

- Take notes on the following section. Key words: personal space (bubble), respect for privacy, body language
- Summarize the next section in one sentence.
- What is the attitude toward time in high-context cultures? Explain this with an example. Key words: polychromic, clock time
- **Now please place nationalities on this continuum**

Extreme
low-context
cultures

Extreme
high-context
cultures

- **Cloze: Listen to the final section of this lecture. Fill in the missing information.**

So, basically, what all this is about is that Hall _____ that people need to be aware of their different assumptions about _____. And Hall also believes that this has all kinds of relevance no matter what you're doing. If you're in business _____, if you're in _____, interpersonal relations, if you're just dealing with people from different cultures in any way, its going to _____ every part of your life because these assumptions that we make are so _____ that we don't think about them. We _____ assume that everyone thinks the same way about time, place, personal relationships in the same way. But Hall says these things are so _____, they are actually very different, that we unconsciously learn these things. These things are based on culture. And Hall basically says that we think of…as mind…what we think of as mind, is really _____ culture. He's of the belief that _____ is basically your culture, your culture's _____ _____. OK, and he stresses the fact that in any multicultural situation these assumptions need to be taken into account for successful _____.

- **True or False: If false, correct the sentence.**
  1. Different cultures have similar ideas regarding interpersonal relationships, time, and personal space.
  2. Edward Hall was interested in differences between cultures.
  3. A high-context culture is a culture in which the message is given more attention than its context.
  4. In a high-context culture, more attention is paid to what's happening in and around the message.

5. In a high-context culture, people prefer to have details written down rather than trust someone's word.

6. In a high-context culture, focus is placed on one's personal networks.

7. A high-context culture places emphasis on individuality.

8. A high-context culture has less respect for the personal space bubble.

9. High-context cultures pay little attention to clock time.

10. In a low-context culture the context of the message carries a large part of its meaning.

11. A low-context culture places more emphasis on group identification.

12. In a low-context culture, the concept of privacy is very important.

13. A monochromic sense of time means that there's one standard of time for everything.

14. The Japanese culture is a high-context culture.

- **Multiple Choice**
  1. Edward Hall is
     - an engineer
     - a biologist
     - an anthropologist
     - a sociologist
  2. In a high-context culture there is a strong dependence on
     - a. legal restriction
     - b. bureaucratic restrictions
     - c. academic restrictions
     - d. social restrictions
  3. Who takes responsibility in a high-context culture company if something goes wrong?
     - a. the head of the organization
     - b. the individual who caused the problem
     - c. the department
     - d. the entire society
  4. If someone from a low-context culture is jostled in a crowd or touched inadvertently, they would
     - a. not worry about it
     - b. feel their personal space had been violated
     - c. hit the violator(s)
     - d. behave rudely in return
  5. A polychromic attitude towards time means
     - a. there is no set standard of time
     - b. that people, things, and events have their own time

- c. punctuality isn't emphasized
- d. all of the above

6. In a low-context culture
   - a. people stand close to each other when talking
   - b. there's a respect and a desire for privacy
   - c. people pay close attention to body language
   - d. time is considered relative

- **Read the following sentences and underline key words. Then, listen to the lecture again and order the sentences as they occur in the lecture. Check your answers with a partner.**
  - **1.** _____ in a high-context culture there is a "polychromic" attitude towards time, which means people, things, and events have their own time.
  - **2.** _____ in a low-context culture there is a "monochromic" sense of time, which means one standard time.
  - **3.** _____ Hall stressed that people need to be aware of the different unconscious assumptions about reality that are based on culture.
  - 4. _____ a high-context culture is a culture where the context of the message carries a large part of its meaning.
  - **5.** _____ According to Hall's classification of cultures, Swiss-Germans come at the low end of the continuum. The Greeks, Arabs and the Japanese are classified as high-context cultures.
  - **6.** _____ in a low-context culture people pay more attention to the event than the context which surrounds the event.
  - **7.** _____ Edward Hall is an anthropologist, who studies American Indians. He believes that cultures can be placed on a continuum ranging from low-context cultures to high-context cultures.
  - **8.** _____ in a high-context culture there is a greater dependency on group thinking and less respect for privacy and personal space.
  - **9.** _____ there is more emphasis on individuality and the concept of privacy is very important in low-context cultures.
  - **10.** _____ there is a strong dependence on shared information in a high-context culture as well as strong feelings of responsibility for the group.

1. **3. Post Reading**

1. **Write a summary of the talk you have just heard. Include facts about…**
   - high- and low-context cultures
   - interpersonal relationships
   - personal space

2. When lecturers move from one topic to another, verbal and non-verbal cues may be used (for example, they might say "Moving to the next…" or they may make a relatively long pause). List ones that appear in this lecture.

3. **Discussion**
   ■ Can you think of any serious international or racial problems caused by differences between cultures? What do you think we can do to prevent them?

Exercise 6

To explore where you fit on the low and high context continuum, let's do the following activity…....

N	Cultural-Context Inventory Claire B. Halverson			
	Instructions: For each of the following twenty items, check 1, 2, 3, 4, or 5 to indicate your tendencies and preferences in a work situation.			
N	Statement	Hardly ever	sometimes	Almost always
		1	2	3
1	When communicating, I tend to use a lot of facial expressions, hand gestures, and body movements rather than relying mostly on words.			
2	I pay more attention to the context of a conversation—who said what and under what circumstances—than I do to the words.			
3	When communicating, I tend to spell things out quickly and directly rather than talking around and adding to the point.			
4	In an interpersonal disagreement, I tend to be more emotional than logical and rational.			
5	I tend to have a small, close circle of friends rather than a large, but less close, circle of friends.			
6	When working with others, I prefer to get the job done first and socialize afterward rather than socialize first and then tackle the job.			
7	I would rather work in a group than by myself.			
8	I believe rewards should be given for individual accomplishment rather than for group accomplishments.			
9	I describe myself in terms of my accomplishments rather than in			

	terms of my family and relationships.			
10	I prefer sharing space with others to having my own private space.			
12	I believe it is more important to be on time than to let other concerns take priority.			
13	I prefer working on one thing at a time to working on a variety of things at once.			
14	I generally set a time schedule and keep to it rather than leave things unscheduled and go with the flow.			
15	I find it easier to work with someone who is fast and wants to see immediate results than to work with someone who is slow and wants to consider all the facts.			
16	In order to learn about something, I tend to consult many sources of information rather than to go to the one best authority.			
17	In figuring out problems, I prefer focusing on the whole situation to focusing on specific parts or taking one step at a time.			
18	When tackling a new task, I would rather figure it out on my own by experimentation than follow someone else's example or demonstration.			
19	When making decisions, I consider my likes and dislikes, not just the facts.			

Exercise 8

- **List a number of high context communication cues that you yourself follow and justify them.**
- **List a number of low context communication cues that you yourself follow and justify them.**

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Lecture 7

Cultural Time Orientations: Abundant versus Limited Time Cultures

Description of the Lecture

This material is concerned with one of the dimensions of culture that affect heavily cross cultural communication which is time orientations. This lecture aims to show the communication cues in relationship with the requirements of time orientations as among prior qualities of successful cross cultural communication. Throughout this lecture students become familiar with the definitions assigned to time, linear time cultures, cyclic time cultures, monochromic cultures and poly-chronic time cultures. Key content of the lecture includes objectives, theory, exercises and illustrations.

Objectives of the Lecture

On successful completion of the lecture, students should be able, among other things, to;

❖ Be familiar with the concept of time.
❖ Compare and contrast between the time orientations across cultures.
❖ Compare and contrast between mono-chronic versus poly-chronic time.
❖ Have ideas about the multiple misconceptions that may rise from time interpretations across cultures.
❖ Use different time orientations cues to conduct successful cross cultural communication.
❖ Place students rightfully in the right learning environment. More specifically, to make them have the right decision about the time orientations in communication cues.
❖ Pursue the subsequent lectures on the basis of what they have learned and decided in this lecture.

Introduction

One way of looking at cultural attitudes to time is in terms of **time orientation**, a cultural or national preference toward past, present, or future thinking. The time orientation of a culture affects how it values time, and the extent to which it believes it can control time. For example, America is often considered to be **future-orientated**, as compared to the more **present-orientated** France and the **past-orientated** Britain. Often (but not always), a past orientation arises in cultures with a long history, like India or China, and a future orientation in younger countries, like the USA.

The worldviews held by different cultures vary widely, as do a multiplicity of concepts that constitute and represent a kaleidoscopic outlook on the nature of reality. Some of these concepts—fatalism, work ethic, reincarnation, Confucianism, *Weltschmerz* and so on—are readily identifiable within specific groups, societies or nations. Other concepts—central and vital to human experience—are

essentially universal, but notions of their nature and essence are strikingly different, such as space and time.

1. Linear Time Cultures

Let us begin with the American concept of time, for theirs is the most expensive, as anyone who has had to deal with American doctors, dentists or lawyers will tell you.

For an American, time is truly money. In a profit-oriented society, time is a precious, even scarce, commodity. It flows fast, like a mountain river in the spring, and if you want to benefit from its passing, you have to move fast with it. Americans are people of action; they cannot bear to be idle. The past is over, but the present you can seize, parcel and package and make it work for you in the immediate future. Figure below illustrates how Americans view time and Figure next shows how they use it.

In the U.S. you have to make money, otherwise you are nobody. If you have 40 years of earning capacity and you want to make $4 million that means $100,000 per annum. If you can achieve this in 250 working days, that comes to $400 a day or $50 an hour. With this orientation Americans can say that their *time costs* $50 an hour. Americans also talk about *wasting, spending, budgeting* and *saving* time.

This seems logical enough, until one begins to apply the idea to other cultures. Has the Portuguese fisherman, who failed to hook a fish in two hours, wasted his time? Has the Sicilian priest, failing to make a convert on Thursday, lost ground? Have the German composer, the French poet, the Spanish painter, devoid of ideas last week, missed opportunities that can be qualified in monetary terms?

2. Multi-active People

Southern Europeans are multi-active, rather than linear-active. The more things they can do at the same time, the happier and the more fulfilled they feel. They organize their time (and lives) in an entirely different way from Americans, Germans and the Swiss. Multi-active peoples are not very interested in schedules or punctuality. They pretend to observe them, especially if a linear-active partner or colleague insists on it, but they consider the present reality to be more important than appointments. In their ordering of things, priority is given to the relative thrill or significance of each meeting.

Spaniards, Italians and Arabs will ignore the passing of time if it means that conversations will be left unfinished. For them, completing a *human transaction* is the best way they can invest their time. For an Italian, time considerations will usually be subjected to human feelings. "Why are you so angry because I came at 9:30?" he asks his German colleague. "Because it says 9:00 in my diary," says the German. "Then why don't you write 9:30 and then we'll both be happy?" is a logical Italian response. The business we have to do and our close relations are so important that it is irrelevant at what time we meet. The *meeting* is what counts. Germans and Swiss cannot swallow this, as it offends their sense of order, of tidiness, of planning.

Few Northern Europeans or North Americans can reconcile themselves to the multi-active use of time. Germans and Swiss, unless they reach an understanding of the underlying psychology, will be

driven to distraction. Germans see compartmentalization of programs, schedules, procedures and production as the surest route to efficiency. The Swiss, even more time and regulation dominated, have made *precision* a national symbol. This applies to their watch industry, their optical instruments, their pharmaceutical products, their banking. Planes, buses and trains leave on the dot. Accordingly, everything can be exactly calculated and predicted.

In countries inhabited by linear-active people, time is clock- and calendar related, segmented in an abstract manner for our convenience, measurement, and disposal. In multi-active cultures like the Arab and Latin spheres, time is event- or personality-related, a subjective commodity which can be manipulated, molded, stretched, or dispensed with, irrespective of what the clock says. "I have to rush," says the American, "my time is up." The Spaniard or Arab, scornful of this submissive attitude to schedules, would only use this expression if death were imminent.

3. Cyclic Time Cultures

Both the linear-active northerner and the multi-active Latin think that they manage time in the best way possible. In some Eastern cultures, however, the adaptation of humans to time is seen as a viable alternative. In these cultures, time is viewed neither as linear nor event–relationship related, but as *cyclic*. Each day the sun rises and sets, the seasons follow one another, the heavenly bodies revolve around us, people grow old and die, but their children reconstitute the process. We know this cycle has gone on for 100,000 years and more. Cyclical time is not a scarce commodity. There seems to be an unlimited supply of it just around the next bend. As they say in the East, when God made time, He made plenty of it.

It's not surprising, then, that business decisions are arrived at in a different way from in the West. Westerners often expect an Asian to make a quick decision or to treat a current deal on its present merits, irrespective of what has happened in the past. Asians cannot do this. The past formulates the contextual background to the present decision, about which in any case, as Asians, they must think long term—their hands are tied in many ways. Americans see time passing without decisions being made or actions performed as having been "wasted." Asians do not see time as racing away unutilized in a linear future, but coming around again in a circle, where the same opportunities, risks and dangers will represent themselves when people are so many days, weeks or months wiser. As proof of the veracity of the cyclical nature of time, how often do we (in the West) say, "If I had known then what I know now, I would never have done what I did?"

In a Buddhist culture (e.g., Thailand, Tibet), not only time but also life itself goes around in a circle. Whatever we plan, however we organize our particular world, generation follows generation; governments and rulers will succeed each other; crops will be harvested; monsoons, earthquakes and other catastrophes will recur; taxes will be paid; the sun and moon will rise and set; stocks and shares will rise and fall. Even the Americans will not change such events, certainly not by rushing things.

4. Mono-chronic (M-Time) and Poly-chronic (P-Time)

Hall established a classic taxonomy for examining the link between culture and time. He proposed that cultures organize time in one of two ways—either *monochromic* (M-time) or *poly-chronic* (P-time), 202 which represents two approaches to perceiving and utilizing time. Although M-time and P-time are presented as two distinct categories, it is much more realistic to perceive the two classifications as points along a continuum. There are many cultures that do not fall precisely into one of the two categories, but instead contain degrees of both M-time and P-time.

4. 1. M-time

As the word *mono-chronic* implies that this concept views the concept of time as linear, sequential, and segmented in quality. More specifically, "A mono-chronic view of time believes time is a scarce resource which must be rationed and controlled through the use of schedules and appointments, and through aiming to do only one thing at any one time." Cultures with this orientation perceive time as being *tangible*. When speaking of the M-time orientation Hall states, "People talk about time as though it were money, as something that can be 'spent,' 'saved,' 'wasted and lost.'" To act out this view of time would mean to value punctuality, good organization, and the judicious use of time. The English naturalist Charles Darwin glorified this approach when he wrote, "A man who dares to waste one hour of time has not discovered the value of life."

Cultures that can be classified as M-time include Germany, Austria, Sweden, Norway, England, Finland, Canada, Switzerland, and the dominant U.S. culture. As Hall explains, "People of the Western world, particularly Americans, tend to think of time as something fixed in nature, something around us and from which we cannot escape; an ever-present part of the environment, just like the air we breathe." In the business setting, M-time culture people schedule appointments in advance, try not to be late to meetings, try to be succinct in making presentations, and have "a strong preference for following initial plans."

4. 2. P-time

People from cultures on *poly-chronic* time live their lives quite differently than do those who move to the mono-chronic clock. The pace for P-time cultures (Arab, African, Indian, Latin American, South Asian, and Southeast Asian) is more leisurely than the one found in M-time cultures. In P-time cultures human relationships, not tasks, are important. "A poly-chronic view of time sees the maintenance of harmonious relationships as the important agenda, so that use of time needs to be flexible in order that we do right by the various people to whom we have obligations." These cultures are normally collective and deal with life in a holistic manner. For P-time cultures, time is less tangible and people are usually not in a hurry to finish an assignment or chore. In addition, P-time participants can interact with more than one person or do more than one thing at a time. Because P-time has this notion of multiple activities and flexibility, Dresser believes it "explains why there is more interrupting in conversations carried on by

people from Arabic, Asian, and Latin American cultures." African cultures also place great stock in the activity that is occurring at the moment, and emphasize people more than schedules. The person they are interacting with is far more important than someone or something that is someplace else. In short, "Time for Africans is defined by events rather than the clock or calendar."

As we conclude this section on how time communicates, it is important to remember that specific settings and occasions can influence how a person "acts out" M-time or P-time. In one context, you might be extremely prompt (M-time); in another situation, you might decide that what you are doing at that moment is essential and postpone meeting your next appointment (P-time). Two cultural examples will further underscore the contextual nature of the use of time. While Arab culture manifests all the characteristics of P-time cultures, "Modernization has influenced approach to time in the Arab regions, particularly in regional business centers and other urban environments." Hall offers another instance of how the setting can determine which orientation a person utilizes: "The Japanese time system combines both M-time and P-time. In their dealings with foreigners and their use of technology, they are mono-chronic; in every other way, especially in interpersonal relations, they are polychronic." Table 9 1 summarizes the basic aspects of mono-chronic and poly-chronic time. The table takes many of the ideas we have mentioned and translates them into specific behaviors.

A Comparison of Mono-chronic and Poly-chronic Cultures	
▪ **Mono-chronic Time People**	▪ **Poly-chronic Time People**
• Do one thing at a time	• Do many things at once
• Concentrate on the job	• Easily distracted and subject to Interruption
• Take time commitments (deadlines, schedules) seriously	• Consider time commitments an objective to be achieved, if possible
• Are low context and need information	• Are high context and already have Information
• Are committed to the job	• Are committed to people and human relationships
• Adhere to plans	• Change plans often and easily
• Are concerned about not disturbing others; follow rules of privacy	• Are more concerned with people close to them (family, friends, and close business associates) than with privacy.
• Show great respect for private property; seldom borrow or lend	• Borrow and lend things often and easily
• Emphasize promptness	• Base promptness on the relationship
• Are accustomed to short-term relationships	• Have tendency to build lifetime relationships
Source: Adapted from E.T. Hall and M.R. Hall, *Understanding Cultural Differences: Germans, French, and Americans* (Yarmouth, ME: Intercultural Press, 1990), 15.	

Table 1: Monochromic versus Poly-chronic Time Cultures

5. Past and Future Oriented Countries

It is always important to know which segments of the time frame are emphasized. Cultures in countries such as Iran, India, and those of the Far East are past-oriented. Others, such as that of the urban United States, are oriented to the present and short term future; still others, such as those of Latin America, are both past- and present-oriented. In Germany, where historical back ground is very important, every talk, book, or article begins with background information giving an historical perspective. This irritates many foreigners who keep wondering, "Why don't they get on with it? After all, I am educated. Don't the Germans know that?" The Japanese and the French are also steeped in history, but because they are high-context cultures, historical facts are alluded to obliquely. At present, there is no satisfactory explanation for why and how differences of this sort came about.

Summary

Around the world, different people live their daily lives at different tempos, and observe a different pace of life. This may be reflected in something as simple as the speed at which they walk their attitudes to working, or just how accurately they keep their clocks. Researchers have devoted much time to analyzing how different countries and different cultures deal with time. Some of his findings are perhaps unsurprising.

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Practice

Focus questions

1. What is the meaning of time?
2. What is the difference between linear time cultures versus multi-active time culture?
3. Compare and contrast between mono-chronic and poly-chronic time cultures.
4. Compare and contrast between limited time cultures versus abundant time cultures.
5. Explain the concept of punctuality across culture with prototype cultures examples.
6. How Does Time Orientation Affect Intercultural Communication?

Exercise 1

In the underlined blank space before each of the behaviors or characteristics listed below, put "M" if you think it is *more likely* to apply to a culture where time is monochronic and "P" if it is polychronic.

Characteristics and behaivors

- **1.** ____ Time is money.
- **2.** ____ To be late is rude.
- **3.** ____ Schedules are sacred.
- **4.** ____ The focus is on the task, getting the job done.
- **5.** ____ Being made to wait is normal.
- **6.** ____ Interruptions are life.
- **7.** ____ Plans are fixed, once agreed upon.
- **8.** ____ This attitude is consistent with an individualist viewpoint.
- **9.** ____ The focus is on the person, establishing a relationship.
- **10.** ____ This attitude is consistent with a collectivist viewpoint.
- **11.** ____ Deadlines are an approximation.
- **12.** ____ To be late is to be late.
- **13.** ____ Focus on the internal clock.

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- **14.** ____ Plans are always changing.
- **15.** ____ Having to wait is an insult.
- **16.** ____ People are never too busy.
- **17.** ____ Interruptions are bad.
- **18.** ____ People stand in line.

Exercise 2

Score yourself about mono-chronic versus poly-chronic time

- The exercise below can help you to discover whether your own concept of time is more monochronic or polychronic. After reading the paired statements (a. and b.), circle the one that best describes the action you would take or the way you feel about the particular topic.

- **1a.** People should stand in line so they can be waited on one at a time.
- **1b.** there's no need to stand in line, as people will be waited on as they are ready for service.
- **2a.** Interruptions usually cannot be avoided and are often quite beneficial.
- **2b.** Interruptions should be avoided wherever possible.
- **3a.** it's more efficient if you do one thing at a time.
- **3b** .I can get as much done if I work on two or three things at the same time.
- **4a.** it's more important to complete the transaction.
- **4b.** it's more important to stick to the schedule.
- **5a .**Unanticipated events are hard to accommodate and should be avoided where possible.
- **5b.** Unexpected things happen all the time; that's life.
- **6a.** you shouldn't take a telephone call or acknowledge a visitor when you are meeting with another person.
- **6b.** it would be rude not to take a phone call if I'm in, or to ignore a visitor who drops by.
- **7a.** you shouldn't take deadlines too seriously; anything can happen. What's a deadline between friends?
- **7b.** Deadlines are like a promise; many other things depend on them, so they should not be treated lightly.
- **8a.** it's important, in a meeting or a conversation, not to become distracted or digress. You should stick to the agenda.
- **8b.** Digressions, distractions are inevitable. An agenda is just a piece of paper.
- **9a.** I tend to be people-oriented.
- **9b.** I tend to be task-oriented.
- **10a.** Personal talk is part of the job.
- **10b.** Personal talk should be saved for after hours or during lunch.

- Now that you have made your selections, turn to page 244 for results, and then calculate whether you came out more on the monochronic or polychronic side. Is your score here consistent with your self-concept? Keep in mind that there is nothing scientific about this exercise, that it doesn't prove anything about you. After all, most of the paired statements are taken out of context; you might select one alternative in one set of circumstances and the opposite in another set. Even so, you have at least been exposed to some alternative behaviors and ways of thinking and perhaps been given some food for thought.

Indication

By now you must have encountered examples of either monochronic or polychronic behaviors in your host country, though you may not have known what to call them. What examples have you noticed? The next time you're in a public place, notice whether people line up. Try to notice whether people interrupt other people in "private" conversation more or less than in the U.S.

- Are there aspects of each approach that you like and agree with? What?
- Are there aspects of each approach you dislike and disagree with? What?

Exercise 3 Reflexion upon the Following Situations

It is interesting how, in English, the words associated with **time** are very much the same as the words associated with **money**. That is, you can "spend", "waste", "invest", "save", etc., both of them. English even has a proverb: "Time is money".

In most English-speaking cultures, the idea of wasting time is seen as very regrettable. It is not that there is any harm in simply doing nothing, but it is, for example, regarded as unacceptable to make others waste time by being late. This applies to public transport timetables and all appointments in business, health care, education and so on. Here, you are expected to keep appointments "to the minute". However, there are cultures where it is acceptable to keep appointments to the nearest hour or even day. There is no shame involved in being a couple of hours late.

Time and delay are clearly used in many cultures to demonstrate power and authority. If you keep people waiting, you demonstrate that you have power over them. It becomes almost obligatory and expected. On the other hand, in much of Europe, it is considered bad manners.

- **Reflecting on your own culture**

English-language invitations to social events are sometimes formulated as "7.30 for 8 p.m.", for example for a formal dinner party. This means you are expected to arrive between 7.30 and 8 p.m., when the party or dinner will start. Arriving outside these times would be impolite.

1. At what time would your culture find it acceptable to arrive at a dinner party where the starting time was given as 8 p.m.? At a business appointment arranged for 10 a.m.? At a private language lesson arranged for 3 p.m.?

2. What happens if secondary school pupils arrive fifteen minutes late at school in the morning? Are any disciplinary measures taken?

3. How precisely does public transport follow timetables in your culture? Do timetables give exact times of departure or do they just tell you at what intervals buses should be expected to come?

4. Where would you place your culture on the "punctuality" scale? Is preciseness expected? TN 1.1

- **Discovering other cultures**

Waiting for Trains and Planes

It has been said that a German speaker's whole world and value system is disturbed if trains are delayed. These are cultures which place a lot of importance on punctuality to the minute in public transport and professional settings. The same approach in Britain or the Netherlands is simply unimaginable. And in these latter cultures, the best description of passengers' attitudes to delays is "resigned". In the United States, the phrase "time is money" seems to be even more valid than elsewhere. When you miss a connection due to delays or overbooking, American airlines tend to offer generous compensation, for example free tickets, for your loss of time.

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1. How does your culture and other cultures you know compare to the ones described opposite when it comes to delays in public transportation?

2. What is the attitude of passengers if trains and buses and planes are late? Angry? Resigned? Accepting?

Late Arrivals

An Italian student on a postgraduate course at a British university never once, in a whole year, turned up for lectures and seminars on time. She was always, without exception, about 10 minutes late. It became a standing joke, and some lecturers simply started 10 minutes late to allow for her late arrival. Of course, other Italian students were quite punctual, but the point is that the student seemed not to notice. Apparently 11 a.m. seemed to mean 11.10 a.m. to her.

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1. Do you think she had a responsibility to be punctual?
2. Should lecturers delay the start of their classes?
3. What would you say to the student about this?
4. Would it be fair to assume that Italians are late in general?
5. What do you think of the Italian student's lack of punctuality?

Starting Times

In Austrian university course booklets beginning times of courses used to be marked "s.t." (sine tempore) or "c.t." (cum tempore), meaning that a lecture given at 10 c.t. would start at 10.15 a.m.

("academic quarter"), s.t. or no marking meaning it would start at the exact given time (provided the lecturer him/herself was that punctual). More recently, however, it seems that most courses now start at exact given times, but the "academic quarter" is still referred to as an excuse when someone is late. Note, however, that this is a purely academic convention and, in general, does not apply to any other settings.

1. Is there a similar code in your culture?

Going round the Bend in Greece (TN 1.2)

On a bright, sunny Thursday afternoon Elizabeth, a South African lady married to a Greek, reported at George's Driving School in Makriyianni Avenue at 2 p.m. as requested. She was faced by a shocked Mr. George. "What are you doing here so early?" he asked, unable to believe that a candidate for the driving test had already arrived. Elizabeth replied, "But, you left a message stating that I should be here at 2 p.m." "Ah," said Mr. George, raising his bushy, grey eyebrows. "These foreigners and their punctuality! I said 2 p.m. as everybody usually arrives half an hour or so late, which means that we'll still get to Brahami in time for your test at 4 p.m.," replied the baffled driving school owner. "Why don't you have a look round the shops and come back at 3 p.m.?" he suggested kindly.

Mr. George had never had a student arrive early in the thirty odd years in which he owned the school. In the background, his plump wife was busy preparing his lunch and the enticing aroma wafted through the office making his mouth water, while simultaneously provoking waves of nausea in the anxious Elizabeth.

All this came as quite a surprise to Elizabeth, who was in no mood to go window shopping. She had butterflies in her stomach, and felt light headed from nerves. All she wanted was to get the test over and done with. After all, it was no joke having to re-sit the test more than twenty years after she had first obtained her license in another country, another continent – almost light years away.

By Joseph Chryshochoos (See Unit 7 for the second part of the story.)

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1. How much time would you expect to spend on a driving test in your culture?
2. Would you go window-shopping if you unexpectedly had to wait for two hours? If not, what would you do while you had to wait?

What does "Tomorrow" mean to you?

In much of the Arabic-speaking world, "tomorrow" is a polite way of saying, "I don't know" or "never" in answer to such questions as: "When will you have the spare part so you can repair my car?" (In fact, this is not strictly connected with time, but more a polite response, and all Arabic speakers understand what it means.) The Spanish word "mañana" seems to carry a similar meaning in South American cultures.

1. Would a similar use of this word cause misunderstandings in your culture?
2. How do you think such misunderstandings could be avoided?
3. Are there similar time-related responses in your language that could be easily misinterpreted?

- **Activities and projects**
  1. Interview a few people from another culture about their usage of time using some of the questions below:

❖ How long do you take for breakfast on a normal weekday?

❖ How long does a "coffee break" last for you? A "cigarette".

❖ How much time do you spend on lunch?

❖ How much time do you spend studying/working every day?

❖ How much time is reserved for your family/friends/living companions?

❖ When does "evening" start for you?

  1. Rank yourself on a "punctuality scale" from 1-5 (1 = very punctual, 5 = hardly ever punctual). Then rank the majority of people in your culture on this scale! Give examples.
  2. Look at the list of words in the box below and select three which you personally associate with time. Explain your choice in a short paragraph with a concrete example.

organization – relaxation – stress – money – holidays – family – cigarette – work – future – motivation – competition – food – calendar – watch – movement – past – obligation

  3. For the next week or so watch what people from your culture (or another culture you are interested in) do while they wait for the bus, the doctor, the teacher or their date. Take notes and if possible, ask these people how upset they were if they were made to wait a long time? TN 1.3

- **Language work**
  1. Exact times are a source of certainty and reliability for a lot of people. As we have seen above, cultures vary widely in their approach to these phenomena. In native speaker English, "vague language" usually plays a very important role, mainly in spoken informal language. **Look at these phrases:**
     - "Hang on a minute."
     - "Give me a couple of minutes."
     - The word "minute" does not mean 60 seconds on your watch. Does vague language like this correlate with a relaxed attitude to punctuality?
  2. Do your language and others you know have different greetings for different times of the day? Do they differ in their sub-divisions, for example when does morning end? Can you wish people a "happy month, week, day …"? You can in Greek. TN 1.4

3. The fable of the tortoise and the hare is quite well known in Europe, and is reflected in a number of sayings:

❖ (Italian: "He who goes slowly, goes far.")

❖ (Hungarian: "Go slowly and you'll get further.")

❖ (German: "Don't rush.")

▪ Also consider some other time-related proverbs where the message is a bit different, but again the point is that you have to use your time well. TN 1.5

❖ "The early bird catches the worm."

❖ "Early to bed, early to rise, makes a man healthy, wealthy and wise."

4. Collect more idioms like the ones above and discuss their meaning. Then write them individually on small cards, have two partners draw them and create little dialogues illustrating the phrases. Read or act them out and have the rest of the group guess which idioms were the starting-points.

5. In many cultures, it is expected that people meeting to negotiate should spend some time – in some cases as much as an hour – talking about other matters before the negotiation begins. It is unthinkable in an Arabic-speaking culture that the health, well-being and life plans of all immediate family members are not discussed at some length before the real business begins. Even English speakers will remark on the weather and inquire about the health of the interlocutor. Mutual acquaintances are briefly discussed. Often, meals are eaten together as a prelude to business. On the other hand, Dutch and Hungarian people as well as American businessmen, for example, tend to want to get straight down to business. This can be misinterpreted as rudeness by people from other cultures. TN 1.6

▪ Have you ever experienced long delays before people get down to business? How do you react to it?

▪ Is your culture similar in this respect to any of the examples described above?

6. Many people in the world live "life in the fast lane", in all senses. They want things to happen "at the drop of a hat" or "in a flash"; that is, "in no time". They scorn people who "drag their feet" or go about "at a snail's pace". In the industrialized world, people are obsessed with "multitasking" – doing several things at once. For instance, they drive, make phone calls and have a snack at the same time. It is also interesting that the postal system, since the introduction of email, is often termed "snail mail".

Lecture 8

Categories of Culture: Sub-orientations of Culture

Description of the Lecture

This lecture is a continuation to the precedent lectures. It is about the other sub-dimensions of culture. It aims at introducing Master One university students to more details about culture orientations cues in cross cultural communication. The current lecture states the sub-orientations of culture as among prior qualities of cross cultural communication. Through this lecture students become familiar with the multiple orientations of culture such as short versus long orientation, high powers versus low power distance, etc. Key content of the lecture includes description, objectives, theory, exercises and illustrations.

Aims of the Lecture

On successful completion of the lecture, students should be able, among other things, to;

❖ Be familiar with the other sub-orientations of culture.

❖ Compare and contrast between tasks versus relation culture orientation.

❖ Compare and contrast between egalitarian versus authoritarian culture orientation

❖ Compare and contrast between short versus long term culture orientation.

❖ Compare and contrast between high powers versus low power distance culture orientation.

❖ Compare and contrast between high uncertainty avoidance versus low uncertainty avoidance culture.

❖ Compare and contrast between indulgences versus restraint orientations of culture.

❖ Compare and contrast between linear active versus multi-active culture orientation.

❖ Compare and contrast between Direct versus Indirect Communication Orientation.

❖ Place students rightfully in the right learning environment. More specifically, to make them have the right decision about the time orientations in communication cues.

❖ Pursue the subsequent lectures on the basis of what they have learned and decided in this lecture

Introduction

Cultural categories at cross century are very apparent features of interaction and cross cultural communication. In the early years of the twenty-first century, we have many nation–states and different cultures, but enduring misunderstandings arise principally when there is a clash of *category* rather than *nationality*. For example, Germany and the Netherlands experience national friction, but they understand and cooperate with each other because they are both linear-active. Friction between Korea and Japan occasionally borders on hatred, but their common reactive nature leads to blossoming bilateral trade.

1. Activity –Task- Orientation versus Relations Orientations

Leadership styles vary from person to person depending on how they provide direction, implement plans, and motivate people. In every facet of business, from international banking to your local corner store, leadership styles affect the mood and workflow. Two of the most common leadership styles are task-oriented and people-oriented (also known as relationship-oriented). Each of these styles has their pros and cons, and either one can be perfect for any given situation. We'll let you decide which is better for your organization**.**

The **task-relationship model** is defined by Forsyth as "a descriptive model of leadership which maintains that most leadership behaviors can be classified as performance maintenance or relationship maintenances.**Task-oriented** (or task-focused) leadership is a behavioral approach in which the leader focuses on the tasks that need to be performed in order to meet certain goals, or to achieve a certain performance standard. **Relationship-oriented** (or relationship-focused) leadership is a behavioral approach in which the leader focuses on the satisfaction, motivation and the general well-being of the team members. Task-oriented and relationship-oriented leadership are two models that are often compared, as they are known to produce varying outcomes under different circumstances.

1. 1. Task Oriented People

In **task-oriented** cultures, such as Australia, Germany, the Netherlands, and the U.S., the primary means of achieving one's goals is through skillfully managing tasks and time. A "good" or successful person is one who "gets the job done" efficiently. Decision-making is often the responsibility of an individual, depending on the person's rank, track record, level of specialization, etc. Discussion and debate of issues in the presence of those of various levels, and even of outsiders in some cases, is tolerated and even encouraged. The person who is most persuasive or forceful may prevail in the end. The ability to "think on one's feet" and to work independently are highly valued; conversely, appealing too frequently for assistance or guidance from leaders and co-workers is frowned upon and may signal weakness or indecisiveness. The path to success is through the accumulation of achievements, both personally and professionally. Tips for those from relationship-oriented cultures

- Remember that task-oriented groups are under more serious time pressure and that whatever you can do to work with their schedules will be met with gratitude and appreciation.
- Recognize that a task-oriented group shows its respect by offering logical, well-planned proposals and that lack of emphasis on certain social aspects is considered neither risky nor unfriendly.

Task-oriented leaders focus on getting the necessary task, or series of tasks, in hand in order to achieve a goal. These leaders are typically less concerned with the idea of catering to employees and more concerned with finding the step-by-step solution required meeting specific goals. They will often

actively define the work and the roles required, put structures in place, and plan, organize, and monitor progress within the team. The advantage of task-oriented leadership is that it ensures that deadlines are met and jobs are completed, and it's especially useful for team members who don't manage their time well. Additionally, these types of leaders tend to exemplify a strong understanding of how to get the job done, focusing on the necessary workplace procedures and delegating work accordingly to ensure that everything gets done in a timely and productive manner. However, because task-oriented leaders don't tend to think much about their team's well-being, this approach can suffer many of the flaws of autocratic leadership, including causing motivation and retention problems.

Pros of Task Oreitnted People	**Cons of Task Oreitnted People**
• Task-oriented leaders have several characteristics that help make sure that things get done in a manner that is both proficient and on time every time. These managers usually create clear, easy-to-follow work schedules with specific requirements and deadlines. The pros of this leadership style are that it maintains high standards with optimal efficiency. Employees who need structure and who struggle with managing their time work best under this kind of task-oriented leadership, because it's more organized and is deadline driven**.**	• The negatives of task-oriented leadership are that it can lead to a lack of employee autonomy and creativity, which can result in low morale in the office. When an employee has to work under very strict deadlines and excessive task orientation, it can bring the company culture down. Employees who are self-motivated tend to rebel in this type of environment. • The lack of creativity under excessively task-oriented management can have a negative effect on a company's products as well, since it tends to deaden innovation. When a manager is too task-oriented, the cons can sometimes outweigh the positives.

1. 2. Relationship Oriented People

Relationship-oriented cultures organize goal achievement somewhat differently. These include most of Latin America, eastern and southern Europe, Africa and the Middle East, and nearly all of Asia. In this type of system, the group to which a person belongs is a crucial part of that person's identity and goals are accomplished via relationships. Decisions tend to be made either top-down or only after broad consensus are reached among. In either case, the emphasis is not on one or two expert opinions. A professional's track record of individual achievement is less prominent than it is in task-oriented cultures, while mature judgment, social skills, political acumen, and loyalty to the team are of high importance. Since the harmony of the group is important, issues are often discussed and debated in small, private groups to avoid embarrassing or demoralizing confrontations. The path to success is through cooperating

well with one's group and displaying loyalty at all times. Making decisions on one's own, no matter how brilliant, is not appreciated; in fact, anyone attempting to do so is likely to be considered immature and rash. A "good" person puts the group first.Tips for those from task-oriented cultures

- Always remember to budget extra time for relationship-building and to participate in it sincerely. This is your best insurance—and has additional benefits in collaborative negotiations.
- Find ways to be creative with scheduling if necessary. Have flexible deadlines and do not be overly demanding that others fit your scheduling expectations.
- Try to think politically as well as logically when assessing the other group's positions, needs, and goals.

The benefits of relationship-oriented leadership are that team members are in a setting where the leader cares about their well-being. Relationship-oriented leaders understand that building positive productivity requires a positive environment where individuals feel driven. Personal conflicts, dissatisfaction with a job, resentment and even boredom can severely drive down productivity, so these types of leaders put people first to ensure that such problems stay at a minimum. Additionally, team members may be more willing to take risks, because they know that the leader will provide the support if needed.

The downside of relationship-oriented leadership is that, if taken too far, the development of team chemistry may detract from the actual tasks and goals at hand. The term "people-oriented" is used synonymously, whilst in a business setting, this approach may also be referred to as "employee-oriented".

Pros of People Orientted Culture	Cons of People Orientted Culture
• A people-oriented management style tends to energize employees because it makes them feel appreciated for the work they do. One of the biggest benefits of people-oriented management is that the focus on employee relationships makes employees feel that they make a difference in the company. And better, more effective efforts come from people who feel that they're a part of a company's success.	• People-oriented leadership comes with a number of challenges. Sometimes employees may feel that the responsibilities they've been given are overwhelming, and they may need more direction. Ineffective decisions may result if the focus is consistently put on the manager and employee relationships, rather than the important business decisions that need to be made.

1. 3. Contrastive Analysis between Task Oriented versus Relationship Orientations

In the 1940s, research in leadership began straying away from identifying individual leadership traits, to analyzing the effects of certain leadership behaviors – predominantly task-oriented and

relationship-oriented leadership**.**The table below compares task-oriented and relationship-oriented leadership styles side-by-side:

Task-Oriented Cultures	Relationship-Oriented Cultures
• Emphasis on work facilitation	• Emphasis on interaction facilitation
• Focus on structure, roles and tasks	• Focus on relationships, well-being and motivation
• Produce desired results is a priority	• Foster positive relationships is a priority
• Emphasis on goal-setting and a clear plan to achieve goals	• Emphasis on team members and communication within
• Strict use of schedules and step-by-step plans, and a punishment/incentive system	• Communication facilitation, casual interactions and frequent team meetings

2. Authority orientation Hierarchical versus Egalitareain

This cultural lens shows us the influence of authority. It tells us who's in charge and encompasses ideas such as societal structure, power distance and status. To understand this concept we need first to define some of the terms.

- **Hierarchical Structure** is a term referring to societies that have a graded order of inequality in ranks, statuses, or decision makers.
- **Egalitarian Structure** refers to a society without formalized differences in the access to power, influence, and wealth.
- **Power Distance** is the extent to which the less powerful members of organizations within a country expect and accept that power is distributed unevenly. It measures how much a culture has respect for authority.
- **Ascribed Status** means that social status and prestige are attributed to an individual at birth, regardless of ability or accomplishments. It is the result of inheritance or hereditary factors.
- **Achieved or Merited Status** means that social status and prestige are attributed to an individual according to achievements rather than inherited social position.

2. 1. Hierarchical Structure: High Power Distance

This society is structured as a strict hierarchy. Status is ascribed at birth and individuals are judged based on caste/social class, gender, age and by who they know. Selfesteem and identity come from status. Age is valued and respected. Opinions of older persons are valued because of their experience and wisdom. Being older and whitehaired is an advantage. Asking someone's age is acceptable. Being male is valued over being female.

In the workplace there is formal communication between superiors and employees. A large social distance exists between those who have power and those who don't. Lower level managers avoid decision-making and prefer to closely follow instructions of superiors. Relationships are more important than tasks. Malaysia and the Philippines rank at the high end of the chart for power distance according to Hofstede. Those rated next highest are Mexico, Venezuela and India.

2. 2. Egalitarian Structure: Low Power Distance

Egalitarian society plays down status. There is an emphasis on work and personal achievement. Individuals are judged on what they have accomplished in the areas of education, finances and business success. Self-esteem and identity come from achievements.

Low social status at birth does not hinder ability to succeed in life. Youth is valued and age is not as important as accomplishments and achievement. A young person can be delegated authority and decision making power in the workplace based on previous performance. Youth is seen as the new energy, enthusiasm and creativity to compete in society. This culture tries to hide age and avoids discussing it. Women are valued more equally to men based on their personal accomplishments and achievements.

At work there are fewer forms of communication between superiors and employees. Managers are more democratic decision-makers. Employees are not closely supervised. Employees expect to be consulted in decision-making. Tasks are more important than relationships.

3. Short Term versus Long Term Orientation

Over the years, Hofstede's work has been widely critiqued, and one major complaint concerned the Western bias which influenced data collection. To resolve this problem, Hofstede offered a new dimension called long- versus short-term orientation, also referred to as "Confucian work dynamism." Identification of this dimension came from a study of 23 countries using an assessment called the Chinese Value Survey (CVS) developed from values suggested by Chinese scholars.64 While admitting that Westerners might find this fifth orientation perplexing, Hofstede originally linked the dimension to Confucianism, because it appeared "to be based on items reminiscent of the teachings of Confucius, on both poles."

Long-term orientation stands for the fostering of virtues oriented toward future rewards—in particular, perseverance and thrift. Its opposite pole, short-term orientation, stands for the fostering of virtues related to the past and present—in particular, respect for tradition, preservation of "face," and fulfilling social obligations. Table below lists a selection of differences between societies that validation research showed to be associated with the old and new version of the Long- versus Short-Term Orientation dimension. Long-term oriented are East Asian countries, followed by Eastern- and Central Europe. A medium term orientation is found in South- and North-European and South Asian countries. Short-term oriented cultures are U.S.A. and Australia, Latin American, African and Muslim countries.

Short versus Long Term Orientation	
• **Short-Term Orientation**	• **Long-Term Orientation**
▪ Most important events in life occurred in the past or take place now	▪ Most important events in life will occur in the future
▪ Personal steadiness and stability: a good person is always the same	▪ A good person adapts to the circumstances
▪ There are universal guidelines about what is good and evil	▪ What is good and evil depends upon the Circumstances
▪ Traditions are sacrosanct	▪ Traditions are adaptable to changed Circumstances
▪ Family life guided by imperatives	▪ Family life guided by shared tasks
▪ Supposed to be proud of one's country	▪ Trying to learn from other countries
▪ Service to others is an important goal	▪ Thrift and perseverance are important goals
▪ Social spending and consumption	▪ Large savings quote, funds available for investment
▪ Students attribute success and failure to luck	▪ Students attribute success to effort and failure to lack of effort
▪ Slow or no economic growth of poor countries	▪ Fast economic growth of countries up till a level of prosperity

Table 1: **Differences between Short and Long-Term-Oriented Societies**

	Key Differences between Short-term Orientation and Long-term Orientation	
	• **Short-term Orientation**	• **Long-term Orientation**
1	▪ Service to other people is crucial ▪ Proud of own country ▪ Family pride ▪ Tradition is crucial ▪ Students attribute success and failure to luck ▪ Weaker at mathematics and science due to less effort ▪ Slow or no economic growth of poor countries ▪ Small savings, little money to invest ▪ Investment in mutual funds ▪ Fundamentalism ▪ Folk wisdom and witchcraft	▪ Saving money & things is crucial ▪ Learning from other countries ▪ Family pragmatism ▪ Perseverance is crucial ▪ Students attribute success to effort and failure to lack of it ▪ Better at mathematics and science due to hard work ▪ Fast economic growth of poor countries ▪ Large savings, much money to invest ▪ Investment in real estate ▪ Pragmatism ▪ Knowledge and education
2	▪ Social pressure on spending	▪ Social pressure on thrift, being sparing with

▪ Preservation of *face*	resources
▪ Children's gifts for fun & love	▪ Having a sense of shame
▪ Respect for traditions	▪ Children's gifts for education & development
▪ Personal stability	▪ Respect for circumstances
▪ Quick results	▪ Personal adaptiveness
▪ Matter and spirit are separated	▪ Slow results
▪ Freedom, rights, achievement, and thinking for oneself are main work values	▪ Matter and spirit are integrated
	▪ Learning, honesty, adaptiveness, accountability, and self-discipline are main work values

Table 2: **Toward more Key Differences between Short-term and Long-term Orientation**

4. Power Distance Orientation

Another cultural value dimension revealed by Hofstede's research is power distance, which classifies cultures on a continuum of high and low power distance (Some scholars use the terms "large" and "small" power distance). Power distance is concerned with how societies manage "the fact that people are unequal."49 The concept is defined as, "the extent in which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally."50 In this sense, institution refers to family, school, and community, while organizations represent places of employment. The premise of the dimension deals with the extent to which a society prefers that power in relationships, institutions, and organizations be distributed equally or unequally. Although all cultures have tendencies toward both high and low power distance relationships, one orientation seems to dominate.

Furthermore, power Distance has been defined as the extent to which the less powerful members of organizations and institutions (like the family) accept and expect that power is distributed unequally. This represents inequality (more versus less), but defined from below, not from above. It suggests that a society's level of inequality is endorsed by the followers as much as by the leaders. Power and inequality, of course, are extremely fundamental facts of any society. All societies are unequal, but some are more unequal than others.

There is inequality in any society. Some people are taller, stronger or even smarter. Some people have more power than others, some acquire more wealth, and some are given more respect. In some cultures people find it problematic, whereas in others natural. Most countries can be distinguished by the way they tend to manage inequalities. Therefore, the next dimension of national cultures should be introduced.

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4. 1. High Power Distance

"Individuals from high power distance cultures accept power as part of society. As such, superiors consider their subordinates to be different from themselves and vice versa." People in high power distance countries (see Table below) believe that power and authority are facts of life. Both consciously and unconsciously, these cultures teach their members that people are not equal in this world and that everybody has a rightful place, which is clearly marked by countless societal hierarchies. In organizations in high power distance cultures, you find a greater centralization of power, more recognition and use of rank and status, and adherence to established lines of authority.

In low-power-distance cultures there is limited dependence of subordinates on superiors, the emotional distance is relatively small, and power relations are expected to be more consultative or democratic. People relate to one another more as equals regardless of formal positions. "Subordinates are more comfortable with and demand the right to contribute to and critique the decision making of those in power". In these cultures the index values are very small. These are German-speaking countries, Israel, the Nordic countries and some Baltic countries, and the Anglo countries, as shown in Table below M. Szopski notes that communication seems to be essential in those cultures.

4. 2. Low Power Distance

Low power distance countries hold that inequality in society should be minimized. "Cultures referred to as 'low power distance' are guided by laws, norms, and everyday behaviors that make power distinctions as minimal as possible." Subordinates and superiors consider each other as equals. People in power, be they supervisors, managers, or government officials, often interact with their constituents and try to look less powerful than they really are. We can observe signs of this dimension in nearly every communication setting, and the following provides an example from the educational context.

In large power distance societies, the educational process is teacher centered. The teacher initiates all communication, outlines the path of learning students should follow, and is never publicly criticized or contradicted. In large power distance societies, the emphasis is on the personal "wisdom" of the teacher, while in small power distance societies the emphasis is on impersonal "truth" that can be obtained by any competent person. In low power distance work centers, you might observe decisions being shared, subordinates being consulted, bosses relying on support teams, and status symbols being kept to a minimum.

In high-power-distance cultures there is dependence of subordinates on superiors, the emotional distance is large as subordinates are unlikely to contradict their superior directly, and power relations are expected to be more autocratic and paternalistic. "Subordinates acknowledge the power of others simply based on where they are situated in certain formal, hierarchical positions".

4. 3. Contrastive Analyss between Low High Power Distance

The key differences can be observed in three main fields such as (1) general norms, family, school, (2) the work place, and (3) politics, as presented in Table 4.8.

	Key Differences between Small-Power-Distance and Large-Power-Distance Cultures	
	• **Low Power Distance**	• **High Power Distance**
1	▪ Inequalities among people should be minimized. ▪ Parents treat children as equals. ▪ Children treat parents as equals. ▪ Active experimentation by children is encouraged. ▪ Students are expected to take all initiatives in the class – student-centered educational process. ▪ Teachers are experts who transfer impersonal truths. ▪ Students treat teachers as equals. ▪ Education system focuses on secondary schools.	▪ Inequalities among people are both expected and desired. ▪ Parents teach children obedience. ▪ Children treat parents with respect. ▪ Children are not expected to experiment for themselves. ▪ Teachers are expected to take all initiatives in the class – teacher-centered educational process. ▪ Teachers are gurus who transfer personal wisdom. ▪ Students treat teachers with respect. ▪ Education system focuses on universities.
2	▪ Hierarchy in organizations means an inequality of roles (that can be changed), established for convenience. ▪ Decentralization is crucial. ▪ Subordinates expect to be consulted. ▪ Narrow salary range between top and bottom jobs. ▪ The perfect superior is a resourceful democrat. ▪ Subordinate-superior relations are pragmatic. ▪ Blue-collar jobs are valued the same as white-collar jobs. ▪ A limited number of supervisory personnel.	▪ Hierarchy in organizations reflects the existential inequality between higher-ups and lower-downs. ▪ Centralization is crucial. ▪ Subordinates expect to be directed. ▪ Wide salary range between top and bottom jobs. ▪ The perfect superior is a benevolent autocrat ▪ Subordinate-superior relations are emotional. ▪ White-collar jobs are valued more than blue-collar jobs. ▪ A large number of supervisory personnel.

3	■ Skills, wealth, power, and status do not need to go together.	■ Skills, wealth, power, and status should go together.
	■ The middle class is large.	■ The middle class is small.
	■ Everybody should have equal rights.	■ The powerful should have privileges.
	■ The powerful try to look less powerful than they are.	■ The powerful try to look as impressive as possible.
	■ Power is based on formal position, expertise, and ability to give rewards the political changes are based on evolution (changing the rules).	■ Power is based on family or friends, charisma, tradition, and ability to use force.
		■ The political changes are based on revolution (changing the people at the top).
	■ Violence in domestic politics is rare.	■ Violence in domestic politics is common.
	■ Political spectrum shows strong center and weak wings (left and right) .	■ Political spectrum shows weak center and strong wings (left and right).
	■ Small income differential in society, further reduced by the tax system.	■ Large income differential in society, further increased by the tax system.
	■ Religions and philosophical systems stress equality.	■ Religions and philosophical systems stress hierarchy.
	■ Political ideologies stress and practice power sharing.	■ Political ideologies stress and practice power struggle.
	■ Political issues are often discussed.	■ Political issues are rarely discussed.

Table 4: **More Key Differences between Small-Power-Distance and Large-Power-Distance Cultures**

5. Uncertainty Avoidance Orientation

Uncertainty Avoidance is not the same as risk avoidance; it deals with a society's tolerance for ambiguity. It indicates to what extent a culture programs its members to feel either uncomfortable or comfortable in unstructured situations. Unstructured situations are novel, unknown, surprising, and different from usual. Uncertainty avoiding cultures try to minimize the possibility of such situations by strict behavioral codes, laws and rules, disapproval of deviant opinions, and a belief in absolute Truth; 'there can only be one Truth and we have it'.

At the core of uncertainty avoidance is the inescapable truism that the future is unknown. Though you may try, you can never predict with 100 percent assurance what someone will do or what might happen in the future. As the term is used in Hofstede's research, uncertainty avoidance can be defined as "the extent to which the members of a culture feel threatened by ambiguous or unknown situations."46 As you will learn below, cultures vary in their ability to tolerate ambiguity and unpredictability.

All human beings must face the fact that we do not know what will happen tomorrow. The future is uncertain, but we have to live with it. Ambiguity creates anxiety. Every human society has developed ways to reduce this anxiety. These ways are strongly connected with technology, law, and religion. Feelings of uncertainty belong to the cultural heritage of societies. They are acquired, learned, as well as transferred through basic institutions such as the family, the school, and the state. Uncertainty avoidance is defined as "a society's tolerance for uncertainty and ambiguity". It reflects "the extent to which the members of a culture feel threatened by ambiguous or unknown situations. The key differences can be observed in three main fields such as (1) general norms, family, school, (2) workplace, and (3) politics, ideas, as presented in the table below.

5. 1. High Uncertainty Avoidance

High uncertainty avoidance cultures endeavor to reduce unpredictability and ambiguity through intolerance of deviant ideas and behaviors, emphasizing consensus, resisting change, and adhering to traditional social protocols. These cultures are often characterized by relatively high levels of anxiety and stress. People with this orientation believe that life carries the potential for continual hazards, and to avoid or mitigate these dangers, there is a strong need for laws, written rules, planning, regulations, rituals, ceremonies, and established societal, behavioral, and communication conventions, all of which add structure to life. Social expectations are clearly established and consistent.

People in cultures with high uncertainty avoidance tend to be more emotional. They try to minimize the occurrence of unknown and unusual circumstances and to proceed with careful changes step by step by planning and by implementing rules, laws and regulations. They believe that immigrants should be sent back as they are more ethnic prejudiced. As Table 4.10 shows, high scores occur for Latin American, Latin European, Mediterranean and two Asian countries – Japan and South Korea.

5. 2. Low Uncertainty Avoidance

At the other end of the continuum are low uncertainty avoidance cultures. They more easily accept the uncertainty inherent in life, tend to be tolerant of the unusual, and are not as threatened by different ideas and people. They prize initiative, dislike the structure associated with hierarchy, are willing to take risks, are flexible, think that there should be as few rules as possible, and depend not so much on experts as on themselves. As a whole, members of low uncertainty avoidance cultures are less constrained by social protocol.

As with other value dimensions, differences in uncertainty avoidance influence communication and activities in varied contexts are varied. In a classroom composed of children from a low uncertainty avoidance culture, such as Britain, you would expect to see students feeling comfortable dealing with unstructured learning situations, being rewarded for innovative approaches to problem solving, and learning without strict timetables. A different behavior is the case in high uncertainty avoidance cultures

like Germany, where you find that students expect structured learning situations, firm timetables, and well-defined objectives.

Low uncertainty-avoidance cultures accept and feel comfortable in unstructured situations or changeable environments, and try to have as few rules as possible. People in those cultures tend to be more pragmatic and more tolerant of change. They believe that refugees should be admitted as they are more ethnic tolerant.

5. 3. Contrastive Analysis beteeen High versus Low Uncertainty Avidoence

	Key Differences between High Uncertainty Avoidance and Low Uncertainty Avoidance Culture	
	• **High Uncertainty Avoidance**	• **Low Uncertainty Avoidance**
1	▪ The uncertainty inherent in life is felt as a continuous threat which must be fought. ▪ High stress & anxiety ▪ Aggression & emotions may be shown at proper times & places. ▪ Tight rules for children on what is dirty & taboo. ▪ What is different is dangerous. ▪ Teachers are supposed to know all the answers. ▪ Students are comfortable in structured learning situations and concerned with the right answer.	▪ Uncertainty is a normal feature of life and each day is accepted as it comes. ▪ Low stress & anxiety ▪ Aggression & emotions should not be shown lenient rules for children on what is dirty & taboo. ▪ What is different is curious. ▪ Teachers may not know the answer. ▪ Students are comfortable with open-ended. learning situations and concerned with good decisions.
2	▪ Need for rules, even if these will never work. ▪ Time is money. ▪ Inner urge to work hard. ▪ Precision & punctuality come naturally. ▪ More self-employed people ▪ Worse at invention & better at implementation	▪ There should not be more rules than it is necessary. ▪ Time is a framework for orientation. ▪ Work hard only when needed ▪ Precision & punctuality have to be learned ▪ Fewer self-employed people. ▪ Better at invention & worse at implementation
3	▪ Many precise laws & rules ▪ Rules are necessary, even if they cannot be respected. ▪ Citizen protest should be repressed. ▪ Citizens are negative towards institutions.	▪ Few general laws & rules ▪ If rules cannot be respected, they should be changed. ▪ Citizen protest should be acceptable. ▪ Citizens are positive towards institutions.

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▪ Civil servants are negative towards political process.	▪ Civil servants are positive towards political process.
▪ Conservatism & extremism	▪ Liberalism & tolerance
▪ Negative attitudes towards youngsters	▪ Positive attitudes towards youngsters
▪ Nationalism, xenophobia, repression of minorities & ethnic prejudice; belief in experts & technical solutions	▪ Internationalism, integration of minorities & ethnic tolerance belief in generalists & common sense
▪ Many doctors & few nurses	▪ Many nurses & few doctors
▪ Religious, political, and ideological fundamentalism & intolerance	▪ Nobody should be persecuted for their beliefs.
▪ Scientific opponents cannot be personal friends.	▪ Scientific opponents can be personal friends.
▪ There is only one truth & we possess it in.	▪ One group's truth should not be imposed on other groups.
▪ Philosophy & science, tendency towards grand theories.	▪ In philosophy & science, tendency towards relativism & empiricism.

Table 6: **Key Differences between High Low Uncertainty Avoidance Cultures**

6. Indulgence versus Restraint Orientation

In an indulgent society, people will place a priority on their sense of freedom and personal enjoyment through leisure time and interacting with friends. Consumption and spending would take precedence over fiscal restraint. In contrast, members of a restrained society would feel they had less freedom to enjoy themselves, consider frugality to be important, and that social order and discipline were more important than individual freedoms. In indulgent cultures, individuals are encouraged and expected to smile at everyone, but in a restrained culture, receiving a smile from a stranger would be viewed with suspicion.

It focuses on aspects not covered by the other five dimensions, but known from literature on "happiness research". Indulgence stands for a society that allows relatively free gratification of basic and natural human desires related to enjoying life and having fun. Restraint stands for a society that controls gratification of needs and regulates it by means of strict social norms. Indulgence tends to prevail in South and North America, in Western Europe and in parts of Sub-Sahara Africa. Restraint prevails in Eastern Europe, in Asia and in the Muslim world. Mediterranean Europe takes a middle position on this dimension.

Indulgent versus Restrained Societies	
• **Indulgence**	• **Restrained**
▪ Higher percentage of people declaring themselves very happy	▪ Fewer very happy people
▪ A perception of personal life control	▪ A perception of helplessness: what happens to me is not my own doing
▪ Freedom of speech seen as important	▪ Freedom of speech is not a primary concern
▪ Higher importance of leisure	▪ Lower importance of leisure
▪ More likely to remember positive emotions	▪ Less likely to remember positive emotions
▪ In countries with educated populations, higher birthrates	▪ In countries with educated populations, lower birthrates
▪ More people actively involved in sports	▪ Fewer people actively involved in sports
▪ In countries with enough food, higher percentages of obese people	▪ In countries with enough food, fewer obese people
▪ In wealthy countries, lenient sexual norms	▪ In wealthy countries, stricter sexual norms
▪ Maintaining order in the nation is not given a high priority	▪ Higher number of police officers per 100,000 population

Table 9: Differences between Indulgent and Restrained Societies

7. Linear- Active versus Multi-active Cultures

Sven Svensson is a Swedish businessman living in Lisbon. A few weeks ago he was invited by a Portuguese acquaintance, Antonio, to play tennis at 10:00. Sven turned up at the tennis court on time, in tennis gear and ready to play.

Antonio arrived half an hour late, in the company of a friend, Carlos, from whom he was buying some land. They had been discussing the purchase that morning and had prolonged the discussion, so Antonio had brought Carlos along in order to finalize the details during the journey. They continued the business while Antonio changed into his tennis clothes, with Sven listening to all they said. At 10:45 they got on the court, and Antonio continued the discussion with Carlos while hitting practice balls with Sven.

At this point another acquaintance of Antonio's, Pedro, arrived to confirm a sailing date with Antonio for the weekend. Antonio asked Sven to excuse him for a moment and walked off the court to talk to Pedro. After chatting with Pedro for five minutes, Antonio resumed his conversation with the waiting Carlos and eventually turned back to the waiting Sven to begin playing tennis at 11:00. When Sven remarked that the court had only been booked from 10:00 to 11:00, Antonio reassured him that he had phoned in advance to rebook it until noon. No problem.

Multi-active cultures are very flexible. If Pedro interrupted Carlos' conversation, which was already in the process of interrupting Sven's tennis, this was quite normal and acceptable in Portugal. It is not acceptable in Sweden, nor is it in Germany or Britain.

Linear-active people like Swedes, Swiss, Dutch and Germans, do one thing at a time, concentrate hard on that thing and do it within a scheduled time period. These people think that in this way they are more efficient and get more done. Multi-active people *think they get more done their way.*

8. Reactive Cultures

Reactive cultures prefer to avoid crashing through the gearbox. Too many revs might cause damage to the engine (discussion). The big wheel turns slower at first and the foot is put down gently. But when momentum is finally achieved, it is likely to be maintained and, moreover, it tends to be in the right direction. The reactive "reply-monologue" will accordingly be context centered and will presume a considerable amount of knowledge on the part of the listener (who, after all, probably spoke first). Because the listener is presumed to be knowledgeable, Japanese, Chinese and Finns will often be satisfied with expressing their thoughts in *half-utterances,* indicating that the listener can fill in the rest. It is a kind of compliment one pays one's interlocutor. At such times multi-active, dialogue-oriented people are more receptive than linear-oriented people, who thrive on clearly expressed linear argument.

Reactive cultures not only rely on utterances and semi-statements to further the conversation, but they indulge in other Eastern habits that confuse the Westerner. They are, for instance, "roundabout," using impersonal pronouns ("one is leaving") or the passive voice ("one of the machines seems to have been tampered with"), either to deflect blame or with the general aim of politeness.

As reactive cultures tend to use names less frequently than Westerners, the impersonal, vague nature of the discussion is further accentuated. Lack of eye contact, so typical of the East, does not help the situation. The Japanese, evading the Spaniard's earnest stare, makes the latter feel that they are being boring or saying something distasteful. Asian inscrutability (often appearing on a Finn's face as a sullen expression) adds to the feeling that the discussion is leading nowhere. Finns and Japanese, embarrassed by another's stare, seek eye contact only at the beginning of the discussion or when they wish their opponent to take their "turn" in the conversation.

The Westerner should always bear in mind that the actual content of the response delivered by a person from a reactive culture represents only a small part of the significance surrounding the event. Context-centered utterances inevitably attach more importance not to what is said, but *how* it is said, *who* said it and what is *behind* what is said. Also, what is *not* said may be the main point of the reply?

Reactive people have large reserves of energy. They are economical in movement and effort and do not waste time reinventing the wheel. Although they always give the impression of having power in reserve, they are seldom aggressive and rarely aspire to leadership (in the case of Japan, this is somewhat

surprising in view of her economic might). France, Britain, and the USA, on the other hand, have not hesitated to seize world leadership in periods of economic or military dominance. The table below in the reactive cultures presentation lists the most common traits of linear-active, multi-active and reactive cultures while the figure next gives a suggested ranking of countries on the reactive scale, from strongly reactive to occasionally reactive.

• Linear-Active	• Multi-Active	• Multi-Active
▪ introvert	▪ Extrovert	▪ Introvert
▪ Patient	▪ Impatient	▪ Patient
▪ Quiet	▪ Talkative	▪ Silent
▪ minds own business	▪ Inquisitive	▪ Respectful
▪ likes privacy	▪ Gregarious	▪ good listener
▪ plans ahead methodically	▪ plans grand outline only	▪ looks at general principles
▪ does one thing at a time	▪ does several things at once	▪ reacts
▪ works fixed hours	▪ works any hours	▪ flexible hours
▪ punctual	▪ not punctual	▪ punctual
▪ dominated by timetables and schedules	▪ timetable and schedules are unpredictable	▪ reacts to partner's timetable
▪ compartmentalizes projects	▪ let's one project influence another	▪ sees whole picture altogether
▪ sticks to plans	▪ changes plans	▪ makes slight changes
▪ sticks to facts	▪ juggles facts	▪ statements are promises
▪ gets information from statistics, reference books database, Internet	▪ gets first-hand (oral) information	▪ uses both first-hand and researched information
▪ job-oriented	▪ people-oriented	▪ people-oriented
▪ unemotional	▪ emotional	▪ quietly caring
▪ works within department	▪ gets around all departments	▪ considers all departments
▪ follows correct procedures	▪ pulls strings	▪ networks
▪ accepts favors reluctantly	▪ seeks favors	▪ protects face of other
▪ delegates to competent colleagues	▪ delegates to relations and relatives	▪ delegates to reliable people
▪ completes action chains	▪ completes human transactions	▪ reacts to partner
▪ likes fixed agendas	▪ interrelates everything	▪ thoughtful
▪ brief on telephone	▪ talks for hours	▪ summarizes well
▪ uses memoranda	▪ rarely writes memos	▪ plans slowly
▪ respects officialdom	▪ seeks out (top) key person	▪ ultra-honest

▪ dislikes losing face	▪ has ready excuses	▪ must not lose face
▪ confronts with logic	▪ confronts emotionally	▪ avoids confrontation
▪ limited body language	▪ unrestricted body language	▪ subtle body language
▪ rarely interrupts	▪ interrupts frequently	▪ doesn't interrupt
▪ separates social and professional life	▪ interweaves social and professional life	▪ connects social and professional life

Figure 13: **Common Traits of Linear-Active, Multi-Active, and Reactive Categories**

- **Strongly Reactive**
    1. Japan
    2. China
    3. Taiwan
    4. Singapore, Hong Kong
    5. Finland
    6. Korea
    7. Turkey
    8. Vietnam, Cambodia, Laos
    9. Malaysia, Indonesia
    10. Pacific Islandes (Fiji, Tonga, etc.)
- **Occasionally Reactive**
    1. Sweden
    2. Britain
- **Linear-active tendencies when reacting**
- **Multi-active tendencies when reacting**

Figure 1: **Ranking of Countries on the Reactive Scale**

9. Data-Oriented, Dialogue-Oriented and Listening Cultures

Interaction among different peoples involves not only methods of communication but also the process of gathering information. This brings us to the question of dialogue-oriented and data-oriented cultures. In data-oriented cultures, one does research to produce lots of information that is then acted on. Swedes, Germans, Americans, Swiss and Northern Europeans in general love to gather solid information and move steadily forward from this database. The communications and information revolution is a dream come true for data-oriented cultures. It provides them quickly and efficiently with what dialogue-oriented cultures already know.

People from dialogue-oriented cultures like the French and Spanish tend to get impatient when Americans or Swiss feed them with facts and figures that are accurate but, in their opinion, only a part of

the big human picture. A French businessperson would consider that an American sales forecast in France is of little meaning unless there is time to develop the correct relationship with the customer on whom the success of the business depends. It is quite normal in dialogue-oriented cultures for managers to take customers and colleagues with them when they leave a job. They have developed their relationships.

There is a strong correlation between dialogue-oriented and multi-active people. Antonio (introduced earlier) does ten things at once and is therefore in continuous contact with humans. He obtains from these people an enormous amount of information—far more than Americans or Germans will gather by spending a large part of the day in a private office, door closed, looking at the computer screen.

Multi-active people are knee-deep in information. They know so much that the very brevity of an agenda makes it useless to them. At meetings they tend to ignore agendas or speak out of turn. How can you forecast a conversation? Discussion of one item could make another meaningless. How can you deal with feedback in advance? How can an agenda solve deadlock? Dialogue-oriented people wish to use their personal relations to solve the problem from the human angle. Once this is mentally achieved, then appointments, schedules, agendas, even meetings become superfluous.

Most of the successful economies, with the striking exception of Japan, are in data-oriented cultures. Japan, although dialogue-oriented, also uses a large amount of printed information. Moreover, productivity also depends on other significant factors, particularly climate, so that information systems, while important, are not the whole story of efficiency and its logic. One might summarize by saying that a compromise between data-oriented and dialogue-oriented systems would probably lead to good results, but there are no *clear* examples of this having happened consistently in modern international business communities.

Listening cultures, reactive in nature, combine deference to database and print information (Japan, Finland, Singapore and Taiwan are high tech) with a natural tendency to listen well and enter into sympathetic dialogue. Japanese and Chinese will entertain the prospect of very lengthy discourse in order to attain ultimate harmony. In this respect, they are as people oriented as the Latins. The Finns, inevitably more brief, nevertheless base their dialogue on careful consideration of the wishes of the other party. They rarely employ "steamrollering" tactics frequently observable in American, German and French debate. Monologues are unknown in Finland, unless practiced by the other party

Listening cultures believe they have the right attitude toward information gathering. They do not precipitate improvident action, they allow ideas to mature and they are ultimately accommodating in their decisions. The success of Japan and the four Asian tigers—South Korea, Taiwan, Hong Kong and Singapore— as well as Finland's prosperity, all bear witness to the resilience of the listening cultures. The figures below explain more these comparisons.

10. Direct versus Indirect Communication Orientation

"Messages are often distorted as they go through the cultural filter of each person. This filter refers to how a culture verbally and nonverbally packages a message. The packaging is significantly different from one culture to the next."

Cultures that use indirect communication firstly focus on relationships; they always take time to observe the social niceties. The message is conveyed through context by the use of non-verbal cues or subtle changes in tone or pitch to indicate meaning. The meaning of the message is hidden or implied through these contextual clues. The communication tends to be personal and one must read between the lines to get the idea. Indirect communicators deal with conflict indirectly to save face and will often use a third party to assist in solving a problem or a conflict.

Cultures that use a direct style of communication focus on accomplishing the task and deliver their message without any preliminaries by using a few clear words. The meaning is obvious and the communication tends to be impersonal. They deal with conflict head on and face to face.

When one person is using a direct cultural style and the other person uses an indirect cultural style, problems can occur. The direct person sees the indirect communicator as obtuse, unfocussed and sometimes the direct person has no idea what the indirect person is trying to communicate. The indirect person sees the direct communicator as blunt, uncaring, rude and unsophisticated.

Direct Communication Cultures
Germany
Netherlands
Eastern Europe
Scandinavia
United States
United Kingdom
France
Canada
Middle East
Latin America
Southeast Asia
Japan
Indirect Communication Cultures
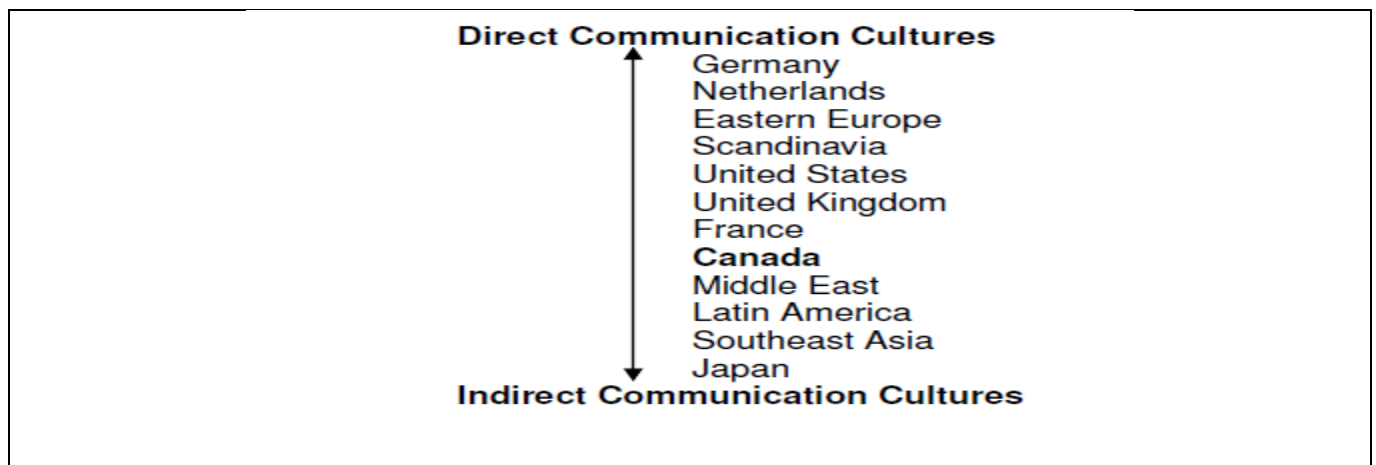
Figure 14: Direct and Indirect Communication Preferences by Country

To avoid miscommunication:

- Direct communicators need to learn how to observe carefully and pick up on some of the subtleties of communication.
- Indirect communicators need to practice using a more direct style of communication until it feels more comfortable for them.

Summary

Figure 2. Hofstede value system according to the Tree model and the Inverted Pyramid Model
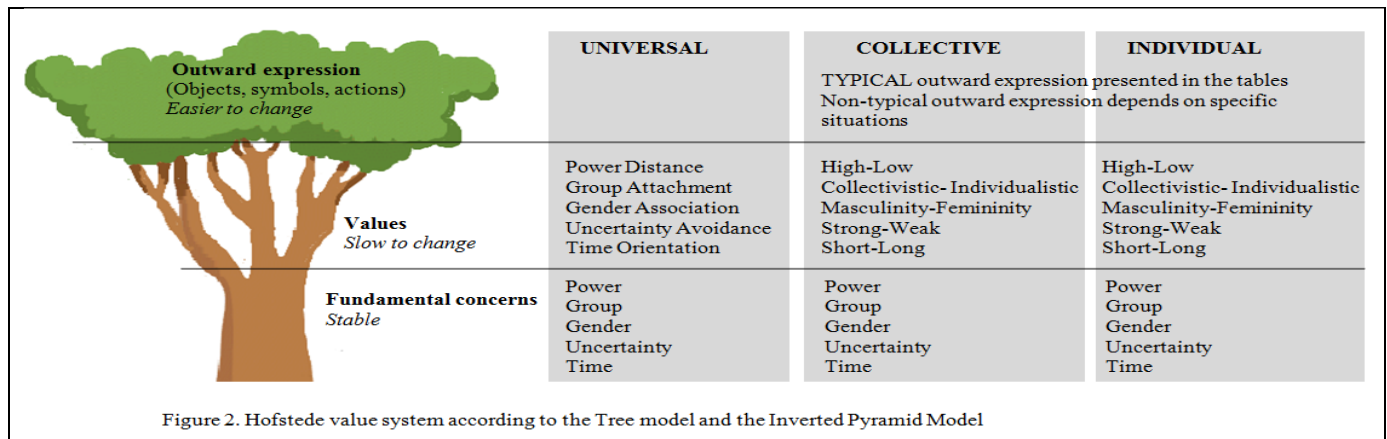
Figure 15: Final Model of Dimensions of Culture

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Practice

Focus Questions

1. What Hofstede's cultural dimensions do you know?
2. What is the difference between task orienteation and relation orientation?
3. What is the difference between low-power-distance cultures and high-power-distance cultures?
4. How does authority n influence the communication process?
5. What is the difference between authoritarians and egalitariane cultures?
6. How does power distance influence the communication process?
7. What is the difference between long-term oriented cultures and short-term oriented cultures?
8. What is the difference between indulgent cultures and restrained cultures?
9. How does indulgence/restraint influence the communication process?

Exercise 1 Discussion Questions

1. In today's newspaper, find an article about an event or situation in which cultural differences between persons born and educated in different countries may have played a role (there are always several). Which *one* of the six Hofstede et al. (2010) dimensions is most useful for understanding what was said and done?
2. Think of the last time you personally experienced a culture shock. Culture shock occurs when somebody becomes painfully aware that a person or persons born and educated in another country think(s), feel(s) and/or act(s) differently from what was expected. What happened and which *one* of the six Hofstede et al. (2010) dimensions explains best the reason for the shock?
3. Next time you attend an international meeting, compare the theories and ways of presentation of participants born and educated in different countries. Which *one* of the six Hofstede et al. (2010) dimensions was most useful for understanding the differences in what was said and how?
4. Draw the culture profile of the country in which you grew up on the six Hofstede et al. (2010) dimensions. Then imagine two persons from two different countries and imagine how each of them will describe your culture to a compatriot.

Exercise 2 Hofstede's dimensions

Key objectives	• To enable learners to practice using Hofstede's five-dimension model to explain a number of cross-cultural misunderstandings and cultural differences.
Time	1 hour
Materials	'Hofstede's Five-Dimension Model' handout

Background rationale

- Geert Hofstede's 'five-dimension' model has been extremely influential in the cross-cultural training environment. The model provides a structure with which to understand and describe key differences in values between different cultures, and enables individuals from different backgrounds to come to a shared understanding of why and how they differ.

Procedure

1. Give a copy of the Hofstede's Five-Dimension handout to the learner.
2. Discuss the best answer to each short case study. Suggested answers are:

▪ Sarah. By arriving in Bogota the day before, Sarah is unlikely to have had time to build the kind of personal trust that may have been important for her Colombian contacts.

▪ Richard. Individuals from low power-distance cultures, such as Australia, are often surprised at the need for counterparts from relatively high power-distance cultures to maintain formality in work situations.

▪ Karl. Karl may well have developed good social relationships with his colleagues. This did not, however, allow him to do things that might cause others to lose face in collectivist cultures. His proposal may have brought up issues that others wanted hidden, so threatening their standing in front of the rest of the group.

▪ Rebecca. Low uncertainty avoidance can sometimes come across as lack of preparation or structure to those from high uncertainty avoidance cultures.

'Hofstede's Five-Dimension Model' handout

Probably the most influential of all the 'dimensionalists', Hofstede uses the following five dimensions to analyse cultural characteristics.

- **Power distance**
- Power distance reflects the degree to which a society accepts the idea that power is to be distributed unequally through hierarchical distinctions. The more this is accepted, the higher the country's ranking in power distance. High power-distance culture can be characterized by a strong hierarchal structure within their organizations. In such societies, managers are respected in and out of the organization and are rarely publicly contradicted.

By contrast, low power-distance societies tend to value notions of empowerment for employees and consensual decision-making. In Europe, current levels of power distance rather neatly match the boundaries of the former Roman Empire. Former Roman spheres of influence tend to resolve the essential tension between low and high power distance in favour of the latter. The opposite is true in areas that were not influenced by Roman values.

- **Individualism versus collectivism**
- Individualism reflects the degree to which individual beliefs and actions should be independent of collective thought and action. Individualism contrasts with collectivism, which is the belief that people should integrate their thoughts and actions with those of a group (for example, extended family or employer). In individualistic societies people are more likely to pursue their own personal goals.

In collective societies people are more likely to integrate their own goals with those of other group members and tend to avoid putting people in situations where they might lose face. The cohesion of the group plays a more important role than pursuing one's own individual achievement.

- **Uncertainty avoidance**
- Uncertainty avoidance reflects the degree to which a society feels threatened by ambiguous situations and tries to avoid them by formulating rules and refusing to tolerate deviance. In essence, it relates to an essential tension about the nature of 'truth'. The more a society accepts that truth is 'absolute', the higher it ranks on uncertainty avoidance. Societies that rank high on uncertainty avoidance have highly structured working environments. Employees and managers pay attention to precise objectives and clear rules, detailed assignments and schedules set up well in advance.

- **Masculinity versus femininity**
- This dimension relates to essential tension between attitudes towards gender. Masculinity describes the degree to which the focus is placed on assertiveness, task achievement and the acquisition of material goods. This is contrasted with femininity in which quality-of-life issues such as caring for others, group solidarity and helping the less fortunate are valued.

- **Long-term versus short-term orientation CDI (Confucian Dynamism Index)**
- The essential conflict in this dimension relates to attitudes towards what is, and what is not, considered 'virtuous'. Long-term cultures focuses on the distant future and emphasize the importance of saving, persistence and achieving goals that may only come to fruition after several generations. Short-term cultures emphasize the past and the present, and there is respect for fulfilling social obligations and a consistent understanding of morality.

- Hofstede claimed that Chinese people have a relatively high Confucian dynamism index value, while American people have a relatively low Confucian dynamism index value. He suggested that this distinction is reflected in business. In China top management emphasizes thrift and perseverance and respect for tradition, and also maintains a long-term orientation (that is, the company is regarded as a

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family). In contrast, in the USA, top management is said to focus on current needs, creativity and adopting a short-term orientation.

Read the four short incidents described below. Underline any sentences that suggest cultural differences were at work and answer the following questions:

- **How would you explain these differences in terms of Hofstede's cultural dimensions?**

- **What hints or tips would you give to each of the people below to overcome cultural barriers?**

Sarah

Sarah Marshall is head of the business development group at a US-based law firm. Recently she was assigned the task of winning a contract for a new project with the Colombian government. She was competing with teams from Spain and France.

Sarah had quite a lot of background information on the proposed project and on the packages her competitors were offering. On the basis of this information and her organization's extensive resources she felt confident that the company would win the contract.

Sarah drew up a proposal that was time and cost-effective and designed a presentation based on convincing numbers and a persuasive argument. Arriving in Bogota the day before, Sarah personally made the sales pitch in which she detailed all the relevant facts, highlighted the various ways forward and made a clear recommendation of the best solution. She eventually lost the project to the Spanish team, even though her Columbian counterparts acknowledged the quality of her proposals.

Richard

Richard, an Australian, is part of a team of lawyers based in Paris. Claude, 48, is the team's PA. Claude works from 9 a.m. to 6 p.m., with an hour and a half for lunch.

Richard is very pleased with the quality of Claude's, work and her commitment to the team. Unfortunately because of his extensive travel commitments abroad he has never had the opportunity to have lunch with her or spend any time with her and the team outside the work environment. After a while Richard asks to be addressed by his first name and the informal 712. Several months later, however, Claude is still calling him `Monsieur Lafleur' and addressing him with Voulez-vous bien...' although Richard calls her 'Claude' and addresses her with Veux-tu

Richard is puzzled and decides to talk to Claude about this matter in order to clarify the situation.. To his amazement Claude replies that she prefers to call him by his surname and refer to him with the formal vous.

Karl

Karl, a Dutch lawyer, felt that his first business trip to Japan was going fairly well. He was determined to get to know his colleagues better and was particularly pleased to be invited out for drinks after work with most of the team, including the senior managers.

At the bar, everyone was expected to entertain; even the senior staff got to sing karaoke songs or tell jokes. Everything seemed fairly informal and cooperative, with Karl's karaoke version of 'Imagine' winning rapturous applause from the group. One of the senior managers even asked Karl for a repeat rendition later in the evening.

Keeping this informality in mind, Karl used a team meeting early the next morning to present a proposal for resolving a minor logistics problem he had noticed. He was surprised to be met with a wall of embarrassed silence and was noticeably excluded from informal exchanges as people left the meeting.

Rebecca

Rebecca, a recently recruited British executive in an international law firm, was asked to chair a meeting with her French and British colleagues.

From Rebecca's point of view, the meeting went well. She did her utmost to make sure that everyone was heard and the relevant issues discussed and summarized in a diplomatic way. She even changed the agenda and extended the meeting to accommodate new issues that some British delegates had brought up.

At the end of the meeting Rebecca was shocked to hear one French colleague whisper to another `... typical British, just typical. No proper preparation...'. She was even more surprised to hear the reply: 'Yes, and they never say what they mean, do they?'

Lecture 9

Cultural Values in Cross Culturral Communication

Description of the Lecture

The lecture is concerned mainly with the relationship between cultural values in shaping the nature of cross cultural communication. It focuses on the deeps of cultural values as among prior qualities of cross cultural interactions and communication. Throughout this lecture students become familiar with the superficial meanings of cultural values at large and the deep meanings of cultural values at particular. Key content of the lecture includes description, objectives, theory, exercises and illustrations.

Aims of the Lecture

On successful completion of the lecture, students should be able, among other things, to;

❖ Be familiar with the superficial meanings of cultural values.
❖ Be familiar with the deeps meanings of cultural values.
❖ Understand the role of cultural values in cross cultural communications.
❖ Learn about the similarities and differences between cultural values and cultural worldviews.
❖ Understand the role of both cultural values in successful cross cultural commination.
❖ Place students rightfully in the right learning environment. More specifically, to make them have the right decision about the time orientations in communication cues.
❖ Pursue learn the subsequent lectures on the basis of what they have learned and decided in this lecture.

Introduction

Is there one God or many? Is it acceptable to burn the American flag? Would you eat whale meat? The attitude you hold about an opinion, a moral issue, some question of ethics, a proposed course of action, or how to behave in a particular context is strongly influenced by cultural values, and your values can conflict with those from another culture. The ability to recognize and manage this conflict plays a central role in successful intercultural communication exchanges. This chapter will make you aware of the impact of cultural values and provide understanding on how values can be different across cultures. To accomplish this we will **(1)** examine perception, **(2)** link perception to culture **(3),** briefly discuss values, and **(4)** look at different patterns, or dimensions, of cultural values then to worldview.

1. Culture Values

1. 1. Understanding Perceptions

The distinguished theoretical physicist Steven Hawking and his colleague contend that just as models are used in science, people construct "mental models … in order to interpret and understand the everyday world" and the resulting perceptions are subjectively influenced because they are "shaped by a kind of lens, the interpretive structure of our human brains."2 We agree with this and suggest that culture plays a very large role in the process. A simple illustration of culture's influence on perception is what you see when looking at the moon. Most native born Americans will visualize a human face, but many American Indians, as well as Japanese, perceive a rabbit; the Chinese claim to see a lady fleeing her husband; and Samoans report a woman weaving. What is the cause of these very different views? The reason is perception—how diverse cultures have taught their members to look at the world in different ways.

Perception is how you make sense of your physical and social world, how you construct reality. As the German novelist Hermann Hesse wrote, "There is no reality except the one contained within us," and that reality has been placed in you, in part, by your culture. Perceptions give meaning to external forces by allowing you to interpret, categorize, and organize the stimuli you choose to monitor. In other words, perception is the process whereby people convert external events and experiences into meaningful internal understanding. Although the physical dimension is an important phase of perception, you must realize that the psychological aspects of perception are what help you understand intercultural communication.

1. 2. Understanding Values

What you believe in becomes the foundation for your values. What you find desirable for yourself and for the society you live in is a result of your values. More precisely, "culturally shaped personal values determine how we live our lives," and people normally think these values should be adhered to not only by themselves but also by everyone else. For instance, people in the United States place great value on personal freedom and individual rights, and they think people all over the world should enjoy those same opportunities. In China, however, the conservative leadership sees "social harmony and moral rectitude" taking precedence over the individual. The Communist Party also rejects the Western view of human rights as an individualistic concept and considers the task of "lifting millions from poverty and ensuring [societal] stability" to be much more important than individual rights.

Values are not only held by individuals, they are also the domain of the collective. Andersen and Taylor make this point clear by stating, "Values guide the behavior of people in society" and "shape the social norms in a given culture." In short, values underlie the qualities and actions that people consider

necessary and vital to sustain their culture. They establish the standards for maintaining a culture. The significance of values is that they inform members of a culture as to what is considered right and wrong, good and bad, correct and incorrect, appropriate and inappropriate, in almost every context of human endeavor. The following statement offers a clear explanation on the role of values: "In any society, tribal or modern, there will be values concerning how people should treat each other, how … people should work, the proper kinds of recreation, the correct relation to the supernatural, the best ways to relate to other societies, the best kinds of artifacts, how to socialize children, and so on."

2. Cultural Patterns

People and cultures are extremely complex. To help reduce this complexity, the expression *cultural patterns*, sometimes called value orientations, is used as an umbrella term to collectively talk about values, beliefs, and other orientations that characterize the dominant group within a culture. When used here, the term refers to culturally based beliefs, values, attitudes, and behaviors shared by members of a particular culture. These patterns encompass the conditions that contribute to a social group's perception of the world and how they live in that world. Cultural patterns are useful in the study of intercultural communication because they provide a systematic structure to help identify and examine reoccurring values.

Before discussing cultural patterns, a few cautionary remarks will help you to better use the patterns presented in this chapter. When using cultural patterns to help gain added insight to various ideas and activities exhibited by other cultures, you should keep in mind the following four caveats.

- **You are more than your culture:** the dominant values of a culture may not be shared by all individuals within that culture. Factors as diverse as age, gender, education, income level, personal experiences, and others influence your view of the world. Because people are more than their culture, delineating national characteristics or typical cultural patterns is a risky endeavor due to the heterogeneity of almost all societies. Think of the many ethnic groups, religious orientations, and political perspectives that make up the U.S. population. Therefore, cultural patterns used to characterize an entire country should generally be limited to the members of the dominant culture in that nation.

- **Cultural patterns are integrated**: Because language is linear in nature, we are forced to talk about only one cultural pattern at a time. It is important, however, to realize that the patterns do not operate in isolation; they are interrelated and integrated. In other words, they act in concert. If a culture values the elderly that value gets attached to yet other values related to respect and decision making.

- **Cultural patterns are dynamic:** Any review of world history will tell you that values can evolve and produce cultural changes. The U.S. civil rights movement gave rise to actions that led to equal rights for women, which in turn became a model for gay rights. As globalization creates a more interconnected world, people become aware of different values. The unrest that swept many of the

Arab speaking nations in early 2011 was in part a result of young people who embraced freedom, independence, and democracy— values significantly at odds with those held by the authoritarian elites. Even after recognizing the dynamic nature of culture and value systems, you need to remember that the deep cultural structures always resist change and evolve very slowly. Recall that many of the Egyptian young men demonstrating for freedom and democracy later declared that a woman's place was in the home.

- **Cultural patterns can be contradictory:** In many instances, you can find contradictory values in a particular culture. A frequent refrain in the United States is "all people are created equal," but racial prejudice toward minorities and violence directed against gays continues. Some of the most divisive issues now facing the U.S. society— abortion, gay marriage, gun rights, and school prayer—are a result of contrasting values. Indeed, the divide between conservatives and liberals is at its core a difference of ideologically based values. These types of contradictions are found in all cultures. The Bible advocates helping others and the Koran teaches brotherhood among all people. Yet, in both America and in many Muslim nations, some segments of the population are very rich and others are extremely poor.

Even with the reservations just offered, the study of cultural patterns is a worthwhile endeavor. However, when engaged in any intercultural endeavor, you should keep in mind that you are dealing with an individual and that individual may or may not evince the traits generally ascribed to that culture.

3. The Deep Structure of Culture

Although many communication problems occur on the interpersonal level, most serious confrontations and misunderstandings can be traced to cultural differences that go to the core of a culture. When Al Qaeda attacked the United States on the morning of September 11, 2001, this act of violence was linked more to cultural and religious differences than to political ones. And when Americans were exuberant over the killing of Osama bin Laden on May 1, 2011, they reflected American values of retribution and justice, both part of the historical worldview of the United States. These sorts of deep structure examples that pit one set of cultural values against another can be found throughout the world. News reports abound with stories of the ongoing persecution of the Kurds in Turkey, Iran, and Iraq. In Kosovo, ethnic Albanians declared independence from Serbia—not for economic reasons, but for cultural reasons.

A kind of "ethnic cleansing" has been occurring in the Sudan for decades as the north and south struggle over divergent cultural norms. In China "ethnic clashes between Han Chinese and Muslim Uighurs,"3 as well as with Tibetans, continue to occur on a somewhat regular basis. Israel and much of the Arab world continue a deep structure dispute that goes back thousands of years. Hostility and brutality over two contradictory worldviews are as commonplace today as they were thousands of years ago. Christians on a number of fronts are facing oppression and physical abuse around the world. In Malaysia,

Iraq, and Nigeria, Christians and their churches have been under attack. In Sudan the "conflict nurtured by racial and religious hostility"4 goes back to the early twentieth century.What we are suggesting is that wherever or whenever there are ethnic and cultural confrontations, be it in Boston, Beirut, Burundi, or Mumbai, it is a culture's deep structure that is being acted out.

Although many of our examples demonstrate clashes that have long historical traditions, Huntington speaks to the future of intercultural contact and the potential problems that can arise when deep structure beliefs clash: "The great divisions among humankind and the dominating sources of conflict will be cultural."5 While Huntington advanced his proposition nearly twenty years ago, his words are as timely today as when he wrote them. As he explains his thesis in the following statement, we add that even today it can serve as the central theme of this chapter: "The people of different civilizations have different views on the relations between God and man, the individual and the group, the citizen and the state, parents and children, husband and wife, as well as differing views of the relative importance of rights and responsibilities, liberty and authority, equality and hierarchy.

Summary

- Perception may be defined as the process whereby people convert external events and experiences into meaningful internal understanding.

- Perception is the primary mechanism by which you develop your worldview.

- Perception is selective, learned, culturally determined, consistent, and inaccurate.

- Values are enduring attitudes about the preference for one belief over another. Cultural pattern taxonomies are used to illustrate the dominant beliefs and values of a culture.

- When applying cultural patterns, you should keep in mind, we are more than our culture; cultural patterns are integrated, dynamic, and can be contradictory.

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Practice

Exercise 1

1. What is meant by the phrase "Islam is a complete way of life"?
2. What are some examples that would validate the truth of this assertion?
3. What do Hindus mean when they say, "Truth does not come to the individual; it already resides within each of us"?
4. Below is a list of some of the issues that all worldviews and religious traditions deal with. Think about your own worldview and religious tradition as you examine the list. Compare your answers to those of two other traditions.

   - Which are supreme, the laws of God or the laws of nature?
   - Is unhappiness an accepted part of life?
   - Is there an afterlife?
   - What is the role of fate in life? What is the role of free will?
   - Are women superior to men?
   - Is one's station in life determined by birth? What is evil?

5. For Hindus, "Four Stages of Life" represent phases the individual passes through as a means of gathering enough wisdom to become "free" and "spiritual."
6. What do you think Buddha meant when he said, "I am not a God, I am simply a man"?
7. Buddha sees reality as impermanent, imperfect, and elusive.
8. Why does Buddha prefer silence over the use of words?

9. Have you had occasions in your life when words distorted what you were actually feeling as you attempted to share your internal state with someone else?

10. Buddha was concerned with having his followers discover the causes of suffering and through their individual practices overcome those causes and realize inner peace while they were alive and achieve nirvana when they died.

11. Confucius was primarily concerned with maintaining social harmony in all interpersonal relationships.

12. Why do cultures conceive of death in so many different ways?

13. Which orientation comes closest to your conception of death?

Exercise 2

Analyze the following concepts and questions.

1. Working with others, answer the following: "Why has religion been relevant to humankind for more than ten thousand years?"

2. Go to YouTube and search for videos that show a religious service inside a Catholic Church, an Islamic Mosque, and a Buddhist Temple. Make note of the rituals, messages, art, music, and space that you deem offer insight into each religious tradition. Also, what do these services have in common and how do they differ?

3. Working with others, discuss the following question: "How does my view of death compare with the beliefs found in the six great religious traditions?" As part of your discussion, include observations on how a person's perception of death might influence his or her behavior.

4. In a group, identify and discuss the common principles and practices you see among all of the major religions.

5. Explain how its religious views are linked to a culture's lifestyle.

6. Explain the statement: "Religion is only one kind of worldview."

7. What common set of ethics can you identify from the six religious traditions discussed in this chapter?

8. Answer the question: "Is globalization good or bad for religion?"

9. What role might religion play in an intercultural communication encounter?

Exercise 3 Values at Work

- Cultural conflicts and misunderstandings can arise when individuals with opposing values come into contact.

- The Values at Work checklist introduces an extensive range of dimensions along which work-related values vary, and explores the contrasting values that reside at each pole of each dimension

- This activity invites learners to reflect on some of their own cultural values, and asks them to explore the potential impact of cultural differences as they work in a new country or culture.

1. Give a copy of the Values at Work checklist to the learner.

2. A llow a few minutes for the learner to complete the handout.

3. The learner will have probably identified important cultural differences between his or her own approach and that of another culture or country of interest. Discuss some of the following questions with the learner:
    - How might these differences become apparent in the working environment?
    - How might people from a different country or culture perceive your approach at work?
    - What challenge do these differences present?
    - In what ways might you adapt your behaviour to manage and overcome these cultural differences?

The Values at Work Checklist

- Research suggests that the way in which each of us thinks and acts at work can be influenced by the attitudes and values in the cultures to which we belong.

- When we come into contact with people from different cultural backgrounds we can sometimes encounter workplace behaviour that does not match our assumptions and expectations. We can sometimes even misinterpret other people's workplace behaviour and make incorrect assumptions based on our own cultural background. This can result in confusion, misunderstandings and even conflict.

- The checklist been designed to help you identify some of the ways in which your cultural background has had an impact on your workplace behaviour.

- On the following pages you will find several statements asking about the way in which you prefer to communicate and the way in which you prefer to learn, think and apply knowledge.

1. Read each description in order.

2. Decide which behaviour is closest to your own. If you identify with both statements, choose the one you identify with more often, or in more situations.

3. Mark a score indicating how strongly you tend to exhibit this behaviour.

4. When you have completed this activity, decide how you think people in a different culture of interest to you would probably respond to the statements.

5. Where you have identified important cultural differences between you approach and that of people in the culture or country of interest to you, consider...

- Are these differences important?
- How might these differences become apparent in the working environment?
- How might people from that country or culture perceive your approach?
- What challenge do these differences present?
- In what ways might you adapt your behaviour to manage and overcome these cultural differences?

Direct					**Indirect**				
I prefer people to go directly to the point and not to spend time beating around the bush.					I think it is important to avoid conflict even if it means only hinting at difficult issue				
1	2	3	4	5	1	2	3	4	5
Being frank					**Saving face**				
It is important to be frank, open and honest at all times, even at the risk of causing others to lose face and experience shame.					It is important that nothing I do causes others to lose face, even if this means that I have to find other ways of transmitting important information.				
1	2	3	4	5	1	2	3	4	5
Theory					**Practise**				
I prefer to learn by receiving and absorbing information from an expert source					I prefer to learn by exploring, practising and experimenting with new ideas.				
1	2	3	4	5	1	2	3	4	5
Deal					**Relationship**				
When I have a job to do, I prefer to focus on the task: walking straight into the situation, sorting things out and moving on.					When I have a job to do, I prefer to focus on the people: spending time getting to know those I will work with.				
1	2	3	4	5	1	2	3	4	5
Prompt					**Flexible**				
I prefer people to stick strictly to measurable and structured deadlines. Being on time is the key to efficiency.					I prefer people to take a flexible approach to timekeeping. Being flexible about deadlines is the key to efficiency.				
1	2	3	4	5	1	2	3	4	5
Teacher					**Facilitator**				
I prefer to give out precise and detailed instructions to people I work with. It is important that people do what they are told.					I prefer to guide people towards making as many of their own decisions as possible. It is important people take the initiative at work				

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1	2	3	4	5	1	2	3	4	5
		Informal					**Formal**		
I prefer to talk with people in an informal way, regardless of who they are or what position they hold.					I prefer to show the proper level of respect for position and status by using formal titles, surnames or polite forms of address.				
1	2	3	4	5	1	2	3	4	5
		Logic					**Feeling**		
I prefer to stick to logic and facts when I am arguing a case. In business, emotions should be controlled as much as possible.					I prefer to display emotions and warmth when I am arguing a case. In business, emotions should be listened to and respected.				
1	2	3	4	5	1	2	3	4	5

Lecture 10

Cultural Worldviews in Cross Cultural Communciation

Description of the Lecture

The lecture is concerned mainly with the relationship between cultural worldview in shaping the nature of cross cultural communication. It focuses on the deeps of cultural worldview as among prior qualities of cross cultural interactions and communication. Throughout this lecture students become familiar with the superficial meanings of cultural worldview at large and the deep meanings of cultural worldview at particular with more f0cus on the religion manifestations. Key content of the lecture includes description, objectives, theory, exercises and illustrations.

Aims of the Lecture

On successful completion of the lecture, students should be able, among other things, to;

- ❖ Be familiar with the superficial meanings of cultural worldviews.
- ❖ Be familiar with the deeps meanings of cultural worldviews.
- ❖ Understand the role of cultural worldviews in cross cultural communications.
- ❖ Learn about the similarities and differences between cultural values and cultural worldviews.
- ❖ Understand the role of cultural worldviews in successful cross cultural commination.
- ❖ Understand the nature of the relationship between cultural values and cultural worldviews in successful cross cultural commination.
- ❖ Pursue learn the subsequent lectures on the basis of what they have learned and decided in this lecture.

1. Definition of the Term Worldview

There are perhaps as many definitions of *worldview* as there are definitions for the words "communication" and "culture." Because worldviews are so broad in their scope, most definitions are general, such as the one offered by Bailey and Peoples: "The worldview of a people is the way they interpret reality and events, including images of themselves and how they relate to the world around them."1 In this sense, worldview becomes "an encompassing picture of reality based on a set of shared assumptions about how the world works." Cooke and Klopf highlight some of those assumptions when they write: "Worldview is a culture's orientation toward God, humanity, nature, questions of existence, the universe and cosmos, life, moral and ethical reasoning, suffering, death, and other philosophical issues that influence how its members perceive their world." Worldviews deal with a broad range of topics such as:

- What is the purpose of life?
- Is the world ruled by law, chance, or "God"?
- What is the right way to live?
- What are the origins of the universe and how did life begin?
- What happens when we die?
- What are the sources of knowledge?
- What is good and bad and right and wrong?

At the same time worldviews deal with significant philosophical questions, worldviews also govern life in smaller ways by providing direction for the more practical features of living. That is, "In selecting its customs for day-to-day living, even the little things, the society chooses those ways that accord with its thinking and predilections— ways that fit its basic postulates as to the nature of things and what is desirable and what is not." The pervasive impact of worldview is so extensive that a culture's worldview can influence the social, economic, and political life of a nation.

2. Worldview and Culture

The relationship between worldview, culture, and the study of intercultural communication cannot be overstated. Most experts agree that culture provides a large portion of an individual's worldview. In fact, one description of worldview states that "'Worldview' refers to the manner in which a culture sees and expresses its relation to the world around it." Haviland and co-authors make much the same link between worldview and culture when they note that worldview is "the collective body of ideas that members of a culture generally share concerning the ultimate shape and substance of their reality." Dana further underscores the significance of worldview to the study of intercultural communication stating,

Worldview provides some of the unexamined underpinnings for perception and the nature of reality as experienced by individuals who share a common culture. The worldview of a culture functions to make sense of life experiences that might otherwise be construed as chaotic, random, and meaningless. Worldview is imposed by collective wisdom as a basis for sanctioned actions that enable survival and adaptation.

3. Manifestations of Worldview

The need to examine worldviews is identified by Pennington: "If one understands a culture's worldview and cosmology, reasonable accuracy can be attained in predicting behaviors and motivations in other dimensions."9 For our purposes, "predicting behavior" is a kind of shorthand for understanding how other people perceive the world and communicate within that world. You can see both the perceptual and communicative components of worldview in the following examples.

- The Islamic worldview provides insight into Islam's perception of women. As Bianquis points out, "Generally speaking, woman as an individual was subordinated to man both by the Quran and the Hadith. God created woman from a fragment of man's body that she might serve him."

- Two differing worldviews emerge on comparing how environmentalists and some Christians perceive nature. In general terms, environmentalists hold that the earth should be cared for by "man." While the traditional biblical interpretation, held by many Christians, is that God wants them to be masters over the earth. They turn to the following admonition from Genesis that they believe promotes a worldview placing "man" above nature and the environment. "Then God blessed them, and God said to them, be fruitful and multiply, fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

- Shintoism is another worldview that produces a unique attitude toward nature. The Shinto religion encourages an aesthetic appreciation of nature in which the focus is on reality and not heaven—a reality that makes nature supreme. Shintoism prescribes an aesthetic love of the land. Every hill, lake, mountain, and river is treasured. Cherry trees, shrines, and scenic resorts are indispensable to a full life. People perceive them as lasting icons among which their ancestors lived and died. People thus preserve nature so that nature can preserve the family.

4. Religion as a Worldview Construct

Some Africans say, "There is no distinction between religion and the rest of life. All of life is religious." Although that might be an overstatement, it is true that as a worldview, religion is an important part of life for billions of people. The connections among worldview, religion, and culture are made clear by Roberts: "A distinguishing characteristic of religion is that it provides a worldview." At the core of this worldview is a "belief in the existence of a reality greater than humans." There are other distinguishing characteristics of a religious worldview.

In most religions there is a universal spirit, God, or deity that is sacred and looked to for guidance and salvation. This divinity, while it may go by different names, has established a moral classification and set of "instructions" that people can discover. Part of that discovery process asks people to follow certain eternal moral decrees. The motivation for following the wisdom of these religious worldviews is that "human conduct has long-term (beyond individual death) significance." We will return to the specifics of that "significance" when we examine six of the major religious traditions.

4. 1. Islam

We begin our analysis of Islam with this assertion: For a host of reasons, a large percentage of non-Muslims do not fully understand the Islamic faith. Prothero reaffirms our contention in the following: Most Europeans and North Americans have never met a Muslim, so for them, Islam begins in the imagination, more specifically in that corner of the imagination colonized by fear. They see Islam through a veil hung over their eyes centuries ago by Christian Crusaders intent on denouncing Islam as a religion prone to violence, its founder, Muhammad, as a man of the sword, and its holy book, the Quran, as a text of wrath.

Perceptions of the Islamic faith are often colored by hysteria, generalizations, and oversimplifications. Not only are these misperceptions the fault of media frenzy, but there are no simple explanations to explain this religion since "the images and realities of Islam and of Muslims are multiple and diverse." Despite the bombings on September 11, 2001, the harsh rhetoric coming from Iran, and stories concerning ayatollahs ordering the stoning of prostitutes, it is misleading to equate all these acts directly to the Islamic faith. Such a blanket condemnation of all Muslims is disingenuous on two counts. First, when taken as a whole, and compared to other faiths, "The Islamic religion is no more prone to violence than any other religion." Second, terrorism and "suicide attacks are more directed toward secular ends than religious ones." Whether or not you agree with our conclusions regarding violence and Islam, it is a critical worldview that must be understood if you are to become a successful intercultural communicator in the twenty-first century.

The statistical and demographic impact of Islam throughout the world only serves to underscore the need to learn more about what Belt calls the "most misunderstood religion on earth." Islam is the fastest-growing of all the religions, with approximately 1.6 billion followers scattered throughout the world. This figure includes over 23 percent of the world's population. We used the word "scattered" as a way of pointing out that the largest share of Muslims, nearly 80 percent, live in places other than Arab lands. Because of immigration, a substantial portion of that percentage lives in the United States. In fact, Islam will soon be the second most commonly practiced religion in the United States, with approximately seven million members. In 2010 there were more Muslims in the United States than there were Jews. All these numbers imply that whether on the international level, in your neighborhood, or on college campuses, contact with Muslims has become a fact of life.

4. 2. Christianity

We start with Christianity, a faith that took its name from Jesus Christ, who with a small band of disciples travelled throughout the Holy Land preaching, teaching, and healing the sick. Today, with over two billion adherents (one-third of the world's population) it is the largest of all the traditions83 and has seen its ideology spread throughout the world. For example, there were 10 million Christians in Africa in 1990—now there are over 360 million. That same explosion in growth can be seen in South America, Asia, and even China.84 The diversity of people who are Christians produces a multiplicity of denominations. By some estimates there are 33,800 different Christian denominations. However, Christianity has historically been composed of three major branches: the Roman Catholic Church, under the guidance of the papacy in Rome; the Eastern Orthodox Churches, with members concentrated in Eastern Europe, Russia, Ukraine, the Balkans, and Central Asia; and Protestantism, which embodies a host of denominations such as Baptists, Presbyterians, Methodists, Lutherans, and Episcopalians. While each of these branches and their numerous subsets boasts some unique features, they all share many of the same rituals, beliefs, traditions, basic characteristics, and tenets. In fact, one of the strengths of

Christianity throughout the centuries has been its ability to maintain its basic core while being adaptive and varied. As Wilson points out, "Christianity can be seen for what it was historically and what it continues to be today: a living, ever-changing religion which, like any other religion, owes its vitality to its diversity." Prothero highlights that diversity when he writes, "Christianity is now so elastic that it seems a stretch to use this term to cover the beliefs and behaviors of Pentecostals in Brazil, Mormons in Utah, Roman Catholics in Italy, and the Orthodox of Moscow."

4. 3. Judaism

There are fewer than fourteen million Jews worldwide, representing less than 0.22 percent of the world's population. However, their interest in politics, literature, education, medicine, finance, and law have, for thousands of years, made them an important and influential group no matter in which country they have lived. As Prothero notes, "This tiny religion has wielded influence far out of proportion to its numbers. It started a monotheistic revolution that remade the Western world." Smith estimates "that one-third of our Western civilization bears the marks of its Jewish ancestry." In addition, Judaism was the prototype and forerunner to both Christianity and Islam.

It is difficult to be specific concerning the roots of Judaism as a religion. Matthews mentions this problem when he writes, "When did Judaism begin? With the creation of the world more than five thousand years ago, or with the exodus from Egypt? Did Judaism proper begin in Jerusalem after leaders returned from exile in Babylon, or only after the destruction of the Temple in 70 CE?"129 In spite of these questions, scholars can agree on the following set of facts. Judaism was founded in approximately 1300 BCE, when twelve Israelite tribes came to Canaan from Mesopotamia. Later, many of them settled in Egypt where they were held as slaves until they fled to Jerusalem in about 1200 BCE. One of the most significant events in the forming of this religion is the role played by the prophet Abraham. According to Jewish history, God chose Abraham to function as the "father" of the Jewish people, a people that God designated as his "chosen people." To be the recipients of this honor, Jews entered into a sacred *covenant* with God. "The covenant was repeatedly renewed. Unlike a contract, the covenant had no date of expiration." Matlins and Magida offer an excellent summary of the covenant: "Central to this covenant is the concept of being 'chosen' as a people.

In the nearly four thousand years of historical development, the people who practice the Jewish religion have exhibited not only a penchant for continuity but also a remarkable adaptability. Torstrick speaks of this persistent ability to adapt in the following: "The Jewish faith developed over a 4,000-year period. Over that span of time, it has demonstrated a remarkable capacity to adapt and persevere, to absorb elements from the civilizations and cultures which it has come into contact with, but to also retain its own unique identity and heritage."

4. 4. Hinduism

Hinduism, with almost a billion followers, is the world's oldest known religion— dating back almost 4000 years.241 In spite of its many followers and long history, Hinduism, because it is so very different from Western worldviews, remains a mystery to most "outsiders." Part of that mystery is that Hinduism as a "religion has no single founder, creed, teacher, or prophet acknowledged by all Hindus as central to the religion, and no single holy book is universally acclaimed as being of primary importance." Boorstin explains this view when he writes: Western religions begin with a notion that One—One God, One Book, One Son, One Church, One Nation under God—is better than many. The Hindu, dazzled by the wondrous variety of the creation, could not see it that way. For so multiplex a world, the more gods the better! How could anyone god account for so varied a creation?

Hinduism is difficult to pin down. As Smart points out, "Even to talk of a single something called Hinduism can be misleading, because of the great variety of customs, forms of worship, gods, myths, philosophies, types of rituals, movements, and styles of art and music contained loosely within the bounds of a single religion." In short, Hinduism "lacks both a single canonical text accepted by all followers and elite who exert control over the development of its fundamental beliefs and practices." A fascinating aspect of Hinduism is that despite the diversity we have been talking about, there are some precepts and concepts that partially explain the worldview.

4. 5. Buddhism

A fifth major religious tradition that can influence intercultural communication is Buddhism. Although the followers of Buddhism are small in number (about 400 million) when compared to those of Christianity, Islam, or Hinduism, Buddhism's impact on civilization has been profound. Not only has Buddhism extended itself over cultural areas in South and East Asia, but because it is so adaptable, it has millions of followers all over the world, including over two million in the United States. What appeals to many Westerners is that, unlike most Western religions, Buddhism is "grounded in reason not faith and therefore is in harmony with the prevailing spirit of scientific empiricism." Yet in spite of its popularity, many Westerners do not fully understand Buddhism. Thera, quoting the philosopher T.H. Huxley, mentions some of the reasons Westerners are bewildered by Buddhism: "Buddhism is a system which knows no God in the Western sense, which denies a soul to man, which counts the belief in immortality a blunder, which refuses any efficacy to prayer and sacrifice, which bids men look to nothing but their own efforts for salvation."

4.6. Confucianism

Confucianism, like all the major traditions, has played a principal role in shaping the culture of billions of people for thousands of years. Taylor reinforces the point when he writes, "The Confucian influence has stretched across the broad sweep of history from its founding to the contemporary age. Today, it is even discussed in Western circles because of its global impact on the diversity of cultures and

their worldviews." The breadth of those cultures is explained by Prothero when he observes: "It is impossible to understand contemporary life in mainland China, Taiwan, Hong Kong, Japan, South Korea, North Korea, Singapore, or Vietnam without reckoning with the long shadow of Confucianism." Some experts have even concluded that the economic success of many of these countries over the past few decades is, in part, due to Confucianism and its emphasis on values such as concern for the future, hard work, achievement, education, merit, frugality, and cooperation. The reason is that Confucianism brings its adherents "a personal and social morality that stresses the practice of key virtues such as finicality, humaneness, propriety, and faithfulness."

At the outset we should point out that Confucianism, at least in the conventional sense, is not thought of as a formal religion since "Confucianism has no formal religious hierarchy such as the Vatican, no official priesthood, and almost no congregational life." Confucianism began as a series of ethical precepts for the appropriate way of managing a society. If Confucianism is not a religion, what is it? Taylor gives a partial answer when he writes that it is a "system of social, political, ethical, and religious thought based on the teachings of Confucius and his successors." Notice that he uses the words "religious thought" instead of the word "religion."

Summary

- Worldview is a culture's orientation toward God, humanity, nature, the universe, life, death, sickness, and other philosophical issues concerning existence.

- Although worldview is communicated in a variety of ways (such as secularism and spirituality), religion is the predominant element of culture from which one's worldview is derived.

- Although all religions have some unique features, they share many similarities. These include, among other things, speculation about the meaning of life, sacred writings, rituals, and ethics.

- The six most prominent religious traditions are Christianity, Judaism, Islam, Hinduism, Buddhism, and Confucianism. These traditions present their members with advice on how to live life, and they offer explanations about death.

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Practice

Exercise 1

1. Working with others, list the American cultural values mentioned in this chapter. Try to think of other values that are not included in the text. Then find examples from American advertising campaigns that illustrate those values. For example, the advertising slogan, "Just do it," from an athletic-shoe manufacturer, reflects the American values of perseverance and accomplishment.

2. Working with others and using Hofstede's value dimensions, make a list of behaviors found in American culture that reflect individualism, uncertainty avoidance, and femininity.

3. Working with others, make a list of typical American behaviors that relate to evil, good and evil, and good. How widespread are these behaviors within the culture?

4. Examine your behavior and determine how well you fit into the various degrees of time orientation.

5. Think about a recent conflict situation in which you participated (e.g., an argument with your significant other, your parents, or a stranger). What communication strategies did you use to give, maintain, or take face?

Exercise 2 Concepts and Questions

1. How does a study of cultural values help you understand other cultures?

2. What differences in behavior are exhibited by people who come from cultures that have different activity orientations?

3. Examine the concept of high- and low-context cultures. What problems can you anticipate when you are communicating with someone who holds a different context orientation?

4. How can cultural differences in social perception affect the intercultural communication process?

5. What cultural values help explain why face is more important in Asian societies than in the United States?

Exercise 3

Discuss, consider and analyze the following questions and situations.

14. A culture's deep structure, its unconscious assumptions about how the world operates, is what unifies a culture, makes each culture unique, and explains the "how" and "why" of a culture's collective action.

15. A culture's worldview is directly linked to how members of that culture perceive the world and live in that world.

16. A major characteristic of a religious worldview is that it provides a belief in the existence of a reality greater than humans.

17. Spirituality attempts to focus on the sacred aspects of life instead of the materialistic ones. Unlike organized religion, spirituality seeks to challenge the individual rather than the collective.

18. A shared religion reinforces group norms and links followers to a common purpose as they search for guidance and counsel.

19. All religious traditions ask their members to "live their religion," since religion, at its core, provides its members with guidelines on how to treat other people and how to achieve a peaceful existence.

20. In what ways have you observed economics and politics being influenced by religion?

21. All religious traditions treat the topic of ethics and offer specific advice on how to live an ethical life. Why do you think ethics and religion are linked?

22. While death is a universal experience, each religious tradition has discovered a way to mark the event with its own interpretation.

23. The covenant between God and the Jewish people is predicated on the notion that the Jews are God's chosen people, and this is a basic theme throughout Jewish history.

24. The Islamic notion of jihad includes more than one interpretation. What are some of those interpretations?

Lecture 11

Globalization in Cross Cultural Communication

Description of the Lecture

This lecture is concerned with the topic of globalization. It aims at introducing Master students with the issue of globalization in cross cultural communications as among prior qualities of communication. Through this lecture students become familiar with the definitions of globalization, core aspects of globalization, culture and globalization, and impacts of globalization. The emphasis is put more on the nature of the relationship between globalization and successful cross cultural commucniation. Key content of the lecture includes description, objectives, theory, exercises and illustrations.

Objectives of the Lecture

On successful completion of the lecture, students should be able, among other things, to;

- ❖ Understand the meanings of globalization.
- ❖ Realize the multi-aspects of globalization.
- ❖ Understand the value and importance of globalization in cross cultural communication.
- ❖ Realize that globalization is the paramount phenomenon of nowadays.
- ❖ Place students rightfully in the right learning environment. More specifically, to make them have the right decision about the roles and manifestations of globalization and diversity.
- ❖ Pursue the subsequent lectures on the basis of what they have learned and decided in this lecture.

Introduction

Globalization and diversity are two of the grounding phenomena of our times. Are they, however, at odds? The theory of neo-imperialism would suggest that they are. One neo-imperialist case is economic, tracing the colonization by the commodity form of the last recesses of older material life worlds, from the receding havens of our domestic self-realization to the dispossession of peoples in the depths of the Amazon when their forests are razed. Another case is cultural, clearly proven when we start a new day to find a McDonalds being built on the next corner, or as we watch the story of the world according to Fox News or CNN, or as we look at our working and personal lives through Microsoft's Windows. Still another case is political, as one nation-state, the United States, seems so easily able to dominate others—or to paraphrase its own, more delicate words, as it takes the light of freedom and democracy to those dark corners of the world it considers in need, using force where necessary. **Globalization, in this conception, is the enemy of diversity. It is incompatible with diversity except**

in its most superficial and trivialized of forms—tourist kitsch, commodities with the aura of native authenticity, ethnic color, patronizing niceness.

1. Definition

Globalization in its literal sense is the process of transformation of local or regional things or phenomena into global ones. It can also be used to describe a process by which the people of the world are unified into a single society and function together. This process is a combination of economic, technological, socio cultural and political forces. Globalization is often used to refer to economic globalization, that is, integration of national economies into the international economy through trade, foreign direct investment, capital flows, migration, and the spread of technology.

2. Core Aspects of Globalization

The process of globalization is facilitated through a technological revolution in the fields of telecommunications and transportation and in the formation of global financial markets made possible by geo-political and political changes, first and foremost the collapse of the Soviet Union and its Communist satellite states.7 Hence, the increasing flow of information, products, people, money, technology and expertise across national borders and its consequences may be viewed as **core aspects** of the globalization concept. **Key characteristics** of globalization are 'the speed of change and the compression of time and space, produced by electronic communication technologies and other means.

- **Pre-Modern Globalization phase**. The emergence of this modern phenomenon is actually a pre-historic process which continued to modify according to the prevalent political and economic system. Since times immemorial, the world has been increasingly becoming global. The process started almost as soon as mankind started to trade. The Industrial Revolution in Europe (1830) and Colonialism further hastened the process of economic integration' albeit in an exploitative fashion. The postwar Transportation and Communications Revolution shrank the world as far as the economic space and time was concerned. State and private-led joint ventures, replaced the world system by creating more institutional space for economic integration among nations.

- **Cold War Globalization phase**. Just after World War-II, all the victorious nations agreed to collectively manage the global economy through an open market concept under the control of effective international institutions. This led to the establishment of Bretton Woods Institutions such as International Monitory Fund (IMF) and World Bank in 1944 and subsequently to General Agreement on Tariff and Trade (GATT) in 1947. Hence, the initial period of Cold War era saw an enormous expansion in free trade economy.

- **Post-Cold War Globalization**. These were the cross roads when Russia got disintegrated resulting into a unipolar world. The capitalist system emerged as the only one for managing the world affairs. This time it was not only the economy which affected globalization but it involved other factors such as politics, information, culture, sociology, etc. Thus the scope of globalization became wider. The

term 'globalization' acquired popular usage only after the recent developments in fast flows of trade, finance, technology and information. Anthony Giddens noted back in 1999 that while the term was hardly used ten years earlier, by the end of 1990s, the term was on everybody's lips: 'absolutely no one who wants to understand our prospects and possibilities at the century's end can ignore it.'

3. Key Players of Globalization

International Financial and Trade Institutions and Multi- National Corporations are the Key Players of driving the process of globalization.

3. 1. International Institutions

At the conclusion of World War II, several international institutions were created to manage the world economy and prevent another Great Depression. These institutions include the International Monetary Fund (IMF), the International Bank for Reconstruction and Development (now called the World Bank), and the General Agreement on Tariffs and Trade (GATT), which was expanded and institutionalized into the World Trade Organization (WTO) in 1995. These institutions have not only persisted for over six decades, but they have also expanded their mandates, changed their missions and increased their membership. They have, however, become highly contested. As Joseph Stiglitz notes, "International bureaucrats—the faceless symbols of the world economic order—are under attack everywhere….Virtually every major meeting of the International Monetary Fund, the World Bank and the World Trade Organization is now the scene of conflict and turmoil."10

Conventional wisdom in international and comparative political economy has held that international institutions, like the IMF, World Bank, and WTO (and its predecessor, the GATT), have been largely beneficial for the countries in them. These institutions, it is claimed, constrain the behavior of the most powerful countries and provide information and monitoring capacities that enable states to cooperate. All states involved are better off with these institutions than otherwise. Recently, however, evidence has mounted that these institutions may not be so beneficial for the developing countries.

3. 2. Multinational Corporation

There is no doubt that leaving aside some of the richest countries in the world, MNCs own most of the world capital and therefore are the main players in the global economy. Their annual turnover reaches the astronomical level of $100-200 billion, seemingly dwarfing the national economies in the world. Their economic power enables them to play a significant role on the global scene. As MNCs are the main players behind the globalization of market economy.

4. Globalization and Culture

4. 1. Globalization versus Local Cultures

The globalization of the production and distribution of goods and services is a welcome development for many people in that it offers them access to products that they would not otherwise have. However, some are concerned that the changes brought about by globalization threaten the viability of locally made products and the people who produce them. For example, the new availability of foreign foods in a market—often at cheaper prices—can displace local farmers who have traditionally earned a living by working their small plots of family-owned land and selling their goods locally.

Globalization, of course, does more than simply increase the availability of foreign-made consumer products and disrupt traditional producers. It is also increasing international trade in cultural products and services, such as movies, music, and publications. The expansion of trade in cultural products is increasing the exposure of all societies to foreign cultures. And the exposure to foreign cultural goods frequently brings about changes in local cultures, values, and traditions. Although there is no consensus on the consequences of globalization on national cultures, many people believe that a people's exposure to foreign culture can undermine their own cultural identity.

4. 2. Globalization versus Asian Values

Some government officials in East Asian nations have boldly proclaimed an alternative to the Western cultural model by declaring an adherence to traditional "Asian values."

Asian values are typically described as embodying the Confucian ideals of respect for authority, hard work, thrift, and the belief that the community is more important than the individual. This is said to be coupled with a preference for economic, social, and cultural rights rather than political rights. The most frequent criticism of these values is that they run contrary to the universality of human rights and tend to condone undemocratic undercurrents in some countries, including the suppression of dissidents, and the excessive use of national security laws.

Some commentators have credited Asian values as contributing to the stunning economic rise of several countries in East Asia. It is also suggested that Asians have been able to protect and nurture their traditions in the face of utilitarian modernity, lax morals, and globalization.

Neighboring Singapore's former leader Lee Kwan Yew has used the term to justify the extremely well-ordered society Singapore maintains, and its laissez-faire economic approach. His theories are often referred to as the "Lee Thesis," which claims that political freedoms and rights can actually hamper economic growth and development. According to this notion, order as well as personal and social discipline, rather than political liberty and freedom, are most appropriate for Asian societies. Adherents to this view claim that political freedoms, liberties, and democracy are Western concepts, foreign to their traditions.

But critics argue that the concept of Asian values is merely an excuse for autocratic governance and sometimes corruption. Martin Lee, the democratically elected leader of the opposition in Hong Kong, has been severely critical of the concept, calling it a "pernicious myth."

Lee proclaimed that the Asian financial crisis of 1997-1998 and ensuing economic collapse should mark the death knell of the Asian values argument, and the "related notion that economic progress can or should be made independent of the establishment of democratic political institutions and principles."

4. 3. Western Values and Islam

The controversy over westernization has had major historical implications in the Middle East over the past several decades. Globalization is accelerating some people's concerns about the infusions of Western values in Islamic countries.

In the 1960s and 70s periods, the Shah of Iran sought rapid modernization--regardless of conservative Muslim opinions. His plan called for land reform designed to aid the poor, the extension of voting rights to women, and the allowance of the formation of political parties. His plan, along with other social and economic changes, led to increased resentment and hostility toward the Shah. Rightly or wrongly, reform efforts became symbolic of what was wrong with Iranian society. Fundamentalist clerics began to rail against Iran's "west- toxification," and brought about a radical revolutionary movement that sought to expel all western influence from their ancient civilization.

The Kingdom of Saudi Arabia has likewise adopted an approach with the motto "modernization without westernization." Seeking in part to avoid the kind of outcome seen in Iran, the Saudi regime has strived carefully to limit the encroachment of many values that westerners consider fundamental. Consequently, Saudi Arabia guarantees no voting rights, and censorship of all things Western, including movies, alcohol, and Internet access, is deep and thorough. One such example is a new Saudi police issue ban on pet dogs and cats. As noted by foxnews.com (Thursday, July 31, 2008):

- Saudi Arabia Bans Sale of Dogs and Cats in Capital in Effort to Keep Sexes Apart
- RIYADH, Saudi Arabia — Saudi Arabia's Islamic religious police, in their zeal to keep the sexes apart, want to make sure the technique doesn't catch on here. The solution: Ban selling dogs and cats as pets, as well as walking them in public.
- The prohibition may be more of an attempt to curb the owning of pets, which conservative Saudis view as a sign of corrupting Western influence, like the fast food, shorts, jeans and pop music that have become more common in the kingdom.
- Pet owning has never been common in the Arab world, though it is increasingly becoming fashionable among the upper class in Saudi Arabia and other countries such as Egypt.

The aforementioned clash between Western values and Islam culture reached an all-time high on September 11, 2001 with the terrorist attack on the World Trade Center in New York City. The event

widened the chasm between the cultures, exemplified by anti-America riots in several Islamic countries, or the post 9-11 'anti-Muslim backlash' in the United States.

Since the attack, assaults on Arabs, Muslim, as well as South-Asian Americans have severely increased. President Obama's policy of heightened security has led to complaints by privacy groups that he has increased racial profiling. Defenders of the policy claim it is the easiest way to target potential threats, even if racial profiling is considered a "dirty word" (Fox News, 2010).

More recently, however, during the recent Arab Spring, western cultural values were used to achieve popular political goals in the Middle East. Western cultural staples such as social networking tools like Facebook and Twitter were essential to the organization of recent uprisings in the Middle East. According to *The National*, "nearly 9 in 10 Egyptians and Tunisians surveyed in March [of 2011] said they were using Facebook to organize (sic.) Protests or spread awareness about them" (Huang, 2011). And almost all of these protests came to fruition, inciting popular political action through westernized means.

The use of social media in political unstable regions can be seen in the years following the Arab Spring of 2011, Egypt's Supreme Military Council used Twitter to make official announcements until the deposition of Mohammed Morsi. Social media outlets have also been used to achieve short term political goals by some groups, making use of its anonymity and global reach to spread rumors and influence public opinion.

5. Effects of Globalization on the Developing Countries

Globalization has various aspects which affect the developing countries in different ways such as:

- **Industrial.** Emergence of worldwide production facilities / markets and hence broader access to a range of foreign products for consumers and companies. Particularly, movement of material and goods between and within national boundaries.

- **Financial.** Emergence of worldwide financial markets and improved access to external financing for borrowers. Simultaneous, though not necessarily purely globalist is the emergence of under or unregulated foreign exchange and speculative markets.

- **Economic.** Realization of a global market, based on the freedom of exchange of goods and capital.

- **Political.** Some use "globalization" to mean the creation of a world government, or cartels of governments (e.g. WTO, World Bank, and IMF) which regulate the relationships among governments and guarantees the rights arising from social and economic globalization.20

- **Informational.** Increase in information flows between geographically remote locations. Arguably this is a technological change with the advent of fiber optic communications, satellites, and increased availability of telephone and Internet.

- **Cultural.** Growth of cross-cultural contacts; advent of new categories of consciousness and identities which embodies cultural diffusion, the desire to increase one's standard of living and enjoy foreign

products and ideas, adopt new technology and practices, and participate in a "world culture". Some bemoan the resulting consumerism and loss of languages.

- **Ecological.** The advent of global environmental challenges that might be solved with international cooperation, such as climate change, cross-boundary water and air pollution, over-fishing of the ocean, and the spread of invasive species. Since many factories are built in developing countries with less environmental regulation, globalism and free trade may increase pollution.

Summary

- Defining and explaining the contested meanings of globalization is not an easy task. Globalization as a concept or process must be read in a critical fashion and understood as being inherently uneven over time and space.

- Globalization is quintessentially geographical in scope. Globalization is not only about the interplays between local, regional, national and global scales, but also about interconnectedness, flows and uneven development in the world.

- Globalization remains a highly emotive and uneven process throughout the world. Geographers have a key role in unpacking and critiquing globalization in order to illustrate to others that globalization is uneven in scope and has negative as well as positive impacts on people in their everyday lives.

- Always contest and think critically about globalization!

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Practice

Exercise 1

Complete the following exercise by reading the short passage about a brief history of the Coco-Cola Company and fill in the blanks.

The Coca-Cola Company

The Coca-Cola company was founded in the United States in 1886. The company set up bottling plants in Canada in 1906. In 1928, it introduced the soft drink Coca-Cola at the Olympic Games which were held in Amsterdam. In the 1940s, the company began to set up bottling plants in countries around the world.

Coca-Cola is popular because it has been advertised as a brand of soft drink connected with fun, friends and good times. Its international image was successfully promoted by a 1971 commercial, where a group of young people from all over the world gathered on a hilltop in Italy to sing "I'd Like to Buy the World a Coke." In 1978, the Coca-Cola Company was selected as the only non-Chinese company allowed selling packaged cold drinks in the People's Republic of China.

Today, the company produces nearly 400 brands in over 200 countries. More than 70 percent of the company's income comes from outside the United States. Coca-Cola is an extraordinarily successful example of multi-nationalization. Its success raises the question of why and how it has been so successful. The multi-nationalization of the Coca-Cola Company is also often used as an example to illustrate the concept of economic globalization.

- Fill in the blanks below.

1886 • The company was founded in _____ in _____.

1906 • It set up bottling plants in _____.

1928 • The soft drink Coca-Cola was introduced at the _____.

1978 • The company was allowed to sell its cold drinks in _____.

Toda • It produces nearly _____ brands of drinks in over _____ countries.

- Questions to think about:
   ✓ **1.** What is globalization?
   ✓ **2.** What are the driving forces behind globalization?
   ✓ **3.** In what ways does globalization affect the world?

Exercise 2 Reading

Read the passage below carefully then analyze the multiple impacts that are mentioned below the passage.

Globalization

Globalization is an ongoing process driven by a combination of political, economic, technological, and sociocultural forces. The process of globalization since World War II has been driven by the planning of politicians to break down borders hampering trade so as to increase prosperity and interdependence and to decrease the chance of future war. The process of globalization has been further accelerated by the global expansion of multinational corporations and the worldwide exchange of new developments in science, technology and in product manufacturing and design. Hence, the term "globalization" is often used to refer to economic globalization, that is, the integration of national economies into the international economy through trade, direct foreign investment, capital flows, migration, and the spread of technology. However, sometimes the term "globalization" is also used to refer to cultural globalization because many people believe that globalization is driven by the worldwide export of western culture through the new mass media: film, radio, television and recorded music. The development of international transport and telecommunication is another driving force which speeds up the process of globalization.

[More information about globalization can be found at http://en.wikipedia.org/wiki/Globalization]

Globalization has various aspects which affect the world in several different ways. These aspects include:

- **Industrial globalization** – development of worldwide production markets and broader access to a range of foreign products for consumers and companies involving particularly movement of material and goods between and within national boundaries.

- **Financial globalization** – development of worldwide financial markets and better access to external financing for borrowers.

- **Economic globalization** – establishment of a global common market, based on the freedom of exchange of goods and capital.

- **Political globalization** - creation of international organizations to regulate the relationships among governments and to guarantee the rights arising from social and economic globalization.

- **Informational globalization** – increase in information flows between geographically remote locations. (This can also be seen as a technological change related to the advent of fiber optic communications, satellites, and increased availability of telephone and Internet.)

- **Cultural globalization -** sharing of ideas, attitudes and values across national borders. This sharing generally leads to an interconnectedness and interaction between peoples of diverse cultures and ways of life. Mass media and communication technologies are the primary instruments for cultural globalization.

Exercise 3

What are the driving forces behind the process of globalization?

mass media international economic technological sociocultural political politicians distances

- **The driving forces behind the process of globalization**

1. _____ forces: planning by _____ to break down borders hampering trade so as to increase prosperity and interdependence among nations

2. _____ forces: the integration of national economies into the _____ economy through trade, foreign direct investment and capital flows

Globalization

4. _____ forces: the development and growth of international transport and telecommunication shorten the _____ in the world and promote close connection between people.

3. _____ forces: the worldwide export of western culture through the _____ such as film, radio, television and the Internet

Exercise 4

- **A. Discussion**

First discuss in pairs and then as a whole class how economic, technological, cultural or political globalization is affecting your present lifestyle most. You must give examples from your daily experience to elaborate your points.

Your partner might begin like this: **I think technological globalization has affected my life most, because every day I use the Internet to search for information …, I use Facebook to chat with my friends from different parts of the world …**

- **B. Writing**
    - ✓ Write a summary of the ideas expressed in the whole class discussion about how students' lifestyles are affected by globalization.

Lecture 12

Diversity in Cross Cultural Communication

Description of the Lecture

This lecture is concerned with the topic of diversity. It aims at introducing Master students with the issue of diversity in cross cultural communications as prior quality of communication. Throughout this lecture studentsl become familiar with the definition of diversity, culture and diversity, the dominant culture, cocultures, society, and the multiple challenges to the cultural diversity. The emphasis is put on the nature of the relationship between globalization and successful cross cultural commucniation. Key content of the lecture includes description, objectives, theory, exercises and illustrations.

Objectives of the Lecture

On successful completion of the lecture, students should be able, among other things, to;

- ❖ Understand the meanings of diversity.
- ❖ Realize the multi-aspects of diversity.
- ❖ Understand the value and importance of diversity in cross cultural communication.
- ❖ Be familiar with the multi-impacts of diversity over different fields.
- ❖ Realize that diversity is a paramount phenomenon of nowadays.
- ❖ Place students rightfully in the right learning environment. More specifically, to make them have the right decision about the roles and manifestations of diversity in cross cultural communication.
- ❖ Pursue the subsequent lectures on the basis of what they have learned and decided in this lecture.

1. Definition of Cultural Diversity

Before defining cultural diversity, we should ask ourselves a number of questions, which will help us understand this complex concept.

- What are the different cultures you have come across?
- Do certain aspects of your culture define your identity?
- What language do you speak?
- What is your religion?
- What events do you celebrate?
- What is your gender?
- What is your ethnic identity?
- What shapes your culture?

By analyzing the term culture, we can obtain a broader picture of the term cultural diversity. The word culture derives from a French term, which in turn derives from the Latin colere, meaning to tend to the earth and grow, or cultivate and nurture. "It shares its etymology with a number of other words related to actively fostering growth," Christina De Rossi, an anthropologist at London's Barnet and Southgate College, said. 1Culture is what shapes us; it creates our identity and affects our behavior. It is the way of being and refers to the shared languages, beliefs, values, norms, behaviors, and material objects that are passed down from one generation to the next. It is important to highlight here that no culture should be seen as superior or inferior to another.

2. The Dominant Culture

When referring to a group of people as a *culture*, we are applying the term to the dominant culture found in most societies. In the United States, a variety of terms have been coined to represent this group, such as *umbrella culture*, *mainstream culture*, *U.S. Americans*, and *Euro-Americans*. We prefer to use *dominant culture* because it clearly indicates that the group we are referring to generally exercises the greatest influence on the beliefs, values, perceptions, communication patterns, and customs of the culture. A dominant group is characteristic of all cultures, and this collective of people possesses those instruments of power that allow it to set the broad societal agenda the majority of others will commonly follow. The power we are referring to does not necessarily reside in numerical dominance but in the ability to control the major institutions within the culture—governmental, educational, mass media, economic, military, religious, and the like. What a dominant cultural group uses as the basis of power (money, fear, the military, and such) may differ from culture to culture, but in every case, the group determines the political, economic, and social agenda. Regardless of the source of power, certain people within every culture possess and exercise disproportionate influence, and that influence is translated into how other members of the culture shape their lives.

Adult white males have exercised dominance in the United States since the country was established. While they constitute less than 40 percent of the total U.S. population, white males continue to monopolize the positions of national power, which enables them to determine and manipulate the content and flow of messages produced by the various societal institutions. However, the shifting U.S. ethnic demographics discussed earlier portend a diffusion of the power historically held by white males.

3. Co-cultures

As just pointed out, a dominant culture exists in every society, but that collective is not monolithic. That is, within the dominant culture are numerous co-cultures and specialized cultures. We believe the best way to identify these groups is with the term *coculture*, because it calls attention to the idea of dual membership. Therefore, we use co-culture when discussing groups or social communities exhibiting perceptions, values, beliefs, communicative behaviors, and social practices that are sufficiently different as to distinguish them from other groups and communities and from the dominant culture.

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Co-cultures may share many of the characteristics of the dominant culture, but their members also exhibit distinct and unique patterns of communication. Co-cultural affiliation can be based on ethnic heritage, gender, age cohort, sexual preference, or other criteria. What is important about all co-cultures is that being gay, disabled, Latino, African American, Chinese American, American Indian, female, young, or old, to name a few examples, exposes a person to a specialized set of messages that helps determine how some aspects of the external world are perceived. It also significantly influences how members of that co-culture communicate those perceptions.

4. Society

Providing an uncomplicated definition of the term *society*, and one that readily distinguishes society from culture, is a demanding task. However, because we use the term throughout this book, a definition is in order. Like culture, which we discuss fully in the next chapter, society is an abstract concept that scholars have constructed to help explain various aspects of human activity. *Society* can be defined from a general and a specific perspective. In the general sense, we are referring comprehensively to organized human interactions, such as social structure, organizations, and institutions. When used from a specific perspective, we are denoting a group or groups of interdependent, self-perpetuating, relatively autonomous people within a specified geographical area. In this sense, a society may consist of multiple cultures. Depending on the size, a society may extend across national borders and share some degree of culture and language. Thus, global society, European society, or U.S. society would refer to the organized human social interactions within those geographic boundaries and encompass many cultures. The geographical region could also be much smaller.30

5. The Meaning of Cultural Diversity

Cultural diversity, synonymous with multiculturalism, is made of collaborating groups with different cultures and backgrounds. *Our diversity is our strength. What a dull and pointless life it would be if everyone was the same. - Angelina Jolie, Actress and Humanitarian*

The resettlement of people in other different regions through migration and other practices, for instance, lead to higher diversity within societies throughout the world. This diversity usually corresponds to the co-existence of differences in behavior, traditions and customs, more precisely a diversity of cultures. In brief, cultural diversity is the existence of a variety of cultural or ethnic groups within a society. UNESCO adopted the Universal Declaration on Cultural Diversity4 in 2001, a legal instrument that recognizes cultural diversity as a "common heritage of humanity" and considers important to safeguard this idea as it directly affects human dignity. The table shows that diversity has many sides. The different dimensions interact with and influence one another to build a person's identity.

Primary Dimensions	Secondary Dimensions	Tertiary Dimensions
▪ Race	▪ Religion	▪ Beliefs
▪ Ethnicity	▪ Culture	▪ Assumptions
▪ Gender	▪ Sexual Orientation	▪ Perceptions
▪ Age	▪ Thinking Style	▪ Attitudes
▪ Disability	▪ Geographic Origin	▪ Feelings
	▪ Family Status	▪ Values
	▪ Lifestyle	▪ Group Norms
	▪ Economic Status	
	▪ Political Orientation	
	▪ Work Experience	
	▪ Education	
	▪ Language	
	▪ Nationality	

6. Racism, Ethnic Prejudice and Xenophobia as Challenges to Cultural Diversity

Racism is the belief that a particular race is superior or inferior to another based on an individual's physical attributes. Race has often been used as a powerful weapon to encourage fear or hatred of others, to establish lines of differentiation between communities. In particular, this ideology based on physical characteristics is used to assign certain communities to a lower social status with poorer access to opportunities and basic goods.

Some physical traits tend to change gradually, usually based on geographical locations. For example, people with lighter skin tones usually come from more temperate areas, while those with darker skin tones come from tropical areas with higher temperatures. However, most characteristics can be shared across different groups. As a result, efforts to create boundaries are mere attempts to categorize people.

Racism has its roots in historical legacies such as slavery and colonialism. Yet, with the fast pace of globalization today, racism as an ideology has spread all over the world. The effects of racism are most commonly felt in times of increasing tensions, war, and economic downturns. Globalization presents many new opportunities, for racism as well.

Cyber racism is common on the Internet, encouraged by the anonymity the Internet provides. While the Internet is a great medium for the ideals of free speech, knowledge exchange and communities' empowerment, it is also a breeding ground for hate speech and propaganda with many hate-driven websites becoming more prominent.

With the construction of early modern society, and the history of colonization, European colonialists associated superior traits with their own characteristics, while negative and inferior traits were

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assigned to the colonized victims. These racial differences were projected to their extremes when the arguments were posed that Africans, Indians and Europeans were nothing alike, with colonizers believing Africans to be taxonomically closer to animals than humans.

Ethnic prejudice, a subset of racism, is the desire to emphasize human differences based on a person's experiences and influences. One's ethnicity is shaped by unique cultural traits that range from language, religion, and art, to marriage choices, food preferences, and hobbies.

Similarly, ethnic prejudice has become a tool to incite fear based on differences, i.e., fear of the "other". While these boundaries are designed to keep certain communities on the outside, they result in invoking feelings of loyalty and solidarity within the isolated groups as well. Oftentimes, one can enter these groups through birth, the adoption of the group's religion or through marriage with a member of the group, although there is often strong resistance against outsiders joining.

Most ethnic groups experienced conflict with other ethnic groups throughout history. Disregard for, and disrespect towards, cultural traits, differences in belief systems, moral values, cultural practices and lifestyles, are some of the triggers of these intolerances. Like racism, these ethnic prejudices are often rooted in historical and social contexts and are further shaped by the way societies are structured, and people's inability to accept others' differences

Xenophobia comes from the Greek words xénos, which means 'the stranger' and phóbos, which means 'fear'. It translates to "hatred of strangers", used to describe an attitude of intense hostility towards people who are not native to a particular country or do not share the national identity. We know that behaviors are learned, not inherited; everyone's behaviors are influenced by their experiences and people they interact with. Existing racial, ethnic or religious prejudices form the basis of xenophobia, often overlapping with racism, but different since xenophobia implies the other comes from outside the community or nation.

Summary

The essence of cross-cultural understanding is knowing how your own culture is both similar to and different from the local or "target" culture. For this reason, those who pursue cross-cultural knowledge must sooner or later turn their gaze on themselves. People from other cultures, after all, aren't different by nature, but only different *in relation to* a particular standard they're being measured against. To even see those differences, therefore, you have to examine that standard. In the case of the Peace Corps, that standard is the American culture that Volunteers come from. This chapter contains a series of activities designed to reveal that American culture.

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Practice

Focus Questions

1. What is the meaning of diversity?
2. What is the meaning of cultural diversity?
3. How does diversity affect cross cultural communication?
4. Is diversity part of successful cross cultural communication?
5. To what extent diversity foster cross cultural communication?

Exercise 1

A useful way to understand a culture is by examining the expressions people use in everyday conversation. These common expressions, after all, reflect what most people in a given society believe in or value. What cultural value or belief do the following expressions reveal? Write your response in the space provided. The first group of expressions is done for you.

1. He thinks he's better than so and so.
2. She's always putting on airs.
3. That person should be cut down to size.

4. It's gone to his head.

= **Value/belief:** Egalitarianism

1. Talk is cheap.

2. Put your money where your mouth is.

3. He's all talk and no action.

= **Value/belief:** _____

1. She's always beating around the bush.

2. Tell it like it is.

3. Straight talk, straight answer, straight shooter.

= **Value/belief:** _____

1. She did something with her life.

2. Nice guys finish last.

= **Value/belief:** _____

1. Every cloud has a silver lining.

2. Look on the bright side.

3. Tomorrow is another day.

=**Value/belief:** _____

1. Where there's a will there's a way.

=**Value/belief:** _____

1. Stand on your own two feet.

= **Value/belief:** _____

1. Don't judge a book by its cover.

2. All that glitters isn't gold.

= **Value/belief:** _____

1. Nothing ventured, nothing gained.

= **Value/belief:** _____

- Can you think of other common expressions, ones you use yourself or that are common in your family? Write them below and then list the value or belief they represent.
    - **Value:** ………………………………………………………………………………….……
    - **Value:** ………………………………………………………………………………….……

Exercise 2

Just as expressions common in the U.S. reveal aspects of the national culture, so do host country expressions reveal certain host country values or beliefs? Using a host country informant or a PCV who knows the local culture well, try to come up with at least five common host country expressions, and then identify the cultural belief behind them. You may use proverbs, if you like, but in many cases, you may find that the same proverb exists in one form or another in many cultures, so that the value it reveals is probably universal and not specific to your host country.

1. **Value/belief:** ………………………………………………………………………………………..
2. **Value/belief:** ………………………………………………………………………………………..

Exercise 3

This activity looks at 13 categories or aspects of culture and compare the typical American position on these matters with that of your host country. In each case, the American view has been summarized and illustrated for you as adapted from the work of several intercultural experts including Edward Stewart, Milton Bennett, Gary Althen * and several authors in the Interact series from Intercultural Press. It is your task to get together with an informant, either a host country national or someone else who knows the host culture well, and try to construct the host country position. You may, if you wish, do this activity with another trainee. After you have made notes on or constructed the host country position, try to get together with other trainees in your group and compare observations.

1. **Attitudes towards Age**
   - Emphasize physical beauty and youth.
   - Fire older people to hire younger people for less money.
   - Judge a worker's worth based on production, not seniority.

> - **American View**—The American emphasis on concrete achievements and "doing" means that age is not highly valued, for the older you are the less you can accomplish. Age is also suspect because new is usually better in American culture, and the elderly are generally out of touch with what's new.
> - **Host Country View:**…………………………..…………………………………………………………
> - **Students Country View:**…………………………………………………………………………………

2. **Concepts of Fate and Destiny**
   - You can be whatever you want to be.
   - Where there's a will there's a way.
   - The American dream is rags-to-riches.

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- **American View**—The concept of self-determination negates much of the influence of fate and destiny. Parents tell their children they can be whatever they want to be when they grow up. There are few givens in life, and people have little sense of external limits. Lack of success is their own fault.
- **Host Country View:**……………………………………………………………………………………..
- **Students Country View:** ……………………………………………………………………………

3. **Views of Human Nature**

- Courts consider a person innocent until he/she is proven guilty.
- People should be given the benefit of the doubt.
- If left alone, people will do the right thing.
- We need to discover how a vicious killer "went wrong."

- **American View**—People are considered basically and inherently good. If someone does an evil deed, we look for the explanation, for the reason why the person turned bad. People can and should be trusted; and we are fairly open to strangers, and willing to accept them.
- **Host Country View:**……………………………………………………………………………………..
- **Students Country View:**…………………………………………………………………………………..

4. **Attitudes toward Change**

- New is better.
- A better way can always be found; things can always be improved upon.
- Just because we've always done it that way doesn't make it right.

- **American View**—Change is considered positive, probably because Americans believe in the march of progress and the pursuit of perfection. Improvements will always move us closer and closer to perfection. Traditions can be a guide, but they are not inherently superior.
- **Host Country View:**……………………………………………………………………………………..
- **Students Country View:**……………………………………………………………………………

5. **Attitudes toward Taking Risks**

- A low level of personal savings is typical.
- You can always start over.
- Nothing ventured, nothing gained.
- A high level of personal bankruptcies is common.

- **American View**—there will always be enough opportunity to go around, so taking risks, involves no real danger. For the truly ambitious, failure is only temporary. Experimentation, trial and error

are important ways to learn or to improve your product or service.

- **Host Country View:**
- **Students Country View:**

6. Concepts of Suffering and Misfortune

- People rush to cheer up a friend who's depressed.
- If you're unhappy, take a pill or see a psychiatrist.
- Be happy.

- **American View**—Because we are ultimately in control of our lives and destiny, we have no excuse for unhappiness nor misfortune. If you are suffering or unhappy, then just do whatever it takes to be happy again. If you're depressed, it's because you have chosen to be.
- **Host Country View:**
- **Students Country View:**

7. Concepts of Face

- It's important to tell it like it is, be straight with people.
- Confrontation is sometimes necessary to clear the air.
- Honesty is the best policy.

- **American View**—In individualist cultures, no premium is put on saving face because people can take care of themselves. What other people think is not so crucial to survival or success. We can say what we think without worrying about hurting people's feelings, and we likewise appreciate directness.
- **Host Country View:**
- **Students Country View:**

8. Sources of Self Esteem and Self Worth

- People judge you by how much money you make.
- First question at a party is, "What do you do?"
- Material possessions are a measure of success.

- **American View**—In an individualist culture, you are what you've achieved; that is, you create your own worth rather than receiving it by virtue of birth, position, seniority, or longevity. Your self-esteem comes from what you have done to *earn* self-esteem.
- **Host Country View:**
- **Students Country View:**

9. Concepts of Equality

- People try to treat everyone the same.
- While jogging, the President stops at McDonald's for morning coffee.

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- Putting on airs is frowned upon.

> - **American View**—In a strong reaction to the repressive class structure in Europe, Americans created a culture virtually built around egalitarianism: the notion that no one is superior to anyone else because of birth, power, fame, or wealth. We are not all the same, but we are all of equal value.
> - **Host Country View:**
> - **Students Country View:**

10. Attitudes towards Formality

- Telling someone to help themselves to what's in the refrigerator is common.
- Using first names with people you've just met is fine.
- Using titles like "Dr". for someone with a Ph.D. is presumptuous.

> - **American View**—Because of the strong egalitarian ethos, Americans tend to be casual and informal in social and professional interactions. Informality is also more necessary in a mobile society where people are always meeting new people. We don't stand on ceremony, nor use titles or rank in addressing each other.
> - **Host Country View:**
> - **Students Country View:**

11. Degree of Racism

- Things will get better.
- Bad things happen for a reason.
- It can't get any worse.
- Tag line of fairy tales: "They lived happily ever after."

> - **American View**—Largely because of the notion that the individual is in control, Americans are generally optimistic. We don't see things the way they are, but as better than they are, particularly if they're not so good. We feel it's important to be positive and that there is no reason not to be.
> - **Host Country View:**
> - **Students Country View:**

12. Attitudes towards Doing

- Doing is preferred over talking.
- The absent-minded professor, the ivory tower reflects anti-intellectualism.
- Be practical.
- Arts are an adornment of life but not central to it.

> - **American View**—Individuals survive because they get things done, generally on their own. Words and talk are suspect and cheap; they don't put food on the table or a roof over your head. Pursuits not directly related to the creation of concrete results, e.g., academia, the arts, are less highly valued.

What is practical and pragmatic is favored over what is beautiful and inspiring.

- ▪ **Host Country View:**
- ▪ **Students Country View:**

13. View of the Natural World

- Building dams to control rivers.
- Seeding clouds to produce rain.
- Erecting earthquake-proof buildings.
- Spending billions annually on weather prediction.

- ▪ **American View—**The natural world is a kind of mechanism or machine that can be studied and known and whose workings can be predicted, manipulated, and ultimately controlled. It is not to be feared.
- ▪ **Host Country View:**
- ▪ **Students Country View:**

Exercise 4

How non Americans see Americans

Task 1

- In this two-part activity, you look at how Americans are perceived by people from other cultures. Knowing how we come across can be helpful in understanding why foreigners react to us the way they sometimes do.
- *Newsweek* magazine showed the list of qualities given below to people in six countries— Brazil, France, Great Britain, Japan, Mexico, and Germany—and asked them to pick those they associated most and least with Americans.
- The lists of Americans qualities are decisive, energetic, honest, industrious, sexy, self-indulgent, sophisticated, intelligent, friendly, greedy, nationalistic, inventive, lazy, and rude.
- **What do you think were the four qualities most associated with Americans?**
  1. …………………………………….
- **What do you think were the four qualities least associated with Americans?**
  1. …………………………………….

Learning about Americans

- Living in another culture can make you more aware of your own culture. In the space below, name two or three characteristics of the host culture and country life or of others in general that you did not realize before you came here. How did you come to these realizations? ………………………………

Lecture 13

Culture Identity in Cross Cultural Communication

Description of the Lecture

This lecture is concnered with the topic of culture identity. It aims to bring materials about culture identity in cross cultural communciationo as a pertinent quality of successful cross cultural communication and interactions. Throughout this lecture students become familiar with the definitions of culture identity. Social identity, racial identrity, ethnic identity, national identity, regional identity, organixational identity, personal identity, cyber and fantacy identity as well as the dark side of identity. Key content of the lecture includes description, objectives, theory, exercises and illustrations.

Objectives of the Lecture

On successful completion of the lecture, students should be able, among other things, to;

- ❖ Be familiar with the meanings of culture identity.
- ❖ Be familiar with the deeps meanings of culture identity.
- ❖ Have an idea about the differet identities that may influence cross cultural commucniation.
- ❖ Understand the role of identity in cross cultural communications.
- ❖ Place students rightfully in the right learning environment. More specifically, to make them have the right decision about the roles and manifestations of diversity in cross cultural communication.
- ❖ Pursue learn the subsequent lectures on the basis of what they have learned and decided in this lecture.

Introduction

Identity is a word that has gained increased media usage over the past decade, but it is seldom defined or fully explained. And you are probably asking how identity relates to intercultural communication. A very good question, and by the end of this lecture, you should have an answer to that query as well as a greater appreciation for the complexity of identity.

Identity is a multifaceted, abstract concept that plays an important role in daily communicative interactions and especially in intercultural communication. Globalization is adding even greater complexity to cultural identities by the increased mixing of cultures through cross-cultural marriage, international adoption, immigration, and an overall broadening of opportunities for people of different cultures to meet and interact across a variety of work and leisure contexts. With this in mind, this lecture will focus on some of the more salient aspects of identity.

1. Definition of Identity

As mentioned earlier, identity is abstract, complex, dynamic, and socially constructed. Because of those characteristics, identity is not easily defined, and scholars have provided a variety of descriptions, such as the following offered by Marranci: Identity has fascinated intellectuals, such as philosophers (e.g., Locke … and Hume …), psychologists (e.g., James …) and sociologists (e.g., Goffman …) for centuries. Each discipline, and within it each school and scholar, has provided an interpretation, theory and model. With them, they also provide terminologies that have proliferated into a confusing list…. 'Identity,' 'self-identity,' 'personal identity,' 'self,' 'selfhood,' 'personhood,' 'I,' 'me,' and a plethora of other terms….6

We have repeatedly pointed out that identity is dynamic. By this we mean that your identities are not static. You continually acquire new identities as a natural process of life experiences. Also, you have more than a single identity. To consider these two points—dynamic and multiple identities—recall how you identified yourself in grade school, in high school, and after entering college. During that time you acquired some new identities and set aside some old ones. For example, you left behind the identity of a high school student and assumed that of a university student.

2. Examples of Social Identity

We use the terms identity and identities interchangeably, but point out that one's identity actually consists of multiple identities acting in concert. The importance and saliency of any single identity is a function of the context. As the situation varies, you may choose to emphasize one or more of your identities. At work, your occupational and organizational identity is paramount, but when visiting your parents, you are first a son or a daughter. In both environments, however, other identities, such as race and biological sex, are also present, although in a secondary role. Regardless of the identity or identities on display, all are influenced to various degrees, by culture. In this section we will examine a few of your many identities and illustrate how culture influences each.

2. 1. Racial Identity

The most important aspect to remember about race is that it is a social construct arising from historical attempts to classify people into different groups. The concept grew out of efforts by eighteenth-century European anthropologists to place peoples into different categories based largely on their outward appearance. During that era, race was also used "as a device for justifying European dominance over Africans and American Indians."20 In retrospect, it is easy to see how those early endeavors were influenced by feelings of prejudice and ethnocentrism grounded in a strong sense of Western superiority.

Today, racial identity is usually associated with external physical traits such as skin color, hair texture, facial appearance, and eye shape. Modern science, however, has found that there is very little genetic variation among human beings, which undermines the belief that race can be used to categorize peoples. The idea has been further eroded by centuries of genetic intermixing, which is becoming an

increasing occurrence in contemporary society through intercultural marriage. However, the socially constructed concept of racial identity persists in the United States, no doubt abetted by the historical legacy of conditions such as slavery, the early persecution of American Indians, issues of civil rights, and most recently, a growing influx of immigrants. The lingering effects are seen in question nine of the 2010 census form, which offered respondents a choice of 15 different racial categories. These categories clearly confused race (e.g., White, Black) with nationality and ethnicity (e.g., Chinese, Guamanian).

2. 2. Ethnic Identity

As we have just stated above, from our perspective, racial identity is traditionally tied to one's biological ancestry that produces similar physical characteristics. Ethnicity or ethnic identity, on the other hand, is derived from a sense of shared heritage, history, traditions, values, similar behaviors, area of origin, and in some instances, language.

Some people take their ethnic identity from a regional grouping that transcends national borders and is grounded in common cultural beliefs and practices. This is illustrated by the three groups below. In each case, a shared language constitutes an additional dimension of their ethnic identity.

- The Basques, located along the Spanish-French border, who speak Euskara
- The Kurds, a large ethnic group in northeast Iraq with communities in Turkey, Iran, and Syria, who speak Kurdish
- The Roma (commonly called Gypsies), scattered across Eastern and Western Europe, who speak Romani

2. 3. Gender Identity

Gender identity is quite different from biological sex or sexual identity. Gender is a socially constructed concept that refers to how a particular culture differentiates masculine and feminine social roles. Ting-Toomey sees gender identity as "the meanings and interpretations we hold concerning our self-images and expected other-images of 'femaleness' and 'maleness.' "

What constitutes displays of gender identity varies across cultures and is constantly changing, often in response to mass media content. For instance, the appearance of U.S. men in the 1960s and 70s was characterized by long hair, often with beards and mustaches. Today, however, fashion dictates little or no hair. Additionally, a Google search of "men's nail polish" will produce over 18 thousand hits. Language is another means of expressing gender differences. In Japanese, certain words are traditionally used exclusively by women, while men employ entirely different words to express the same meaning. In English, there is little or no distinction between words used by women and those used by men. A culture's gender norms can also influence career decisions. For instance, males represent less than 6 percent of nurses in the United States. This disparity, according to Cohen, is because "most people consider nursing to be a woman's career."

2. 4. National Identity

National identity refers to nationality, which the majority of people associate with the nation where they were born. But national identity can also be acquired by immigration and naturalization. People who have taken citizenship in a country different from their birthplace may eventually begin to adopt some or all aspects of a new national identity, depending on the strength of their attachment to their new homeland. Alternatively, people residing permanently in another nation may retain a strong connection to their homeland. National identity usually becomes more pronounced when people are away from their home country. When asked where they are from, international travelers normally respond with their national identity—e.g., "We are from Canada." There are, however, many instances where local affiliation outweighs nationality. Texans, for instance, are noted for identifying themselves as being from Texas rather than from "the States." Strong feelings of national identity are often on display at international sporting events, such as the World Cup or the Olympics.

Most nations are home to a number of different cultural groups, but one group usually exercises the most power and is often referred to as the dominant culture because its members maintain control of economic, governmental, and institutional organizations. This control leads to the establishment of a "national character," defined by Allport as: "National character" implies that members of a nation, despite ethnic, racial, religious, or individual differences among them, do resemble one another in certain fundamental matters of belief and conduct, more than they resemble members of other nations.

In the United States the dominant culture is considered to be people with Western European ethnicity, and the cultural traits arising from that heritage are ascribed to the nation as a whole and referred to as the "national character." The advent of globalization, however, has brought challenges to the primacy of U.S. dominant cultural values as people of different nationalities, ethnicities, and varied beliefs and values increasingly come into contact with each other.

2. 5. Regional Identity

With the exception of very small nations like Andorra, Lichtenstein, or Monaco, every country can be divided into a number of different geographical regions, and often those regions reflect varying cultural traits. The cultural contrasts among these regions may be manifested through ethnicity, language, accent, dialect, customs, food, dress, or different historical and political legacies. Residents of these regions use one or more of those characteristics to demonstrate their regional identity. For example, although the total population of Belgium is just over 10 million, the country has three official languages—Dutch, French, and German.

In the United States many regional identities are delimited by state boundary lines, and almost everyone is proud of his or her home state. Residents of Alaska, California, and Texas offer prime examples of pride in regional identity. Louisiana is marked by a distinct cultural tradition derived from its

French historical heritage. Regional identity can also be based on a larger or smaller geographical area, such as New England, "down south," "back east," "West Texas," or "Southern California."

2. 6. Organizational Identity

In some cultures a person's organizational affiliation can be an important source of identity. This is especially true in collectivistic cultures, but far less so in individualistic cultures. To illustrate this dichotomy, we will contrast organizational identity practices in Japan, a collectivistic culture, and the United States, an individualistic culture.

Although becoming less prevalent among younger workers, Japanese businessmen employed by large corporations have traditionally worn a small lapel pin to signal their company affiliation. There is no similar practice among managers and executives in the United States. Although some in the United States occasionally may wear a polo shirt or a tie with a company logo, this is not a common or habitual practice. In Japan a person's organizational identity is so important that during introductions the company's name is given before the individual's name. For example, Mrs. Suzuki, an employee at the Tokyo Bank, would be introduced as *T ky Gink no Suzuki san* ("Ms. Suzuki of Tokyo Bank").38 In the United States an individual is introduced first by his or her name, followed by the organization. On business cards the Japanese company and the individual's position are placed above his or her name. On American business cards the company name is normally at the top, followed by the individual's name in large, bold letters, with organizational position under the name in smaller type. These examples offer insight into how collective cultures stress identity through group membership, and individualistic cultures emphasize individual identity.

2. 7. Personal Identity

Earlier in this chapter we noted that personal identity consists of those characteristics that set one apart from others in his or her in-group, those things that make one unique, and how one sees oneself. Cultural influences also come into play when determining personal identity. Markus and Kitayama report that "people in different cultures have strikingly different construal of the self, of others, and of the interdependence between the two."39 People from individualistic cultures like the United States and Western Europe work to exemplify their differences from others, but members of collectivistic cultures tend to emphasize their group membership or connection to others. While still slaves to fashion, most U.S. Americans try to demonstrate their personal identity in their dress and appearance. In collective cultures, like China, Korea, and Japan, people tend to dress in a similar conservative fashion because it is important to blend in.

2. 8. Cyber and Fantasy Identity

The Internet allows you too quickly and easily access and exchange information on a worldwide basis. As Suler, a psychologist informs us, the Internet also provides an opportunity to escape the constraints of everyday identities: One of the interesting things about the Internet is the opportunity it

offers people to present themselves in a variety of different ways. You can alter your style of being just slightly or indulge in wild experiments with your identity by changing your age, history, personality, physical appearance, even your gender. The username you choose, the details you do or don't indicate about yourself, the information presented on your personal web page, the persona or avatar you assume in an online community—all [are] important aspects of how people manage their identity in cyberspace.40 The Internet allows individuals to select and promote what they consider the positive features of their identity and omit any perceived negative elements, or even construct entirely new identities. Some online groups require participants to assume an "imaginary persona," and infatuation with these invented identities can become so strong they can "take a life of their own."41 The Internet is replete with "virtual world" websites, such as Second Life, that allow users to construct a cyber-identity, which may or may not correspond to their actual identity. According to one report, in Indonesia, with the world's largest Muslim population and the second largest Facebook market, people are constructing cyber, or virtual, identities that are very different from their actual identities. Some may elect to create a cyber-persona with physical characteristics entirely different from their own features.

3. The Dark Side of Identity

By now you should have a clear idea of what identity is and how it can influence intercultural communication interactions. It should be equally clear that, fundamentally, identity is about similarities and differences.86 In other words, you identify with something as a result of preference, understanding, familiarity, or socialization. You may prefer the hip-hop style of dress instead of cowboy boots and jeans. You may understand American football better than cricket, and you may be more familiar with hamburgers and French fries than with a Vegemite sandwich. You will likely have greater tolerance toward the people and things you prefer, understand, and find familiar. But by definition, intercultural communication involves people from dissimilar cultures, and this makes difference a normative condition. Thus your reaction to, and ability to manage, those differences is key to successful intercultural interactions. A preference for things you understand and are familiar with can adversely influence your perception of, and attitude toward, new and different people and things. This can lead to stereotyping, prejudice, racism, and ethnocentrism.

3. 1. Stereotypes

When confronted with a lack of familiarity or similarity, we often resort to stereotypes. Because we meet so many strangers and are often faced with unusual circumstances, stereotyping is a common occurrence. Thus, stereotyping can be a natural way of dealing with the unknown, but problems frequently arise from a failure to recognize negative stereotypes.

In most instances, stereotypes are the result of limited, lazy, and misguided perceptions and the resulting problems created by these misperceptions are both numerous and serious. Adler reminds us of the harmful effect stereotypes can have on intercultural communication: Stereotypes become

counterproductive when we place people in the wrong groups, when we incorrectly describe the group norm, when we evaluate the group rather than simply describing it, when we confuse the stereotype with the description of a particular individual, and when we fail to modify the stereotype based on our actual observations and experience.

3. 2. Prejudice

In the broadest sense, prejudices are deeply held negative feelings associated with a particular group. These sentiments often include anger, fear, aversion, and anxiety. Macionis offers a detailed definition of prejudice: Prejudice amounts to a rigid and irrational generalization about a category of people. Prejudice is irrational to the extent that people hold inflexible attitudes supported by little or no direct evidence. Prejudice may target people of a particular social class, sex, sexual orientation, age, political affiliation, race, or ethnicity.

In a communication setting, according to Ruscher, the negative feelings and attitudes held by those who hold a prejudicial perspective are often exhibited through the use of group labels, hostile humor, or speech that alleges the superiority of one group over another.100 As you can see, hostility toward others is an integral part of prejudice.

As with stereotypes, beliefs linked to prejudices have certain characteristics. First, they are directed at a social group and its members. Often those groups are marked by race, ethnicity, gender, age, and the like. Second, prejudices involve an evaluative dimension. According to Brislin, prejudices deal with "feelings about what is good and bad, right and wrong, moral and immoral, and so forth." These either/or feelings often cause discussions of prejudiced attitudes to turn into heated debates. Third, they possess centrality, which refers "to the extent to which a belief is important to an individual's attitude about others." The less intense the belief, the more success you will have in changing prejudice.

3. 3. Racism

It is sad but true that racism has been present throughout history. In the past 100 years, African Americans have been forced to ride in the back of buses, Jews were required to wear a yellow Star of David, Japanese Americans were confined to concentration camps during the Second World War, and South Africa was divided along racial lines. We are well into the twenty-first century and it is evident that Martin Luther King, Jr.'s dream that children "will be judged not by the color of their skin but by the content of their character" remains just that, a dream. As Vora and Vora point out, "Both blatant and very subtle forms of racism permeate organizational and personal levels of our society, from governmental, business, and educational institutions to our everyday interactions." Racist acts in these institutions, and in society in general, target many groups of people and for a host of reasons. Gold notes that "Forms of racism are experienced by groups such as Asian Americans, Latinos, Arabs, and American Indians, whose racialization is associated with factors such as religion, foreignness, clothing, culture, citizenship, gender and language." Expressions of racism have even been directed toward the holder of the United

States' highest office. Netter points out that President Obama has been subjected to "racial taunts and innuendos that have slyly, or sometimes blatantly, been circulated on the Internet, in e-mails and cartoons." Manifestations of racism continue today in the form of offensive graffiti, property damage, intimidation, and even physical violence. People also practice more subtle forms of racism, such as uttering racial slurs or telling ethnic jokes. Nor is racism a problem confined to the United States. Many studies point out that racism is on the rise throughout the world, and this is particularly evident in the growing resentment against immigrants in Western Europe. Although racism exists for many reasons, experts seem to agree that at its core racism is driven by "culture, economics, psychology and history."

3. 4. Ethnocentrism

People from one culture might view people who eat whale meat as being barbaric and inhumane. But the people who eat whale meat might consider people in other cultures as uncaring and self-centered because they commonly assign the elderly to nursing homes. Both ways of thinking demonstrate an ethnocentric attitude. At the core of ethnocentrism are judgments about what is right, moral, and rational. These judgments pervade every aspect of a culture's existence. Examples range from the insignificant ("Tattoos should not be visible") to the significant ("Christianity is the only true religion"). There is a very natural tendency to use one's own culture as a starting point when evaluating the behavior of other people and cultures. Nanda and Warms provide a contemporary explanation of ethnocentrism: Ethnocentrism is the notion that one's own culture is superior to any other. It is the idea that other cultures should be measured by the degree to which they live up to our cultural standards. We are ethnocentric when we view other cultures through the narrow lens of our own culture or social position.

It is this "narrow lens" that links ethnocentrism to the concepts of stereotyping, prejudice, and racism. Even a simple statement like "They drive on the wrong side of the road in that country" conveys a degree of ethnocentrism.

Summary

- Identity is a highly abstract, dynamic, multifaceted concept that defines who you are.
- Identities can be categorized as human, social, and personal. Another classification scheme uses personal, relational, and communal.
- Every individual has multiple identities—racial, ethnic, gender, national, regional, organizational, personal, and perhaps cyber/fantasy—that act in concert. The importance of any single identity is a result of the context.
- Identities are established through group membership and are enacted in a variety of ways, including rites of passage, personal appearance, and participation in commemorative events. Concepts of identity within the same group can change over time.

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Practice

Exercise 1 concepts and Questions

1. Construct a list of as many of your identities as you can. Using the list, draw a pie chart with each identity receiving space proportional to that identity's importance to you. Compare your chart with other classmates' charts. Do members of the dominant and minority cultures differ in the amount of space allotted to their racial/ethnic identity? If so why?

2. Select an ethnicity other than your own and try to answer the five questions relating to avoiding stereotypes on page.

3. Working with some members of your class, try to compile a list of what you believe to be examples of American ethnocentrism.

4. What is the relationship among stereotypes, prejudice, racism, and ethnocentrism?

5. Why is an awareness of identity important in your personal life? What are some of the situations in which this awareness would be beneficial?

6. How would you define identity? How would you explain your identities to another person?

7. What are some of your different identities and how did you acquire them? What are some differences between your identities and those same identities in another culture?

8. How did you establish some of your identities? How do you enact those identities?

9. Discuss the following statement: "Prejudice can never be eliminated because it is so deeply rooted in human nature."

10. Working with others, think of some of the ways that the changing U.S. demography will likely affect your lives.

11. Explain the link between culture and communication.

12. Working with others, discuss the various ways the dominant culture influences and controls the values, attitudes, and behaviors of co-cultures.

13. In a class or online group, discuss the components of an intercultural ethic. How would you recommend that such an ethic be internalized so that it is always present during intercultural communication?

Exercise 2

Consider the following questions and concepts.

1. What are some of the communication challenges that will have to be managed over the next 50 years?

2. How do you think the United States becoming a "minority majority" nation will influence dominant culture values?

3. If you were planning a trip to another country, what preparations would you make to minimize the effects of culture shock?

4. Why do you believe so many immigrants have a difficult time adapting to a new culture? What suggestions do you have for making that process less troublesome?

5. What are the relative merits of a fundamentalist and a relativist approach to developing an intercultural ethic?

6. As a member of a host culture, what responsibilities do you believe you have to make immigrants feel comfortable in their new cultural environment

Exercise 3

Consider and explain the following passages in your own words and interpretations.

People have a number of identities, and they are acquired as a natural process of life experiences. ……………………………………………………………………………………………………
Maria was born in Mexico and immigrated to the United States with her parents when she was two years old and settled in rural Vermont. Her elementary through high school classmates were predominantly white, most of her friends were Anglos. Determined to assimilate, Maria's parents celebrated only U.S. holidays and always spoke English at home. As a result, she has only a limited ability in using Spanish and a passing knowledge of Mexican culture. Now a junior in college, Maria recently discovered she entered the United States illegally and is in danger of being deported to Mexico. *What is Maria's ethnic identity? What cultural problems might she encounter if she is sent to Mexico?*….………………………
Gender identity refers to the ways particular cultures differentiate between masculine and feminine roles.………………………………………………………………………………………………………
Personal identity arises from those objects and ideas that help set you and others apart from the dominant culture while also marking you as a member of a specific group……………………
Strong feelings of identity can be signaled and reinforced by involvement in commemorative events…...
Stereotypes are mentally constructed simplistic categories used to classify things, events, and groups of people. Stereotypes can be negative or positive, but both tend to overgeneralize. ………………………..
Prejudice occurs when a person holds a generalization about a group of people or things, often based on little or no factual experience. Prejudice can be positive (liking a certain group or thing) or negative (disliking a certain group or thing).…………………..……………………………………………………

Racism occurs when people believe their race is inherently superior to another race. Racist individuals will often engage in discrimination against people of another group.……………………..……………
Ethnocentrism is learned early in life and is continuously being reinforced by specific activities………

Lecture 14

Cultural Shock in Cross Cultural Communciation

Description of the Lecture

This lecture is concerned with the topic of culture identity. It aims to bring together the different materials about culture shock as among prior qualities of successful cross cultural communication and interactions. Throughout this lecture students become familiar with the definitions of culture shocks, phases of culture shock and ethics in cross cultural commucaition. Key content of the lecture includes description, objectives, theory, exercises and illustrations.

Objectives of the Lecture

On successful completion of the lecture, students should be able, among other things, to;

❖ Be familiar with the meanings of culture shock.
❖ Be familiar with the deeps meanings of culture shock.
❖ Understand the role of culture chock in cross cultural communications.
❖ Place students rightfully in the right learning environment. More specifically, to make them have the right decision about the roles and manifestations of diversity in cross cultural communication.
❖ Pursue learn the subsequent lectures on the basis of what they have learned and decided in this lecture.

1. Culture Shock

Culture shock is a transitional phenomenological experience encountered by individuals because they find themselves unable to use known and familiar cultural references to understand, convey and validate central aspects of their identity in a new culture. Milstein (2005) provides a useful taxonomy of culture shock related to the time and reason for a person's move to another country. *Tourists* are those who experience only a brief visit to foreign culture of usually less than six months and because they anticipate returning home soon may not experience much psychological disconfirmation. *Sojourners,* although temporary, may stay for much longer, varying from six months to five years. Many International students are in this category. *Immigrants* are volunteers who plan to stay in a foreign culture forever whereas *refugees*, forced are out of their home culture, may experience very severe psychological trauma in the shift between cultures. Issues of identity and assimilation, psychological, socio-cultural and economic adaptation can characterize the experiences of sojourners, immigrants and refugees.

2. The Phases of Culture Shock

Although there are variations in both how people respond and the amount of time they need to adjust, most of the early literature addressing culture shock suggested that people normally experience four phases and a U-model was used to illustrate the progression of those phases. A few introductory remarks will be helpful before we explain the overall concept of the U-curve. First, the lines separating the phases a person goes through are not at all distinct—that is to say, the transition from one stage to another is not as clear-cut as our description might imply. From a broad perspective, the phases are as follows.

Honeymoon Period
This is the first phase in a new culture and you may feel fascinated by the new experiences. Everything in the new culture is interesting and exciting. Everything is wonderful and you are having great time learning about the environment. During this phase you may tend to see the new experiences through the lens of your home culture and may rely on what you are used to in order to comprehend the host culture.
Culture Shock
With time difficulties start to set in and you find that things are different, and that frustrates you. Your initial enthusiasm has drifted away. You find that there is a lot to learn and there is so much that you do not understand about your new surroundings.
Gradual Adjustment
In phase three you start to deal with the differences between the old culture and new one. You learn to integrate your beliefs with those of the new culture.
Adaptation
At phase four you are able adapt to the new culture. You accept both cultures and follow the values of the home culture outside of your work place.
Reactions to Culture Shock
Different people react differently to culture shock. Common signs and symptoms include changes in temperament, depression, feeling vulnerable, powerless, anger over minor inconveniences and resentment. Preoccupation with health: aches, pains, and allergies are common. Insomnia, the desire to sleep too much or too little. You may feel sick much of the time, having headaches and stomach upset. You also may experience extreme homesickness and intense feeling of loyalty to own culture, identifying with the old culture or idealizing the old country and, therefore, develop stereotypes about the new culture. The person can manifest unwillingness to interact with others, lack of confidence, feelings of inadequacy or insecurity, longing for family, sadness and loneliness, and marital or relationship stress.
Coping with Culture Shock

The most effective way to minimize signs and symptoms of a culture shock is to anticipate its occurrence and get to know more about that phenomenon. Do not isolate yourself. Share ideas and thoughts with others. Take time to adapt to the new working and living environment. Remember, cultural adjustment is a process! Take actively part in social welfare and practice stress management activities. Stay in contact with family and friends from your home: write letters, send e-mails or make telephone calls when possible. Seek help and support when needed. The Staff Counsellor will always assist you in managing problems.

3. Beyond Culture Shock

As we noted earlier, people are moving from place to place throughout the world in larger numbers and with greater regularity. These people, and you might well be one of them, are faced with the monumental task of adapting to a new culture. Their new "homes" are often for an extended period of time, perhaps permanent. The impact and the importance of having to adapt to a new culture are clearly articulated by Kosic and Phalet: International migration creates culturally and ethnically diverse societies. As people from different cultures interact with each other, they face not only different belief systems, values, customs, and behaviors, but unfortunately also prejudice towards each other. It seems that social relationships between immigrants and local populations often lack cohesion and sometimes show strong antagonism or even racism underneath an outward appearance of tolerance. In political and public debates, immigrants are often depicted as trouble-makers.

4. Fundamentalism

The first approach, often associated with various religions, is known as fundamentalism or moral absolutism. In this view, expressed by Harper, "ethical principles are universally applicable … [and] timeless moral truths are rooted in human nature and independent of the conventions of particular societies." Brannigan expands this notion by saying that adherents to this position "believe that there are definitive, true moral rules and codes that apply to all people at all times. These rules constitute objective moral standards and they are exceptionless." These writers are implying that there is a universal morality that applies to all people at all times, everywhere.

5. Relativism

Unlike the absolutist worldview described above, the second approach follows from a relativistic worldview. This orientation is often referred to as *moral relativism* and has as its core the view that deciding what is right or wrong and good and bad behavior is not absolute, but instead changeable and relative. More specifically, this orientation holds that ethical principles are culturally bound, context dependent, and only applicable to their respective cultures.47 Relativism underscores the fact that cultures

not only often fail to agree on specific practices and beliefs, but also with respect to moral codes as they apply to topics focusing on what is right and wrong, good and bad, and virtue and vice.

6. Ethics in Cross Ethical Communication

6. 1. Be Mindful that Communication Produces a Response

One of the basic premises of this book is that the messages you produce create a response from other people. Even when communicating within your own cultural sphere, it is sometimes difficult to predict what response you may elicit. And in the intercultural environment, where cultural diversity is a factor, it is much more difficult to foretell the type of response your messages will produce. For example, you have learned, as part of your cultural endowment, the appropriate way to respond to, and thank someone for, a compliment or a gift. You can gauge with a high degree of accuracy what others expect from you as well as how they will respond to your signs of appreciation. Predicting the responses of people from other cultures is far more difficult. Let us for a moment stay with our simple example of thanking someone for a gift. In Arab cultures gift recipients are expected to be profuse in offering thanks, whereas, in English culture recipients are expected to offer restrained thanks because too much exuberance is considered offensive.

The point is that it is difficult to always know how people will react to messages. Therefore, we recommend that you try to concentrate on both the other person and your surroundings. This focus on actions and the results of those actions is called, in the Buddhist tradition, *being mindful.* "Mindfulness is the aware, balanced, acceptance of the present experience."51 Obviously, concentrating on personal actions is far more complicated than can be expressed in a single sentence. Yet the central message is clear: Being mindful during a communication encounter means giving full attention to the moment. By being mindful you can adjust your messages to both the context and the person. But most importantly, you can be aware of what you are doing to another person—and that is a matter of ethics.

6. 2. Show Respect for Others

How would you respond if someone embarrassed you in front of others, put you down, or treated you as if you were insignificant? The answer is obvious: Your feelings would range from anger to emotional hurt. No one likes being denigrated. Each and every person seeks respect, dignity, and a feeling of worth, regardless of their culture. From an ethical perspective this means that during your interactions you display respect for the dignity and feelings of all people. Burbulies refers to this behavior as employing "the rule of reciprocity," in which you develop a "reversible and reflexive attitude and reciprocal regard for others."52 Burbulies is not alone in his conviction of the importance of respect for other people. Johannesen uses words such as "devalues," "ridicule," and "excluding" when he speaks of ethical guidelines regarding respecting one another.53 Confucius has much the same message concerning the ethical treatment of others when he tells us that "Without feelings of respect, what is there to

distinguish men from beasts?" In intercultural interactions this means that you must reach beyond your own cultural norms and respect the norms of other cultures.

6. 3. Search for Commonalities among People and Cultures

Throughout this book we will spend considerable time talking about cultural differences that influence intercultural communication. Yet we must not overlook the similarities among people and cultures, because those similarities can act as an ethical guide. DeGenova offers some words that illustrate this suggestion: No matters how many differences there may be, beneath the surface there are even more similarities. It is important to try to identify the similarities among various cultures. Stripping away surface differences will uncover a multiplicity of similarities: people's hopes, aspirations, desire to survive, search for love, and need for family—to name just a few.

The world's great religious traditions have also recognized the values that bind people and make for a more just society. They all offer tutoring to their followers as it applies to correct moral precepts. For example, they all denounce murder, stealing, bearing false witness, adultery, and the like. In addition, these traditions also agree on the significance of the "Golden Rule." Although the words are different, the wisdom contained within the words is universal.

- **Buddhism:** "Hurt not others in ways you yourself would find harmful."
- **Christianity:** "All things whatsoever ye would that men should do to you."
- **Confucianism:** "Do not do unto others what you would not have them do unto you."
- **Hinduism:** "This is the sum of duty: Do naught unto others which would because you pain if done to you."
- **Islam:** "No one of you is a believer until he desires for his brother that which he desires for himself."
- **Judaism:** "What is hateful to you; do not to your fellow man. This is the law; all the rest is commentary."

From this brief sample you can recognize that in many significant ways people are very much alike. It is important that in a multicultural world you begin to observe these commonalities. Huntington expressed the same ideas when he wrote, "People in all civilizations should search for and attempt to expand the values, institutions, and practices they have in common with people of other civilizations."

6. 4. Respect Cultural Differences

Although we just discussed the need to seek out similarities among people and cultures, we now ask that you not ignore cultural differences. Think about the words of former President Shimon Peres of the State of Israel, who said. "All people have the right to be equal and the equal right to be different." In short, while seeking commonalities you need to be aware and respectful of cultural differences. By developing this awareness, you will begin to develop an intercultural ethical perspective. Keep in mind a recurring theme in this book: People are both alike and different. Barnlund wrote of this double-sided nature of cultures: If outwardly there is little to distinguish what one sees on the streets of Osaka [Japan]

and Chicago—hurrying people, trolleys and buses, huge department stores, blatant billboards, skyscraper hotels, public monuments—beneath the surface there remains great distinctiveness. There is a different organization of industry, a different approach to education, a different role for labor unions, and a contrasting pattern of family life, unique law enforcement and penal practices, contrasting forms of political activity, different sex and age roles. Indeed, most of what is thought of as culture shows as many differences as similarities.

We conclude this section on cultural differences and ethics by again stressing that a complete and honest intercultural ethical perspective grants similarities and recognizes differences. By accepting and appreciating both, you are better able to assess the potential consequences of your communicative acts and to be more tolerant of those of others. Thomas Jefferson said much the same thing about accepting differences when he wrote, "It does me no injury for my neighbor to say there are twenty gods, or no God."

6. 5. Accept Responsibility for your Behaviors

Earlier we mentioned that you should be aware that communication elicits responses and that your choice of communicative behaviors can cause both intended and unintended consequences for other people. This notion is predicated on the belief that we are all given the gift of "free will." From a communication perspective this also "recognizes that while we are each situated in a particular culture and socialized into certain norms, we are nevertheless able to reflect on those norms and change them if necessary."58 This means that your decisions, actions, and even failures, have consequences—consequences over which you have some control. The obvious intercultural import of this fact leads us to what the Dalai Lama has called "our universal responsibility." That responsibility means that if we are going to live in this crowded, interconnected world, we should recognize our individual roles within that world.

Remember, as we will demonstrate throughout this book, people and cultures are inextricably linked. As the English anthropologist Gregory Bateson queried, "What pattern connects the crab to the lobster and the orchid to the primrose and all four of them to me? And me to you?"

6. 6. Generalizing

When people from other cultures conclude that all Americans wear baseball caps everywhere they go and eat mostly fast food, they are generalizing. When Americans conclude that Germans and Irish spend most of their time drinking beer and singing old folk songs in beer halls and pubs, they are generalizing. And when people say that Muslims do not have time to do anything but pray because they pray five times a day, they are also generalizing. These examples are representative of an endless number of cultural generalizations people use when talking about other groups. Just what is the practice of overusing and misusing generalizations? When we generalize, we are allowing a few instances to represent an entire class of events, people, or experiences.

Finally, conclusions and statements about cultures should be qualified so that they do not appear to be absolutes, but only cautious generalizations. For example, although this is only the first chapter of the book you might have noticed how frequently we have used words such as "often," or "usually" so as to avoid speaking in unconditional terms. Coles adds to our list of qualifying terms suggesting phrases such as "on average," "more likely," and "tend to" as a way of moderating the generalization being advanced.61 These sorts of qualifiers allow thinking and talking about other cultures without implying that every member of the group is exactly alike. We also add that the validity of the generalization often shifts from culture to culture. That is to say, if the culture is somewhat homogeneous, such as that of Japanese or Koreans, references to group characteristics tend be more accurate. However, heterogeneous cultures, like the United States, are far more difficult to generalize about because of the variety of backgrounds, religions, ethnic groups, and the importance placed on each person's individuality.

Summary

- Venturing into a new culture can cause anxiety and emotional dissonance.
- Culture shock is a mental state that comes from the transition that occurs when you go from a familiar environment to an unfamiliar one and find that your established patterns of behavior are ineffective.

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Practice

Exercise 1

Consider and analyze the following cultural situations as far as culture shock and cross cultural communications are concerned.

1. Language difficulties often produce culture shock as the "guest" attempts to become functional in a new culture.

2. What kinds of problems arise when entering a new culture where you have little, if any, proficiency in the language of the host culture? How would you go about preparing yourself to overcome your language deficit?

3. A fundamentalist perspective holds that there is a timeless absolute morality that applies to everyone everywhere and is independent of the conventions of individual cultures.

4. The relativistic perspective of ethics holds that values and morality are culturally bound and dependent only on the perspective of their respective culture.

5. At the core of a meaningful ethic is the belief that all cultures share many basic beliefs about children and family.

6. It is important to be cautious and prudent when making cultural generalizations.

7. Think about the problems associated with generalizing as you read the following brief narrative:

- Mr. Thomas was senior vice president of a major oil company that had recently purchased a competing company and was now about to merge the two businesses into a single large international firm. His company sent Mr. Thomas to Kenya for an indefinite time so that he could institute all of the major changes needed to make the operation work smoothly and be profitable. He wanted to make a good impression and establish friendly relationships with all his staff—a staff composed of people from many parts of the world. Mr. Thomas called his new employees into his office individually so that he could build rapport with them on a one-to-one basis. Below is a summary of some of his encounters, none of which produced the results Mr. Thomas wanted.

    ✓ **a.** As an employee from China was leaving the office after a very productive visit, Mr. Thomas said, "It was nice working with you. You remind me of all the people I worked with when I was in Japan."

    ✓ **b.** Mr. Thomas noticed a strange look on the face of the assistant manager from Germany when he said, "Remember, this is an informal company. No suits and ties, and we will call everyone by their first name."

    ✓ **c.** When the worker from Saudi Arabia arrived for the one-on-one meeting, the first thing Mr. Thomas said was "How are your wife and family?"

✓ **d.** The administrator from Bolivia was reminded that this new company "runs a tight ship" and that "all work has to be completed on time."

✓ **e.** Mr. Thomas told his new American administrative assistant that one of her duties would involve preparing coffee for all the executives.

✓ **f.** When meeting the new foreman from Kuwait, Mr. Thomas greeted him by extending his left hand.

✓ **g.** Mr. Thomas's advice to the Japanese manager was to make sure his opinions were expressed in forceful terms at all their staff meetings. What went wrong?

Exercise 2 Recognising culture shock

Key objectives	• To provide clear examples of the various stages associated with culture shock. • To provide learners with practice in identifying stages of culture shock.
Time	30 minutes
Materials	Recognising culture shock handout

Background rationale

- An important element in dealing with culture shock is recognizing that it is a natural process with a beginning point and a relatively clear set of stages progressing to a point at which it is no longer a problem for the person concerned.

- Understanding the nature of these stages, and developing the skills to recognize which stage you have reached, is a useful strategy for managing individual reactions to culture shock. This exercise provides a handy checklist of stages and useful practice in recognizing what comments or perceptions may indicate about the stage of cross-cultural adjustment individuals are in.

Procedure

1. Give a copy of the 'Recognizing culture shock' handout to the learner.
2. Compare these learner's answers with those suggested below and discuss and differences.

Observations and suggestions for discussion

- There may be some debate about exactly which stage is likely to be reflected in each comment. This is a positive point, as it enables learners to discuss the nature of each stage and reflect on how others may understand the phenomenon of culture shock somewhat differently. Recommended answers are as follows:

  1. Adaptation
  2. Disorientation or shock
  3. Honeymoon
  4. Adjustment
  5. Honeymoon

6. Shock

7. Shock

8. Honeymoon or adaptation or adjustment

9. Adjustment or adaptation

10. Disorientation or shock

11. Shock

12. Adaptation

Exercise 3 Recognizing culture shock handout

- Culture shock is the process of adjustment to an unfamiliar culture. It is a more or less sudden immersion into a state of uncertainty - in which you become unsure about what is expected of you and what you can expect from other people. Culture shock can occur in any situation where you are forced to adjust to an unfamiliar system in which many of your previous ways of doing or understanding things no longer apply.

- Five stages of culture shock can be identified:

  1. Honeymoon

- This is where the newly arrived individual experiences the curiosity and excitement of a tourist, but where the person's basic identity is rooted back at home.

  2. Disorientation

- This stage involves the disintegration of almost everything familiar. The individual is overwhelmed by the requirements of the new culture and bombarded by stimuli in the new environment.

  3. Shock

- This stage is associated with the experience of anger and resentment towards the new culture. Stress, anxiety, irritation and hostility are common.

  4. Adaptation

- This involves the integration of new cues and an increased ability to function in the new culture. The individual increasingly sees the bad and the good elements in both the new culture and the home culture.

  5. Adjustment

- In this stage, the individual has become comfortable in both the old and the new culture. There is some controversy about whether anyone can really attain this stage.

- ❖ Below you will see a number of comments likely to be made by individuals in one of the five stages of culture shock. Read each comment and write down what stage of culture shock you think the individual concerned is most likely to be in.

- Comment

  1. 'We do that too, only in a different way.'

2. 'Why can't they just ...?'

3. 'I can't wait to tell ... about this.'

4. 'You don't understand them like I do.'

5. 'Isn't this exciting?'

6. 'These people are so damn ...'

7. 'Only ...more months before I can go home'

8. 'Aren't they interesting?'

9. 'Actually, I am beginning to like this'

10. 'Everything here is so difficult!'

11. 'We would never do that where I come from'

12. 'On the other hand, why shouldn't they do that?'

Exercise 4 Culture shock checklist

- Culture shock is a challenging problem for learners moving overseas on long-term assignments. This activity provides a handy checklist of useful strategies to help learners handle the symptoms of culture shock and speed adaptation to the new environment. It also enables learners to identify useful ways of putting these strategies into practice.

1. Give the learner a copy of the 'Culture-shock Checklist' handout

2. Work through the list of skills and behaviours with the learner, identifying any specific skills for dealing with culture shock that might be particularly applicable in another country or culture of interest.

Observations and suggestions for discussions

- Some learners may find it difficult to identify specific ways of putting the checklist points into practice, given that they are already in the form of behavioural hints. Emphasize that what is required is specific ideas of how they will action each point in real-life. Make sure the examples are made clear.

- There may be other specific suggestions that are particularly appropriate to the learners concerned. These can easily substitute some of the more generic strategies and techniques outlined in the checklist.

Culture-shock Checklist handout

- Read each of the following strategies and techniques for dealing with culture shock. On the right hand side, write down some specific behaviors that describe how you can put each strategy or technique into practice. The first two have some examples already inserted.

Strategies and techniques	How you can put this in practice.
• Anticipate it - do not let it take you by surprise.	For example, make a list of all the things likely to cause me culture shock.

• Find out as much as you can about where you are going before you leave.	For example, attend a country-specific briefing. Read a cultural awareness book.
• Identify familiar things you can do to keep you busy and active.	…………………………………............... ……………………………………………………
• Fight stress, do not deny your symptoms and do not give in to them.	…………………………………............... ……………………………………………………
• Monitor your drinking and eating habits.	………………………………………………….
• Give yourself time to adapt. Making mistakes is a normal part of learning.	……………………………………………………
• Discuss your experiences with your colleagues.	…………………………………………………..
• Expect the same symptoms when you come home.	…………………………………………………..
• Think about the positive aspects of culture shock.	…………………………………………………..
• Retain a sense of humour!	…………………………………………………..

Exercise 5

Consider and analyze the following cultural situations as far as culture shock and cross cultural communications are concerned.

1. People have a number of identities, and they are acquired as a natural process of life experiences.

2. Maria was born in Mexico and immigrated to the United States with her parents when she was two years old and settled in rural Vermont. Her elementary through high school classmates were predominantly white, most of her friends were Anglos. Determined to assimilate, Maria's parents celebrated only U.S. holidays and always spoke English at home. As a result, she has only a limited ability in using Spanish and a passing knowledge of Mexican culture. Now a junior in college, Maria recently discovered she entered the United States illegally and is in danger of being deported to Mexico. What is Maria's ethnic identity? What cultural problems might she encounter if she is sent to Mexico?

3. Gender identity refers to the ways particular cultures differentiate between masculine and feminine roles.

4. Personal identity arises from those objects and ideas that help set you and others apart from the dominant culture while also marking you as a member of a specific group.

5. Strong feelings of identity can be signaled and reinforced by involvement in commemorative events.

6. Between 1992 and 2010, the number of visas issued by the U.S. Department of State to fiancés of U.S. citizens increased from 8,651 to 40,306, peaking at 53,968 in 2005.81 what are some of the identity issues resulting from this growth in international marriages?

7. Stereotypes are mentally constructed simplistic categories used to classify things, events, and groups of people. Stereotypes can be negative or positive, but both tend to overgeneralize.

8. Prejudice occurs when a person holds a generalization about a group of people or things, often based on little or no factual experience. Prejudice can be positive (liking a certain group or thing) or negative (disliking a certain group or thing).

9. Racism occurs when people believe their race is inherently superior to another race. Racist individuals will often engage in discrimination against people of another group.

10. Ethnocentrism is learned early in life and is continuously being reinforced by specific activities.