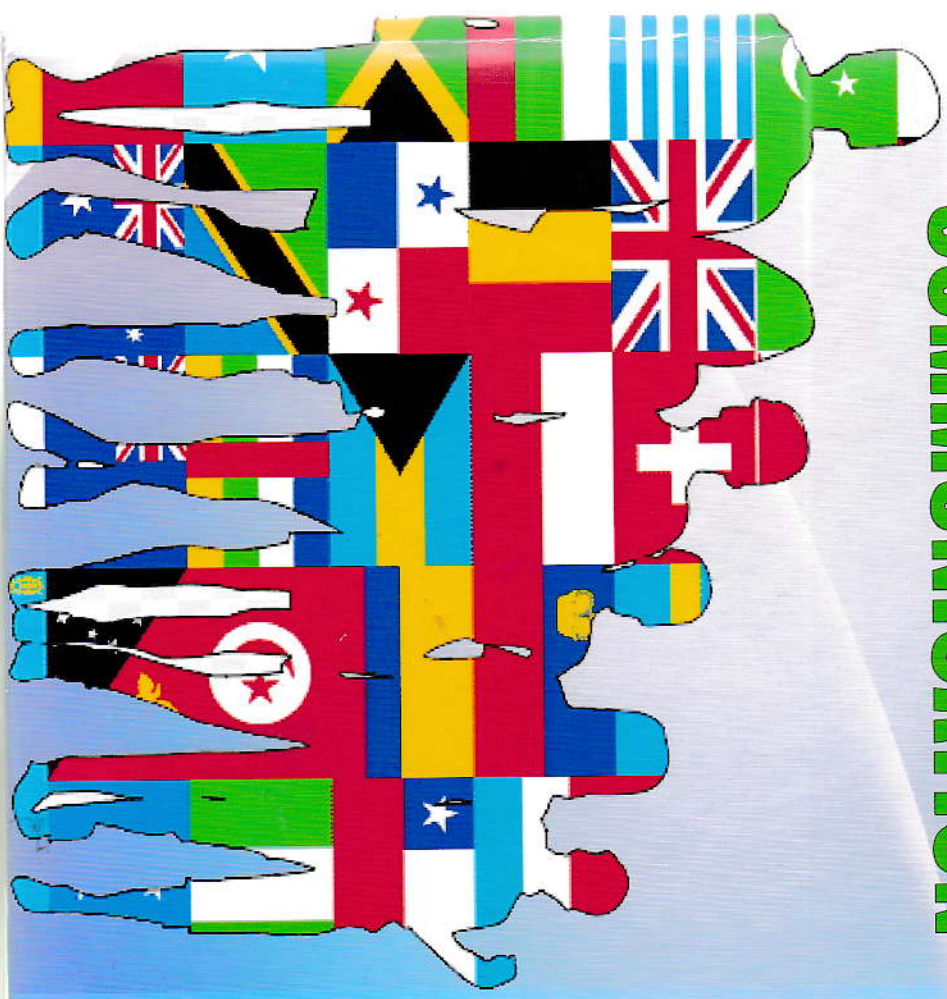


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MA.Ruzmetova, G.S.Xiddardiyeva**

INTERCULTURAL COMMUNICATION



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O'ZBEKISTON RESPUBLIKASI OLIY VA O'RTA MAXSUS
TA'LIM VAZIRLIGI

TOSHKENT VILOYATI CHIRCHIQ DAVLAT PEDAGOGIKA
INSTITUTI

INTERCULTURAL COMMUNICATION

The textbook is intended for students of Higher Education establishments

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O'ZBEKISTON RESPUBLIKASI OLIY TALIM,
FAN VA INNOVATSIONAL VAZIRLIGI
CHIRCHIQ DAVLAT PEDAGOGIKA UNIVERSITETI
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Annotation

The publication discusses in detail the fundamental provisions of intercultural communications, the specifics of verbal and non-verbal communication, the Culture of English-speaking countries, the features of education in a cross-cultural context, and many other aspects of communication in a cross-cultural space. The textbook contains a large number of interesting examples and situations illustrating the real practice of communication between representatives of different cultural groups. The textbook includes a workshop containing tasks for group work, as well as a test for knowledge of the features of intercultural communications, which will allow students to independently test and consolidate their knowledge and skills. A glossary of terms and an extensive bibliography are provided. The textbook is intended for Bachelor Degree course students of Foreign language and Heritage (English).

Аннотация

В издании подробно рассматриваются принципиальные положения межкультурных коммуникаций, специфика вербального и невербального общения, основы Культуры англоязычных стран, особенности образования в кросс-культурном контексте и множество других аспектов общения в кросс-культурном пространстве. Учебник содержит большое количество интересных примеров и ситуаций иллюстрирующих реальную практику общения между представителями разных культурных групп. В учебнике приводятся практикум, содержаний задания для групповой работы студентов, а также тест на знание особенностей межкультурных коммуникаций, что позволит студентам самостоятельно проверить и закрепить полученные знания и навыки. Приводится, словарь терминов и обширная библиография. Учебник предназначен для бакалавров по направлению иностранной язык и литература (английский язык).

Аннотация

Nashrda madaniyatlararo mulqotning asosiy qoidalari, verbal va nonverbal mulqotning o'ziga xos xususiyatlari, Ingliz tilida so'zlashadigan mamlakatlarda madaniyati, madaniyatlararo kontekstida ta'limning xususiyatlari va boshqa ko'rib mulqot aspektlari batafsil muhokama qilinadi. Davslik turli madaniy guruhlar vakillari o'rtasidagi mulqotning haqiqiy amaliyotini ko'rsatadigan juda ko'p qiziqarli misollar va vaziyatlarni o'z ichiga oladi hamda talabalarning jamoaviy ishlashi uchun torshinlar, shuningdek, talabalarga o'z bilim va ko'nikmalarini mustaqil ravishda sinab ko'rish va mustakamlash imkonini bergan madaniyatlararo mulqotning xususiyatlarini bilish uchun test mavjud. Ahamalar lug'ati va keng bibliografiya taqdim etilgan. Davslik xo'rtiyu til va adabiyoti (Ingliz tili) yo'nalishi bakalavr talabalari uchun mo'ljallangan.

FOREWORD

In an increasingly global and mobile society, we are faced with greater cultural diversity both in our professional and private lives. As a result of this, more and more emphasis is being placed on the need for intercultural awareness, adaptation and respect for cultural differences. For English language teachers, the real challenge is to find a meaningful and entertaining way to sensitize learners to the complexities of this topic, while assisting them in the development of their professional English and metacognitive skills. Intercultural Communication has become a relevant focal point within a variety of fields – science, psychology, politics, journalism, economics, and education, to name a few. Intercultural Communication, Global Studies, and International Psychology, incorporating intercultural communication activities in classroom lessons could provide much needed cultural aspects for students, and foster self-reflection and growth.

The textbook is for the formation of students' knowledge, skills and abilities on the basis of communicative competence (linguistic, sociolinguistic, discursive, strategic, sociocultural competences) for functioning in everyday life situations, scientific and professional fields in a multicultural world. The textbook shows the ability and willingness to communicate with native speakers, as well as a better understanding of English-speaking countries culture by students and the possibility of using it in the process of intercultural communication.

MODULE I. INTRODUCTION TO INTERCULTURAL COMMUNICATION

Theme1. Intercultural communication

Plan

1. Globalization, Informatization
2. Cultural Change.
3. Communicating in culturally diverse workplace, Gateways to Effective Intercultural Communication.

Learning Objectives

- To define intercultural communication
- To know the significance of intercultural communication in today's world of globalization.
- To understand the basic gateways to effective intercultural communication.

Welcome to the Information Age! With the development of technology in a variety of different areas, we are able to communicate with more speed, more power and to more people than ever before. This power to communicate is dramatically reshaping how we understand boundaries between people and places. It is reducing a once vast and isolated world into "the Global Village". We live in an exciting time because we have, at our fingertips, unlimited potential to communicate with people around the world. We also live in a traumatic time because this new power creates enormous questions about our different identities, cultures and preferences in communication. This course is designed to prepare students to work and live within the Global Village and to develop competence in their ability to communicate with everyone they will come into contact with.

This lesson intends to accomplish its goals in light of the fact that nations, communities, and individuals are increasingly connected and interconnected by means of technology. Radio, television, satellite, cable and telephone

communications now cover almost every corner of the globe. Furthermore, the use of audio, video, and hypertext add to the complexity of these communications. In other words, not only is the quantity of telecommunication growing, but also the technical quality of telecommunication is improving. This growing interconnection between people offers the potential for additional communication, exchange of information, and even intercultural interaction, by means of technology.

As emerging technology interconnects our globe in increasingly complex layers, the world seems to grow smaller. Yet, it is with this increased interconnectivity that our perceptions of the world as we presently know it grows and expands. Our social network begins to encompass individuals whom we have never physically met before, and possibly never will. It is these new relationships with distant individuals that may challenge us to expand our horizons beyond what we now know. As our social web grows, so does the possibility that distant events will have personal meaning to us as individuals. The socio-technical implications of this suggest that the web of social connectivity grows with every new user. With every new link, we become subtly more interconnected with distant individuals, and distant events. This increased interconnection implies the possibility of increased intercultural interactions by means of technology. Many, such as Brislin & Yoshida (1994), Brislin (1993), Condon (1975), and Gudykunst & Ting-Toomey (1988) define intercultural communication as communication between people from different cultures. Samovar and Porter (1972) suggest, "whenever the parties to a communication act bring with them different experiential backgrounds that reflect a long-standing deposit of group experience, knowledge, and values, we have intercultural communication" (p. 1). Gudykunst and Kim (1992) classify intercultural communication as "a transactional, symbolic process involving the attribution of meaning between people from different cultures" (pp. 13-14). Therefore, intercultural communication, for the purpose of this study, is defined as the field of study, which explores the verbal and nonverbal interactions of individuals with diverse patterns of historically derived behavior.

The world today is characterized by an ever-growing number of contacts resulting in communication between people with different linguistic and cultural backgrounds. This communication takes place because of contacts within the areas of business, military cooperation, science, education, mass media, entertainment, tourism but also because of immigration brought about by labor shortage or political conflicts.

In all these contacts, there is communication, which needs to be as constructive as possible, without misunderstandings and breakdowns. It is our belief that research on the nature of linguistic and cultural similarities and differences here can play a positive and constructive role.

Globalization, Informatization, and Cultural Change

The first broad area of questions to be addressed is that of the social and cultural implications of globalization and informatization, and the relevance to intercultural communication. These are areas that are typically not directly addressed by theories of intercultural communication, but rather more often come within the range of theorists of international communication, critical theory, or even post-colonial literary theory. However, given the force we have ascribed these trends in the contemporary world, it is critical that theorists of intercultural communication engage them, as it is the social and cultural context in which all intercultural communication arises. I will specifically discuss three critical areas that need to be addressed, our understanding of culture, the ways in which cultural change is precipitated by globalization and informatization, and their role in defining personal and communal identity.

Culture, of course, is an amorphous concept, even in the most rigorous theories of intercultural communication. Typically, it is defined as a symbolic system, which includes issues of perception, cognition, and understanding. Culture is not merely an abstract set of folk practices, nor a collection of touristic festivals. Rather, as Geertz (1973) defines it, it is a set of symbolic systems, that serve not only to define and identify the culture and social structures, but also to articulate

the synthesis of two essential parts of human culture, ethos and world view. Geertz employs a very diffuse, totalistic conception of culture, that can not easily be perfunctorily articulated. Every specific act, every utterance, every thought must be understood within a much larger, much broader context.

There are certain inherent challenges that globalization, in particular, make upon our understanding of culture. One of these is a tendency to equate "culture" with "nation." Scholars and teachers speak of Russian culture, Chinese culture, or Japanese culture, for example, with little reference to the distinctions between very different groupings within a national boundary. The nation, as a political abstraction, is certainly very different from the culture, which as Geertz (1973) has described it, is primarily a system of symbols. Although scholars distinguish between co-cultures within North American boundaries, this concept is rarely applied to other nations. Within the boundaries of the Peoples' Republic of China, for example, there are approximately 80 different linguistic groupings, bound by geographical, political, and yes, even cultural distinctions. The language most often called Chinese, Mandarin, or Putonghua, the official language based on the dialect of the northern region around Beijing, is the official spoken language, but to the vast majority of citizens of the nation, it is a second language. Each of the regions of China have vastly different ethos, and yet this is rarely considered in abstract pronouncements about "Chinese culture." In a globalized world, the political abstractions known as nations are becoming increasingly irrelevant, while the symbolic systems known as cultures are continually in flux. With greater access to cultural diversity from within nations, our conception of "culture" will take on narrower frames of reference.

Beyond the inherent instability of the nation alluded to earlier, does globalization force us to redefine cultural boundaries? Do globalization and informatization bring about culture convergence or divergence? Do the ties formed by economic and technological integration increase or diminish the impact of culture on communication? How does global interaction affect one's cultural

identity? When Israelis read South African websites, or when Chinese read Japanese sites, which cultural background is most significant?

This question is not easy to answer because it entails certain other fundamental questions. For example, media forms themselves are not passive entities. Cultural forms, codes, and values determine issues of media content and media design, including aesthetic, technical, and logical criterion. One has only to compare the websites of the aforementioned North Korean Central News Agency with the much more visibly dynamic Western news sites, such as CNN, to see immediate differences in perceptions of what "news" is, how it is to be presented, and the cultural, economic, and political assumptions regarding its purposes.

A related area of discussion is that of the forces of globalization and informatization in cultural change. Many theorists argue that globalization is working in a fundamentally centripetal manner, forcing homogenization and consumerism along Western lines. Observers from both traditionalist and integrationist perspectives perceive a certain convergence across cultural and national boundaries. The rise of a new class of capitalists in recently developed nations is often praised as a verification of the universality of notions of rationality, liberalism, secularism and human rights (Robison and Goodman, 1996, p.2). In other words, a new culture is forming that transcends traditional political and geographic boundaries, that can best be defined by profession, technological expertise, or social class.

Others decry the "coca-colonization" and "McDonaldization" of the globe, and argue that the rampant global rise of consumerism ultimately will destroy traditional cultures. In a recent Chinese news publication, for example, a Chinese scholar argues that the "blind worship" of foreign consumer goods, the tendency to disparage patriotic heroes and uplift "traitorous literati," and the compromise of national dignity are all symptoms of the "dregs of colonial culture" (Li, 1999, p.10).

In other words, the globalization of China's economy, including consumer products, as well as the rise of cybercafés on Chinese streets, all indicate the evil nature of the changing circumstances.

As evidence for the claim of homogenization, analysts point to graphic indicators, such as the abundance of McDonald's restaurants around the world, such as this one in Oman. Such blatant symbols of multinational power are indicative of the homogenization of traditional societies. Integrationists, on the other hand, argue that unlike previous manifestations of colonial power, there is nothing coercive about offering hamburgers to willing consumers.

This has serious implications regarding the transformation of culture. Globalization and informatization provide a context that ultimately can be at odds with traditional cultural forms. To what extent, for example, can Islam, which is rooted in the history and the language of the Arabs, survive postmodern globalization? Islam has certainly taken root in culturally diverse locales, such as Central Asia and Southeast Asia, but the globalized future presents a different set of challenges. As a world view, Islam might very well provide a welcome bed of stability in a world of change (Ahmed, 1992). As a cultural practice, however, globalization has introduced tensions into Islamic societies, such as allowing youth access to vastly different world views, creating a tension within traditional Muslim societies. For example, in the 1990's a survey indicated that Michael Jackson was more popular in Indonesia than Mohammed, and merely reporting on the survey landed an unfortunate journalist in jail (Hitching, 1996).

It is not just Muslim societies that must deal with the unknown future, however, but all societies in which tradition has played a major role in providing guidance to social life; in short, all societies. Some might well experience a backlash as illustrated by the rise of the Taliban in Afghanistan, while others find themselves in vastly changed social circumstances. In 1997, representatives of the South Korean government, undoubtedly one of the nations that had most benefited from global economic and technological change, argued before the United Nations

that globalization represented a threat to cultural diversity that must be guarded against (United Nations Press Release, 1997).

If informatization and globalization have the capacity to transform culture (the yang), then they also strengthen them (the yin). There is evidence that indicates that the emerging globalized information society, rather than weakening cultural and national identity, actually strengthens traditional cultural forms. Although the web is in English, for example, the rise of technology and the globalization of commerce allows for innovation and creativity in the enhancement of non-main-stream perspectives. For example, these forces have enabled the rise of a new genre of music, Vietnamese pop music, that would not arise in a world bounded by more traditional economic structures. The overseas Vietnamese population, from geographically diverse locations such as Southern California, France, and Canada, would not likely support the rise of concert tours, recordings, and the other trappings of the entertainment industry without the linkages that can occur in a more globalized world, which allows an economy of scale necessary to make Vietnamese pop music profitable. Zhang and Hao argue that in the "age of cyberspace, the role of ethnic media in fortifying the cultural traits of ethnic immigrants is expected to be further strengthened. As a result, ethnic groups are more likely to be assimilated into the mainstream culture without losing their own cultural roots and ethnic identity."

In this sense, then, the forces of globalization and informatization have a centrifugal effect, allowing the rise of new local traditions and cultural forms. It also increases the ability of outsiders to learn more about significant cultural, religious or historical traditions without the filtering mechanisms of more traditional media. Whereas most local bookstores, for example, carry but a handful of histories of non-Western societies, web access allows one to explore the histories, politics, economics and societies of the most inaccessible regions.

Perhaps the most succinct way of addressing these questions is to distinguish levels of integration and polarization. At the economic and technological levels,

there is certainly integration. Local industries can no longer afford to not be vulnerable to international competition, and must position themselves within a global context. The anti-WTO protests in Seattle were inherently about the conflict between global trade realities in conflict with local regulation in areas such as genetically modified foods. Moreover, anyone with access to the technology can gain information about and from any part of the globe. At the level of individual identity, however, informatization and globalization allows a myriad of possibilities for the individual to make radically different choices than previously possible; in other words, these twin forces allow, and even encourage, polarization.

This leads us to the third critical issue for scholars of intercultural communication, which relates to how individuals define their local and communal identity. At the personal level, one's individual ethos can be ever more narrowly defined, providing the potential for a further polarization (or 'tribalization,' to use Barber's term) of personal identity. There are at least three aspects to this argument. First, rather than seeing oneself as essentially a citizen of a nation or a local community, people are more free to define themselves along narrower conceptions of identity and commitment, either ethnic, religious, or ideological affiliation. In this sense, the more global we become, the more provincial our attitudes can become. We are no longer forced into a certain homogeneity of lifestyle, belief, or social knowledge, but we are also no longer forced to work through issues with our neighbors.

Second, by gaining access to vast amounts of information, one is no longer dependent upon the village for knowledge and/or affirmation. For example, communication technologies allow citizens of nations in which religious conversion is illegal access to inconceivable amounts of information about other global faiths, radically revamping what has historically been one of the most significant intercultural communication encounters, religious missions, and making a true independence of thought possible. Christian mission organizations, such as Campus Crusade for Christ, are already beginning to build extensive web sites

with clearly evangelistic intent. Conversely, Islam, Buddhism, Taoism, Hinduism, and various other faiths all appear on the web, lending themselves not only to easy propagation, but also to reinvention. This has both liberating as well as debilitating aspects, because if one can more easily define herself outside of the boundaries of the local community, she can no longer rely as fully upon the local community for support. Ultimately, whether a cyber-neighbor is as reliable as a physical neighbor is but mere speculation.

Moreover, communication by electronic channels is ultimately affected by the media itself, producing potentially irrevocable distortion. Jacques Ellul argued decades ago, for example, that the technologies of modern life are ultimately destructive when applied to certain kinds of messages, such as religion (1965). In his discussion of communication technologies, which Ellul argues are a form of the totalizing system of propaganda, he argues that "Christianity disseminated by such means is not Christianity" (p. 230). Further, he argues that when the church uses the means of ideological indoctrination to propagate the faith, it might reach the masses, influence collective opinions, and "even leads many people accept what seems to be Christianity. But in doing that the church becomes a false church" (p.230). So although the information systems that permeate the modern world allow for a greater dissemination of information, there remains the danger of the dehumanization of that information, and the social context that makes the information relevant.

And finally, the fact that globalization and informatization allow, even encourage, one to adopt new perspectives and identities, allows one to make superficial commitments to a new identity. Students who have access to marginal (and marginalized) belief systems by access to the web, for example, might come to see themselves as adherents, with little or understanding of the larger history and body of beliefs that constitutes the larger community of believers. This superficial identification with "the other" can disrupt social unity at a great cost, and yet not provide any compensatory alliances or social unions. It is one thing to convert to a

new faith when in the midst of an encouraging body of support, it is another altogether when one is, in all critical aspects, removed from any sources of social support.

In summary, the cultural and social changes accompanied by globalization and informatization have clear relevance to theorists in intercultural communication in at least three key ways. The conception of culture, the ways in which cultural change is precipitated by these trends, and the role of these forces in defining personal identity and social unity are all important issues of discussion for communication scholars, as they provide the foundational assumptions for our interpretation of the processes of intercultural communication.

It should be evident by now that the trends of globalization and informatization have important implications at the foundational level for intercultural communication theory, namely, our very understanding of culture, society, and communication. I will now turn attention to some critical questions concerning the impact and role of globalization and informatization on intercultural communication practice and behavior. I will introduce only three issues, certainly not an exhaustive list, but enough to demonstrate the necessity of further research in this area. Specifically, I will raise the issues of the impact of culture on computer-mediated communication and other communication issues; the effectiveness of communication technologies to actually fulfill some of the political and social promises made for them, and the role of intercultural communication skills for professional success.

Intercultural communication has traditionally been discussed in primarily interpersonal behavior, although not exclusively so. Informatization, however, forces us to consider the ways in which culture influences the successful transmission of messages in radically different channels than traditionally conceived. The influence of culture on communication behavior is central to our field of study, and by any account, telecommunications, cyberspace, and other emerging media forms are becoming increasingly popular modes of

communication. Although there is an emerging literature on technology as a communication form and computer-mediated communication (Jackson, 1997), even prompting an on-line journal, as of this writing there has been little, if any, substantive analysis of the impact of the new media form across cultural boundaries. Does a Japanese youth, for example, respond to CNN.com the same way that a Pakistani would? Since there are inherent cultural issues associated with any form of communication, what complicating factors are raised by the advent of communication technologies?

This issue could significantly affect how intercultural communication is taught. Some of the key concepts associated with intercultural communication, such as the distinction between high and low context cultures, are problematic when applied to new communication contexts. Since high context cultures are those where there is a greater social knowledge, and communication is typically less explicit, can persons from a high context background rely on the same subtle nonverbal cues and situational variables when using the internet or email, for example? How is high context culture messaging transformed when there is an absence of nonverbal cues, environmental and situational variables, and at best imprecise manifestations of status and hierarchy? Does this force high-context communication to become low context? Is communication across cultures made easier across technological channels, since the ever troublesome nonverbal cues that complicate much interpersonal intercultural communication lose their importance? What new nonverbal cues arise in electronic communication? What constitutes communication competence in the new context?

The number of issues associated with this line of inquiry is endless, and could radically alter how we think about, and teach, intercultural communication skills and theory.

A second significant issue associated with the convergence of global values, technology, and communication is the ability of technologies to truly fulfill the promises made for it, both in the encouragement of intercultural interaction as well

as its effectiveness in the development of new political, social, or cultural movements. Certainly, the potential for further interaction with people from diverse cultural backgrounds increases with the availability of technology, but do people typically seek out diversity when interacting with technologies, or do they interact primarily with people much like themselves? UN Secretary General Kofi Annan, for example, argued that "we in the United Nations are convinced that communications technology has a great democratizing power waiting to be harnessed to our global struggle for peace and development. The quantity and quality of available information is changing dramatically every day, in every country, in every corner of the world. Citizens are gaining greater access to information, too. And the spread of information is making accountability and transparency facts of life for any government" (United Nations, 1998).

Although these expectations reveal a potential for communication that can bring together a critical mass for political or social change, it is not clear that it is sufficient to do so. During 1989's Tiananmen demonstrations, for example, Chinese students and scholars residing in North America and Europe made use of all available means of communication to support the prodemocracy movement, including fax machines and email, and many of the networks developed during that period continue to this day in web presence, such as the Support Democracy in China page or Amnesty International's web site. The effectiveness of web presence as a persuasion device, moreover, has not been established. Does the presence of Tibetan Buddhism on the web, for example, encourage the growth of the religion? To what extent is the religion re-invented when introduced by means of technology?

A final area of inquiry related to these issues is the manner in which intercultural communication skills enable greater effectiveness in personal and professional life, in a globalized and technologized social context. One of the characteristics emerging from globalization and informatization is the rising dominance of a new "knowledge class," which is defined as a class that is

supported solely by its participation in the new information industries, with little reliance upon traditional manufacturing or production industries, including agriculture. Peter Drucker argues that "the acquisition and distribution of formal knowledge may come to occupy the place in the politics of the knowledge society which the acquisition and distribution of property and income have occupied in our politics over the two or three centuries that we have come to call the Age of Capitalism."

By extension, it is communication skills, both in sending and receiving, that determines how well an individual, an organization, an industry, or a nation, does in acquiring and applying knowledge, thus broadening the chances for success. Certainly, the ability to effectively negotiate the inherent cultural issues in communication becomes more of a competitive edge in a global world. It is likely that this new knowledge class will see convergence of certain skills, attitudes, and world views, unbounded by traditional national or cultural boundaries. Stock brokers in Japan are likely to have more in common with their counterparts in Germany and the US than they are with their own grandparents.

However, "knowledge" is an inherently relativistic concept (Breen, 1997). As Drucker (1994) argues, "the knowledge of the knowledge society, precisely because it is knowledge only when applied in action, derives its rank and standing from the situation. In other words, what is knowledge in one situation, such as fluency in Korean for the American executive posted to Seoul, is only information, and not very relevant information at that, when the same executive a few years later has to think through his company's market strategy for Korea." Drucker's argument is that the distinction between information and knowledge becomes all the more pressing, even as the shifting contours of the global world are likely to turn once vital knowledge into mere information. Participants in the global system are likely to find themselves ever and always pursuing new knowledge, and never

anything else. ~~They are always~~ ~~knowing~~ ~~everything~~ they need for success in most

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Main goal in this chapter has been to provide some initial probes into the role of the trends of informatization and globalization in intercultural communication. Of course, some of the issues that seem important today will no doubt fade into insignificance in the near future, while as yet-unheard-of issues will arise to take their place. Nevertheless, given the transforming effects of globalization and informatization in the social and cultural worlds, it is imperative for scholars of intercultural communication to begin to understand how these forces will affect not only the foundational theoretical assumptions of our scholarship, but also the significant impact of these trends on the actual practice of intercultural communication.

I would like to conclude with a brief comment about the role that scholars of intercultural communication could play in developing a theoretical framework which might serve to facilitate future understanding of these issues. Scholars and theorists of intercultural communication, perhaps more than any other discipline, are in a privileged position, as traditional disciplinary frameworks are insufficient to deal with the new realities. The twin forces of globalization and informatization can perhaps be best explained from within a framework provided by intercultural communication theorists, as from its earliest days the discipline has been concerned with the development of global consciousness, the overcoming of the conceptual and behavioral defaults provided by culture, and how communication changes individuals. It is thus likely that intercultural communication scholars can best provide a critical schema for understanding "culture" in the new world. Communication theorists have long understood that culture is inherently a symbolic system, and that it is thus a close scrutiny of the nature of symbols, their transformation, and their impact that best prepares one to understand the ways in which these forces shape and alter our symbolic understandings of our lives. Moreover, it is from within this framework that we are perhaps best suited to document and analyze the salient issues of communication consumption in a cross-cultural, cross-national, wired world.

Communicating in the Culturally Diverse Workplace

The face of the workplace is changing: More women, more ethnic minorities, and more immigrants are entering the work force. As a result, the workplace is increasingly multicultural. Now, think about what you've read about today's job market: Employers look for job candidates who have good communication and interpersonal skills and are team players. Those skills are increasingly important as the American work force expands to include a wide variety of cultures.

Culture is a set of learned attitudes, behaviors, and the other things that comprise a way of life. Although you'll share your organization's culture with your co-workers, it's unlikely that you'll share your personal culture with all your co-workers.

You'll find many "ways of life" represented in the workplace. Depending on your experience with and exposure to different cultures, your "comfort zone" with different groups can expand or contract.

The challenge to today's employer is to ensure that its work force's diversity is a source of strength, not one of conflict. Recognize, however, that it is not the sole responsibility of the employer to see that goal achieved; all employees, including you, share in that responsibility.

Communication Styles

Miscommunication is a major source of intercultural discomfort and conflict. Communication—verbal, written, and nonverbal—goes beyond what's said, written, or expressed. The process of communicating differs among cultures: It's how it's said (or written or expressed), when it's said, and why it's said. These things comprise one's communication style. Miscommunication can (and often does) result when an individual's style of communicating differs from that of another person. In today's workplace, you can bet that, at some point, you'll deal with a co-worker whose communication style differs from yours. Learning how to communicate among cultures is a necessary ability no matter what type of career field you enter. What's your communication style? Do you communicate in a

linear manner, moving in a straight line to your point? Or, are you more apt to use a spiral style in your communications, circling around your subject in tighter and tighter loops until you get to your point? Neither style is right or wrong, but the "spiral communicator" may perceive the "linear communicator" as abrupt or rude. The linear communicator might think the spiral communicator is deceptive or indecisive. In each case, there's been a misunderstanding and misinterpretation.

Some other areas where there commonly are differences in style include:

- **Courtesy:** Greeting styles differ among cultures, for example, as do ways of discussing problems or conflicts.
- **Phrasing:** One example of differences in phrasing is when one deems it an "appropriate time" for a discussion. Lead-ins to business talk are another example of where differences exist.
- **Objectivity:** Argument styles are an example of objectivity differences. In some cultures, arguing in an impersonal manner is the accepted "norm"; in others, the argument style is emotional. **Specificity:** Is your thinking focused on the immediate, or are you focused on the long term? That's one example of specificity differences.
- **Assertiveness:** There are varying levels of assertiveness that are deemed acceptable. For example, one culture's assertiveness level might lean toward reticence while another tends toward more forwardness in communication.
- **Candor:** There are also different levels of candor. For example, some cultures value "telling it like it is" while others value preserving harmony.
- **Simplicity:** Do you present information in simple language, or are your sentences more complex?
- **Accent:** Accents vary greatly—even within the same language! Don't allow someone's accent to be an excuse for making assumptions about that person.

Keep in mind that when you're unfamiliar with another culture, or when you don't recognize that there's no "one way" of doing things, it's easy to jump to the wrong conclusions or create a conflict through misunderstanding.

By recognizing that there are different styles, you'll take a big step toward effective communication.

Gateways to Effective Intercultural Communication

Effective intercultural communication requires more than simply recognizing differences; it requires you to respect and know how to deal with those differences. Intercultural communication often is not easy (just take a look at the evening news! It's a showcase of miscommunication between countries and their cultures.), but there are "gateways" to effective intercultural communication.

These gateways are:

- **Written, verbal, and nonverbal communication skills;**
- **Respect for differences;**
- **Tolerance for ambiguity;**
- **Flexibility;**
- **Suspension of assumptions and judgments;**
- **Willingness to see other person's point of view;**
- **Time and practice.**

These gateways can help you strengthen your ability to understand and to be understood. In the end, however, it's up to you—the gateways are effective only if you're willing to go through them.

The development of telecommunications and the acceleration of the intercultural communication age

The ultimate age of telecommunications

Telecommunication technology has advanced at a scarcely believable pace. Eventually it will lead to the situation where a person in, for instance, Japan, can communicate with people from all over the world through a computer or television without having to travel all the way to that person's physical location—the ultimate in telecommunication. Devices that are able to exchange large volumes of moving and still pictures, sounds, characters, and other signals at high speeds, allowing visual and oral communication in real time between multiple connection points, are

sure to bring massive change to people's lives. Because people will be able to see and hear the other parties to their exchange, without having to worry about the costs and time taken up by travelling, no longer will people need to waste their valuable time physically travelling to gather at a particular location for minor meetings and other such extraneous communication. Indeed, this is an age in which, as far as communication is concerned, it does not matter if your business partner is in the next room, or on the other side of the world. In a telecommunication society, cross-border communication and information exchange will be carried out on a scale which, based on our experiences thus far, is unimaginable. People and information crossing borders freely. If the world is on the brink of an age of borderlessness. Already we have seen this trend in such developments as the disappearance of borders in information exchange, such as on the Internet and in the economic activities of the European Community. The ease with which we travel and exchange information across borders these days was simply unthinkable just a few decades ago. Furthermore, a telecommunication society would serve to accelerate the arrival of the age of intercultural communication. In this kind of environment, the ability to communicate with others regardless of culture and language, and the confidence to not be overwhelmed by other cultural backgrounds is a much required skill. Put simply, intercultural communicative ability is an asset. Japan and the Japanese must learn to treat all others with equality, neither looking down upon nor being apprehensive of people of other cultures.

The digital divide has been a major topic of discourse for some time now. However, a more serious problem for Japanese people is the 'language divide.' This refers to the difference in employment, information, and income opportunities according to one's linguistic (English in particular) ability. Indeed, the fact that income differs exponentially according to linguistic ability has already become a point of discussion in many Asian nations. Previously, only particular departments of certain companies were involved in international activities. However these days,

no company can avoid the need to speak other languages, regardless of the scale of the company, the industry it is involved in, or the position of the employee. It may even be said that linguistic ability is not just the concern of the individual employee; it now requires serious consideration as a part of the infrastructure at the company and, indeed, national level.

I. Read the text again and explain the terms:

Courtesy, phrasing, misinterpretation, norm, globalization, assertiveness, (under, simplicity, accent, intercultural, communication, borderlessness, telecommunication, multicultural, telecommunication

II. Answer the following questions:

1. What is communication?
2. What is the "Global village"?
3. How did we interconnect?
4. What is informatization?
5. What is globalization?
6. How does global interaction affect one's cultural identity?
7. What is the intercultural communication?
8. How does the rise of consumerism destroy traditional cultures?
9. How do the workplaces become multicultural?
10. What styles of communication do you know?
11. What is your communication style?
12. Do you communicate in a linear manner, moving in a straight line to your point? Or, are you more apt to use a spiral style in your communications, circling around your subject in tighter and tighter loops until you get to your point?

III. Fill in the gaps with the appropriate words from the text.

_____ is a major source of intercultural discomfort and conflict. _____—verbal, written, and nonverbal—goes beyond what's said, written, or expressed. The process of communicating differs among cultures: It's how it's said (or written or expressed), when it's said, and why it's said. These

things comprise one's _____ style. Miscommunication can (and often does) result when an individual's style of communicating differs from that of another person. In today's workplace, you can bet that, at some point, you'll deal with a co-worker whose _____ style differs from yours. Learning how to communicate among _____ is a necessary ability no matter what type of career field you enter. Neither style is right or wrong, but the "spiral communicator" may perceive the "linear communicator" as abrupt or rude. The _____ communicator might think the _____ communicator is deceptive or indecisive. In each case, there's been a _____ and _____ misinterpretation. Effective _____ communication requires more than simply recognizing differences; it requires you to respect and know how to deal with those differences. Intercultural communication often is not easy (just take a look at the evening news! It's a showcase of _____ between countries and their cultures.), but there are "gateways" to effective intercultural communication.

IV. Say if the statements below are true or false. Correct the false statements.

1. Intercultural communication has traditionally been discussed in secondary interpersonal behavior, although not exclusively so.
2. Informatization, however, forces us to consider the ways in which culture influences the successful transmission of messages in radically indifferent channels than traditionally conceived.
3. The influence of culture on communication behavior is different to our field of study, and by any account, telecommunications, cyberspace, and other emerging media forms are becoming increasingly popular modes of communication.
4. Although there is an emerging literature on technology as a culture form and computer-mediated communication (Jackson, 1997), even prompting an off-line journal, as of this writing there has been little, if any, substantive analysis of the impact of the new media form across cultural boundaries.

5. This issue could significantly affect how intercultural communication is learned. 6. Some of the concepts associated with international communication, such as the distinction between high and low context cultures, are problematic when applied to new communication contexts.

VI. Case-study

Example 1

Situation: Your roommate is a good friend of yours, but she sometimes asks you to loan her some money and does not necessarily pay it back promptly. Today again, she asks you to lend her 3,000 yen. Because she has not yet paid you back from the last few times you loaned her money, you want to decline her request this time. Besides that, you don't really have extra money you can give her at this point.

Example 2

What positive, negative, or neutral impression might your employee have on you and your speech style? How might s/he define his/her relationship with you as a result? What are some consequences – potential pros and cons of your developing _____ this type of relationship with him/her?

THEME2. BRIEF HISTORY OF INTERCULTURAL COMMUNICATION

Plan

1. A Paradigmatic Approach, The Intercultural Oasis,
2. A Historiographic Approach, History of Intercultural Communication: As a Human Activity, Intercultural Communication: As a Field of Study, "Definitional Problems".

Learning Objectives:

- To understand different approaches of intercultural communication.
- To understand intercultural communication as a field of specialization.

Brief History of Intercultural Communication

After first acknowledging the lack of documented history of the field of intercultural communication, in this paper we use Kuhn's (1972) theory of scientific development as a guide to systematically understand the past developments of the field of intercultural communication and better judge its future developments. Kuhn's notions of scientific development were found to explain well the development of the field. Intercultural communication study began with the establishment of a conceptual framework by Hall and others at the Foreign Service Institute in the early 1950s. The events of the 1960s provided a rich practical research environment in which to test (through training) the ideas previously developed in intercultural communication study. Starting in the 1970s specialized intercultural communication courses, societies and journals were established, signaling the field's reception of a first paradigm. In the late 1970s intercultural communication scholars sought greater understanding of what intercultural communication is and what the field should include in its study. The field quickly matured by the early 1980s as scholars such as Gudykunst (1983, 1988) and others began organizing and developing intercultural communication theories in order to push the field forward. In the 1990s theory construction and

editing continues. When intercultural communication study will reach the mature reference stage as predicted by Kuhn is unknown.

A Paradigmatic Approach

Recently scholars have written histories on different aspects of communication study. Rowland (1988), Robinson (1988) and Rogers (1994) addressed the history of mass communication, while Cohen (1995) has addressed the history of rhetorical communication. Rogers (1994) in *A History of Communication Study* noted that "communication is often taught without much discussion of its roots. One result of this ahistorical nature of many communication courses today is that most students of communication do not know where their field comes from". Just as communication is often taught without much reference to its roots, so is intercultural communication taught with little reference to its history. Just as Rogers' *History* helped fill the void in communication study, so too, it is hoped that the history that follows helps fill the void in intercultural communication study.

It is unfortunate that intercultural communication study lacks a documented history. As Leeds-Hurwitz (1990) noted, "The young field still has little history written about it" (p.262). Many intercultural communication texts and overview articles begin with a brief statement of the historical origins of intercultural communication; usually no more than a paragraph or two. (e.g. Jandt, 1995; Weaver, 1994). Leeds-Hurwitz's (1990) article on the history of the U.S. Foreign Service Institute and Edward Hall is one of the few exceptions that analyzes the history of the field at any depth. Kohls' (1983) brief attempt charted the history of intercultural communication study by listing several milestones such as significant publications, establishment of institutions, and other important events. Whereas Leeds-Hurwitz' attempt was intentionally narrow and had depth, Kohls' attempt was broad, but lacked detail and was not highly systematic. The history that

follows brings together the approaches of Leeds-Hurwitz and Kohls. What follows is a systematic, broad, somewhat detailed history of intercultural communication.

It must be noted at the outset that intercultural communication study is being defined here as the area of study that attempts to understand the effects of culture on communication. Although there is some conceptual overlap, for the purposes of this paper intercultural adaptation study is seen as separate from intercultural communication study. Intercultural adaptation has its historical roots in the work of Oberg (1960) and is more a study of psychological adjustment than communication. With this aside, however, it is interesting to note that both tracks have their beginnings in anthropology literature and both began at about the same time. For intercultural communication it was with Hall (1959) and his *The Silent Language* and for intercultural adaptation it was with Oberg (1960) and his article entitled "Cultural Shock: Adjustment to New Cultural Environments."

The history that follows comes from a synthesis of materials found in past overviews of the field (such as those found in the past annuals of the *Communication Yearbook*), brief histories offered in introductory intercultural communication texts, reviews of prominent texts and the prefaces of prominent texts. A text's preface or forward often reveals important historical background on how the text came to be and they also often place the text in the overall development of the field. It must also be noted that the history that follows is U.S./Western biased, mostly because it was the United States sources that were readily available for historical analysis. At some later time a historical analysis of the non-Western roots of intercultural communication is called for, but for now we tackle the task at hand.

The Intercultural Oasis

Schramm (1982) described the founding of the general field of communication by using an oasis metaphor. Schramm's metaphor described how some scholars like Harold Lasswell, Kurt Lewin, Paul Lazarusfeld, and Carl Hovland came from various fields of study to visit the oasis of communication

study. Once they made significant contributions to the field of communication, these nomadic scholars left the oasis and went on to other areas of study. Schramm is considered the founder of general communication study because he came to the "oasis in the desert," but unlike the nomadic scholars, he stayed and built up a new area of study (Rogers, 1994).

Hammer (1989) borrows Schramm's (1982) metaphor of general communication study to describe intercultural communication study. Hammer finds that the establishment of the field of intercultural communication also had a nomadic nature. Following World War II, scholars from such disciplines as anthropology, psychology, communication, sociology and international relations left their established disciplines and "travelled to a part of the human landscape that was then relatively uncharted: the intersection of 'culture' and 'human interaction'" (Hammer, 1989, p.10). Some nomads visited briefly the intercultural communication oasis (e.g., Margaret Mead, Ruth Benedict, Gregory Bateson) at earlier times (Leeds-Hurwitz, 1990). Like Schramm for the general field of communication, Edward Hall can be considered the founder of intercultural communication since he stayed and built up a town around this intersection of "culture" and "human interaction," an area of study he called intercultural communication. Condon (1995) agrees and adds to the analogy:

You can say that Hall stayed and built up his town — and it would also be fair to say that others were attracted to a layout of a town that Hall sketched out. [Hall's] role seems ... more of a 'developer' suggesting the general plans, avenues, etc., with a few land markers that attracted others.

Kuhn's Map: A Historiographic Approach

At the top of this hill we will need a map to help understand the history sketched out before us. If intercultural communication is viewed as a social science, then Thomas Kuhn's (1970) notion of scientific development in *The Structure of Scientific Revolution* may serve well as a map or a historiographic approach. Kuhn (1970) maps out his theory of how sciences develop first from pre-

paradigmatic research into a "normal science" and then onto a series of paradigm shifts (scientific revolutions). It is the latter concept of scientific revolutions and paradigm shifts for which most authors cite Kuhn. In this present historiography, however, we focus on the development of intercultural communication, as a social science, from its pre-paradigmatic period into the establishment of its first paradigm, if it can be said to have one. By using the Kuhnian development of science as a guide we can better understand the past developments of intercultural communication and better judge its future developments.

For Kuhn, a fully developed scientific speciality has a paradigm that is shared by all members of that speciality. A paradigm is like a culture for a group of scientists. Kuhn uses the term paradigm to mean the "entire constellation of beliefs, values, techniques, and so on shared by the members of a given [scientific] community" (Kuhn, 1970, p.175). Members of a fully developed speciality have reached consensus on what scientific questions are important to ask and what theories and methodologies are to be used in their research. Kuhn calls the science carried out at this stage of development "normal science".

Dearing and Rogers (1996) divided Kuhn's development of scientific specialities into five stages: pre-paradigmatic work, beginnings of paradigm appearance, full paradigm acceptance; invisible colleges form; "normal science," anomalies appear in paradigm; decline of scholarly interest, and exhaustion of paradigm; shift to new paradigm. Once a paradigm is exhausted, the process loops back to the beginning to start the process again. Famous physical science revolutions have passed through these stages. Examples include the shift from Ptolemy's earth-centered universe to Copernicus' sun-centered universe, and the paradigmatic shift from Newton's understandings of motion and time to Einstein's relativity theory.

To understand the development of intercultural communication study from its pre-paradigmatic period to its possible establishment of a paradigm, it becomes necessary to focus on the first three stages as identified by Dearing and Rogers

(1996) and add more detail to their first three stages. Whereas most physical sciences have gone through the five stages at least once, most social sciences, as noted by Kuhn, are only beginning to develop their first paradigm. Social sciences (intercultural communication study included) have only gone through stages 1, stage 2 and possibly stage 3.

Kirk (1992), with her focus more on the development of social sciences, divides Kuhn's discussion of the time between pre-paradigmatic research and normal science into four stages. According to Kirk's interpretation of Kuhn the road to normal science must pass through the following check points: establishment of conceptual framework, paradigm-acceptance, theory construction, and founding of a mature, normal science. Kirk's first stage, establishment of conceptual framework, is characterized by problem articulation, statements of how certain "parts of the universe" behave, fact gathering, and the organization of ideas. Kuhn's paradigm-acceptance stage is a period in which there are tests of hypotheses within the applications originally specified. In addition, although not recognized by Kirk (1992), as Kuhn (1970) noted "the formulation of specialized journals, the foundation of specialists' societies, and the claim for a special place in the curriculum have usually been associated with a group's first reception of a single paradigm" (p.19). The paradigm-acceptance stage is also a period characterized by a search for greater clarity and accuracy of concepts. In the last two stages that a scientific speciality passes through are the development and modification of theory and then on to a mature science in which there are laws and universal constants.

History of Intercultural Communication: As a Human Activity

Before we address the history proper of intercultural communication as a field of study, it may be helpful to show how intercultural communication (as a human activity) lead up to the establishment of a conceptual framework for the field of intercultural communication. Intercultural communication as a human activity, to no surprise, is not new. On a small scale, intercultural communication undoubtedly

occurred long ago when culturally diverse people first interacted. Within the past few centuries, however, the number of interactions between culturally diverse people has greatly increased due to the increase in world population and the advances in technology (Frederick, 1993; Mowlana, 1986; Samovar & Porter, 1994). The world population and technological advances have grown at an exponential rate. Undoubtedly all related aspects, such as the number of personal interactions, have also grown at an exponential rate (Stevenson, 1994). About a century and a half ago advances in transportation technologies (ships, transcontinental railroad, automobiles and airplanes) and telecommunication technologies (newspapers, telegraphs, telephones and televisions) began bringing ever increasing waves of intercultural contact.

It was not until after World War II, however, that an understanding of intercultural interactions become important to government officials and scholars in the United States. Since its beginning the United States had been relatively geographically isolated and it was not highly involved in international "entanglements" (Jandt, 1995, p.3). World War II changed that, however. World War II moved the U.S. "toward global awareness and interaction"(Dodd, 1995, p.24). At the end of World War II the United States was the largest economy still left intact and thus began to offer assistance to rebuild Europe of part of the Marshall Plan. With the success of the Marshall Plan, U.S. leaders began to offer the U.S.'s economic and scientific expertise to aid non-Western developing countries. "Unfortunately, many of their attempts at communication across these cultural boundaries were superficial and sometimes dominated by economic theories of development that cast some doubt upon cross-cultural theories of social change" (Dodd, 1995, p.25; see also Sitarum & Cogdell, 1976). One of the major reasons for the ineffective development projects and ineffective diplomatic relations was found to be the misunderstanding of communication and culture. People in the U.S. had become "cultural illiterates" (Jandt, p.4).

One direct result of this lack of cultural information and the recognition for the need of such, was the work implemented at the Foreign Service Institute (FSI) from 1946 to 1956. One of the main purposes of FSI was to train Foreign Service diplomats and other staff members. Anthropologist, linguists, and other scholars such as George Trager, Ray Birdwhistell and Edward Hall joined the FSI training staff to help diplomats interaction more effectively in intercultural situations. "Intercultural communication [study] grew out of the need to apply abstract anthropological concepts to the practical world of foreign service diplomats [at FSI]..."(Leeds-Hurwitz, 1990, p.262).

Intercultural Communication: As a Field of Study

Long ago, religious leaders such as Christ and Buddha, philosophers such as Aristotle and Socrates and playwrights such as Sophocles and Shakespeare "mentioned the importance of speaking 'the other man's' language and adapting our communicative techniques to the audience background"

(Sitarum & Cogdell, 1976, p.6). Systematic study of what exactly happens in intercultural interactions, however, did not begin until Edward Hall began his work at FSI in the 1950s.

Stage I: Establishment of Conceptual Framework

The first stage of intercultural communication study began in the 1950s mainly with the work of Edward Hall. Hall's earlier interactions with the Hopi and Navajo Indians and especially his work at FSI brought to his attention the problematic nature of intercultural communication. The intercultural problem was clearly articulated at FSI. The U.S. diplomats were often ineffective in their intercultural interactions with people from other cultures. It was the job of Hall and others at FSI to solve the problem.

To accomplish such a task Hall had to gather facts and establish an understanding of how intercultural communication works. Based on years of observations and personal interactions with the Hopi and Navajo Indians and other various cultures, Hall offered several key concepts that attempted to explain the

problematic nature of intercultural communication. Hall's observations and conceptualizations were organized in his seminal book, *The Silent Language* (1959). The publication of this book "marked the birth of intercultural communication since it synthesized what are now considered fundamental issues in understanding culture and communication" (Dodd, 1995, p.24). Similarly Pusch and Hoopes (1979) stated that *The Silent Language* "gave us the first comprehensive analysis of the relationship between communication and culture" (p.10).

Hammer (1995) identified "four essential contributions" that Hall made to the field of intercultural communication study: the shift from single culture focus to a bi-cultural comparison, brought macro-level concepts of culture to a micro-level, linked culture to the communication process, and brought to our attention the role culture plays in influencing human behavior. In addition to these important contributions Hall added to the field such concepts as monochronic and polychronic time and high and low context, concepts which are commonly used in research today. Hall's conceptualization of the process of intercultural communication and his contributions to the field laid the foundation upon which later research was to be based.

Stage 2: Paradigm-Acceptance

The paradigm-acceptance stage of intercultural communication study can be divided into two sub-stages, the first taking place in the 1960s and the second taking place in the 1970s. Hammer (1995) labels the 1960s the "Application Decade" in the development of intercultural communication study. According to the Kirik's interpretation of Kuhn, in the paradigm-acceptance stage tests of hypotheses are carried out within the application originally specified.

Testing/Training

The understandings of intercultural communication that were developed by Hall and others in the late 1950s were by the 1960s not only being applied to the training of FSI diplomats, but to also business people, immigrants, missionaries,

international students and Peace Corps volunteers. The Peace Corps, which was founded in 1961, began sending thousands of young Americans around the world and they needed to be trained in intercultural communication among other areas. In addition to international intercultural interactions, the civil rights and women's rights movements and other similar movements of the 1960s brought to the attention of many the rich cultural diversity within the U.S. borders. It was reasoned at the time that some of the same ideas developed for understanding peoples from other countries could be used to deal with the inter-ethnic and inter-racial issues within the U.S. The events of the 1960s provided a rich practical research environment in which to test (through training) the ideas previously developed in intercultural communication study. Funding for these training workshops and other activities in the 1960s "furthered the development of the field" (Pusch & Hoopes, 1979, p.11).

Specialization

By the 1970s the "intercultural reality of the world societies ... elevated intercultural communication to a topic of significant academic merit" (Kim and Cudykunst, 198 , p.146)

Specialized courses, specialized societies and specialized journals were established in the 1970s. The first university-level course in intercultural communication was taught at the University of Pittsburgh in 1966 (Pusch & Hoopes, 1979). In 1969 the International Communication program was founded at the American University (Hammer, 1995). Through out the 1970s the number of intercultural communication courses began to greatly increase such that by 1980, 200 undergraduate, more than 50 Master's level and over 20 Ph.D.-level courses in intercultural communication were being offered (Hammer, 1995).

Along with the growth in intercultural communication courses, there grew an obvious need for intercultural communication texts. Samovar and Porter published an edited book of readings entitled *Intercultural Communication: A Reader* in 1972, but it was not until 1975 an "unedited" unified text, *An*

Introduction to Intercultural Communication, by Condon and Yousef was published. Other texts quickly followed: Rubly, Orientations to Intercultural Communication (1976); Sitaram and Cogdell, Foundations of Intercultural Communication (1976); Dodd, Perspectives on Cross-Cultural Communication (1977); and Prosser, Cultural Dialogue (1977). Specialized societies were also springing up in the early 1970s. In 1970 the International Communication Association established an Intercultural Division. The Society for Intercultural Education, Training and Research (SIETAR) was founded in 1974. Following the lead of the International Communication Association, the Speech Communication Association, in 1975, also established an Intercultural Division.

By the second half of the 1970s, specialized journals and publication also began. The International and Intercultural Communication Annals, originally edited by Casimir (1974, 1975, 1976) were started. A quarterly journal specializing in intercultural communication and adaptation, the International Journal of Intercultural Relations, began in 1977.

Dodd (1995) places the "birth" of intercultural communication in the 1950s with the publication of *The Silent Language*. Asante and Gudykunst (1989) take a different perspective on the metaphor. According to Asante and Gudykunst (1989), "If the conception of the field of intercultural communication took place in the 1950s, its birth was in the 1970s." (p.7) Asante and Gudykunst aptly place the "birth" of intercultural communication in the 1970s. Asante and Gudykunst's interpretation of the growth-metaphor better fits the stages used here, and thus it is the interpretation used here. The establishments of specialized courses, societies and journals through out the seventies indicated that the field of intercultural communication had quickly "moved from its formative stage of carefree infancy to a somewhat mature stage of adulthood" (Saral, 1979, p.396). The field was conceived in the 1950s, went through a period of gestation in the 1960s, birth in the early 1970s and quick maturation by the early 1980s.

"Definitional Problems"

A common part of any maturation process is an identity crisis. In the late 1970s the field of intercultural communication went through such an identity crisis. The field during the late 1970s struggled with a "definitional problem" (Nwanko, 1979, p.325). Scholars in the field sought greater clarity and accuracy of their concepts, especially addressing the question "What is intercultural communication?" Saral (1977) explored several definitions of intercultural communication, noting that all definitions include the concepts of communication and culture. Saral then explored the individual definitions of communication and culture. Saral concluded that "the nature and scope of intercultural communication ... can be interpreted in a variety of ways, depending upon which definition of the concepts of 'culture' and 'communication' one selects" (Saral, p.390). Such a conclusion did not help the identity crisis.

Prosser (1978) further defined the field by identifying issues and concepts that he felt critical to include in intercultural communication. Prosser suggested a focus on several key variables and their interaction. Prosser suggested studying four communicative components: communication messages, communication participants, linguistic and nonverbal codes, and channels or media, and four cultural components: cultural evolutionism, cultural functionalism, cultural history and cultural ecology. Saral (1979) followed Prosser's trend and identified issues that he thought important to be included in the study of the field. He stressed the importance of understanding the intercultural aspects of education, the Western-bias nature of intercultural communication research, and he introduced the concept of ethics to the field.

Smith (1982) and Rohrich (1988) continued the field's identity crisis into the 1980s by asking such questions as "Why should we study intercultural communication?" (Smith, p.253) and "Why do we study intercultural communication?" (Rohrich, p.123). Smith and Rohrich differed in their approaches to intercultural communication and thus differed in their answers to the

questions. Smith believed the field was heading in the wrong direction with its focus on the interpersonal level and nonverbal communication differences. Smith referred to this approach as "rather effete and airy-fairy" (p.254). Smith stressed the importance of looking at problems on the international level such as poverty, war and the imbalance in international information flow. Rohrich (1988) in his response to Smith acknowledged the importance of Smith's international issues, but defended also the importance of interpersonal intercultural issues, noting that "intercultural communication will never be a sufficient condition for solving the world's ills, but it is undoubtedly a necessary one, even if 'only' interpersonal" (p. 125, Rohrich's italics).

Stage 3: Theory Construction

As Nwanko (1979) noted "These definitional problems ... done little to help theory building in intercultural communication". But, as Kuhn's model of scientific development seems to imply, dealing with "definitional problems" (i.e. identity crises) seems to be a necessary stage on the road to normal science. Once past these roadblocks scientific specialties focus next on theory development. Nwanko noted (1979) that "Several line of intercultural communication research seemed to be coming together ... as a result of theoretical and practical considerations that have helped shorten the adolescence of intercultural in the second half of the 1970s".

By the early 1980s intercultural communication theory development took center stage as such intercultural communication scholars as William Gudykunst and Y. Y. Kim developed and organized intercultural communication-oriented theories in order to push the field forward. In 1976 Edward Stewart stated It is premature and may be irrelevant for intercultural communication to construct formal theories, test hypotheses and verify postulates following the traditional canons of the sciences. Crystallization of terms now would probably dampen development. Furthermore, loose theoretical structure can be expected in areas of

the social sciences which do not abide solely, if at all, by models, principles and terms derived from the study of the physical sciences.

Gudykunst, Kim and others had by the 1980s found that Stewart's statement was no longer valid. After about a decade had past in the development of intercultural communication study, the construction and testing of formal theories seemed no longer "premature and ... irrelevant."

In 1983 Gudykunst edited the first text on intercultural communication theory, *Intercultural Communication Theories*. This volume of the *International and Intercultural Communication Annual* stressed the need for theory development and offered several theory to be used in research. A later volume of the *International and Intercultural Communication Annual*, *Theories in Intercultural Communication*, continued the theory theme (Gudykunst & Kim, 1988). In 1989 the *Handbook of International and Intercultural Communication*, edited by Asante and Gudykunst also had as its central theme on theory development.

One chapter of the *Handbook* (1989) by Gudykunst and Nishida presented an overview of major theoretical perspectives used in intercultural communication research. Gudykunst and Nishida (1989) found that there is no single overarching theoretical paradigm guiding intercultural communication study, suggesting that, at least by Kuhn's standards, the field has not yet reached full maturity.

Burrell and Morgan's (1979) use of the term paradigm differs from Kuhn's use of the term. Burrell and Morgan use the term in a broader sense to mean the "metatheoretical assumptions regarding the nature of science and society" (Gudykunst and Nishida, 1989, p.18). Gudykunst and Nishida (1989) find that intercultural communication theories and paradigmatic approaches can be divided into the two contradicting sets of assumptions that Burrell and Morgan find (the subjectivist's approach and the objectivist's approach).

Rohrich (1988) also recognized the lack of theoretical consensus and the lack of a single paradigm guiding the development of intercultural communication study. "If intercultural communication has any paradigm in the sense social

scientists have adopted Thomas Kuhn's influential work ... , it is clearly a rather fragmented one ..." (Rohrich, p.192). Rohrich sees intercultural communication research fragmented into two "sub-paradigms," one stressing the personal psychological level and awareness training, and the other stressing the interpersonal process model and cultural consulting. Bradford Hall's (1992) division of intercultural communication study into traditional (neopositivistic), coordinated management of meaning, and ethnographic of communication approaches also exemplifies the fragmented nature of intercultural communication study.

Stage 4: Founding of a Mature "Normal" Science

As the analysis of the previous stage shows intercultural communication study has not moved into the fourth stage of a mature science. Given the nature of social sciences, it is unlikely that intercultural communication study will reach the fourth stage of a mature science with its laws and universal constants in any time soon. A remark on the development of intercultural communication study in 1988 by Casimir still holds true today and probably for some time into the future:

At the present time, as is true of communication studies in general, intercultural communication is more involved in describing and defining specific instances than in the development of any general theory. Of course, those methodologies that had been borrowed from prior communication studies, the social sciences, and, in turn, from the physical sciences have not resulted in the discovery of anything comparable to lawlike responses in human actions.

Summary and Next Steps

A summary of the above history is presented as a timeline in Table 1. Intercultural communication study began with the establishment of a conceptual framework by Hall and others at the Foreign Service Institute in the early 1950s. The conceptual framework was organized and presented, in part, in *The Silent Language* in 1959. The events of the 1960s provided a rich practical research environment in which to test (through training) the ideas previously developed in

intercultural communication study. Starting in the 1970s specialized intercultural communication courses, societies and journals were established, signaling the field's reception of a first paradigm. In the late 1970s intercultural communication scholars sought greater understanding of what intercultural communication is and what the field should include in its study. The field quickly matured by the early 1980s as scholars such as Gudykunst began organizing and developing intercultural communication theories in order to push the field forward. In the 1990s theory construction and testing continues. When intercultural communication study will reach the mature science stage, is unknown. By using the Kuhnian development of science as a guide we have been able to understand the past developments of intercultural communication and better judge its future developments. Further, study of the history of intercultural communication study is needed, however. The field has a forty year history and much detail is left to be organized and presented. The paradigmatic approach to the history of intercultural communication study is one of many approaches that could be taken to understand the development of the field. An historian of the field could also take the bibliographic approach taken by Rogers (1994) in his *History*.

A field historian could also analyze the influence of different scholars on each other through out the 40-year period by studying citations. By following a citation approach historians can trace the influence of important books and articles on scholars in the field. The influence of the seminal work *The Silent Language* could be traced, for example. Such questions as "Is *The Silent Language* still influential?" could be asked and answered.

Other next steps for a historian of the field would include interviews of other historians and the study of non-Western roots of intercultural communication study. Interviews with Wendy Leeds-Hurwitz, Robert Kohls, Mitchell Hammer regarding their histories of intercultural communication study and the further consolidation their histories would advance the understanding of the field's history. As noted earlier the history presented above is U.S./Western biased.

mostly because it was the United States sources that were readily available for historical analysis. At some later time a historical analysis of the non-Western roots of intercultural communication is called for.

In any future efforts to understand the history of the field, historians must be cautioned about the chaos and complexity of organizing a field's history into a coherent whole. As Rogers et al (1993) warned "Because intellectual histories are so complex (and complicated even more by the diverse interpretations of later scholars), they are simultaneously fascinating and very difficult to understand using social scientific methods" Similarly, Herman Hesse (1943/1994), a German novelist, also warned that "To study history means submitting to chaos and nevertheless retaining faith in order and meaning. It is a very serious task, young man, and possibly a tragic one.

i. Read the text again and explain the terms.

Paradigmatic approach, communication, historical approach, mature science, neopositivistic, sub-paradigms, pre-nature, irrelevant, 'definitional problems', communication participants, communication messages, adaptation.

ii. Answer the following questions.

1. When did the study about Intercultural communication begin?
2. Who was Tomas Kuhn?
3. Could you name the scholars made significant contribution to the IC?
4. What was Hummer's belief about IC?
5. What is Kuhn's Map?
6. What is the paradigm-acceptance stage?
7. When was IC occurred?
8. What was happened at the end of World War II?
9. Who mentioned the importance of speaking to the audience background?
10. When was the IC courses started?
11. Why should you study IC?
12. Who was the author of international and intercultural communication?

iii. Explain the following concepts.

Explain the Kuhn's Map.

Explain the historical approach of IC.

Explain the history of IC.

Explain the systematic study's stages in IC.

Explain the IC courses in 1970s.

Explain the 'definitional problems'.

Explain the Kuhn's model of IC.

Explain the moving of IC into the mature science.

Explain the paradigmatic approach of IC.

Explain the influence of some scholars to the IC.

iv. Fill in the gaps with the appropriate words from the text.

In the late 1970s the field of _____ communication went through

such an identity crisis. The field during the late 1970s struggled with a

_____ "Scholars in the field sought greater clarity and

accuracy of their concepts, especially addressing the question "What is

intercultural communication?" Saral (1977) explored several _____ of

intercultural communication, noting that all definitions include the concepts of

communication and culture. Saral then explored the individual definitions of

communication and culture. Saral concluded that "the nature and _____ of

intercultural communication ... can be interpreted in a variety of ways, depending

upon which definition of the concepts of 'culture' and 'communication' one

selects" (Saral, p.390). Prosser (1978) further defined the field by identifying issues

and _____ that he felt critical to include in intercultural communication.

Prosser suggested a focus on several key variables and their interaction. Prosser

suggested studying four communicative components: communication messages,

communication _____, linguistic and nonverbal codes, and channels or

media, and four cultural components: cultural evolutionism, cultural

_____, cultural history and cultural ecology.

Saral (1979) followed Prossers' trend and identified issues that he thought important to be included in the study of the field. He stressed the importance of understanding the intercultural _____ of education, the Western-bias nature of intercultural communication research, and he introduced the concept of ethics to the field.

V. Say if the statements are true or false. Correct the false statements.

1. Smith (1982) and Rohrich (1988) continued the field's identity crisis into the 1980s by asking such questions as "Why should we study international communication?" and "Why do we study international communication?"
2. Smith and Rohrich differed in their approaches to intercultural communication and thus differed in their answers to the questions.
3. Smith believed the field was heading in the wrong direction with its focus on the interpersonal level and nonverbal communication differences.
4. Smith referred to this approach as "rather effete and airy-fairy".
5. Smith stressed the importance of looking at solutions on the international level such as poverty, war and the imbalance in international information flow.
6. Rohrich (1988) in his response to Smith acknowledged the importance of Smith's international issues, but defended also the importance of interpersonal intercultural issues, noting that "intercultural communication will never be a sufficient condition for solving the world's ills, but it is undoubtedly a necessary one, even if 'only' intercultural".

VI. Case-study

Example 1

John has recently moved to a different town with his parents, because they found better jobs. As he hadn't had the chance to meet people and make friends yet, he decided to find an extracurricular activity to do after school. He searched for lessons or activities available and he found an incredible offer about some ballet classes. On Wednesday, after school, he went to enroll in the lessons. When he entered the class, the girls that were already there were really surprised and

staring at him. After he explained that he wanted to attend the lessons, the girls started pointing at him, laughing. The teacher did not react at all and looked really surprised. John ran out of the class, crying.

Questions

- * Do you think there are stereotypes in the case of John? Could you mention some?
- * How do you think John feels about this situation?
- * Do you think that something like that could happen in real life?
- * How do you think you would react if something like that happened in your school?

Example 2

Laura is running for president of the class. She is really happy that she will have a chance to contribute to the exercise of students' rights and she has made a plan on what she wants to change. One day, five of her male classmates approached her and said 'You can't be the president of our class! You're a girl! Girls cannot be the leaders!'. Laura was devastated, since she has been trying really hard to find ways in order for all students to be represented by her plan.

Questions

- Do you think there are stereotypes in the case of Laura? Could you mention some?
- How do you think Laura feels about this situation?
- Do you think that something like that could happen in real life?
- How do you think you would react if something like that happened in your school?

Plan

THEME 3. INTRODUCTION TO CULTURE

1. What is culture?
2. Definitions of Culture
3. Functions of culture
4. Characteristics of culture

Learning Objectives:

- To define culture.
- To know the significance of Culture in our life.
- To understand the basic characteristics of culture.

For communication to work, people must have something in common. If communicators know and respect one another, communication is relatively easy. They can predict one another's moods and meanings, they know what topics to avoid, and they can sometimes even complete one another's thoughts. Uncertainty and stress are at a minimum; communication is spontaneous, open, and comfortable.

Communicating with strangers is more difficult. If the strangers come from our own culture, we can at least base our messages on shared attitudes, beliefs, and life experiences; but if the strangers are from another culture, we may be at a loss. In such a case, uncertainty is maximized. The actual forms, and even the functions, of communication may be strange to us.

In cross-cultural settings even simple interactions can become complex. Imagine for a moment that you're working in Morocco. A colleague has invited you to his family home for dinner, but is a little vague about when dinner will be served, and you have to ask several times before fixing the time. That evening, when you enter your host's home, his wife is nowhere to be seen, and when you ask when she'll be joining you, the host looks flustered and says that she's busy in the kitchen. When his little boy enters, you remark on how cute and clever the child is, but rather than being pleased, your Moroccan colleague looks upset. Before dinner is served, you politely ask to go to the washroom to wash up. During the meal you do your best to hold up your end of the conversation, but it's hard

going. Finally, after tea and sweet, you thank the host and politely leave. You have a feeling the dinner party wasn't a success, but you don't really know what went wrong.

As it turns out, according to Craig Storti, almost everything you did in this social situation was inappropriate. In Morocco an invitation to dinner is actually an invitation to come and spend time. At some point food will be served, but what's important is being together. Therefore, discussing the specific time you should come to dinner is like asking your host how long he wants you around, and it also implies that your major concern is to be fed. Your questions about his wife and your compliments to his son were similarly inappropriate. It is not customary for a Moroccan wife to eat with guests or even to be introduced, and praising a child is considered unlucky because it may alert evil spirits to the child's presence. Washing up in the washroom was also impolite. If you'd waited, your host would have arranged for water to be brought in to you in an expensive decorative basin that would have shown his good taste as well as his concern for your comfort. Finally, it was rude to carry on a conversation during dinner. Talking interferes with the enjoyment of the meal and can be interpreted as a slight against the food.

An isolated incident such as this is not terribly serious, but people who spend time in other cultures may encounter many such small misunderstandings, which over time can take their toll. If cultural differences can get in the way of a simple meal between friends, you can imagine how they might seriously affect complicated business or diplomatic relations. Because cross-cultural contexts add an additional layer of complexity to normal interactions, some grounding in intercultural communication is essential for anyone who travels abroad or interacts with strangers in this country.

Although cultural differences can sometimes cause misunderstandings, intercultural communication need not be doomed to failure. As Harry Hoijer has remarked, "No culture is wholly isolated, self-contained, and unique. There are

important resemblances between all known cultures ... Intercultural communication, however wide the differences between cultures may be, is not impossible. It is simply more or less difficult... " Intercultural communication is possible because people are not "helplessly suspended in their cultures." developing an openness to new ideas and a willingness to listen and to observe, we can surmount the difficulties inherent in intercultural interaction. This chapter discusses ways in which people from different cultures can learn to communicate more effectively.

What is Culture?

Culture n 1: Cultivation, Tillage?; the act of developing the intellectual and moral faculties esp. by education 3: expert care and training 4 a: enlightenment and excellence of taste acquired by intellectual and aesthetic training b: acquaintance with and taste in fine arts, humanities and broad aspects of science as distinguished from vocational and technical skills 5 a: the integrated pattern of human knowledge, belief, and behavior that depends upon man's capacity for learning and transmitting knowledge to succeeding generations b: the customary beliefs, social forms and material traits of a racial, religious, or social group 6: cultivation of living material in prepared nutrient media; also: a product of such cultivation

Culture, of course, is a very broad term, used in various ways, so often that it has come to mean anything and everything to some people. We will try to employ a concept of culture that is not too broad, but retains the rich layers of meaning that the term has acquired over time.

The word "culture" is from the Latin "cultura," which is from the verb colere, meaning "to till" (as in soil or land). The word shares etymology with such modern English words as agriculture, cultivate, and colony.

To till and cultivate the soil is both to do it violence and to stimulate its growth. It is a process that irrevocably alters the soil's present form in order to make it achieve a certain potential. In a certain sense this is a process of actualizing a potential that already exists within the soil. Cultivation channels the growth in a

particular direction with a certain kind of value directing this growth — e.g. to produce food from dirt and seeds.

Culture in the human sense also involves both a violence and a growth. (Hermann Goerring's infamous quote comes to mind here — "Whenever I hear the word 'culture,' I reach for my gun." It is sometimes facetiously said that American liberals have a version of the same sentence — "Whenever I hear the word 'gun,' I reach for my culture.")

Note that, like communication, culture is an active and organic process rather than a final product (e.g. "race"). This is a problem in intercultural communication studies because culture is sometimes equated with an unchanging quality or category like race or ethnicity without focusing on the ways in which culture is always growing, changing, and developing. Culture is dynamic. From this perspective, a question like "what culture are you?" is meaningless.

One of the dictionary definitions of culture is "the cultivation of intellectual/moral faculties" - a process of "civilizing." Culture shares the same root as the word colony. The process of colonization (a violent process of oppressing societies and forcing them to adopt new modes of being in the world) was always portrayed by the colonizers as something being done for the good of its victims. Civilizing them, raising their moral or intellectual capacity to the level of the colonizer.

Note that social and political (as well as economic and military) relations are made to seem natural and inevitable with the concept of culture. Culture is a human process, and the results of cultural processes are also the result of human decisions (conscious or not), which are always avoidable.

Culture, then, can also be seen as a process of naturalization: Social relations that have been established by historical accident come to seem natural and unchangeable over time. One example of this process of naturalization is the way in which Western culture has been globalized and universalized so that all other cultures appear as "backwards" or "primitive." Ruth Benedict argues: "Western

civilization, because of fortuitous historical circumstances, has spread itself more widely than any other local group that has so far been known. It has standardized itself over most of the globe, and we have been led, therefore, to accept a belief in the uniformity of human behavior that under other circumstances would not have arisen. The psychological consequences of the spread of white culture has been all out of proportion to the materialistic. This worldwide cultural diffusion has protected us as man has never been protected from having to take seriously the civilizations of other peoples; it has given to our culture a massive universality that we have long ceased to account for historically, and which we read off rather as necessary and inevitable." ("The Science of Custom," 1934).

Finally, culture must be understood as a communicative process. It inevitably involves the use of symbols to shape social reality. Edward T. Hall, the "father" of intercultural communication studies, points this out in what is known as "Hall's identity": "Culture is communication and communication is culture."

Culture is the philosophy of life, the values, norms and rules, and actual behavior - as well as the material and immaterial products from these - which are taken over by man from the past generations, and which man wants to bring forward to the next generation - eventually in a different form - and which in one way or another separate individuals belonging to the culture from individuals belonging to other cultures

Different Definitions of Culture

1. Anthropological definition

Clifford Geertz: "an historically transmitted pattern of meaning embodied in symbols; a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge and attitudes toward life."

2. Psychological definition

Geert Hofstede: "a programming of the mind" - a set of patterns of thinking that you learn early on and carry with you in your head. Note computer analogy.

1. Ethnographic definition

Cerry Phillipsen: "a socially constructed and historically transmitted pattern of symbols, meanings, premises, and rules."

4. British Cultural Studies definition

Stuart Hall points to culture as a contested zone — a site of struggle and conflict, always variable and changing.

Raymond Williams discusses culture as "a whole way of life of a people."

5. Intercultural Communication Studies definition this one comes from (Luo-Ming Chen and William J. Starosta: "a negotiated set of shared symbolic systems that guide individuals' behaviors and incline them to function as a group."

negotiated: brings in the cultural studies notion of culture as a zone of contestation. Symbols are not self-evident; they can only make meaning within particular contexts, and those meanings are negotiated or struggled over.

shared symbolic systems: the symbolic process depends on intersubjective agreement. A decision is made to participate in the process of meaning making. *guide behavior*: culture is persuasive. It doesn't literally program us, but it does significantly influence our behavior.

function as a group: people form cultural groups - note the dynamic of identity and difference at work when this occurs; to form one group and identify with some is always to exclude others and differentiate oneself from them.

Functions of Culture

1. to provide the *context* for 3 aspects of human society: the linguistic, the physical, and the psychological.

2. culture provides the stability and structure necessary for a group to maintain a group identity.

Characteristics of Culture

1. *Culture is holistic*: a complex whole that is not the sum of its parts. You might, for example, analyze a particular cultural belief or a kinship system as a specific cultural formation, but all of the aspects of culture are interrelated. Culture

affects language, religion, basic worldview, education, social, organization, technology, politics, and law, and all of these factors affect one another.

Age grading	Ethics	Language
Athletics	Etiquette	Law
Bodily adornment	Family	Magic
Calendar	Folklore	Marriage
Cleanliness	Funeral Rites	Numbers
Cooking	Gestures	Customs/Rituals
Cosmology	Greetings	Restrictions
Courtship	Hairstyles	Surgery
Dancing	Hygiene	Tool making
Education	Kinship	Music

Table above gives an idea of the variety of interconnected activities that are found in virtually every culture. These activities are common to all people who live together in social groups and are thus examples of cultural universals, yet the enhancement of these activities varies dramatically from culture to culture. In every culture, for example people adorn their bodies, eat, educate their children, recognize family groupings, keep track of time, and so on.

2. *Culture is learned.* It is not inborn or biological. We actively learn culture throughout our lives. The first point about cultures is that they are learned. Americans act like other Americans not because we are innately predisposed to do so, but because we learn to do so. Much of our early training is an attempt to make us fit cultural patterns. If we do not learn the lessons of our cultures, we pay-
 “through a loss of comfort, status, peace of mind, safety, or some other value...”
 We may even be imprisoned or labeled insane for acting in ways that would be perfectly acceptable in other cultures.

We are so well programmed that we seldom stop to think that culture is learned. Our cultural norms appear to be natural and right, and we can't imagine acting differently.

Yet had we been brought up in Korea by Korean parents an entirely different set of norms would appear natural. We would be culturally Korean. We would speak Korean, follow Korean norms and customs, and see the world in typically Asian ways. Although this point seems obvious, it is one we often forget. When we see someone from another culture act in ways we consider strange, our first impulse is to attribute the action to personality. For example, we label someone “punchy” who speaks more loudly and forcefully than we do; we seldom stop to realize that had we been brought up in that person's culture, we would probably express ourselves just as loudly and forcefully.

3. *Culture is shared.* Another important characteristic of culture is that it is shared. Cultures are group understandings rather than individual ones, and belonging to a culture means acting according to group norms. For most people, fitting into a cultural group is very important. Being like others provides security, perhaps because we equate being alike with being right and being different with being wrong. Regardless of the reason, we learn very early to separate the world into “us” and “them,” and we work very hard to make sure that others recognize which of the two we are. Little boys are mortified if they are mistaken for little girls; they will spend a good part of the rest of their lives living up to the masculine ideal. The wealthy do not wish to be thought poor; thus, they act in ways that signal their status. Mistakes that mix “us” with “them” undermine our sense of self.

Because cultures are shared, we are not entirely free to act as we wish. Indeed, we spend a good deal of time proving who we are and living up to the expectations of others. This process of living out cultural rules is largely invisible and seldom problematic if we stay within a single culture.

A white, middleclass, American male who associates only with others like himself seldom stops to think about the effects of national, racial, class, or gender rules on his beliefs and behaviors. Only when he steps outside his circle of friends, his neighborhood, or his country and experiences other cultures is he likely to see the extent to which culture affects him.

People who frequently move between cultures are often more sensitive to the fact that culture is shared. Lawrence Wieder and Steven Pratt give an interesting example of the importance of shared cultural identity and the difficulties it presents for minority group members. In an article entitled "On Being a Recognizable Indian Among Indians,"

Wieder and Pratt discuss ways in which Native Americans of the Osage people let one another know that they are "real Indians" rather than White Indians." Wieder and Pratt's research not only illustrates the universal need to demonstrate cultural identity but also shows how central communication style is to that demonstration.

According to Wieder and Pratt, one of the primary differences between the communication styles of European Americans and Native Americans is the value the latter place on being silent. "When real Indians who are strangers to one another pass each other in a public place, wait in line, occupy adjoining seats, and so forth, they take it that it is proper to remain silent and not to initiate conversation." Once Native Americans do engage in conversation with one another, they take on substantial obligations, among them the necessity of interacting whenever their paths cross. For students and businesspeople, this obligation may be problematic, for it takes precedence over attending class or keeping appointments.

Talking like a "real Indian" also means being modest and not showing oneself to be more knowledgeable than other Native Americans. Being asked by a European-American teacher to volunteer information in a group discussion where other Native Americans are present puts a well-informed Native-American student

in a difficult bind. To avoid appearing arrogant, he or she may simply refuse to participate.

The desire to avoid seeming immodest occurs in public speaking situations as well, where speaking is reserved for tribal elders. Only certain individuals are entitled to speak, and they often speak for someone else rather than for themselves. It is customary to begin a speech with a disclaimer such as "I really don't feel that I am qualified to express [the wishes of the people I am speaking for] but I'm going to do the best I can, so please bear with me." Compare this custom to the rule taught by most European-American communication teachers that a speaker should build his or her credibility at the beginning of speech and you will see how communication styles across cultures can conflict.

4. *Culture is dynamic.* It is constantly changing over time, not fixed or static. As economic conditions change, as new technologies are developed, and as cultural contact increases, old ways of doing things change, people must learn new things and behaviors. This important fact is one reason why memorizing list of do's and don'ts is just not the right way to prepare for intercultural contact. A better way to prepare for intercultural communication is to become sensitive to the kinds of differences that occur between cultures and to develop the ability to learn by observation.

What is acceptable behavior and what is not, and what is right and what is wrong. Our culture also teaches us how to interpret the world. From our culture we learn such things as how close to stand to strangers, when to speak and when to be silent, how to greet friends and strangers, and how to display anger appropriately. Because each culture has a unique way of approaching these situations, we find great diversity in cultural behaviors throughout the world.

Learning about cultural diversity provides students with knowledge and skills for more effective communication in intercultural situations. Samovar and Porter (1999) suggest that the first step in being a good intercultural communicator is to know your own culture and to know yourself-in other words, to reflect

thoughtfully on how you perceive things and how you act on those perceptions. Second, the more we know about the different cultural beliefs, values, and attitudes of our global neighbors, the better prepared we will be to recognize and to understand the differences in their cultural behaviors. The knowledge of cultural differences and self-knowledge of how we usually respond to those differences can make us aware of hidden prejudices and stereotypes which are barriers to tolerance, understanding, and good communication.

The cultural behaviors of people from the same country can be referred to collectively as cultural patterns, which are clusters of interrelated cultural orientations. The common cultural patterns that apply to the entire country represent the dominant culture in a heterogeneous society. It is important to remember that even within a homogeneous society, the dominant cultural pattern does not necessarily apply to everyone living in that society. Our perception of the world does not develop only because of our culture; many other factors contribute to the development of our individual views. When we refer to a dominant cultural pattern we are referring to the patterns that foreigners are most likely to encounter. We also need to remember that culture is dynamic and as the needs and values of individuals change, the cultural patterns will also change.

One example of such a change is the status of women in United States culture. After World War II, women began to work outside the home and started to share the previously male role of family provider. At the same time, family roles shifted to accommodate the working wife and mother, and men had to assume more responsibility for maintaining the home, like helping to cook, clean, and care for children.

Value dimensions are a group of interrelated values that have a significant impact on all cultures. Hofstede (1980) has developed a taxonomy (a classification system) that identifies value dimensions, that are influenced and modified by culture like individualism-collectivism and power distance. In individualistic cultures, each individual is the most important part of the social structure, and each

individual is valued for his/her unique persona. People are concerned with their own personal goals and may not possess great loyalty to groups.

In collective cultures, on the other hand, individuals are very loyal to all the groups they are part of, including the work place, the family, and the community. Within collectivism, people are concerned with the group's ideas and goals, and act in ways that fulfill the group's purposes rather than the individual's.

Samovar et. al., (1997) note that while individualism and collectivism can be treated as separate dominant cultural patterns, and that it is helpful to do so, all people and cultures have both individual and collective dispositions.

According to Hofstede's classification system, a second value dimension that varies with different cultures is power distance. Some cultures have high-power distances and others have low- power distances. High-power-distance cultures believe that authority is essential in social structure, and strict social classes and hierarchies exist in these countries. In low-power cultures people believe in equality and the people with power may interact with the people without power on an equal level.

Kluckhohn (1961) offers a third value dimension, a culture's orientation to time. In our world, we have cultures that are either past-oriented, present-oriented, or future-oriented. Each of these different attitudes describes the degree to which the culture values the past, the present, or the future. Cultures place emphasis on the events that have happened or will happen during the period that they view as important.

I. Read the text again and explain the terms.

Misunderstanding, agriculture, cultivate, colony, to till, etymology, civilizing, culture, primitive, naturalization, negotiation, dynamic, dominant culture.

II. Answer the following questions.

1. What is culture?
2. What is the etymology of the concept 'culture'?
3. What is the anthropological definition of 'culture'?

4. Who is the father of IC?
5. What is the Hall's identity?
6. What is the psychological definition of culture?
7. What is the ethnographic definition of 'culture'?
8. What is the definition of 'culture' according to IC studies?
9. What are the functions of culture?
10. What is the difference between communication styles of European and Native American?

11. What was significant impact on all cultures?
12. What is the Hofstede's classification system?

III. Explain the following concepts.

- Harry Hoijer's remark.
- the concept 'culture'.
- the Ruth Benedict argues against culture.
- the Hall's identity.
- the saying 'culture is communication and communication is culture'.
- the characteristics of culture.
- 'on being a recognizable Indian among Indians'
- the notion 'culture is dynamic'
- the collective culture.

IV. Fill in the gaps with the appropriate words from the text.

Culture is learned. It is not _____ or biological. We actively learn _____ throughout our lives. The first point about cultures is that they are learned. Americans act like other _____ not because we are innately predisposed to do so, but because we learn to do so. Much of our early training is an attempt to make us fit cultural patterns. If we do not learn the lessons of our _____, we pay-“through a loss of comfort, status, peace of mind, safety, or some other value.” We may even be imprisoned or labeled insane for acting in ways that would be perfectly acceptable in other _____. We are so well

programmed that we seldom stop to think that culture is learned. Our _____ norms appear to be natural and right, and we can't imagine acting differently. Yet had we been brought up in Korea by Korean parents an entirely different set of norms would appear natural. We would be culturally Korean. We would speak Korean, follow Korean _____ and customs, and see the world in typically Asian ways. Although this point seems obvious, it is one we often forget. When we see someone from another culture act in _____ we consider strange, our first impulse is to attribute the action to personality. For example, we label someone "pushy" who speaks more loudly and forcefully than we do; we seldom stop to realize that had we been brought up in that person's culture, we would probably express _____ just as loudly and forcefully.

V. Say if the statements are true or false. Correct the false statements.

1. Culture in the human sense also involves both a violence and a growth
2. Culture hardly affects language, religion, basic worldview, education, social, organization, technology, politics, and law, and all of these factors affect one another.
3. Talking like a "real Indian" also means being modest and not showing oneself to be more knowledgeable than other Native Americans
4. Our culture also teaches us how to control the world. From our culture we learn such things as how close to stand to strangers, when to speak and when to be silent, how to greet friends and strangers, and how to display anger appropriately
5. The cultural behaviors of people from the same country can not be referred to collectively as cultural samples, which are clusters of interrelated cultural orientations.
6. Kluckhohn (1961) offers a third value dimension, a culture's orientation to time. In our world, we have cultures that are either past-oriented, present-oriented, or future-oriented.

VI. Case-study

Example 1

Although Anna is Russian and she is communicating with people from other countries, that is not the biggest challenge she sees. How is communication (both verbal and nonverbal) between people with and without disabilities also a form of "intercultural" communication? Are there any intercultural communication principles that Anna could use to enhance her interactions with her nondisabled peers and vice versa?

Example 2

After spending time in the United States, Anna might feel like a foreigner in her home country upon her return. Why? How might she manage this re-entry culture-shock?

THEME 4. COMMUNICATION AND CULTURE

Plan

1. Complexity of cross-cultural studies
2. Cultural hierarchy
3. Dimensions of culture.

Learning Objectives:

- To study the complexities of cross culture communication.
- To understand cultural hierarchy.

The Complexity of Cross-Cultural Studies

The complexity of cross-cultural studies, as well as cultural studies, are especially related to the following observations or "facts":

1. the relativity of each culture - the cultural hierarchy (e.g., Danish-Scandinavian-European)
2. the co-occurrence of the cultures - the cultural categories
3. the changeability of each culture - the cultural dynamic
4. the ethical problems related to cross-cultural studies – whatdepending of the situation and the character of their intercultural relations.

This situation is due to two different but interrelated aspects of the complexity of cross-cultural relations:

- 1) the relativity of the cultures; and
- 2) the co-occurrence of the cultures.

When speaking of the relativity of cultures, we might refer to "national culture" or "macro culture" (like the Geert Hofstede- concept of "Culture" when talking about Danish, Swedish, and other cultures). Both the individuals themselves and others might consider them to be representatives of different layers of culture within the category of macro culture, e.g., my personal situation as a Dane, as a Scandinavian, or just as a European, or even as a "northern Jydlander".

This can be illustrated in the following way:

We need theoretical and analytical models for cultural and cross-cultural studies formulated as frame models, or as a kind of skeleton, where each researcher or cultural actor can relate to one other with his own data, observations, and experiences when trying to create an understanding of a particular cross-cultural situation, according to his or her needs, as well as to the four factors mentioned above. My presentation of such an analytical frame will begin with the discussion of the first two of the four factors in the complexity of cross-cultural studies, the relativity of the cultures and the co-incidence of the cultures.

Then I will present an analytical frame for how one might study and understand a culture as an abstract unit at a given point in time - a static model consisting of two cultural dimensions,

- (a) the Horizontal cultural dimension, and
- (b) the Vertical cultural dimension.

Then I will turn to the third of the four factors, the changeability of each culture. In doing so I will turn the static model of culture into a dynamic model of culture by introducing the third cultural dimension into the model,

- (c) the Dynamic cultural dimension.

Finally I will place these three "cultural dimensions" and the complexity factors together into an analytical frame for cross-cultural studies.

The fourth of the four factors, the ethical problems related to cross-cultural studies, will be left out of this paper due to space limitations.

The relativity and co-incidence of culture

The definition of what is to be considered a culture is very relative, as the individual considers himself a part, or a member, of different cultures in different situations. He can also be considered by others as a member of a different culture.

Culture hierarchy

In this way we can talk about a cultural hierarchy within a specific category of culture consisting of different layers of culture (Kuada and Gullestrup, 1998).

My category of culture we mean:

A set of interrelated units of culture which, at a general (or higher) level of aggregation, can be meaningfully described, analyzed, and understood as one distinct cultural unit which can then be broken down into its component units (cultural dimensions) for more detailed analysis for specific purposes.

And by layers of culture we understand:

A number of units of culture within a given cultural category, which together can be meaningfully described as a distinct cultural unit at a higher level of aggregation. This unit forms, together with other units at the same level of aggregation, another cultural unit at a still higher level of aggregation within the same cultural category.

In this way - theoretically as well as empirically - we have to count a hierarchy of different layers within a certain category of culture. And we never know whether the people involved in a cross-cultural relationship consider one member to be at the same layer in the hierarchy. The complexity of cross-cultural relations is also caused by the fact that people are not only to be considered as members, or part, of one category of culture, but of many different cultural categories at the same time. This can be referred to as the co-incidence of cultures.

This means that even though we want to analyze differences in inter-national cultures - like Hofstede's studies - we also have to recognize the fact that people simultaneously reflect other cultural categories than the inter-national culture, each of them with their own hierarchy of cultural layers.

When considering culture - as well as cross-cultural relations and management - in this way, one might expect that individuals, or groups of individuals, have to be understood according to a number of potential cultures in a number of different hierarchies within different categories of culture. Of the many different possible cultures, the one which could be expected to be the most important for understanding the people involved in the cross-cultural relations will, of course, depend on the actual situation and might change rather rapidly.

However, the intercultural actor, or manager, will have to predict which of the actual cultural categories and layers in the relevant hierarchy he considers to be the potentially relevant culture - or cultures - and which cultures he might try to understand according to this assessment.

Each of these potential and/or relevant cultures then has to be analyzed as an empirical unit in accordance with the analytical, theoretical cultural frame model or other models.

As mentioned before, a particular culture might be described and understood at a given time by means of two cultural dimensions, the horizontal and the vertical.

The Horizontal Cultural Dimension

Common to all living creatures is the fact that their survival as individuals, or as a species, depends on the relationship between their own fundamental biological needs (e.g., the need for food, the need for protection against the climate, and the need for a possibility to bring up new generations) and the opportunities offered to them by the natural and social environment surrounding them.

If more than one human being is present at the same time in nature, man will try to fulfill his or her fundamental needs in a kind of joint action, which may be characterized by social cooperation and solidarity or by some kind of oppression and exploitation. Even though the natural conditions are the same, the actual ways of fulfilling the fundamental needs and in which the joint action is organized may, thus, vary considerably over time and space and from one group of people to another - or from one culture to another. So one might be able to observe differences and variations in the way in which the individual cultures try to fulfill their fundamental human needs.

At the same time, however, it will also be possible to observe a certain pattern in the tasks or functions that make up the central parts, or the central cultural segments, in this human joint action. In this connection it is meaningful to operate with eight such cultural segments which are all manifested in any culture, but

which may individually and in relation to each other manifest themselves in very different ways.

Human behavior and its material output are important elements within the field of immediately observable symbols. However, this behavior is only rarely intentional. It is rather based on more or less fixed patterns within the structures that are difficult to observe. The individuals within the culture behave in a particular way towards other individuals according to the age and status within society of these individuals, just as they follow particular rules and laws to a certain extent, if for no other reason than to avoid sanctions from others. In this way certain connections and systems are created which somehow form a skeleton for the culture observed. These patterns and norms whose structures and contents vary from one culture to another are very central to the understanding of a given culture. Even if they cannot be seen or heard, the knowledge of their existence and their contents may be inferred from an empirical analysis, and together with the other two cultural levels mentioned above they make up the manifest part of the culture.

Partially legitimating values are those values which only comprise part of the culture, such as general values concerning competition and trade. But the generally accepted highest values then become valid for the entire culture. An example could be the individual's rights in relation to the rights of the community. The fundamental philosophy of life says something about man's view on other human beings about man's relation to nature, about man's attitude towards life and death, and about his relation to the past, present, and future. The three last mentioned facts make up the core culture.

By means of the horizontal and the vertical cultural dimensions

or rather by trying to describe and understand the individual segments and facts of the two cultural dimensions - the actor or manager will be able to obtain a more complete picture of a given culture at a given time. Which information and data should be included in such an analysis, and which segments and levels might be

relevant, will depend both on the object of the cultural analysis and on the resources that are available as mentioned above.

Thus, the static cultural model introduced here is an abstract cultural model which, as already mentioned, must be made more definite in connection with a concrete analysis and empirical analysis. As examples of such studies, these models have formed the basis of two comparative analyses, one of management theories developed in the West and management cultures in Ghana and Kenya (Kuada, 1995), and one of Danish playground technology and French, German and Dutch children's culture (Gram, 1999).

The dynamics of culture or the changeability of culture

A culture is not static. Quite the contrary, actually. It is constantly subjected to pressure for change from both external and internal factors - what I will refer to as initiating factors of change. The reason why they are called "initiating" factors is that they may well press for changes in the culture, but they do not determine in the same way whether or not a change will actually take place in the culture observed. Whether a change does occur, and the direction such a change would take, will be determined by another set of factors, the determining factors of change.

Among the external initiating factors of change in a culture are changes in both natural conditions and conditions in other cultures. The mere fact that nature constantly changes with or without the interference of man means that the joint action of men, whose explicit object is to make it possible for a group of people to exist under certain given natural conditions, is also subjected to a pressure for change. Thus, any culture is in a kind of double relationship towards nature. On the one hand nature forms the framework to which the culture - i.e., the total complex of cultural segments and levels developed by a group of people over time - will have to adapt; on the other hand, this culture at the same time, for better or worse, is involved in changing that very nature. Research, technological development, and trade and industry also play decisive roles in this double relationship, and the same

applies to their relationship with other cultures from which new input within the these areas may have a change-initiating effect on the culture observed.

The internal initiating factors of change are, as the term signifies, initiating factors which have developed within the culture observed. All kinds of internal research, technological development, and trade and industry are internal, initiating factors of change.

Determining factors of change affect whether an action for change will actually lead to a change in the culture observed. Decisive factors in this understanding will be the degree of integration - this applies to the existing values - and the degree of homogeneity of the culture in question, but the existing power structure within the culture also plays a part. The degree of integration is an expression of the degree of conformity among the different values within the culture, whereas the degree of homogeneity is an expression of the width and depth of the total knowledge and insight of the culture observed.

In a strongly integrated culture, almost everybody agrees on certain values - such as the values of "technological development at all cost", the "prioritization of economic gain" over resource gain, and the "individual's right to consume and the freedom of the individual in general". Reciprocally, the value could concern the "individual's responsibility towards or dependence on the group or the whole", whether this whole is based on a strong religion, a strong family, or on fixed regional/national relations. Usually, modern industrial cultures are very integrated around liberalistic freedom values, economic values and individualistic freedom values.

I. Read the text again and explain the terms.

Cross-culture, complexity, cultural dimensions, culture hierarchy, integration, macro/national culture, segments, empirical analysis, initiating, homogeneity, intercultural actor.

II. Answer the following questions.

1. What is the culture hierarchy?

2. What does category of culture mean?
3. What is the changeability of culture?
4. How can a person try to fulfill his/her fundamental needs?
5. What are the internal initiating factors of change?
6. What are the decisive factor?
7. What is integrated culture?
8. What do we understand by the layers of culture?
9. What are the three cultural dimensions?

III. Explain the following concepts:

- Complexity of cross-cultural studies.
- Horizontal cultural dimension.
- Vertical cultural dimension.
- Dynamic cultural dimension.
- Culture hierarchy.
- The 'initiating' factors of change.
- The determining factors of change.
- The concept 'culture'.
- The ethical problems factor.
- The layers of culture.

IV. Fill in the gaps with the appropriate words from the text.

Common to all living _____ is the fact that their survival as individuals, or as a species, depends on the relationship between their own fundamental biological needs and the opportunities offered to them by the natural and social _____ surrounding them. If more than one _____ being is present at the same time in nature, man will try to fulfill his or her fundamental _____ in a kind of joint action, which may be characterized by _____ cooperation and solidarity or by some kind of oppression and exploitation. Even though the natural conditions are the same, the actual ways of fulfilling the _____ needs and in which the joint action is organized may, thus,

may considerably over time and space and from one group of people to another - or from one culture to another. So one might be able to observe _____ and variations in the way in which the individual cultures try to fulfill their fundamental human needs.

V. Say if the statements are true or false. Correct the false statements.

1. A number of units of culture within a given central category, which together can not be meaningfully described as a distinct cultural unit at a higher level of aggregation.
2. This unit forms, together with same units at the same level of aggregation, another cultural unit at a still higher level of aggregation within the same national category.
3. In this way - theoretically as well as empirically - we have to count a hierarchy of different layers within a certain category of communication.
4. And we know whether the people involved in a cross-cultural relationship consider one another to be at the different layer in the hierarchy.
5. The complexity of cross-cultural relations is also caused by the fact that people are only to be considered as members, or part, of one category of culture, but of many different cultural categories at the same time.
6. This can be referred to as the co-incidence of cultures.

VI. Case-study

Example 1

A new student Alan Bercey came to the 7th grade. His family came from Poland. Alan does not speak Russian well, as the family often speaks their native Polish. Teachers almost never ask Alan in class. The children avoid him. And the class teacher does not help the boy in adapting to new conditions of life and study.

Example 2

Education aims to make a person an independent being, that is, a being with free will," Hegel believed. In the context of the Hegelian interpretation of the purpose of education, discuss the following questions:

- Free from what or free for what?
- Maybe the purpose of education is to teach our children to do without us?
- Or maybe the goal of education is the cultivation of a person who is able to take an independent position in relation to external conditions, as V. Frankl believed? - Or is the goal of education is the openness of a person to experience, life?
- Or is the definition of the goal of education for the Other and for the Other incorrect, "unfair, illegal and impossible," as Tolstoy believed?
- Or...? Formulate your own idea of the purpose of education

THEME 5. SOCIOLOGY OF CULTURE

Plan

1. Cultural stereotypes
2. Culture shock
3. Cultural contexts of ethnic differences

Learning Objectives

- * To study the complexities of cross culture communication.
- * To understand what is culture shock.
- * To understand the concept of culture and ethnicity.

How Cultures Differ?

These days it is easy to believe one fully understands a foreign culture even without having directly experienced it. Images in the popular media and information gleaned from books or from encounters with a few natives can provide the illusion of real knowledge. Living in a culture, having to come to terms with its conventions and customs, is a different matter entirely. Every culture has distinct characteristics that make it different from every other culture. Some differences are quite evident (e.g., language, religion, political organization, etc.). Others can be so subtle that learning to deal with them is a complex process. A first-time visitor may remain uncomfortable and off balance for quite some time.

According to L. Robert Kohls, Director of Training and Development for the International Communication Agency and author of *Survival Kit for Overseas Living*, culture is, "an integrated system of learned behavior patterns that are characteristic of the members of any given society. Culture refers to the total way of life of particular groups of people. It includes everything that a group of people think, say, do, and makes—its systems of attitudes and feelings. Culture is learned and transmitted from generation to generation." (Kohls, 1984, p.17) Living in a foreign environment for an extended period of time will allow you to confront and develop a better understanding of the differences in various cultural systems.

Cultural Stereotypes

Numerous studies have been done to identify specific characteristics that distinguish one culture from another. Unfortunately, attempts to categorize cultural characteristics may often end up in cultural stereotypes that are unfair and misleading. Most Germans, Japanese, Italians, etc., have stereotyped perceptions of "the American," just as most Americans have stereotyped images of "Germans," "Japanese," "Italians," etc. In short, misperceptions exist on all sides.

In adjusting to your study abroad environment, you will have to deal not only with real cultural differences, but also with perceived cultural differences. Keep in mind that people of other cultures are just as adept at stereotyping Americans as we are at stereotyping them—and the results are not always complimentary.

While a stereotype might possess a grain of truth, it is obvious, when we consider individual differences, that not every American fits the above description. You should remember this when you pass judgments on your hosts. Remember to maintain a healthy skepticism about all preconceptions.

Culture Shock

It is quite possible that your initial reaction to life abroad will be euphoria, sparked by a sense of novelty and adventure. It is also quite possible that the euphoria will give way to a less pleasant emotion, as you try to make your way through an unfamiliar culture. You may realize that your old habits do not fit your new circumstances and that you are unable to follow your usual routines. Minor problems may unexpectedly seem like major crises, and you may become depressed. You may feel anxious because the signs and symbols of social intercourse that you are used to are lacking. All these symptoms point to "culture shock," a kind of psychological disorientation.

There is no well-established way of dealing with culture shock, although recognizing its existence and accepting your vulnerability to it is an important first step. It helps to prepare for the possibility that you will experience culture shock to some degree. Remember that it is a common phenomenon and suffering from it

does not in any way imply any psychological or emotional shortcoming. There are ways, however, to minimize the impact of culture shock. Learn as much as possible about the host country, try to look for the logical reasons things are done or perceived differently, meet local people and find friends with whom you can discuss your reactions and feelings, read and speak the local language, and try to learn as much as possible about local viewpoints and customs. (Kohls, 1984, 69-70) Just as an athlete cannot get in shape without going through the uncomfortable conditioning stage, so you cannot fully appreciate cultural differences without first going through the uncomfortable stages of psychological adjustment. You should emerge from the experience with the ability to function in two cultures with confidence.

Fitting In

Social customs differ greatly from one country to another. It is therefore impossible to give guidelines that are universally applicable. Generally speaking, you should act naturally, always remaining friendly, courteous, and dignified. Keep in mind that you are a guest in someone else's country. You should therefore behave pretty much as if you were a guest in someone else's home. If your interests are well-intentioned, you are likely to be given the benefit of the doubt as a foreigner who is doing his/her best to fit in.

Politeness: In many countries, social encounters are governed by a code of conduct that requires a greater degree of formality than we are used to in the U.S. Be prepared to offer a formal greeting to whomever you meet in your day-to-day activities.

For example, should you approach a clerk in the local market in Strasbourg, always be courteous enough to begin your conversation with, "Bonjour, Madame (Mademoiselle)" before you launch into your inquiries about the product.

Become familiar with the appropriate expressions of gratitude in response to your hosts' hospitality.

Humor: While each country has its own particular brand of wit and humor, very few of cultures appreciate the kind of "kidding" to which Americans are accustomed. Kidding comments, even when well-intentioned, can be interpreted as unfriendly.

Speaking the language: Most people will be extremely flattered by your efforts to communicate in their native language. Do not be intimidated or inhibited even if your command of the language is limited. A couple of words of caution might be in order: do your best to avoid slang expressions, the sense of which may be difficult for a foreigner to master. Be aware of the differences between the "familiar" and the "polite" forms of address, and be sure to use them properly.

Physical contact: When establishing social relationships, "play it by ear" in determining the level of familiarity that you should adopt at the various stages of your relationship. Physical contact, for example, may not be appreciated or understood by someone unfamiliar with the American idea of camaraderie: a cheerful pat on the back or a warm hug may be quite embarrassing and uncomfortable in certain cultures.

All cultures have different notions about social space, for instance how far away to stand or sit when conversing, how to shake hands or wave farewell. Restraint is advisable until you learn how the locals do it and what they expect of you.

Too personal questions: Let your hosts point the way when engaging in "small talk." While Americans often find it easy to talk about themselves, in some countries your hosts may view this as being as impolite.

Drinking and drunkenness: Be extremely sensitive of others' attitudes and feelings when it comes to drinking. You will probably find that your hosts enjoy social drinking as much as any American, but they might not look upon drunkenness as either amusing or indeed tolerable.

Price bargaining: Bargaining over prices is sometimes not only appropriate but even expected. At other times, it is inappropriate. If you misread the

circumstances, you may find that you have insulted the merchant and also reinforced a negative stereotype of Americans. You can always test the waters by politely indicating that you like the product very much

but that the price is a bit more than you had anticipated spending. If the merchant wishes to bargain further, this will give him the opening he needs to lower his offer; if bargaining is not part of his business practice, you can simply (and politely) terminate the conversation

Talking politics: Expect people abroad to be very articulate and well informed when it comes to matters of politics and international relations. Do not be at all surprised if your new friends and acquaintances engage you in political debate. There is certainly no reason for you to modify your convictions, but you should be discreet and rational in your defense of those convictions. Here again you may very well find yourself butting heads with another of those unfortunate stereotypes, the arrogant American who thinks everyone must fall in line with United States policies.

Photograph etiquette: You may want to record your experiences on film, which means you may include some of the local inhabitants in your photographs. Remember, however, that the people you "shoot" are human beings and not objects of curiosity. Be tactful and discreet; it is always courteous and wise to ask permission before taking someone's picture.

High and Low culture

High and low cultures were first addressed by E.T. Hall (1981). The terms "high" and "low" have nothing to do with the status of any culture but are good shorthand for a number of characteristics. High-context cultures are those in which the meaning of someone's words and actions is derived or contextualized from the environment in which the words are spoken. People from high-context cultures often need more information implicitly, have a wider topical or subject matter "network," and thus tend to be informed on many subjects. High-context cultures place greater importance on intuition and reflection and tend to emphasize

ambience, decorum, the relative status of the participants in communication, and the manner in which a message is delivered. Low-context cultures are those in which communication is less dependent on history or narratives or stories. People tend to focus on specific subjects of their own interests. Low-context cultures tend to want to emphasize the content of a communication rather than the way in which something is communicated, an attitude that might be expressed in the phrase "cut to the chase." Low-context cultures depend less on the context of a situation and tend to be analytical and action-orientated.

Conflict theorists, unlike their consensus counterparts, tend to argue that all modern societies consist of the appearance of a common culture, shared by everyone in society, which masks the reality of competing cultural forms. Conflict theorists in particular have argued that every society consists of social classes defined in terms of whether they own or do not own the means of economic production in society (in simple terms, society ultimately consists of two great classes:

- The bourgeoisie (or upper and middle classes) who own and control the means of producing economic survival (they own factories, businesses and the like) and
- The proletariat (or working class) who survive by working for the bourgeoisie.

In this sense, each of these two classes have very different interests and experiences in society. The bourgeoisie, for example, are the wealthiest (minority) in society whose interests lie in hanging-on to their privileged position. The proletarians, consisting of the least wealthy majority, have according to Marxists the common interest of taking away the wealth of the bourgeoisie. As can be imagined, the relationship between these two great classes is built upon a fundamental conflict of interest.

The bourgeoisie have two main problems in terms of their relations with other social classes:

- How to maintain their privileged position from one generation to the next.
- How to stop other classes taking away their wealth and privilege.

One solution is to develop and enhance cultural artifacts (that is, the material things and non-material ideas that constitute a particular culture) relevant to the bourgeoisie for two main reasons:

- Firstly, to give the members of this class a sense of having things in common (a common culture and hence class identity) and
- Secondly, to try to impose the cultural ideas useful to this class on the rest of society. If this happens it makes it appear that everyone in society has much the same interests, making it less likely that the working class will see themselves as fundamentally different and opposed to the ruling class.

In this respect, many Marxist sociologists have tried to show how cultural artefacts can be used by a dominant economic class (the ruling class) to enhance their social status over other classes in society. This, therefore, is where a distinction between high culture and low culture can be an important one.

The status (or social standing) of a ruling class is enhanced through claims that their culture is superior to the culture of the rest of society ("the masses").

By its ability to spread its concept of superior (high) and inferior (low) cultural forms (through ownership and / or control of cultural institutions such as religion, education and the mass media), a ruling class is able to impose cultural ideas on the rest of society that reflect its interests.

High culture, therefore, refers to what are (supposedly) the greatest artistic and literary achievements of a society. Clearly, what counts as "the greatest" is going to ultimately be a matter of values - judgements about what should or should not count as high culture.

However, according to Marxists, the people who are in the most influential positions in society are able to impose their definitions of "great" - and these definitions invariably reflect the kinds of activities and ideas that are most relevant and useful to a ruling class. Cultural forms such as opera, classical music, the

literary works of Shakespeare and so forth all fall under the heading of high culture.

Low culture, on the other hand, refers to a wide variety of cultural themes that are characterized by their production and consumption by "the masses". At various times, low cultural forms have included the cinema, certain forms of theatre, comics, television (especially soap operas, game shows and the like).

A simple example illustrates the difference between high and low culture:

A painting of a nude woman hanging on the wall of a gallery is "art" (part of high culture), whereas a picture of a naked woman published in a mass circulation newspaper is certainly not "art" (and may, under certain conditions, be labelled as pornography) but the very opposite of art, namely low culture. The justification for the distinction is found not in the cultural form itself (a picture of a naked man or woman is much the same whatever medium it is presented in) but in the theoretical elaboration of that form.

Thus, when a painting is hung in an art gallery what is being admired is the skill and composition, the cultural references and representations. When a picture appears in a newspaper, these are absent and all that is left is a titillation factor.

High and Low Context

The general terms "high context" and "low context" (popularized by Edward Hall) are used to describe broad-brush cultural differences between societies.

High context refers to societies or groups where people have close connections over a long period of time. Many aspects of cultural behavior are not made explicit because most members know what to do and what to think from years of interaction with each other. Your family is probably an example of a high context environment.

Low context refers to societies where people tend to have many connections but of shorter duration or for some specific reason. In these societies, cultural behavior and beliefs may need to be spelled out explicitly so that those coming into the cultural environment know how to behave.

High Context

- Less verbally explicit communication, less written/formal information
- More internalized understandings of what is communicated
- Multiple cross-cutting ties and intersections with others
- Long term relationships

• Strong boundaries- who is accepted as belonging vs who is considered an "outsider"

• Knowledge is situational, relational.

• Decisions and activities focus around personal face-to-face relationships, often around a central person who has authority.

Examples:

• Small religious congregations, a party with friends, family gatherings, expensive gourmet restaurants and neighborhood restaurants with a regular clientele, undergraduate on-campus

• Friendships, regular pick-up games, hosting a friend in your home overnight.

Low Context

• Rule oriented, people play by external rules

• More knowledge is codified, public, external, and accessible.

• Sequencing, separation—of time, of space, of activities, of relationships

• More interpersonal connections of shorter duration

• Knowledge is more often transferable

• Task-centered. Decisions and activities focus around what needs to be done, division of responsibilities.

Examples:

• Large US airports, a chain supermarket, a cafeteria, a convenience store, sports where rules are clearly laid out, a motel.

While these terms are sometimes useful in describing some aspects of a culture, one can never say a culture is "high" or "low" because societies all contain both modes. High" and "low" are therefore less relevant as a description of a whole

people, and more useful to describe and understand particular situations and environments.

Ways that High and Low Context Differ

1. The Structure of Relationships of High:

Dense, intersecting networks and longterm relationships, strong boundaries, relationship more important than task of Low:

Loose, wide networks, shorter term, compartmentalized relationships, task more important than relationship

3. Main Type of Cultural Knowledge of High:

More knowledge is below the waterline—implicit, patterns that are not fully conscious, hard to explain even if you are a member of that culture of Low:

More knowledge is above the waterline—explicit, consciously organized

Entering High and Low Context Situations

High contexts can be difficult to enter if you are an outsider (because you don't carry the context information internally, and because you can't instantly create close relationships).

Low contexts are relatively easy to enter if you are an outsider (because the environment contains much of the information you need to participate, and because you form relationships fairly soon, and because the important thing is accomplishing a task rather than feeling your way into a relationship).

Remember that every culture and every situation has its high and low aspects. Often one situation will contain an inner high context core and an outer low context ring for those who are less involved.

For instance, a PTA (Parent Teacher Association) is usually a low context situation: any parent can join, the dates of the meetings, who is president, what will be discussed, etc. are all explicitly available information, and it is usually fairly clear how to participate in the meetings.

However, if this is a small town, perhaps the people who run the PTA all know each other very well and have many overlapping interests. They may "agree"

on what should be discussed or what should happen without ever really talking about it, they have unconscious, unexpressed values that influence their decisions. Other parents from outside may not understand how decisions are actually being made. So the PTA is still low context, but it has a high context subgroup that is in fact part of a high context small town society.

Note:

When you enter a high context situation, it doesn't immediately become a low context culture just because you came in the door! It is still a high context culture and you are just (alas), ignorant. Also, even low context cultures can be difficult to learn: religious dietary laws, medical training, written language all take years to understand. The point is that that information has been made conscious, systematic, and available to those who have the resources to learn it.

The distinction between high and low culture stems from Victorian poet Matthew Arnold's definition of culture as "the best that has been thought and said in the world." Clearly this view of culture is hierarchical, implying distinctions of quality between the "best" and the rest. From this hierarchical view of culture comes the overly simplistic binary opposition between "high culture" and "low culture."

Because "high culture" has been defined in the elite European mold, the term generally refers to such cultural activities. Examples include ballet, opera, etc. The cultural value of such works is seen as "transcendent and timeless," as they can supposedly be appreciated by anyone anywhere anytime in history. While scholars today generally regard such a view as naive and parochial, we nonetheless continue to use the term "high culture" to refer to such cultural activities.

"Low culture," then, usually refers to non-elite cultural activities. Examples include television, popular music, breakdancing, and comic books. It is only recently that scholars have admitted the potential scholarly worth of studying "low culture." In general, such activities were not considered to be timeless or independent.

The latter half of this century has seen this distinction begin to break down, as scholars begin to recognize the value of "low culture" in enhancing our understanding of human societies. Some would argue that because more people participate in "low culture" activities than "high culture" activities, the former offer a more rigorous understanding of the society than the often rarified activities of high culture.

This recent scholarly push in the direction of "low culture" has brought us a third term, "popular culture," to identify cultural activities as worthy of scholarly analysis. The recognition that a text such as Madonna or Batman might give us a better clue to what American society is about has led to the emergence of popular cultural studies as a discipline. We will discuss popular culture - as well as a fourth notion, "mass culture" - later in the semester.

I. Read the text again and explain the text.

Cultural stereotypes, culture shock, euphoria, intercourse, disorientation, low-context culture, high-context culture, conflict theories, the bourgeoisie, the proletariat, social standing, 'outsider', 'popular culture', 'mass culture'.

II. Answer the following questions.

1. How do cultures differ?
 2. What might a first-time visitor domain?
 3. What is the survival kit? Who was the author of survival kit for overseas living?
 4. What is the initial reaction to live abroad / in another country?
 5. How can one minimize the impact of culture shock?
 6. How can one appreciate cultural differences?
 7. Who was the terms "high and low cultures" addressed for the first time?
 8. How many classes does the society consist of?
 9. What are the two main problems of the bourgeoisie?
- III. Explain the following concepts:**
- The culture differs.

The concept of 'culture'.

The concept of 'ethnicity'.

The cultural stereotypes.

The culture shock.

The social customs.

The best ways of fitting in another country.

The high culture.

The low culture.

The classes of society.

The superior and inferior cultural forms.

Differences between high and low cultures.

The high and low context culture.

The 'popular culture'

The 'mass culture'

IV. Fill in the gaps with the appropriate words from text.

It is quite possible that your _____ reaction to life abroad will be exhilarating, sparked by a sense of novelty and adventure. It is also quite possible that the _____ will give way to a less pleasant emotion, as you try to make your way through an unfamiliar culture. You may realize that your old habits do not fit your new circumstances and that you are unable to follow your usual routines. Minor problems may unexpectedly seem like major crises, and you may become depressed. You may feel _____ because the signs and symbols of social intercourse that you are used to are lacking. All these symptoms point to "culture _____", a kind of psychological disorientation. There is no well-established way of dealing with _____ shock, although recognizing its existence and accepting interchangeability to it is an important first step. It helps to prepare for the possibility that you will experience _____ shock to some degree. Remember that it is a common phenomenon and suffering from it does not in any way imply any psychological or _____ shortcoming. Learn as much as possible about

the host country, try to look for the logical reasons things are done or perceived differently, meet local people and find friends with whom you can discuss your _____ and feelings, read and speak the local language, and try to learn as much as possible about local viewpoints and customs.

V. Say if the statements are true or false. Correct the false statements.

1. High ethics, therefore, refers to what are (supposedly) the greatest artistic and literary achievements of a person.
2. Clearly, what counts as "the biggest" is going to ultimately be a matter of values, judgements about what should or should not count as high culture.
3. However, according to Marxists, the people who are in the most influential positions in society are able to impose their definitions of "big" and these definitions invariably reflect the kinds of activities and tasks that are not most relevant and useful to a ruling class.
4. Cultural forms such as opera, classical music, the literary works of Shakespeare and so forth all fall under the heading of high culture.
5. Some would argue that because more people take part in "low culture" activities than "high culture" activities, the former offer a more rigorous understanding of the society than the often rarified activities of high culture.
6. Parent Teacher Associations usually a low context situation: any parent can join, the dates of the meetings, who is president, what will be discussed, etc. are all clear available data, and it is usually fairly clear how to participate in the meetings.

VI. Case-study

Example 1

You are a graduate assistant for a professor who requested that you pick up a library book to help him finish the review of literature for a research proposal which is actually due tomorrow. You arrive at the meeting without the book. The problem is that you were supposed to get the book to him at your meeting last week and it slipped your mind then.

Professor: Do you have that book we need in order to finish up the review of literature?

You - 1:

Professor: Yeah, but you actually said you were going to get it for our meeting last week, and you didn't bring it then either.

You - 2:

Professor: Still, I think you might need a better system of tracking your tasks on my EA. We have to get this finished today so we can submit it tomorrow.

You - 3:

▼ Professor: OK. I guess that'll help, but I'll be teaching when you get back, so you'll have to work through that section on your own and send your suggestions on my mail box.

You - 4:

Example 2

You arranged to meet a friend in order to study together for an exam. You arrive half an hour late for the meeting, and your cell phone battery was dead so you couldn't call to alert your friend.

Friend (annoyed): I've been waiting at least half an hour for you!

You - 1:

Friend: Well, I was standing here waiting. I could have been doing something

else.

You - 2:

Friend: Well, it's pretty annoying. Try to come on time next time.

THEME 6. CULTURE INFLUENCES ON COMMUNICATION

Plan

1. Communication
2. How Culture Influences Communication
3. Folk and popular culture

Learning Objectives

- To understand the concepts of folk and popular culture.
- To study the characteristics and importance of folk and popular context.

Recall Hall's identity - "Communication is culture and culture is communication." This both overstates and understates the relation between culture and communication. It is important to understand the concepts as inextricably intertwined, but they are of course not exactly the same. Martin & Nakayama look at both how culture influences communication and how, reciprocally, communication influences culture.

How Culture Influences Communication

Kluckhohn & Strodtbeck attempted to categorize cultures in terms of their value orientations. Values are the "most deeply felt, zero-order beliefs shared by a cultural group." Most identifiable cultures hold some set of values in common. Kluckhohn & Strodtbeck broke down value orientations into a series of questions:

1. What is human nature?
2. What is the relationship between humans and nature?
3. What is the relationship between humans?
4. What is the preferred personality?
5. What is the orientation toward time?

How Communication Influences Culture

One example of research into how communication shapes culture is Tamar Katriel's work on "gripping" in Israeli culture. Katriel broke down the ritual of gripping in terms of its instrumentality, scene, participants, key, and act sequence.

The performative view of communication's influence on culture holds that culture is a performed activity, a role. Again recall Park's observation that the term "person" comes from a Latin word meaning the mask of an actor. According to the performative view, we are all actors playing a role in a cultural context. Gerry Phillips, for example, studied how men enact their gender roles through communicative activity. Marjorie Garber has done some interesting work on homosexuality and transsexuality that similarly identifies gender roles as roles — the performance of a communicatively constituted identity.

Culture as Resistance

Martin & Nakayama briefly introduce the topic of culture as resistance to dominant society. We will cover this topic much more later on, but the basic idea is that people often use cultural (and subcultural) activities to challenge the dominant cultural norms. Examples might include rave and hip-hop culture, or the on-the-job subversion of "temp slaves."

Communication and Context

"Context" includes all of the factors that shape and influence the ways in which we understand any communicative event. Typically such factors as physical and social setting as well as economic and historical factors influence the context of communication. Context is multilayered rather than fixed or static.

Communication and Power

Communication can rarely if ever be said to be something taking place between pure "equals," even though most of our models of understanding communication makes this assumption. Recent communication scholarship understands that social hierarchies are always present, however subtle, in communication interactions. Mark Orbe puts it this way: "In every society a social hierarchy exists that privileges some groups over others. Those groups that function at the top of the social hierarchy determine to a great extent the communication system of the entire society."

Loden & Rosener divide this power differential into two dimensions — the primary, or more permanent, dimension (e.g. gender, race, age, sexual orientation), and the secondary, or more changeable, dimension (e.g. educational background, socioeconomic status, marital status).

Power is also institutional, meaning that human institutions embody and sustain power relations. This is true of cultural institutions such as marriage, legal-political institutions such as the LAPD, and physical institutions such as a prison or hospital. A certain institutional role (e.g. teacher, cop, president) can offer the occupant institutional power of that role.

Power is dynamic. This means that, as Michel Foucault argued, power circulates. It is not simply held by one person and used against another; it is fluid, flowing through individuals in various contexts and relationships. Importantly, people who are the subjects of power often find ways to resist this power. Nevertheless, this does not mean it is easy to resist. Martin & Nakayama's example of the "beauty myth" is an excellent reminder of the fact that even as power circulates, it still privileges some over others.

FOLK AND POPULAR CULTURE

While there is some important overlap between folk and popular culture, it remains useful to maintain a distinction between them. Martin & Nakayama use the terms as both contrary and complementary

Characteristics of Folk Culture

Folk culture is not meant to be packaged or sold commercially.

If it is sold commercially, that is not its primary purpose. Folk culture is not the national culture of a nation-state, although one could speak of folk cultures in national terms (e.g. "Lithuanian Folk Culture"). Folk culture "has reminded the nation of social worlds beneath its surface." (Bronner, 1986, in Martin & Nakayama, 233). Its primary characteristic is that it arises from the organic life of a community, and it is not intended for a mass audience beyond that community. It

includes the traditions, customs, music, art, dress, dance, literature, and stories passed on within a community.

While folk culture is distinct from popular culture, it is worth noting that popular culture often appropriates aspects of folk culture. Jamaican folk traditions may be commodified in mass marketed music, Hawaiian folk culture may be represented in travel brochures, etc.

Characteristics of Popular Culture

There are many definitions of popular culture. Barry Brummett defines popular culture as "those systems or artifacts that most people share and that most people know about". To be more precise requires some focus both on the origin and the purpose of popular culture — for Martin & Nakayama popular culture comes from "the people," but it is consumed under conditions of commerce. Popular culture is thus a commodity that bears "the interests of the people." As John Fiske points out: "To be made into popular culture, a commodity must also bear the interests of the people. Popular culture is not consumption; it is culture - the active process of generating and circulating meanings and pleasures within a social system; culture, however industrialized, can never be adequately described in terms of the buying and selling of commodities."

Four significant characteristics of popular culture:

1. It is produced by culture industries
"Culture industries" are corporations which produce culture as a product for mass consumption (and, needless to say, corporate profit). Such industries include the companies producing movies, television shows, music, etc. Theodor Adorno and Max Horkheimer popularized this term with their essay "The Culture Industry: Enlightenment as Mass Deception" in the 1940s, in which they attacked American mass culture as uniformly destructive.
2. It is different from folk culture
Most importantly, folk culture arises without a drive for financial profit (or at least without profit as its primary drive). Some folk traditions - e.g. native

American powwows - may produce some financial profit, but profit is not their primary raison d'être.

3. It is everywhere

Popular culture is pervasive. It is on TV, billboards, the Internet, your kitchen, etc.

4. It fills a social function

Popular culture is a medium through which social anxieties are worked out (e.g. 'Invasion of the Body Snatchers?') or through which other social issues can be dealt with or addressed. Popular culture is a forum for role modeling as well as for addressing many issues of social concern.

Consuming Popular Culture

cultural texts: there are a lot of texts, or pieces of discourse, produced by the culture industries. These texts exist in many diverse forms and content; people seek out the cultural texts that speak most clearly to them. The culture industries produce reader profiles of magazine readers and other consumers in order to more directly market their products to certain groups. While the Internet has made the creation of such profiles very easy, it has also raised a number of important privacy concerns with respect to the use of such information. Martin & Nakayama offer case studies of how magazines create these profiles, but warn us not to conflate target markets with real cultural identities.

Resisting Popular Culture

Sometimes people actively resist popular cultural texts. Their reasons may be aesthetic, political, economic, or social. Sometimes the impetus for resistance to popular cultural texts comes from a clash of cultural values or cultural identities. Resistance to the Bill Cosby Show, for example, often came from people who felt that the cultural values and economic class position portrayed on the show was not consistent with that of much of African America. While this fact in itself is unremarkable (after all, how many are upset that The Simpsons doesn't represent most of white America?), the fact that the Cosby Show was often held up by NBC

as a shining example of television's increasing diversity (this was the early 1990s, a time when - like today - there were fewer black faces on television than there were in the 1970s). Martin & Nakayama use Madonna as another example; resistance to Madonna's work often reflects a clash of values.

Representing Cultural Groups

Popular culture also functions as a lens through which other groups are represented. One drawback to the appropriation of folk culture in popular culture is the influence of stereotypes. Cultural groups are often distorted in the lens of popular culture. Popular culture is a resource that many use for information about other cultures. Martin & Nakayama discuss how migrants use popular culture to understand American mainstream culture. Racial stereotypes in particular are pervasive in U.S. popular culture. They appear to affect all social and racial groups, constraining their viewpoints and behaviors towards other groups.

Cultural Imperialism

U.S. culture is exported around the world at an increasingly rapid rate. This began in the 1920s as part of an explicit strategy of social engineering around the world — The U.S. government felt that putting U.S. movies in foreign theaters would help increase the sale of U.S. products around the world. They were right beyond their wildest dreams. While most scholars today acknowledge the dangers of cultural imperialism, it still has its defenders. John Tomlinson suggests five ways of thinking about cultural imperialism:

1. as cultural domination
2. as media imperialism
3. as nationalist discourse
4. as a critique of global capitalism
5. as a critique of modernity

"Race" and Racism

From the 1940s through the 1960s Ashley Montagu and other researchers refuted the biological theory of race. They showed how the concept of "race" as a

biological given was unsupported by biology and genetics, and instead attempted to formulate a historical notion of race. Montagu and others successfully demolished the myth of race as a genetic or biological category. While this myth has been recently revived with the highly politicized debate over "the Bell Curve thesis," supporters of the bell curve thesis have still never shown that race is biological. (In fact, the Bell Curve research has been refuted not only on scientific grounds but also on sociopolitical grounds; it seems to advance a thinly veiled right-wing agenda. Genetic researchers such as Glyde Whitney - who claims to have discovered biological evidence that blacks are inferior - deny that they are white supremacists, but exhibit a curious immunity to information when presented with the history of research into the biological foundations of race). Contemporary geneticists argue that white race itself has no biological basis, the variations in human skin color and physical characteristics that we call "racial differences" are the result of variations in DNA that occurred when people evolved in isolated geographical regions over time.

"Race" is probably best understood as what Marcel Mauss called a "total social fact." In his influential study *The Gift*, Mauss describes the "total social fact" as a multidimensional phenomenon that is at once economic, juridical, moral, mythological, and aesthetically. Such facts are social — their basis is not in organic or biological reality but in social reality. Nevertheless, the "total social fact" is pervasive in a society, treated as a reality that influences every aspect of daily existence. The status of the concept of "race" suggests that the issue has less to do with skin color and much more to do with the social meaning of skin color.

It is clear that the meaning of race in American society is economic, juridical, moral, mythological, and aesthetic all at the same time. At an economic level, race defines and delimits power relations and class relations. Some would argue that race functions as a "modality of class struggle" — in other words, race functions as a vehicle or lens through which class warfare is waged. Slavery was the most obvious and blatant example of class warfare being waged through the modality of

(and) contemporary institutionalized racism functions in a similar (though much less obvious) manner.

Of course, race functions not solely (and perhaps not even primarily) as a vehicle for class struggle. As a total social fact, race also functions juridically (witness the alarming disparity in treatment of white and nonwhite offenders by the U.S. criminal justice system). Race also functions morally, mythologically, and aesthetically. The image of the black rapist and supercriminal is a powerful mythology in the American psyche despite voluminous concrete evidence that most crime and violence is intraracial rather than interracial. The "Pocahontas myth" remains a powerful symbol of native American femininity just as the caricature of the "international Jew" popularized by Henry Ford still looms large in antisemitic discourse.

Racial discourse in the United States is invariably dominated by a distorted and polarized lens of "white" and "black." This is because of the thoroughgoing significance of slavery and antiblack racism to U.S. history. The slave trade was not just an abhorrent institution supported by otherwise well-meaning men who should have known better. Slavery was vital to the economy as well as a fundamental aspect of American social life. Its lasting material, institutional, and psychological consequences are difficult to underestimate. Thus, while it is a mistake to view race relations solely through the "black/white" lens, that lens remains an extremely useful tool for understanding race in the U.S.

Racism: Individual vs. Institutional

Stokely Carmichael and Charles V. Hamilton define "racism" as "the predilection of decisions and policies on considerations of race for the purpose of subordinating a racial group and maintaining control over that group." This definition privileges a focus on institutional racism over a focus on individual racism, e.g. people burning black churches or beating up immigrants, mass criminalization of blacks in inner cities; a pervasive discourse which frequently underlines the implicit message that blacks are amoral animals; this discourse is

backed up by increased policing of black neighborhoods and random sweeps for drug violators ("Operation Chetto Storm").

Note that these forms of racism work in tandem, and any real solutions to racism must address both forms. We must be wary, however, of collapsing the two forms of racism because it often leads to pathologizing individual racists while letting institutional racism remain invisible. Then when institutional racism is made visible, it often creates anxiety, especially in whites who feel personally attacked. Rather than addressing institutional racism, most whites in the U.S. learn to experience attacks on racist institutions as personal attacks while ignoring the evidence of institutionalized racism.

Internal Colonialism

Carmichael and Hamilton argue that institutionalized racism in the U.S. is best understood as internal colonialism. "Black people in this country form a colony, and it is not in the interest of the colonial power to liberate them. Black people are legal citizens of the United States with, for the most part, the same legal right as other citizens. Yet they stand as colonial subjects in relation to the white society. Thus institutional racism has another name: colonialism"

Carmichael and Hamilton use the metaphor of colonialism to understand racism in the U.S., admitting that the one key difference between internal colonialism and traditional colonialism is that the relation of a true colonial power to its colonies is one of exploitation of raw materials, while in the U.S. the relation of white to black is one of exploitation of labor power.

The colonial relation functions at three levels:

1. political: American pluralism gives way to white unity whenever white power is threatened by the interests of people of color. Also note the established system of white privilege and the political certainty that the vested interests in that privilege will be protected by the dominant social institutions. Note also the invisibility of white privilege - whites grow so accustomed to it that they generally do not view it as a privilege. Even when some white privilege is begrudgingly

acknowledged, they often invoke what Robert Jensen calls "the ultimate white privilege: the privilege to acknowledge an you have unearned privilege but ignore what it means." Robin M. Williams, Jr. noted that "vested political, economic and social privileges and rights tend to be rationalized and defended by persons who hold such prerogatives....Whenever a number of persons within a society have enjoyed for a considerable period of time certain opportunities for getting wealth, for exercising power and authority, and for successfully claiming prestige and social deference, there is a strong tendency for these people to feel that these benefits are theirs "by right". Carmichael also discusses the system of "indirect rule" the white power structure helps certain elites in communities of color so that those elites must respond to the interests of the power structure rather than to the interests of their own communities.

2. economic: Occasionally the economic basis of the colonial relationship is frankly admitted by colonialists; Carmichael and Hamilton cite the French Colonial Secretary of State (1923) admitting that colonization "was not an act of civilization, nor was it a desire to civilize. It was an act of force motivated by interests." As Carmichael and Hamilton put it, "the missionaries came for our goods, not for our good."

3. social: Institutional racism is especially devastating socially and psychologically. Its human effects include a destruction of character, will, and a perversion of mental state. Selfrespect is lost when a person learns to see him/herself through an ideological lens that considers him/her inferior. This is called **alienation**. Carmichael and Hamilton discuss the "assimilado" in Portuguese colonies as the "way out" held out to the colonized as a hope of overcoming their inferior situation - to become like the colonizer. Of course, this is always a false hope, because the colonized can never be recognized as equal in the form of the colonizer. In the U.S. such assimilation "means to disassociate oneself from the black race, its culture, community and heritage, and become immersed (dispersed is another term) in the white world the black person ceases to

identify himself with black people yet is obviously unable to assimilate with whites." Such people become "marginal."

Ultimately, the internal colonial metaphor for understanding race relations in the U.S. is not perfect, but it does highlight some significant aspects of black/white relations (it is less useful, but still somewhat useful, in understanding relations between whites and other nonwhites besides African Americans). Carmichael and Hamilton find that racist assumptions and ideologies are so pervasive in American institutions that "they infuse the entire functioning of the national subconscious." They cite Kilian and Grigg: "For a lasting solution to the race problem, the meaning of 'American' must lose its implicit racial modifier, 'white'."

The New Abolitionism

The editors of a remarkable journal called *Race Traitor* offer a controversial but creative approach to the race problems described here: the solution to racism, for these "race traitors," is to "abolish the white race." They suggest that race is purely a social construction used to justify violent and unequal power relations. "The white race consists of those who partake of the privileges of the white skin in this society," they write, and they suggest that the only real solution to many of America's social problems is to abolish the race. Of course, they don't advocate killing white people or forcing them to wear shoe polish; rather, they see the white race as a restricted club, and encourage the club's members to revolt. What they call for specifically is for white people to put their non-racial interests (esp. their class interests) before their interest in the restricted club. According to them, the white race depends upon a myth of universal support by whites to survive. If they can encourage enough whites to "defect" and place their class interests above their interest in maintaining white privilege, such "race traitors" would dissolve the meaning and power of the "white race."

Before the civil war, white abolitionists spoke out against slavery as an institution. These whites were branded "race traitors" by their opponents, and were

seen as selling out the interests of the white race. According to the editors of *Race Traitor*, that is exactly what they were up to - confronting and rejecting the socioeconomic investment in white privilege that was embodied by the slave trade. Modern race traitors - the "new abolitionists" - argue that the white race itself as a unifying social construct must be undermined. "Treason to whiteness is loyalty to humanity" - they argue that the destructive racism and injustice perpetuated in the name of "the white race" can be dissolved through "race treason."

While the "race traitor" approach is criticized both for being too cynical and too naive, it helps focus our attention on white privilege and institutional racism as phenomena that all whites participate in whether they like it or not. Their participation in the system is not the result of racist attitudes alone - the editors point out their faith that "the majority of so-called whites in this country are neither deeply nor consciously committed to white supremacy; like most human beings in most times and places, they would do the right thing if it were convenient." Their call to whites to expose complicity in white supremacy through acts of "racial treason" offers a uniquely powerful intellectual approach to institutional racism.

I. Read the text again and explain the terms.

Person, temp slave, context, equals, beauty myth, popular culture, culture industries, cultural texts, cultural groups, cultural imperialism, racism, race, social differences, colonialism, race traitors, white race, new abolitionists.

II. Answer the following questions:

1. How does culture influence the communication?
2. What is the relationship between humans and culture?
3. How does communication influence the culture?
4. What are the cultural institutions?
5. What is the distinction between folk and popular culture?
6. What is the Lithuanian folk culture?
7. What is the popular culture?
8. What are the significant characteristics of popular culture?

9. Who represents the cultural groups?

III. Explain the following concepts:

The new abolitionism.

The Hall's identity—'communication is culture-culture is communication'

The categorization of cultures in terms of their value orientations.

Culture as resistance.

The concept communication and power.

The primary dimensions.

The secondary dimensions.

The 'power is dynamic'

The characteristics of folk culture.

The characteristics of popular culture

How popular culture consuming.

The cultural groups.

The cultural imperialism.

The internal colonialism.

The racism.

IV. Fill in the gaps with the appropriate words from the text.

Stokely Carmichael and Charles V. Hamilton define "racism" as "the predication of decisions and policies on considerations of _____ for the purpose of subordinating a racial group and maintaining control over that _____." This definition privileges a focus on institutional _____ over a focus on individual racism. e.g. people burning black churches or beating up immigrants e.g. mass criminalization of _____ in inner cities; a pervasive discourse which frequently underlines the implicit message that blacks are amoral animals; this discourse is backed up by increased policing of black neighborhoods and random sweeps for drug violators ("Operation Ghetto Storm"). Note that these forms of racism work in tandem, and any real solutions to _____ must address both forms. We must be wary, however, of collapsing the two forms of

racism because it often leads to pathologizing individual racists while letting institutional racism _____ invisible. Then when institutional racism is made visible, it often creates anxiety, especially in whites who feel personally attacked. Rather than addressing institutional racism, most whites in the U.S. learn to _____ attacks on racist institutions as personal attacks while ignoring the evidence of institutionalized racism.

V. Say if the statements true or false. Correct the false statements.

1. Carmichael and Hamilton argue that institutionalized race in the U.S. is best understood as internal colonialism.

2. "Black people" in this country form a colony, and it not in the interest of the colonial power to liberate them.

3. Black people are legal citizens of the United States with, for the most part, the same legal right as other citizens.

4. Yet they stands as colonial subjects in relation to the white society. Thus institutional race has another name: colonialism.

5. Carmichael and Hamilton use the metaphor of colonialism to understand racism in the U.S., admitting that the one key similarity between internal colonialism and traditional colonialism is that the relation of a true colonial power to its colonies is one of exploitation of materials, while in the U.S. the relation of white to black is one of exploitation of free power.

VI. Case-study

Example 1

While abroad, you get on the bus, take your seat and your neighbor (of the same gender) smiles at you.

a) You smile, nod and greet him (her). You try to start a conversation in his (her) native language, although you realize that your vocabulary is extremely limited.

b) You smile at him (her) in response and nod silently, hoping that the fellow traveler is not going to start a conversation with you.

c) You look away, pretending you did not notice anything, because you do not want to start a conversation with him (her).

Example 2

You are in one of the cities in Uzbekistan. At the entrance to the restaurant in which you are going to dine, there sits a poorly dressed old woman who stretches out her hand in begging.

- a) You put a coin in her hand, look at her and wish her all the best.
- b) You ignore her request and enter the restaurant. If you give money to a beggar here at least once, they will annoy you all the time.
- c) You put a coin in her hand and quickly enter the restaurant without looking at her.

THEME7. CULTURES AND COMMUNICATION

Plan

1. Intercultural relationships, benefits and challenges of intercultural relationships,

2. Stages and Cultural Differences in Relational Development

3. Communicating in intercultural relationships.

Learning objectives

- To understand the concepts intercultural relationships.
- To study the benefits and challenges of communicating in intercultural relationships.

Introduction

Interpersonal relationships that cross cultural boundaries will be introduced in this topic. Intercultural relationships can be difficult at all levels. The adage that "love conquers all," whether used between lovers or good friends, may express an important relational ideal, but in practice love rarely obviates the need for intercultural understanding.

In a shrinking world, businesses operate across borders, whether they are borders between neighborhoods or borders between countries. All of these bordered areas, large and small, represent differing cultures. Whether at home or abroad, chances are, your business deals with people of varying cultures on a daily basis. In today's expansive work environment, employees, co-workers, customers, vendors, and business partners can all have a different cultural background from yours. The most obvious cultural differences you encounter are language and dress. But there are a multitude of subtler ways in which people from different cultures vary in their behavior. If you don't understand the ways in which they might differ, you're risking your business communication and relationships being misunderstood. When operating intercultural, mistakes are easily made when you take appearances and meaning for granted.

Benefits of Intercultural Relationships

Why have intercultural relationships at all? Certainly some cultures and religions (e.g. Russian, Jewish, Hindu, African-American) produce a lot of social pressure which militates against intercultural relationships, but many individuals nonetheless find love and friendship across cultural boundaries. For individuals with mixed cultural backgrounds (such as your professor), nearly all relationships can be considered intercultural. In general, most people have intercultural relationships at some level of intimacy, even though they may choose to marry or date only within their own cultures. Intercultural relationships offer participants an interesting balance of similarities and differences. The benefits include enhancing knowledge about the world through knowledge about other cultures, breaking down stereotypes, and acquiring new skills. Intercultural partners may learn each other's language, history, and cultural traditions. Even simple things such as cooking and playing games can be enriched through interaction with people from another culture.

Challenges of Intercultural Relationships

Of course, intercultural relationships are not always simple. (To put things in perspective, of course, even intracultural relationships have challenges). In the early stages of a relationship, the dissimilarities may outweigh the commonalities between partners. When one partner learns something new about the other's culture, some alienation may occur. Your professor recalls the first time he experienced this odd cultural tradition may of you are familiar with called "Christmas" — of course I had heard of it, and knew it was a good time of the year for consumer spending and days off of school, but I had never been with an intimate through this period of time with their family. It was an eye-opener to see that for some families Christmas meant a lot more than shopping; and it was a bit scary as well. The challenge when there are significant cultural differences is to discover and build on similarities, while letting the differences enrich the experience.

Negative stereotypes can affect intercultural relationships. Certainly when one partner is used to looking at people of the other partner's race, ethnicity, religion, or sexuality as somehow flawed or lacking, this negative stereotype can be difficult to overcome. In the U.S., for example, many whites are used to perceiving Americans of African descent as dangerous and threatening - this can be a huge barrier to intercultural understanding between whites and blacks, and goes a long way to explain much of the self-segregation that occurs between whites and blacks, as well as the intense social pressure on both sides to avoid intimate interracial relationships.

Anxiety accompanies intercultural relationships. Anxiety is probably stronger in intercultural relationships than in intracultural relationships. There are worries about possible negative consequences that exist, whether these anxieties are real or imagined. Negative expectations, stereotypes, or previous experiences can have a significant effect on the level of anxiety. We are often challenged to explain ourselves to the other in an intercultural relationship. Sometimes pressure comes from the cultural community - as when a father asks his white daughter why she is bringing a nonwhite man home for dinner. Majority communities can present special challenges because they have less to gain from cross-cultural relationships. White Americans, for example, can easily live without the knowledge that a relationship with a Mexican-American might offer, but the Mexican-American can learn vital survival skills in the U.S. by having relationships with white Americans. Fogelohn argues that "Mutual respect, tolerance for the faux pas and the occasional closed door, open discussion and patient mutual education, all this gives crossing friendships — when they work at all — a special kind of depth."

Stages and Cultural Differences in Relational Development

Initial Attraction

There seem to be four primary principles of initial relational attraction:

- **proximity:** People form relationships with people they are in close proximity with. "This is the "proximity principle." We tend to be attracted to people

who are close to us in a variety of ways, including cultural background. Social structures can push some into proximity with us; however, we can often encounter people of different cultural backgrounds through various circumstances. The song "If you can't be with the one you love, love the one you're with" illustrates the importance of proximity in an ironic way. A. Javidi and M. Javidi point out that the proximity principle varies from culture to culture.

- **physical attraction:** In the US, physical attraction may be the biggest aspect at the beginning of a relationship. Obviously standards for physical attraction are culturally based. These standards are historical and cultural, as Chan explains what she calls the "Caucasian male's irrefutable preference for Asian women."

- **similarity:** According to the "similarity principle," we are attracted to people we perceive to be similar to ourselves. We tend to like people who confirm our own beliefs about the world (this is the principle of **cognitive consistency**). In some cases people are motivated by deep spiritual or moral convictions to seek out people of like mind - prochoice women tend to be less likely to date partners who are pro-life for example. Such similarities also make partners more predictable. Sometimes the discovery of a similar trait is more important than whether people are actually similar. Sometimes when people think they're similar they can have high expectations of future interactions.

- **complementarity:** the complementarity principle suggests that the differences that form the basis of attraction may contribute to balance in a relationship. The complementarity principle has nothing to do with how often partners compliment each other. Sometimes differences are more attractive than similarities, because partners want or need the challenges the differences present.

Orientation Interactions

There are different cultural rules for how to address strangers; this can present a challenge in intercultural relationships. Kissing a Muslim woman hello at a dinner party, for example, may be a big no-no. Barnlund found many differences in

Japanese and US students' relational development. These differences may be due to different cultural patterns; e.g. preferences for high- context or low-context communication.

Exploratory Phase

The term friend may have different meanings for different cultural groups. In the US the term has a broad meaning. But in many other parts of the world, a "friend" is what we in the US would call a "close friend." This can lead to misunderstandings early on in a relationship.

Stability Phase

- **friendships:** As relationships develop more intimacy in this phase, friends are likely to share more personal and private information. Lewin suggests we describe 3 types of information: the "outer boundary" (superficial information), the "middle circle" (more personal info such as life history and family background); and the "inner core" (very personal and private information, some of which we may never share). These areas may correspond with the relational phases (formation, exploratory, and stability). Lewin found the most cross-cultural variation in the outer area.

- **Romantic Relationships:** Cross-cultural studies suggest that people with extreme individualistic orientations were likely to experience less love, caring, trust and physical attraction with partners in romantic relationships, while these problems were less common in collective societies.

Relationships across Differences Intercultural Relationship Dialectics

A dialectical way of thinking may help us avoid stereotyping relational differences. We should look at the following dialectics:

- differences-similarities
- cultural-individual
- privilege-disadvantage
- personal-contextual
- stable-dynamic

- history/past-present/future

Communicating in Intercultural Relationships

Sudweeks argues that several themes emerge that can enhance intercultural communication in relationships: competence, similarity, involvement, and turning points. Language is certainly important to examine in intercultural communication; even when both partners share language, there may be some differences in words, dialects, or speaking patterns. Obviously, time has to be made for the relationship; intimacy and shared friendship networks are important; and turning points such as self-disclosure can be very important.

I. Read the text again and explain the terms.

'love conquers all', intercultural relationships, dissimilarities, commonalities, proximity principle, similarity principle, complementary, close friends, inner core, middle circle, outer boundary, dialects, complementarity.

II. Answer the following questions.

1. What are the cross-cultural boundaries?
2. What are the most obvious cultural differences?
3. What are the benefits of Intercultural relationships?
4. What are the challenges of IR?
5. What are the negative stereotypes of IR?
6. What is the Intercultural relationship?
7. What is the exploratory phase?
8. What is the stability phase?
9. What is the dialectical way of thinking?

III. Explain the following concepts:

- The boundaries of culture.
- The benefits of Intercultural relationships.
- The challenges of IR.
- The differences between IR and the intracultural relationships.
- The initial attraction

The stages in relational development

The cultural differences in the relational development

The relationships across differences of dialects

The communicating in IR

The types of dialectics

The orientation interactions.

IV. Fill in the gaps with the appropriate words from the text

Anxiety accompanies _____ relationships. _____ is

probably stronger in intercultural relationships than in intracultural relationships.

There are worries about possible negative consequences that exist, whether these

_____ are real or imagined. Negative expectations, _____, or

previous experiences can have a significant effect on the level of anxiety. We are

often challenged to explain _____ to the other in an intercultural

relationship. Sometimes pressure comes from the _____ community - as

when a father asks his white daughter why she is bringing a nonwhite man home

for dinner. Majority communities can _____ special challenges because

they have less to gain from cross-cultural _____. White Americans, for

example, can easily live without the knowledge that a relationship with a Mexican-

American might offer, but the Mexican-American can learn vital survival

_____ in the U.S. by having relationships with white Americans.

V. Say if the statements true or false, correct the false statements.

1. In a shrinking world, businesses operate across borders, whether they are borders between neighborhood or border between countries.

2. All of these bordered areas, large and small, represent differing nations.

3. Whether at home or abroad, chances are, your business deals with people of varying communication on a daily basis.

4. In today's expansive work environment, employees, co-workers, customers, vendors, and business partners can all have a different cultural background from yours.

THEME 8. NON-VERBAL COMMUNICATION

5 The most obvious cultural difference you encounter are language and dress. But there are not a multitude of subtler ways in which people from different cultures vary in their behavior.

6 If you do understand the ways in which they might differ, you're risking your business communication and relationships being understood.

VI Case-study

Example 1

You work in one of the Mediterranean countries and invite your local colleague and his/her family to dinner. The dinner is ready by seven, but your guests do not arrive until nine. All the dishes are burnt and look unattractive.

- a) You say nothing and cater your guests by removing previously burnt pieces from the dishes and additionally decorating them.
- b) You show out your annoyance and explain your guests why the food is burnt. They were expected to come by seven.
- c) You treat your guests with light snacks and drinks. You tell them that you have "burnt" the meat and that you are very sorry. And invite everyone to go have lunch at your favorite restaurant.

Example 2

You want to take a photo of the child. You take out the camera, but at the moment when you are ready to press the button, some old man shouts at you.

- a) After some hesitation, you decide not to take a pic of this child and look around for another subject for a photograph.
- b) You realize that the old man does not want you to take this picture. You do not understand the reason, but you apologize and put the camera away.
- c) You catch the moment when the old man is not looking at you, and take this picture.

Plan

1. What is non verbal communication
2. Forms of non verbal — space, silence, actions, signs, body language, kinesics, facial expressions.
3. Models of adaptation, Intercultural transitions.

Learning Objectives

- To get familiar with different forms and means of nonverbal communication.

To study different models of adaptation

Nonverbal communication has semantics and syntactics all to its own, but it is much less well understood than verbal or written communication. It is generally unintentionally learned and understood. Also, it can sometimes contradict verbal behavior, which makes things confusing as well. At such times, nonverbal behavior can be even more compelling than the contradictory verbal information exchanged.

Non-verbal Communication Meaning and Nature:

Communicating a message without using arbitrary symbols i.e., words or meaning of words, is termed as non-verbal communication. In other words, non-verbal communication is word less communication. You can use many ways of communication, both verbal and non-verbal. Non-verbal languages consist of hidden messages; it is the cues, which convey message. These messages are necessarily wordless or non-verbal, conveyed through without resorting to words or meaning of words, but conveyed through other media like spatial, kinesics, oral cues, objective language action, etc. Kinesics is the most generally used medium of communication. Actions like stroking, hilling, holding, patting and hand shaking convey meaningful messages.

Behavioral expressions or cues that do not rely on words or word symbols are known as non-verbal communication. Words alone in many cases, not adequate to

express our feelings and reactions. When someone remarks that he does not know how to express himself in words, it can be concluded that his feelings are too intense and complex to be expressed in words. Non-verbal messages express true feelings more accurately than the spoken or written language. Both kinds of data can be transmitted intentionally or unintentionally. Even smile symbolizes friendliness; in much the same way as cordially is expressed in words. Verbal and non-verbal behaviour may be duplication of one another. If a person says: "Please have a seat" and points towards chair, they can be complimentary. For example, a person smiles and explains "Come in, I am pleased to see you." The two codes, verbal and non-verbal - can be contradictory.

Nonverbal messages usually complement verbal messages, such as a service station attendant usually points and uses other gestures while giving directions to a stranger from out of town. At other times, nonverbal symbols completely replace verbal messages. Teachers with cold, fixed stares can easily tell students to be quiet without uttering a word. When nonverbal messages contradict what you say verbally, others usually believe the nonverbal message. For example, when a woman tells a man that she is interested in hearing about the motivational sales seminar he attended, but she continues reading her computer screen, she communicates a lack of interest.

Forms or Media of Non-Verbal Communication:

Different experts and specialists have classified non-verbal communication into various categories. However, the media of non-verbal communication are discussed in the following paragraphs classified appropriately:

Sign Language: (sign language) NOUN: A language that uses a system of manual, facial, and other body movements as the means of communication, especially among deaf people. The manual communication used by people who have hearing impairments. The gestures or symbols in sign language are organized in a linguistic way, and each sign has three distinct parts: the hand shape, the position of the hands, and the movement of the hands. Sign language is not

inferential American Sign Language (ASL or Ameslan) is not based on English or any other spoken language and is used by the majority of deaf in the United States. Two sign systems, which are based on English, are Signed Exact English (SEE sign) and Signed English (Siglish). Marks or symbols used to mean something is termed as signs of language. Language of hand shapes, facial expressions, and movements used as a form of communication. Method of communication for people who are deaf or hard of hearing in which hand movements, gestures, and facial expressions convey grammatical structure and meaning.

Action Language: It is a language of movements. Action speaks louder than words. By action, one may knowingly or unknowingly be communicating with others. Included in the category of actions are general motions such as walking, as well as the specific gestures like shaking hands, namaste, facial expressions etc. The study of body movements including gestures, postures and facial expressions is called Kinesics. Gesture comprises an entire subset of behaviors involving movement. Some are cultural indicators and are specific to a particular group. Others may be connected to job or an occupation as in signals used at airports or the hand signal used on a noisy construction site or traffic signals etc.

Every day, you may be using gestures constantly and without much thought - scratching your nose when discussing something unpleasant or shrugging your shoulders when a friend asks for your opinion and you are sure you have one. A person's overall body orientation or posture typically communicates his or her level of interest, liking, and openness. Hand and body movements demonstrate and reinforce meanings intended by verbal messages. For example, pointing to your forehead on the chair while explaining that 'it is lying over there'. Others include scratching your arms over your head to emphasize your fatigue, slapping your hands against your head in effort to recall a thought etc. Unintentional hand, arm, leg or other bodily movements used to reduce stress or relieve boredom. For example, waiting endlessly for your turn at the doctor's office may elicit such

actions such as pencil tapping, nail biting or chewing eyeglasses or frame or file etc.

Objective language: (Artifacts) Objective language medium of non-verbal communication indicate display and arrangement of material things. If you have the largest office in a building all to yourself, and other people find themselves crowded four or five in a same size or smaller room, you can be sure that the status and power implications of your space are clear to everyone. Objective language with reference to silence or nonverbal communication refers to dress and decoration, which communicate a great deal about the speaker's feelings emotions, attitudes, opinions etc. Clocks, jewellery, hairstyle, they all communicate something especially about that person. Dress of army men differs from civilians, land army, air force and naval personnel according to their rank. The executive look is different between men and women.

This method may include intentional or unintentional communication of material things like clothing, ornaments, books, buildings, room furniture, interior decorations etc. Objective communication is non-verbal message communicated through appearance of objects. These objects exist in a particular cultural setting only.

Spatial or Environmental. It is relating to the place or environment in which the actual process of communication takes place. It may be physical or psychological. The environment for communication must be congenial and conducive to effective communication. For example, in-group communication it is the responsibility of the group leader

Silence: In many circumstances, silence also is an effective medium of communication. Through silence, people evoke response from others. In a number of situations if no response or reply is received within a specific period or happening of a situation, the silence on the part of respondent signifies communication. The practice of silence is usually taken as approved in number of personal, business and social transactions as practice, custom, tradition or

understanding. Sometimes, silence itself is considered equivalent to speech. In some cases, silence is considered as fraud and in some other cases it is not fraud. This silence is likely to affect the willingness and consent of another person also. However, silence as a medium of communication is considered as a dangerous mode of communication.

Demonstration: It is a process of showing how something works. It indicates a display or exhibition of how something works. It is a public expression of opinion by holding meetings and processions showing play cards. Demonstration is made and dramatized as a means of emphasis on the subject under consideration. Take for instance, a salesman giving a demonstration to a person or group of persons as to how to operate the product. Such demonstrations naturally work out to be more effective than providing written or oral description of the same. Demonstration as to how to use or operate a particular product provides a clear and better understanding of a product.

Proximities: The distance that the people keep themselves between the speaker and the listener is termed as Proximities. Generally, people are not conscious and aware about Proximities but the distance affect interpersonal communication. Personal space is an invisible factor or rule. Space between persons indicates relations at the same time and is a dimension of interpersonal communication. Cultural patterns regulate personal space and interpersonal communication. They are unspoken and invisible rules governing personal distance. People who stand too near when they are more intimate. When they are not so close, they should be at a distance.

Time: Use of time is also as chronemics as an important nonverbal method of communication. Time also conveys the message. Time speaks. Punctuality or delay speaks pleasant or unpleasant feelings and attitudes. Late arrival to attend a meeting conveys something. In certain circumstances, arriving at an appointed place on or before time communicate something. A telephone call at too early hours or late night conveys, significant message. For instance, a telephone call at

1.00am or 2.00 a.m, communicates something of urgency, unusual message to be attended to on a priority basis.

Paralanguage: Another important dimension is paralanguage. Sounds are the basis of paralanguage. It includes tone of voice, power or emphasis, pitch, rhythm, volume, pause or break in sentence, speed of delivery, loudness or softness, facial expressions, gestures, body movements, postures, eye contact, touch etc.

Some nonverbal cues are cultural, whereas others are probably universal.

relational nonverbal - explain our relationship to other person(s)

status messages - indicating our power position through nonverbal communication

deception - can signify whether one is lying or deceiving through nonverbal cues. Certainly polygraphs are based on this idea.

Nonverbal Codes

1. proxemics - use of space to communicate

2. Eye contact - more cultural than universal (different cultures interpret eye contact differently).

3. facial expression - more emotive and more universal

4. chronemics - use of time. linear or monochronic cultures tend to see time as a zero-sum resource ("time is money"; you can spend, save, or waste time); whereas polychronic cultures see time as multiply layered; many things happen at once.

5. silence - can also be meaningful; this is more cultural than universal.

Nonverbal studies run the risk of overgeneralization sometimes; for example, not all Amish are silent... semiotics - sign=signifier + signified. Codes are used to interpret the meaning of signifiers. Codes are the rules which connect signifier to signified.

Cultural Spaces

Martin & Nakayama discuss various relations with space and place, including "home" (which has the most specific relation to individual identity - where do you

feel most "at home"?, the "neighborhood" (which is more collective than individual), and "region" (which can be national, internal, or trans-national.) Travel and migration also create changing cultural spaces. Martin & Nakayama also discuss the so-called "postmodern cultural spaces" inhabited by many people - spaces that are truly ephemeral and fluid; they do not exist in a specific geographic location but rather they are notional spaces which only come into existence as they are used. This essay discusses the representation of postmodern spaces in film.

Intercultural Transitions Types of Migrant Groups

1. sojourners - travelers, voluntary; usually limited period of time and with a specific purpose. Educational exchanges, corporate personnel, etc.

2. Immigrant - mostly voluntary movement seeking a better life, or to be with family, or to find jobs or money or opportunity. "Choice" is relative but some measure of it is present for the immigrant.

3. long term refugees - forced to relocate permanently, usually due to economic, political, social, or natural disaster.

4. short term refugees - forced to relocate for shorter periods of time (though sometimes indefinitely). The difference is they usually intend to return.

Models of Adaptation

1. Anxiety & Uncertainty Management Model

(Anzykunst) - sees ambiguity as the key to managing intercultural relationships. The goal of communication is seen as reducing ambiguity and its consequent anxiety. predictive uncertainty - can't predict what the other culture will do in reaction to something. explanatory uncertainty - you can't explain why the culture will react in a given way. This model helps us to understand how we negotiate new cultural contexts by decreasing uncertainty and anxiety.

2. U-Curve Theory of Adaptation (Sverre Lysgaard) - argues that adaptation follows a "U-Curve."

3. Transition Model - Janet Bennett talks about culture shock as a smaller category fitting within "transition shock"

- other transitions e.g. aging also produce similar crises and shocks.

One assumption of the transition model is that all transitions involve loss as

well as change - experiencing the new first involves losing the old. "fight or flight"

- most people adapt to abrupt transitions to new situations by leaving or by fighting against perceived threats. Such responses can be useful and productive, but in more extreme forms can be hostile and counterproductive.

4. Communication System Model (Young Yun Kim) - argues that stress and anxiety provoke adjustment and eventually growth. This process occurs through communication. Communication helps the adaptation take place, but it can also increase culture shock because it increases exposure to the other culture.

Three stage process of adaptation:

- taking things for granted (and surprise when that doesn't work - expectations can be wrong)
- making sense of new patterns through communication experiences
- understanding new information

Individual Influences on Adaptation

Certainly race, class, gender, personality, age, and other factors will all play a role. The environment or context might be seen as more or less "friendly" to adaptation. It can help if the new environment is closer to the home culture (e.g. Americans going to the UK). Potential outcomes can include psychological health, functional fitness (a utilitarian perspective), and the development of an intercultural identity with full integration into the culture.

Identity and Adaptation

Three key issues:

1. how much the migrant wants to become part of the new culture
2. extent to which the migrant wants to interact with the new culture
3. ownership of political power

Modes of Adaptation

1. assimilation - "melting pot" - loss of old culture and complete embrace of the new

2. separation - can be voluntary (e.g. Amish or Hasidim) or involuntary (e.g. apartheid). Separation involves the maintenance of a distinct and separate culture from the dominant culture.

3. integration - daily interaction with the new culture while maintaining a strong sense of cultural distinction. (e.g. Armenians in US cities).

4. marginalization - the culture is out of touch both with new and old cultures - usually b/c they have been pushed to the margins by the dominant culture, or in some cases been practically exterminated through genocidal policies (e.g. many native Americans experience this)

Culture, communication, and conflict

Conflict, of course, is inevitable in all human social interactions. Conflicts occur at multiple levels - interpersonal, social, national, and international. Conflict need not be considered bad or something to avoid at all times; in fact, there are often reasons to treat conflict as an opportunity for growth and development.

Characteristics of Intercultural Conflict

As usual, Martin and Nakayama offer a number of dialectics with which to understand intercultural conflict. Intercultural conflict can be thought of as both individual and cultural. They can be viewed as personal and social. And the history/past-present/future dialectic can be enlightening. Ambiguity is typical in intercultural conflicts. Ambiguity tends to make people respond with a "default conflict style," which is often counterproductive. Obviously language issues raise further challenges. And different orientations to conflict management styles can complicate intercultural conflict.

Two Orientations to Conflict:

Conflict as Opportunity

This perspective is common among interpersonal communication scholars. What is Conflict? a real or perceived incompatibility of goals, values, expectations,

process, or outcomes between two or more interdependent individuals or groups. Conflict is portrayed as an opportunity to grow in relationships, and to establish or find healthier, stronger, and more satisfying relationships. Augsburger suggests that this perspective on conflict, shared by Western cultural groups, has four main assumptions:

1. Conflict is normal and useful.
2. All issues are subject to change through negotiation
3. Direct confrontation and conciliation are valued.
4. Conflict is a necessary renegotiation of contract, a release of tensions, and a renewal of relationships.

Benefits of working through conflicts include gaining new information about other people or groups, being cognizant of and defusing more serious conflicts, and increasing overall cohesiveness. Individuals should be encouraged to think of creative solutions to conflict resolution. The most desirable response, at least according to studies of interpersonal conflict, is to recognize and work through it in an open, productive manner. Relationship! without conflict are not necessarily better than relationships with conflict - in fact, quite the opposite. They can mean that partners are ignoring or avoiding the issues that need to be dealt with. Any good therapist will tell you that real conflicts will not go away through denial. They need to be resolved in one way or another eventually. Conflict can be understood as a renegotiation of contract and should be celebrated.

Conflict as Destructive

Many cultural groups view conflict as unproductive for relationships, and even actively destructive. Sometimes spiritual and/or cultural values dictate that conflict is dangerous or wrong. Augsburger predictably outlines four assumptions of this approach:

1. Conflict is a destructive disturbance of the peace
2. The social system should not be adjusted to the needs of its members; rather, its members need to adapt to the established values.

3. Confrontations are destructive and ineffective
4. Disputants should be disciplined.

The Amish, for example, see conflict not as an opportunity for personal growth, but rather as certain destruction to their community harmony. The reaction to conflict is often avoidance, because of the strong spiritual weight given the value of pacifism (this tends to be true even though a more thorough understanding of the Amish and their view of pacifism might distinguish between "violence" and "conflict.") Legal and personal confrontations tend to be avoided because the use of force is prohibited in the Amish value system. It is often preferable according to this viewpoint to lose face or money than to escalate a conflict. This is true both in terms of support for military confrontation as well as for personal and business relations.

Cultural groups that view conflict as destructive often avoid low-level conflict and may seek third party intervention from an intermediary. Intervention might be informal (as when a friend is asked to intervene) or formal (as when professional help is sought). Discipline is sometimes seen as a means for censuring conflict. This sends a message that conflict is wrong and should be avoided; it is seen as better to not "make waves." While this approach may sometimes seem like the path of least resistance, it rarely eliminates conflict, and can be a difficult and possibly risky orientation to interpersonal relationships. The "peacemaking" approach is one way of approaching interpersonal conflict which strongly values the other person and encourages his/her growth, attempts to de-escalate conflicts (or at least keep them from further escalation), or attempts to find creative negotiation to resolve conflicts when they do arise.

King-Toomey suggests that these two orientations are based on different cultural values to identify and face-saving. The conflict-as-opportunity orientation stems from a concern for saving individual dignity, while the conflict-as-destructive orientation stems from a higher value attributed to maintaining harmony in interpersonal relationships and saving the dignity of others.

The Interpersonal Approach to Conflict Types of Conflict

Cole's study found that Japanese students use most of the same categories of conflict as those identified in the U.S.:

1. Affective Conflict (when emotions seen incompatible)
2. Conflict of Interest (seemingly incompatible preferences for goals or plans)
3. Value Conflict (when different ideologies seen incompatible)
4. Cognitive Conflict (thought processes or perceptions seen incongruent)
5. Goal Conflict (people disagree about preferred end state)

Strategies and Tactics

Cultural background may influence the way people deal with conflicts. There are at least five styles of conflict management.

1. Dominating Style (win-lose; reflects high concern for self and low concern for others; uses forcing behaviors to win.)
2. Integrating Style (high concern for both self and others reflected in an open and direct exchange of information aimed at reaching a solution acceptable to both parties; seen as most effective for most conflicts, but requires the most time and energy).
3. Compromising Style (reflects moderate degree of concern for self and others; involves sharing and exchanging information; valuing a kind of "fairness" whereby both parties give up something to find a mutually acceptable decision. may require less time and energy than the integrating style, but what is acceptable to both may satisfy neither.)
4. Obliging Style (one party plays down the differences that separate the two parties while emphasizing the commonalities.)
5. Avoiding Style (reflects low concern for self and others in U.S. cultural contexts, but in some other contexts this is viewed as an appropriate style that enhances harmony of relationships.)

Gender and Ethnicity

Sometimes the clash of communication styles between men and women seem cross-cultural (a well known book title comparing men and women to aliens plays on this idea). Major differences that have been observed between the sexes as far as conflict management styles go include:

1. how they show support
2. how they talk about difficulties
3. how they tell stories
4. how they talk about relationships

The relation between ethnicity, gender, and conflict is more complex. Studies suggest contradictory evidence for how men and women from different ethnic groups deal with conflicts. Martin and Nakayama point out that different conflict management styles do exist, but that it is probably rude to assume that a person will behave in a particular manner due to his/her ethnicity and/or gender.

Value Difference and Conflict Style

Contrasting value differences, such as individualism and collectivism, may influence communication patterns during conflict. Studies suggest people from individualistic cultural backgrounds are more concerned about their own self-interest, more direct, more controlling, confrontational, and solution-oriented. People from more collectivist societies tend to be more concerned with preserving group harmony and saving the dignity of others. Thus their communication style may be less direct, and they may choose avoiding or obliging conflict management styles.

1. Individuals narrow the conflict in terms of definition, focus, and issues
2. Individuals limit conflict to the original issue
3. Individuals direct the conflict toward cooperative problem solving
4. Individuals trust leadership that stresses mutually satisfactory outcomes.

Dealing with Conflict

The authors suggest the following: look at conflict dialectically, step back and show self restraint when appropriate; though sometimes it is better to be assertive and show strong emotion. Stay centered, do not polarize, maintain contact, recognize the existence of different management styles; identify your preferred style; be creative; recognize the importance of cultural context, and be willing to forgive.

Mediation

When individuals cannot work through conflict on their own, they can hire someone to do it for them (or have one imposed by legal means). In the U.S., this often means a lawyer, usually one who is likely to ignore cultural variations. Augsburg suggests that culturally sensitive mediators engage in conflict transformation rather than conflict resolution or conflict management. Conflict transformers help disputants think in new ways about the conflict, but this requires a commitment by both parties to regard each other with good will and mutual respect. Traditional societies may use mediation based on non-direct means. Mediation is advantageous because the disputants are actively involved and in practice tend to buy into the resolution of conflict. It is also more creative and integrative, and can be a lot cheaper than filing or being the object of a lawsuit.

I. Read the text again and explain the terms.

Space, silence, actions, signs, bodylanguage, kinesics, facial expressions, adaptation, sign language, action language, deception proxemics, chronemics, facial expressions, sojourners, long term refugees, short term refugees, 'u-curve', transition shock, assimilations, separation, integration, marginalization.

II. Answer the following questions.

1. What is the meaning of non-verbal communication?
- What is the body language?
- What is the space in NC?
- What is the silence in NC?

What is the kinesics in NC?

What is the nature of NC?

How someone can express himself without words?

What is the media of NC?

What is the chronemics?

What is the 'U-curve' theory of adaptation?

What is the environmental in NC?

What is the demonstration in communication?

What is the proxemics in communication?

What is the time in communication?

What is the status messages?

What is the deception?

What is eye-contact in communication?

What is the conflict in communication?

III. Explain the following concepts:

The non-verbal communication

The intercultural transitions

The modalities of adaptation

The forms of non-verbal communication

The objective language

The sign language

The action language

The paralinguage

The codes of NC

The cultural spaces

The communication system model

The three stage process of adaptation

The mediation.

IV. Fill in the gaps with the words from the text.

Nonverbal messages usually complement _____ messages, such as a service station attendant usually points and uses other _____ while giving directions to a stranger from out of town. At other times, _____ symbols completely replace verbal messages. Teachers with cold, fixed stares can easily tell students to be quiet without uttering a _____. When nonverbal messages contradict what you say verbally, others usually believe the nonverbal _____. For example, when a woman tells a man that she is _____ in hearing about the motivational sales seminar he attended, but she continues reading her computer screen, she communicates a lack of interest.

V. Say if the statements true or false, correct the false statements.

1. As usual, Martin and Nakayama offers number of dialects with which to understand international; conflict. Intercultural conflict can be thought of as two individual and cultural.
2. They can be viewed as general and social.
3. And the history/past- present/future dialectic cannot be enlightening.
4. Ambiguity are typical in intercultural conflict.
5. Ambiguity tends to make them respond with a "default conflict style," which is often counterproductive.
6. Obvious language issues raise further challenges. And different orientation to conflict management styles can complicate intercultural conflict.

VI. Case-study

Example 1

Because I have an outgoing personality and Japanese people tend to be polite and forgiving of foreigners, I think it is especially difficult to learn pragmatics when living in Japan, except by observation. I did have a friend, who I called gyogi keisatsu or "manners police" who took it upon herself to correct my behavior. I was grateful for her help but often got overwhelmed by the quantity of behavioral norms and resisted changing at some points

Example 2

[Experience in learning Spanish, translated into English] My sister and I were invited to dinner at the home of Mrs Wilson, the secretary at the Department of Modern Languages. She was my supervisor when I was a student assistant. She served us a wonderful dinner, and at the end of dinner, my sister thanked her by saying, "Mrs Wilson, I thank you for the invitation. The dinner was so terrible," to which Mrs Wilson was startled and exclaimed: "Terrible? Well, you must mean something else!" I elbowed my sister and whispered in her ear and she added: "No, terrible!"

THEME 9. BARRIERS TO INTERCULTURAL COMMUNICATION

Plan

1. Cross cultural Gender Development
2. Masculinity and femininity
3. Individualism-Collectivism

Learning Objectives

- To understand gender biases in different cultures.
- To study various approaches to intercultural conflict
- To learn to manage conflicts.

Cross-cultural Gender Development

I. Gender versus Anatomy

A. Gender is the social script that accompanies identification with a determination of your sexual status (i.e. Male or female).

1. Or sex is the biological difference (maleness and femaleness) (genitalia), and gender is learned patterns of behavior that we call masculine and feminine.

B. As we have discussed, the society determines what it means to be "masculine" and what it means to be "feminine" - and Margaret Mead's Classic study of tribes around New Guinea showed how variable this can be (some are the reverse of ours).

Gender Bias in Language

Language is a very powerful element. It is the most common method of communication. Yet it is often misunderstood and misinterpreted, for language is a very complicated mechanism with a great deal of nuance. There are times when in conversation with another individual, that we must take into account the person's linguistic genealogy. There are people who use language that would be considered prejudicial or biased in use. But the question that is raised is in regard to language usage: is the language the cause of the bias or is it reflective of the preexisting bias that the user holds? There are those who believe that the language that we use in day-to-day conversation is biased in and of itself. They feel that the term man/man,

for example, is one that excludes women mail carriers. Then there are those who feel that language is a reflection of the prejudices that people have within themselves. That is to say that the words that people choose to use in conversation denote the bias that they harbor within their own existence.

There are words in the English language that are existing or have existed (some of them have changed with the new wave of "political correctness" coming about) that have inherently been sexually biased against women. For example, the person who investigates reported complaints (as from consumers or students), reports findings, and helps to achieve equitable settlements is ombudsman (American Webster Dictionary) (Ombudsperson here at Indiana State University). This is an example of the gender bias that exists in the English language. The language is arranged so that men are identified with glorified and exalted positions, and women are identified with more service-oriented positions in which they are being dominated and instructed by men. So the language used to convey this type of male supremacy is generally reflecting the honored position of the male and the subservience of the female. Even in relationships, the male in the home is often referred to as the "man of the house," even if it is a 4-year-old child. It is highly insulting to say that a 4-year-old male, based solely on his gender, is more qualified and capable of conducting the business and affairs of the home than his generally well-educated, highly intellectual mother. There is a definite disparity in that situation.

In American culture, a woman is valued for the attractiveness of her body, while a man is valued for his physical strength and his accomplishments. Even in the example of word pairs the bias is evident. The masculine word is put before the feminine word. As in the examples of Mr. and Mrs., his and hers, boys and girls, men and women, kings and queens, brothers and sisters, guys and dolls and host and hostess. This shows that the semantic usage of many of the English words is also what contributes to the bias present in the English language.

Allen Pace Nielsen notes that there are instances when women are seen as passive while men are active and bring things into being. She uses the example of the wedding ceremony. In the beginning of the ceremony, the father is asked who gives the bride away and he answers, "I do." The problem here is that it is at this point that Nielsen contends that the gender bias comes into play. The traditional concept of the bride as something to be handed from one man (the father) to another man (the husband-to-be) is perpetuated. Another example is in the instance of sexual relationships. The women become brides while men wed women. The man takes away a woman's virginity and a woman loses her virginity. This denotes her inability, apparently due to her gender, to hold on to something that is a part of her, and enforcing the man's ability and right to claim something that is not his.

To be a man, according to some linguistic differences, would be considered an honor. To be endowed by genetics with the encoding of a male would be as having been shown grace, unmerited favor. It was noted in her dictionary as a shrewd businessman". It is also commonplace not to scold little girls for being 'tomboys' but to scoff at little boys who play with dolls or ride girls bicycles.

In the conversations that come up between friends, you sometimes hear the words "babe," "broad," and "chick." These are words that are used in reference to or directed toward women. It is certainly the person's prerogative to use these words to reflect women, but why use them when there are so many more to choose from? Language is the most powerful tool of communication and the most effective tool of communication. It is also the most effective weapon of destruction. There are times when people use the language to validate whatever prejudices they may harbor. For years, Merriam-Webster Dictionary held as their primary definition for the word nigger something to the affect of " term used to refer to persons of darker skin." This proved to be true even after most other dictionaries changed the definition of nigger to mean an "ignorant or uninformed person." Blacks directly felt this. The fact this notable dictionary continued to use as their definition this stereotype validated to the rest of the English speaking

world that this was an appropriate reference to make when talking to or about Blacks. Even today, Merriam-Webster continues to use this definition as well as another that says that nigger means "a black person," along with a definition that says a nigger is a "member of a group of socially disadvantaged persons." But even in that, one cannot ignore the underlying prejudicial tones of that definition.

Although there are biases that exist in the English language, there has been considerable change toward recognizing these biases and making the necessary changes formally so that they will be implemented socially. It is necessary for people to make the proper adjustments internally to use appropriate language to effectively include both genders. We qualify language. It is up to us to decide what we will allow to be used and made proper in the area of language.

INDIVIDUALISM-COLLECTIVISM

Value dimensions are a group of interrelated values that have a significant impact on all cultures. Hofstede (1980) has developed a taxonomy (a classification system) that identifies value dimensions, that are influenced and modified by culture like individualism-collectivism and power distance. In individualistic cultures, each individual is the most important part of the social structure, and each individual is valued for his/her unique persona. People are concerned with their own personal goals and may not possess great loyalty to groups.

In collective cultures, on the other hand, individuals are very loyal to all the groups they are part of, including the work place, the family, and the community. Within collectivism, people are concerned with the group's ideas and goals, and act in ways that fulfill the group's purposes rather than the individual's.

Hennover et. al., (1997) note that while individualism and collectivism can be treated as separate dominant cultural patterns, and that it is helpful to do so, all people and cultures have both individual and collective dispositions.

Fundamental issue involved in "individualism versus collectivism" dimension is the relation between an individual and his/ her fellow individuals. At one end of the scale there are societies in which the ties between individuals are very loose

and everybody is suppose to look after his/her own selfinterest and maybe the interest of his/her immediate family. At the other end of scale there are societies in which the ties between individuals are tight.

Individualism/collectivism - specialization.

High individualism is positively related to independence and power seeking. High independence is connected with high individual responsibility. High individualism also means focusing on personal goals and this leads to competitiveness. High individualism expresses high diversity. High diversity as well as high competitiveness positively influences specialization. But on the other hand high power seeking is against sharing power of decision making and, if specialization ("the division of labor within the organization, the distribution of officialduties" - decision making too?) means delegation of decision making power, then specialization is reversely related to individualism.

All above considerations show that there is no simple answer on relation between these two dimensions; high individualism can cause high specialization as well as it can be an obstacle.

Similar considerations can be done for collectivism and specialization. Because collectivism is considered to be in opposition with individualism, it can be expected that simple answer concerned the relationship between these two dimensions does not exists, i.e. high collectivism can cause high, as well as low, specialization within the organization. In my opinion, the following hypothesis can be formulated:

- a. High individualism tends to cause high specialization.
- b. High collectivism tends to cause low specialization.

Individualism/collectivism - standardization.

Individualism would probably influence standardization the same way as it influences specialization. Standardization was defined as any procedure that occurs regularly, is legitimized by the organization, has rules that cover circumstances, and applies invariably. Procedures occur in the organization if it is such a need

Heath for procedures grow when specialization, i.e. the division of labor within the organization grows. It suggests that these two variables, specialization and standardization are not independent, or even if they are independent, they are positively correlated and high standardization within the organization cannot exist without specialization.

Does collectivism influence standardization? High collectivism calls out for individual sacrifice which is against individual achievements. Low individual achievements do not require any procedures which can serve as evaluation criteria. It seems that high collectivism would cause low standardization (inverse relationship). High collectivism also means high group responsibility, which in turn does not require specialization on narrow task and accompanying procedures (standardization). Once again, high collectivism should be assisted by low standardization (inverse relationship). On the other hand, high collectivism can be followed by high routine task. Because high routine task means high standardization then if high collectivism is followed by high routine task, it leads to high standardization (positive relationship).

Collectivism can be identified rather with the group task then with the individual task, and because the group task does not lead to standardization high collectivism should be followed by low standardization (inverse relationship). Again, we can see that there is no simple answer to the question "how collectivism influences standardization"; it can cause high as well as low standardization. The hypothesis can be formulated as follows:

- Individualism/collectivism influence level of standardization but it must be some other factors which serve as catalysts.

Individualism/collectivism - formalization.

Formalization is the extend to which rules, procedures, instructions, and communications are written. First of all we should notice that high standardization is required to achieve high formalization; if rules or procedures do not exist there is nothing to write. Than we can say that high formalization means high

standardization but it does not mean that high standardization is followed by high formalization. If we assume that high individualism causes high specialization and standardization then we can expect high formalization provided there are no any other factors influencing formalization. The assumption that standardization is the only factor influencing formalization is wrong. Language, specially written language, can influence the level of formalization. In Japan it is very complicated to express what you want by writing. You can make several interpretations of what is written down. You can pronounce it in several different ways and what is more important, the meaning can change completely.

Gipsy nation is another example of the nation that uses only spoken language. Does it mean that language and its simplicity or complexities are the factors that should not be omitted while considering formalization?

The above shows that interdependence between individualism/ collectivism and formalization is not simple. First, because we are not able to identify its (individualism's) influence on specialization and standardization, and second, because individualism is one of many factors that influence formalization and individualism's influence could be meaningless.

High individualism can lead to high formalization provided there are no factors that serve as constrains or strong obstacle.

Individualism/collectivism - centralization.

Individualism means strong independence and individual responsibility. Individualism is characterized by strong personal goals and competitiveness. Independence seeks for power. In an environment with a strong power desire, competitiveness plays important role. High independence and competitiveness ask for decision making power. Taking into account what is said above we can state that

The probability of highly centralized organization within the society with strong individualism is very low.

It has been suggested that individualism-collectivism is the major dimension of cultural variability identified by theorists across disciplines.

Individualistic cultures emphasize the goals of individuals rather than group concerns and needs. Thus, the emphasis in individualistic cultures is on a person's initiative and achievement (Tomkins, 1984). Individualistic cultures rely on factual information for decision-making as opposed to seeking group harmony and consensus (Gudykunst et al., 1985). People in individualistic cultures depend more on articulation of words for expression (Gudykunst and Kim, 1984).

Collectivist cultures are more nonverbal and communicate through contextual and implicit codes that are based on culturally defined social rules and expectations (Gudykunst & Kim, 1984).

These communication preferences have implications for advertisers. In highly individualistic cultures, for example, it may be more effective to present very specific facts that can assist individuals in their decision-making. In collectivistic cultures, advertisers may benefit from image-based or symbolic appeals that point out the positive social consequences of a particular purchase.

Individualism-Collectivism describes the degree to which a culture relies on and has allegiance to the self or the group.

Predictors:

- Economic development. Wealthy cultures tend to be individualistic, whereas poor cultures tend to be collectivistic.

- Climate. Cultures in colder climate tend to be individualistic, whereas cultures in warmer climates tend to be collectivistic.

Note: Hofstede found a strong negative correlation between a culture's scores on the power distance index and its scores on the individualism-collectivism index. High PDI cultures tend to be collectivistic, whereas low PDI cultures tend to be individualistic.

Consequences: Collectivistic cultures tend to be group-oriented, impose a large psychological distance between ingroup and outgroup members and ingroup

members are expected to have unquestioning loyalty to their group. In a conflict situation, members of the collectivistic cultures are likely to use avoidance, intermediaries, or other face-saving techniques. Conversely, people in the individualistic cultures do not perceive a large psychological distance between ingroup and outgroup members. They value self-expression, see speaking out as a means of resolving problems, and are likely to use confrontational strategies when dealing with interpersonal problems.

I. Read the text again and explain the following terms:

Masculinity, femininity, collectivism, individualism, gipsy nation, centralization, economic development, climate, consequences.

II. Answer the following questions.

1. What is the gender versus anatomy?
 2. What is the language?
 3. What is the individualism?
 4. What is the specialization?
 5. What is the standardization?
 6. Does the collectivism influence standardization?
 7. Does individualism influence standardization?
 8. What is the formalization?
 9. What is the centralization?
 10. How is the economic development affected the culture?
 11. How is the climate affected the culture?
 12. What is the individualistic culture?
 13. What is the collectivistic culture?
- III. Explain the following concepts:**
- The cross-cultural gender development
 - The gender bias in language
 - The collectivism in communication
 - The individualism in communication

The standardization in communication

The formalization

The centralization

The predictors of communication

The consequences in culture

The specialization in culture

IV. Fill in the gaps with the words from the text.

There are words in the English language that are existing or have _____ (some of them have changed with the new wave of "_____ correctness" coming about) that have inherently been sexually biased against _____. For example, the person who investigates reported complaints (as from consumers or students), reports findings, and helps to achieve equitable settlements is ombudsman (Merriam Webster Dictionary) (Ombudsperson here at Indiana State University). This is an example of the _____ bias that exists in the English language. The language is arranged so that _____ are identified with glorified and exalted positions, and _____ are identified with more service-oriented positions in which they are being dominated and instructed by men. So the language used to convey this type of _____ supremacy is generally reflecting the honored position of the male and the subservience of the _____. Even in relationships, the male in the home is often referred to as the "man of the _____," even if it is a 4-year-old child. It is highly insulting to say that a 4-year-old male, based solely on his _____, is more qualified and capable of conducting the business and affairs of the home than his possibly well-educated, highly intellectual _____. There is a definite disparity in that situation.

V. Say if the statements true or false, correct the false statements.

1. Formalization is the extended to which rules, procedures, instructions, and communications were written.
2. First of all we should notice that high standardizations is required to achieve high formalization; if rules or procedures do not exist there is to write.

3. Then we can say that high standardization means high standardization but it does not mean that high standardization is followed by high formalization.

4. If we assume that high individualism cause high specialization and standardization than we can expect high formalization provided there is no any other factors influencing formalization.

5. The assumption that formalization is the only factor influencing formalization is wrong. Language, specially written speech, can influence the level of formalization.

6. In Japan it is very complicated to express what you want by writing. You can make several interpretations of what is written down. You can pronounce it in several different way and what is more important, the meaning can change completely.

VI. Case-study

Example 1

I was a graduate student and an ESL teacher in the United States at the time of this story. One day, a Chinese friend and colleague teacher of mine invited my husband and me to dinner at her home by saying something like, "We'd like to invite you to our home sometime soon." I answered excitedly, "That'll be great!" as I would when talking normally in English. I was not particularly close to her but we did have so many commonalities in our professional and personal lives that getting together would appear to provide us a chance to get to know each other better. But she frowned slightly after my response. A similar exchange happened a second time on another social occasion, but this conversation never led to an actual invitation. Around that time, I happened to read an article on Chinese refusals which suggested that I should have probably refused her invitation two or three times before finally accepting it, according to a typical, rather formal Chinese approach ("ritual refusals"9). Knowing my Asian origin, my friend probably expected me to respond in a Chinese or what she probably perceived as an East Asian manner. This never occurred to me when I was speaking to her, because we

were speaking in English in the US and I was automatically using an American English norm of behavior. Yet, another chance came by! She mentioned her wish to invite us again when I finally said, "Oh no, don't worry about it. We wouldn't want to put you to so much trouble." Surprisingly, we were soon invited to dinner at a local Chinese restaurant. We expected to share the bill but according to the Chinese tradition they insisted on picking up the bill as they were slightly older in age. At the end of the dinner she said, "I wish we could have invited you over to our humble home, but we have always been very busy."

Sample discussion questions

■ Why do Chinese (and some other East Asian language speakers) sometimes refuse some formal invitations a few times before finally accepting it? What values and cultural assumptions underlie that pragmatic convention?

■ If you were in the story and noticed that something might be inappropriate in what you said, how could you find out what it might have been?

■ Whose speech norms are likely to be used in multicultural situations like this: Chinese/Japanese, English, mixed, or? How might that change over time and across situations?

Example

When I was studying Spanish in Mexico, I took a course in figurative speech and idiomatic expressions. One phrase I learned was to say *ni madres* to emphasize negation. Later, when I was in an office at a university, a friend of mine asked me about the course, and for an example of an expression I said "No entiendo ni madres." Everyone in the room looked shocked, then began to laugh hilariously. This expression would have been appropriate for Mexican teenagers to use with each other, but shouldn't have been used in mixed company.

THEME 10. ETHNOCENTRISM

Plan

1. What is Ethnocentrism?
2. Problem with ethnocentrism
3. Cultural misunderstanding

Learning Objectives

- To understand the concept of ethnocentrism.
- To understand the concept of Interethnic encounters.

A snowmobile race sponsored by the Inuit (Eskimo) community council in a village on the Hudson's Bay in the Canadian Arctic, Christmas 1969. Inuit friends urged me to join in a snowshoe race across the river ice, but, knowing I was inexperienced at this, I was reluctant to participate. They persisted, however, and, recognizing that they wanted me to be involved,

"Ethnocentrism" is a commonly used word in circles where ethnicity, inter-ethnic relations, and similar social issues are of concern. The usual definition of the term is "thinking one's own group's ways are superior to others" or "judging other groups as inferior to one's own". "Ethnic" refers to cultural heritage, and "centrism" refers to the central starting point... so "ethnocentrism" basically refers to judging other groups from our own cultural point of view. But even this does not address the underlying issue of why people do this. Most people, thinking of the shallow definition, believe that they are not ethnocentric, but are rather "open minded" and "tolerant." However, as explained below, everyone is ethnocentric, and there is no way not to be ethnocentric... it cannot be avoided, nor can it be willed away by a positive or well-meaning attitude.

To address the deeper issues involved in ethnocentrism calls for a more explicit definition. In this sense, ethnocentrism can be defined as: making false assumptions about others' ways based on our own limited experience. The key word is assumptions, because we are not even aware that we are being ethnocentric... we don't understand that we don't understand.

(One example of ethnocentrism is seen in the above comments on the Inuit snowshoe race. I assumed that I had "lost" the race, but it turns out the Inuit saw the same situation very differently than I did. Westerners have a binary conflict view of life (right or wrong, liberal versus conservative, etc.), and I had imposed my "win or lose" perspective of life on the situation. As a result, I did not understand how they experience life, that trying is a basic element of life. This did not necessarily involve thinking that my ways were superior, but rather that I assumed my experience was operational in another group's circumstances.

Another example illustrates how basic ethnocentrism is. If we go to a store and ask for a green coat and the sales clerk gives us a blue one, we would think the person was color blind at the best or stupid at the worst. However, "colors" are not so simple. The Inuit lump shades of what Anglo-Americans call "blue" and "green" into one color category, tungortuk (bluegreen), which can only be translated as "bluegreen." Does this mean that they cannot see the difference? Just as we can distinguish between different shades (such as "sky blue" and "navy blue," and "kelly green" and "forest green"), so can the Inuit. If they want to refer to what we would call "green," they would say tungortuk, which can be translated something like "that bluegreen that looks like the color of a [conifer] tree." The point is that something so "simple" as colors has very different meanings to us and to the Inuit. How could an Inuk "feel blue"? Colors, after all, are only different wavelengths of light, and the rainbow can be divided in many different ways.

There are many, many examples of such differences in meanings that make the experience so unique for all the human groups around the world. For example, English has tenses built into our verb forms, so we automatically think in terms of time-being "punctual," "time is money," "make the time," etc.). But Algonquian Indian languages do not have tenses (not that they cannot express time if they wish), but rather have "animate" and "inanimate" verb forms, so they automatically think in terms of whether things around them have a life essence or not. So when Chippewa Indians do not show up for a medical appointment, Anglo

health care workers may explain this as being "present oriented," since we normally cannot think except in terms of time frames. But this is the essence of ethnocentrism, since we may be imposing a time frame where none exists.

The assumptions we make about others' experience can involve false negative judgements, reflected in the common definition of ethnocentrism. For example, Anglos may observe Cree Indians sitting around a camp not doing obvious work that is needed and see Crees as "lazy". Westerners generally value "being busy" (industriousness), and so may not appreciate the Cree capacity to relax and not be compelled to pursue some activities of a temporary nature... nor realize how much effort is put into other activities like hunting.

Assumptions can also reflect false positive attitudes about others' ways. For example, we in urban industrial society frequently think of Cree Indians as being "free of the stresses of modern society," but this view fails to recognize that there are many stresses in their way of life, including the threat of starvation if injured while checking a trap line a hundred miles from base camp or when game cycles hit low ebbs. False positive assumptions are just as misleading as false negative assumptions.

Examples abound in our local communities, as well as around the world. When you think about your own experience with people from other ethnic groups and with attitudes expressed about relations with other countries, what examples come to your mind where you may have imposed your own views and feelings about life on their experience? Everybody is ethnocentric, as all of us around the world assume things about other people's ways. The question is why are we ethnocentric?

The definition given above emphasizes that we make false assumptions based on our own limited experience. This is all we know... what we have already experienced is the basis for our "reality", what we expect. It is normal to assume it is the "natural" basis of reality... because our own ways work for us. Our perceptions of colors, our time frames, our values on industriousness, our social

roles, our beliefs about Life and the Universe, and all our other ways help us organize life experience and provide important meanings and functions as we move through daily and life span activities. Therefore, our limited experiences we have already had are the basis for interpreting new experiences, in this case, others' behavior. Since we have not experienced everything they have experienced, how can we not be ethnocentric?

So what is the problem with ethnocentrism?

Ethnocentrism leads to misunderstanding others. We falsely distort what is meaningful and functional to other peoples through our own tinted glasses. We see their ways in terms of our life experience, not their context. We do not understand that their ways have their own meanings and functions in life, just as our ways have for us.

At the heart of this is that we do not understand that we do not understand. So we aren't aware that we can develop more valid understandings about how they experience life.

At the best, we simply continue in our unawareness. Yet this can have consequences within our own society and in international relations. We may be well meaning in interethnic relations, for example, but can unintentionally offend others, generate ill feelings, and even set up situations that harm others. For example, it is easy not to see the life concerns of others (particularly minorities and the disadvantaged) or conversely to pity them for their inability to deal with life situations (like poverty or high crime rates). How do we feel when someone doesn't recognize our concerns, or feels sorry for us because we can't "just let go" of a stressful situation?

A lack of understanding can also inhibit constructive resolutions when we face conflicts between social groups. It is easy to assume that others "should" have certain perspectives or values. How often are we prone to address conflicts when others tell us how we should think and feel?

Ethnocentrism is also evident in international relations, creating conflicts and inhibiting resolution of conflicts. For example, how might our Western binary conflict view of life (A versus B) influence our interpretation of another group's intents when they express a different position on an issue? Is it just another "viewpoint, or is it "against" our viewpoint? If we don't "win" the conflict, will we "lose"? We may have positive intentions (from our viewpoint) in "helping" other groups deal with certain "problems," but how do they see the problem and what kind of solution do they want? Some peoples around the world see Americans as very competitive and violent people, as evidenced by our business practices, Hollywood movies, and events like the Columbine High School massacre. How much does this describe your personal experience? How do you think this perception might influence their assumptions about our intents in relations with their societies? An ultimate case of such misunderstandings is warfare, where many people are killed, maimed for life, have their families, subsistence, health, and way of life disrupted, sometimes forever.

There are extreme forms of ethnocentrism that pose serious social problems, of course, such as racism, colonialism, and ethnic cleansing. These views are generally condemned by the world community, but we regularly see such cases in the news. Can better understandings of others' life experience avoid conflicts that drain the resources and well-being of all parties, and instead promote cooperative relations between peoples to the mutual advantage of all?

So here we have a paradox: we falsely assume because we are not even aware we are assuming... and furthermore it is the normal thing to do. We cannot not be ethnocentric, and we cannot will it away or make ourselves have a completely open attitude. Is it ever possible not to be ethnocentric?

So what can we do about ethnocentrism?

Addressing ethnocentrism is not a matter of trying not to be ethnocentric. This is an impossible task, since we will never experience every life situation of everyone around the world. We will always have our assumptions about life based

on our existing limited experience. So a much more productive approach is to seek to develop better understandings.

In science, grounded understandings are not developed from the absence of bias, but rather the recognition and control of biases. The scientific process helps us have a clearer view of what we do understand in the context of what we do not understand. Ethnocentrism is a bias that keeps us from such understandings of other people's life experience, but it is possible to recognize this bias and control for it, so that we can go on to develop more valid and balanced understandings. This calls for us to develop our learning skills, but it can be done. Many of us know people who have moved to other societies and have learned to become functional in their new social settings, evidence that it is possible to develop more grounded understandings. Anthropologists, of course, have worked on systematically developing these skills for well over a century.

The first step in developing more balanced understandings is to recognize that we do not understand, that we are falsely assuming something that is not the case and is out of context. How can we consciously become aware of something that is happening subconsciously? In this case, how can we know when we are being biased?

One of the most effective means for recognizing that ethnocentrism is inhibiting our understandings is to watch for reactions. Reactions tell us that we are assuming something and that our assumptions are not working.

We can always observe our own reactions. When we have negative reactions toward others (such as thinking "that doesn't make sense" or "that's wrong" or being offended or confused, etc.), these are clues that our assumptions are not working in the situation. For example, we may feel Cree Indians are "unfriendly" because they are often nonexpressive in social situations, but recognizing our reaction can provide an opportunity to better understand Cree values on self-control which can be adaptive when a small family group has to be self-sufficient

in a winter camp far from others' help. Observing our positive reactions towards others (such as thinking "that's really nice" or "that's wonderful," or feeling pleased or satisfied) can also help us to be aware that we are not understanding. For example, Anglos frequently think the Inuit are "happy" and "friendly" because they smile a lot in social situations, but recognizing this reaction can provide an opportunity to better understand Inuit social values which are adaptive where subsistence is based on cooperative hunting.

We can also observe their reactions. If we blissfully go on in our misconceptions but they don't respond the way we would, this is also an important clue that our assumptions are not working in the situation. Again, their reactions may be both positive and negative. For example, if a Cree shows gratification when we give him a gift, recognizing his reaction can provide an opportunity to better understand adaptive Cree values on economic leveling (rather than assuming that our "generosity" has been duly recognized). Also, if an Inuk responds to our inquiry about how to keep our shoulders warm while spending weeks on a mid-winter hunting trip with a surprised "You mean you want to be warm all over?", recognizing his reaction can provide an opportunity to better understand Inuit concepts of self and the environment (rather than providing us with the desired "answer" to maintaining our own concept of bodily comfort).

In general, reactions tell us first about us. Why do we think people should be "friendly"? Should appreciate material goods? Should feel warm all over? When we refer to others as "primitive" or "superstitious," what are we saying about our own premises that we value in life? When we idealize others as being "simple" or "not wasting anything," what are we saying about the problems we perceive in our own way of life? When others consider us as "technologically skilled" or "selfish," what does this say about us that we may never have realized? Cross-cultural encounters revealing more about our own perspectives, values, and emotional investments than about others, and so provide us unique opportunities to learn more about ourselves.

Once we realize that we are not understanding, we are now in a better position to seek more valid and balanced understandings.

The first step involves an attitude: we are the learners. In this process, it is important to remember that we are the learners. We do not know, and that is why we are seeking to develop better understandings. They are the ones who do know what their life experience is like... we are asking them to help us understand better. The best method is to ask for their explanations about what they do or say. ("Can you help me understand X better") In particular, avoid posing questions that impose our own realities and bound their realities. ("Why do you use 'green'?") Also, we should give people an out, and respect their right to not share with us (just as we may not want to share things that are 'private' or 'sacred'). If we appreciate that their life experience can be as valid for them as ours is for us, acknowledge that we may be misunderstanding, and ask them to help us understand, most people are more than willing to help us understand better. (This is a lesson I learned primarily from the Inuit, and many others have contributed to it since.)

Next, we have to ask two sets of questions (first to ourselves) to provide more insights into life experience in their context:

(1) What are their meanings about the behavior and situation? (In anthropological terms, what is their experience?) This includes both their cognitive views and their emotional feelings. This essentially involves inquiring about their perspectives on their own life experience, including specific cognitive views about others and the structure of the

However, feelings about social relationships and proper behavior, and every other area of cultural life. Also, observing what they are not ready to talk about can often give insights about their introspection and sense of self or about why they consider certain rituals to be secret. We need to keep in mind that there are many meanings of any given behavior and that these are often very deep in people's identification and are often difficult to put into words. For instance, how would we

explain to someone from another culture what "freedom" means to Americans? Usually it is these differences in meanings that are the basis of ethnocentrism.

(2) What are the adaptive functions of the behavior and situation? (In anthropological terms, what is their etic experience?) How does this help the group adapt to life challenges (ecologically, biologically, economically, socially, psychologically, etc.)? This is the question which is usually not asked on a common level, yet is the one that can provide the greatest insights and understandings. For example, some people may accept that a group's belief that witchcraft causes illness is meaningful to them (rather than simply writing this off as "superstitious"). But they may fail to consider that such beliefs often have important functions in these groups. For example, the character and behavior of "witches" defines norms of socially unacceptable and disruptive deviancy, and in contrast also defines "good" behavioral standards for the group. This also serves as a mechanism of social control, because people are afraid of being accused of witchcraft if they step out of accepted boundaries of behavior. If we did not ask about the functions of beliefs in witchcraft, we would never develop insights like understanding that such views can help promote constructive behavior that helps the whole group adapt. A particular meaning may have an important function in another area of life, such as a religious belief in witchcraft having an important social function. We also need to keep in mind that there are many functions of any given cultural practice, including ecological, biological, economic, social, and psychological functions that help a group adapt to life challenges. What are the adaptive functions? is the question that is generally not asked, but which usually leads to the greatest insights into others' cultural system.

Asking about the meanings and functions of behavior is not a matter of "insiders" or "outsiders," however. We can analyze the meanings of our own behavior, which are highly complex and normally seated deeply in our subconscious, as with our idea of "freedom." We can also analyze the functions of our own behavior. For example, why is "freedom" such an important American

value? how does it help us adapt? Sometimes outsiders can see things we don't usually see because they are contrasting our behavior with others' ways, but being an insider does not preclude members of any group from understanding their own behavior.

When we start asking about how others' ways are meaningful and functional to the participants, we come to realize that there are many valid ways in which human beings can experience life.

Perhaps no one can ever have complete understanding of another people, without fully experiencing everything they experience. However, this does not mean we cannot develop a functional understanding, to interact successfully with others.

The many immigrants who have become functional members of our society demonstrate this is possible, as well as anthropologists and others who have become functional members of other groups. One goal that is achievable, however, is to make sure that what we do understand is valid and balanced in the context of recognizing what we do not understand.

How can we develop these skills? Like other life skills, practice at every opportunity helps us develop our abilities to catch ourselves being ethnocentric and asking good questions to better understand others' cultural behavior.

Ethnocentrism, coined by William Graham Sumner, is the viewpoint that one's ethnic group is the center of everything, against which all other groups are judged. Within culture, language, behaviour, customs, and religion can be a basis for ethnic distinctions, and sub-divisions.

In the modern world, however, the crossing of the lines between cultures, that at one time happened only occasionally, has become an everyday occurrence. Technological advances in communication have progressively overcome previous obstacles to communication - physical obstacles that once helped to keep ethnic distinctions distinct. Ethnic lines still exist, and co-exist, and cultures of the world

often find that their central concern, that of maintaining an identity despite rapid transculturation, is still possible.

The reasons for maintaining an ethnicity are often personal, and relate to the cohesion of familiar personal and social elements - in other words, attachment or accoutrement. We all are born into a human culture, and it is the culture that shapes our self-awareness and understanding of other individuals. It also reflects, depending on the cultural teaching, customs or patterns of behaviour in relating to other cultures. This behaviour can range from universal acceptance or feelings of inferiority compared with other cultures, to racism, which many consider an aspect of xenophobia.

Some examples of ethnocentric behaviours are represented by such social phenomena as economic isolationism, countercultures, anti-establishmentism, and widespread social patterns of interpersonal abusive behaviours as prejudice and discrimination.

Ethnocentrism leads us to make false assumptions about other peoples. We are ethnocentric when we use our cultural norms to make generalizations about other peoples' cultures and customs. Such generalizations — often made without a conscious awareness that we've used our culture as a universal yardstick — can be way off base.

Ethnocentrism also influences communication between human beings.

Ethnocentric thinking causes us to make wrong assumptions about other people because . . .

E.g. "They" may not be very good at what we are best at.

By evaluating "them" by what we are best at, we miss the many other aspects of life that they often handle more competently than we do.

Some very simple examples of ethnocentric thinking. . .

We often talk about British drivers driving "on the wrong side" of the road. Why not just say "opposite side" or even "left hand side"?

We talk about written Hebrew as reading "backwards." Why not just say "from right to left" or "in the opposite direction from English."

We encourage SNU students going on short-term missions to use the phrase "Oh, that's different" rather than more pejorative terms when encountering strange customs or foods.

Cross-cultural understanding milestones

"I'm normal; you're weird"

As globalization moves ahead, what can move us forward on the path toward cross-cultural understanding? To monitor their progress toward a destination, travelers in the U.S. often check the numbers on metal markers placed every mile along U.S. highways. For thousands of years, European travelers have depended on numbered "milestones" to mark progress toward their destination.

Cultural awareness is more than just realizing that another culture is different from ours. It is learning to value that other culture. So, how do we get to that point?

Here's some milestones usually encountered in the journey toward true cross-cultural understanding:

1. Point of departure: "There's no one else here"
2. Mind-set: Blind monoculturalism
3. "Our way is the only right way."
4. Mind-set: Ethnocentrism
5. Different means deficient
6. "Wait a minute, there may be another way."
7. Mind-set: Willingness to crack open the door
8. Awareness creates some sensitivity to cultural lenses
9. "Oh, you mean there are reasons why people respond differently."
10. Mind-set: Tolerance
11. Discrimination gives birth to understanding

5. "It's OK to be different."
 - Mind-set: Favorable acceptance
 - Respect for cultural differences
6. "Multi-cultural living can enhance our lives and even be fun."
 - Mind-set: Appreciation and admiration
 - Esteem

Destination: Embracing the joy of multiculturalism and cross-cultural understanding

To invite people to make the journey to cross-cultural understanding is not an invitation to an uncritical relativism. A superficial relativism trivializes differences and can even gloss over evil. For instance, an occasional misguided anthropologist has denounced attempts by others to get tribal groups to move away from cannibalism ("it is, after all their way")

As we consider whether to embark on this journey that will bridge cultural differences, we must not be deterred simply because some who have fervently preached "diversity" did so because they had hidden — and not so hidden — "agendas" to advance.

The road to cross-cultural understanding will not always be easy. There will be misunderstandings. There will be clashes of priorities and even deep differences of opinion. Those must not be allowed to lessen the delights awaiting us at the end of this path.

IDENTITY

What is Identity?

At a technical level, to say that something is identical to something else is to say that they are the same. A=A. On a human and social level, identity is much more complex. Naming a person's identity always involves the use of language, which is inevitably inadequate to its task. Language is a representation of reality, but it is also (and always) an edited representation. As Kenneth Burke argued, language is a reflection of reality, but it is also and at the same time both a

deflection of reality and a deflection of reality. To identify oneself as, for example, "Jewish" is at the same time to reflect reality (one belongs to a particular religious or cultural group category), to select reality (it tells us nothing about what else one might be), and to deflect reality (focusing on one's "Jewishness" is in essence a deflection of attention away from one's existence as a carpenter, scientist, soldier, or prophet, for example).

Marlin & Nakayama approach the question of identity dialectically and take us through three approaches to identity - social psychological, communication, and critical.

Social Psychological Perspective

- Identity is created through the interaction of self and group.
- Identity is always multiple - we play a number of different "roles." Erik Erikson, a follower of Sigmund Freud, attempted to map out the psychosocial development of ego identity in young people. He found that identity development was not consistent — while he could map out common stages of identity formation, these stages were reached at different times for different people, and development usually occurred in spurts, especially around certain crises or other important events. Often such crises are triggered in interaction between individual and group identities. Cross-cultural research into ego identity has suggested that different cultures define self concept differently, giving identity a cultural basis.

Communication Perspective

This perspective stresses the nature of self/group interaction as communicative. Identities emerge through social interaction and communication. Identities are in a sense negotiated through the medium of language.

Avowal-the process by which an individual portrays him or her self. A way of communicating who the self is. Representation of the self (and by the self) to others.

Ascription-the process by which others attribute identity to an individual. What others perceive when presented with the avowed self.

There is an obvious interrelation between these phenomena. If, for example, you portray your avowed identity to others by wearing a Lakers t-shirt everywhere you go, that act will have some impact on the identity others ascribe towards you. But these two identities may not be (in fact, are probably not) commensurate.

Core symbols are associated with various group identities, and emerge and change through communication. For example, individualism is one core symbol of "American" identity.

Critical Perspective

- Contextual Identity Formation

Identities are formed in a context and should be understood in these contexts. Such contexts include history, economics, and politics. The history of slavery, for example, is one powerful contextual factor that situates both "black" and "white" identity in the U.S. Overdetermination: Our identities are overdetermined by a host of factors over which we have little if any control. These factors may influence both our avowed identities and our ascribed identities in powerful ways. French psychoanalyst Jacques Lacan, who has written much about overdetermination, pointed out that we are never outside of language. It is not that we have no control over who we are; only that language and history exert a powerful (and often unexamined) influence over our identities.

- Resisting Ascribed Identities

When we try to resist the identity that society and history ascribe to us, we must perforce begin from within that identity. French philosopher Louis Althusser, in a landmark essay entitled "Ideology and Ideological State Apparatuses" (click here for another review), introduced the notion of interpellation to describe the process by which individuals become subjects of ideological formations as a kind of "hailing." He compares this hailing to the feeling of knowing that a police officer means you when s/he calls out "Hey, you there!" Resisting one's interpellated identity is a very difficult process, since interpellation takes place at a subconscious or barely conscious level.

- Dynamic Nature of Identities

Identity is always in motion - it is never stable. Everyone changes over time, whether they actively seek out such change or not. Identity is not a fixed state but a fluid and constructed process. We are always engaged in identity construction, maintenance, and/or transformation.

Racial and Cultural Identities

Martin & Nakayama discuss the following identities: gender (which is not the same as sex) identity, age identity, racial identity, ethnic identity, religious identity, class identity, national identity, regional identity, and personal identity. Most of the explanations need little elaboration, but a few concepts should be highlighted:

- "gender" v. "sex": "gender" is the name for a social role established for the sexes; "sex" refers to a biological category. While these two categories most often coincide, they are not equivalent.

- racial formation: a new way of understanding racial identification as a "complex of social meanings" rather than as an objective biological category. Michael Omi and Howard Winant pioneered this notion as a way of understanding the fluidity of some racial categories in light of the seeming rigidity of others.

- bounded v. dominant identities: bounded identities are more specific yet do not dominate an individual's identity perception. For example, most whites in the US have "whiteness" as a dominant identity and experience specific national or ethnic categories (German, Irish, etc.) as bounded.

Stereotypes & Prejudice

- stereotypes: "widely held beliefs about a specific group of people". We have discussed in class the notion that stereotypes come from the natural linguistic tendency to organize phenomena into meaningful categories. In a human social context, stereotyping involves buying into widely held belief systems about particular groups that are usually detrimental to intercultural understanding and communication.

- prejudice: "a negative attitude toward a cultural group, based on little or no experience" Pre-judge - to evaluate before all the information is in. There are many ideas about where prejudice comes from and what its exact relation to stereotyping is.

- discrimination: "behaviors that result from stereotyping or prejudice — overt actions to exclude, avoid, or distance". Discrimination based on various identity formations may be blatant and institutional or subtle and interpersonal.

Stages of Minority Identity Development

Note that these are stages in a fluid, dynamic process. These are not set in stone, they do not take place in a vacuum, and not all people experience them in the same way.

1. unexamined identity: stage of acceptance of dominant norms and a lack of desire to look into one's identity and reconstitute it.
2. conformity: internalization of dominant norms and attempt to assimilate to the dominant culture.

Note that in this stage many people judge themselves through the lens provided by the dominant culture. This leads to alienation, as one sees oneself through a lens that considers one inferior.

3. resistance and separatism: can involve total embrace of everything in the minority culture, and a rejection of dominant norms.
4. integration: ideally, one develops a secure and confident identity, seeing beyond separatism and embracing an integrated identity that incorporates one's experiences holistically.

Majority Identity Development

Educator Rita Hardiman provides the following stages for

majority identity development:

1. unexamined identity: similar to stage one of minority identity development.

2. acceptance: internalization of an ideology of superiority. Not necessarily openly supremacist, but the subject will internalize ideologies of domination. "passive" vs. "active" acceptance - active acceptance involves open expressions of cultural superiority.

3. resistance: resistance to the ways in which cultural privilege is bestowed upon the dominant group.

4. redefinition: redefinition of the dominant culture and attempts to openly challenge dominant cultural privilege.

5. integration: again, ideally one integrates belongingness to a dominant culture with an awareness of its privilege and an appreciation of the values of minority cultures.

What is "Whiteness"?

Theorists of intercultural communication have begun to focus on the dominant racial category in the US, "whiteness," in at least three different ways:

1. location of structural advantage: linked to privilege, but not equivalent or synonymous with it. There are different levels of access to white power in US society. Note that increasing social awareness of white privilege leads to an increasing awareness that not all whites have access to such privilege. Stay tuned for more discussion of this phenomenon when we discuss the "race traitor" phenomenon.

2. standpoint from which to view society: emphasis here is on the way in which a "white" perspective differs from others. Again such a perspective is in American society inevitably marked by privilege. Events such as the marked difference in black and white reactions to the O.J. trial highlights the importance of whiteness as such a standpoint.

3. set of cultural practices: Are there a set of cultural activities that mark "white" culture in the U.S.? While such a set of practices may not be as immediately obvious as that of either minority groups or bounded white identities,

there is little question that some such practices exist. Richard Dyer defines whiteness negatively, suggesting that "whiteness" in America is often perceived as the absence of culture (we see this idea satirized in such cultural products as "Play that Funky Music White Boy," "White Men Can't Jump," and "A History of White People in America." Ironically, one could argue that such products are themselves characteristically "white" cultural practices.)

Cultural misunderstandings

There has been a long debate as to whether advertising messages should be standardized or localized. The localization approach requires that advertisers focus on the differences among countries in order to develop advertising messages tailored to a local market. Proponents of this approach emphasize cultural uniqueness and the advertising industry environment in a foreign country. The standardization approach, on the other hand, focuses on the similarities among cultures and develops global advertising campaigns eliminating the need for localization. Proponents of this approach see the world as a global village in which the differences among cultures have diminished and consumers develop similar needs and wants quite independent of location.

Cultural factors and advertising environment characteristics are important areas to look at before developing an international advertising campaign. These factors and characteristics are individualism-collectivism, power distance, uncertainty avoidance, perception of time, religion and language, which reflect the differences in cultures and government control of advertising and commercial breaks during programs which are characteristics of an advertising environment. Following is the viewpoint of the standardized approach.

Due to a lack of cultural and social awareness of a foreign country, countless advertising blunders have occurred. These range from the seemingly minute errors of a faulty word in advertising copy; to major problems arising from failing to conduct a thorough market study before committing hundreds of thousands of dollars to a multinational advertising campaign.

An individual's cultural environment significantly affects the way he or she perceives information. If a sender of a message lives in a cultural environment different from his or her intended receiver and wishes to communicate effectively, a knowledge of the culture of the receiver is necessary (Schramm, 1954).

Culture is a reasonable factor to be examined in relation to emotional and rational appeals in advertising. The notion of culture relates to how the world is perceived, organized, communicated and learned (Hofstede, 1991). People of different cultures have shown different orientations toward individualism-collectivism, authority, uncertainty (Hofstede, 1991) and perception of time (Hall 1991). Each factor influencing advertising in terms of culture and its implication will be addressed in turn.

A company advertised eyeglasses in Thailand by featuring a variety of cute animals wearing glasses. The ad was a poor choice since animals are considered to be a form of low life and no self respecting Thai would wear anything worn by animals.

Olympia office products attempted to sell its ROTO photocopiers in Chile, but did not realize until too late that *roto* can mean "broken" or designates the Italian lower class.

American Motors tried to market its new car, the Matador, based on the image of courage and strength. However, in Puerto Rico the name means "killer" and was not popular on the hazardous roads in the country.

Ford had a series of problems marketing its cars internationally. Its low cost truck the Fiera meant "ugly old woman" in Spanish. It's Caliente in Mexico was found to be slang for "streetwalker." The Pinto was introduced in Brazil under the name of Corcel which was discovered to be Portuguese slang for "a small male appendage." Ford removed the nameplates and substituted the name, Corcel, which means horse.

A major U.S. cereal company promoted a commercial in England featuring children and directed toward them. The English, however, dislike children being

used in commercials and attempts to influence them, and forced the company to change the commercial. A sales manager in Hong Kong tried to control employee's promptness at work. He insisted they come to work on time instead of 15 minutes late. They complied, but then left exactly on time instead of working into the evening as they previously had done. Much work was left unfinished until the manager relented and they returned to their usual time schedule.

McDonald's developed a series of "Hispanic ads." They considered all Hispanics the same until they received complaints from Puerto Rico that the "ads were too Mexican," and had to be changed.

A shampoo was sold in Brazil with the catchy name of Evtol—which was translated to be a "dandruff contraceptive."

Kellogg had to rename its Bran Buds cereal in Sweden when it discovered that the name roughly translated to "burned farmer."

A telephone company tried to market its products and services to Latinos by showing a commercial in which a Latino wife tells her husband to call a friend, telling her they would be late for dinner." The commercial bombed since Latino women do not order their husbands around and their use of time would not require a call about lateness.

Parker Pen is known internationally for its popular gift products, especially the Jotter style. It had to change the name for some Latin American countries where the term can mean "jockstrap." When they marketed the ballpoint pen in Mexico, its ads were supposed to say, "It won't leak in your pocket and embarrass you." However, the company mistakenly thought the word "embarrazar" meant embarrass, but the ads said "It won't leak in your pocket and make you pregnant."

Pet Milk had trouble promoting its products in French speaking countries. Among the many meanings, pet can mean "to break wind."

The Sunbeam Corporation did not test market in Germany the name of its "Mist-Stick"—a mist-producing hair curling iron. Mist translates in German as "excrement" and a "manure-stick" did not draw much interest.

When PepsiCo advertised Pepsi in Taiwan with the ad "Come Alive With Pepsi!" they had no idea that it would be translated into Chinese as "Pepsi brings your ancestors back from the dead."

Eli Lilly S.A.F. discovered that its name translates as "stalled car" in Japanese.

The soft drink Fresca was being promoted by a saleswoman in Mexico. She was surprised that her sales pitch was greeted with laughter, and later embarrassed when she learned that fresca is slang for "lesbian."

A new facial cream with the name "Joni" was proposed to be marketed in India. They changed the name since the word is Hindi for "female genitals."

A cologne for men pictured a pastoral scene with a man and his dog. Where it was marketed in Islamic North Africa a dog is considered unclean and a sign of bad luck.

The American icon, Colonel Harlan Sanders' KFC, was resisted in Germany because it offended some consumers who associated "Colonel" with the American military. KFC also discovered that their slogan, "finger-lickin' good," in China was interpreted as "eat your fingers off."

American tourists in Arabic countries have tried to expedite repairs on various items by setting deadlines. Typically, Arabs dislike deadlines and may feel threatened and cornered, with the result of never getting around to the work.

General Motors couldn't understand why the Chevy Nova was not selling well in Latin America, until they were told that in Spanish, "no va" means "it doesn't go."

Proctor & Gamble used a television commercial in Japan that was popular in Europe. The ad showed a woman bathing, her husband entering the bathroom and touching her. The Japanese considered this ad an invasion of privacy, inappropriate behavior, and in very poor taste.

An American business person refused an offer of a cup of coffee from a Saudi businessman. Such a rejection is considered very rude and the business negotiations became stalled. A Japanese manager in an American company was

told to give critical feedback to a subordinate during a performance evaluation. Japanese use high context language and are uncomfortable giving direct and confrontive feedback. It took the manager five tries before he could be direct enough to discuss the poor performance so that the American understood.

Unlike visiting in the United States, when an American visitor brings a gift of food or drink to a Arab household, the hosts may be offended because such gifts imply that they cannot afford such items or are untrusting.

"All Tempa-Cheer" was promoted successfully by Proctor and Gamble as a wide temperature range laundry detergent. The ad was nearly meaningless to the Japanese who usually wash clothes in cold water.

An American couple traveled with their pet poodle in an Asian country. Dining at a restaurant they had difficulty communicating to the waiter that their dog was also hungry. They were initially pleased when the waiter took the dog to the kitchen, supposedly to be fed—but were horrified when the waiter returned later with the cooked dog! One company printed the "OK" finger sign on each page of its catalog. In many parts of Latin America that is considered an obscene gesture. Six months of work were lost because they had to reprint all the catalogs.

Proctor & Gamble introduced Cheer laundry detergent in Japan with the ad showing it rich with suds. However, the Japanese use large amounts of water and fabric softener and the suds did not develop. Cheer was also advertised to work at all temperatures, which is relatively meaningless to the Japanese who generally wash in cold water. In Africa, Gerber marketed its famous babyfood with the picture of the Gerber baby on the label. They did not know that this particular country uses labels only to present a picture of the food inside!

An ad promoting United Air Lines indicated that "We know the Orient." To graphically support the point the ad paired the names of countries below the pictures of foreign coins. Many tourists were not convinced since the countries and coins did not correspond! Not to be outdone, for it's in-flight magazine, UAL, headlined an article about Paul Hogan, star of Crocodile Dundee. The title said,

"Paul Hogan Cams it up" which unfortunately is Australian slang for "flaunting homosexuality." Johnson baby powder was marketed in Japan but it failed on its first try. Japanese homes are very small and simplicity and neatness are paramount. Consumers could not tolerate the dust that collected everywhere when the box was shaken. (J&J later adopted a wipe on pad).

Proctor and Gamble did not realize that Japanese parents change baby diapers more frequently than do American parents, but often do not have the storage space. Babies were poor until P&G realized their error and made smaller boxes and thinner diapers.

General Foods tried to market Jell-O in Great Britain in the same way it had effectively marketed the product in the U.S. Unfortunately, gelatin is sold only in its jellied form and the powdered is not considered proper. Problems were barely avoided by a quick product change.

Nike made a television ad promoting it's shoes, with people from different countries saying "Just do it" in their native language. Too late they found out that a hoodlum African tribesman was really saying, "I don't want these, give me big shoes."

A Hong Kong banker was discouraged because local customers would not come to his office. He asked local business people who told him it was due to "bad feng shui." He consulted a geomancer who advised him to move to another office that was more propitious—and his clients eagerly used his excellent services. When President George Bush went to Japan with Lee Iacocca and other American business magnates, and directly made explicit and direct demands on Japanese leaders, they violated Japanese etiquette. To the Japanese (who use high context language) it is considered rude and a sign of ignorance or desperation to lower oneself to make direct demands. Some analysts believe it severely damaged the negotiations and confirmed to the Japanese that Americans are barbarians.

Leona Helmsley should have done her homework before she approved a promotion that compared her Helmsley Palace Hotel in New York as comparable to the Taj Mahal—a mauso—teum in India.

Time Magazine ran an ad in Spanish in its Brazilian edition—forgetting that the primary language in Brazil is Portuguese.

A shoestore in Bangladesh was destroyed when local Muslims became offended with a Thom McAn logo on some sandals was mistaken for the Arabic characters for Allah.

McDonnell Douglas Corporation had difficulties in India with a promotional brochure of its aircraft. It had inadvertently used old photos from National Geographic that portrayed turbaned men who were Pakistanis, not Indians.

In 1989 the Polaroid company decided to introduce a slide copier into the European market. The failed to realize that standard paper sizes vary considerably and made late adjustments at unexpected extra expense.

A golf ball manufacturing company packaged golf balls in packs of four for convenient purchase in Japan. Unfortunately, pronunciation of the word "four" in Japanese sounds like the word "death" and items packaged in fours are unpopular.

A major soapmaker test marketed a soap name in 50 countries, and what it found was enough to make them change the name. The proposed name meant "dainty" in most European languages, "song" in Gaelic, "aloof" in Finnish, "horse" in one African language, "dim-witted" in Persian, "crazy" in Korean, and was obscene in Slavic languages.

General Motors of Canada was fortunate enough to sell 13,500 Chevy Malibu's to Iraq—only to discover that the hot and dusty climate was incompatible with the cars. Iraq refused delivery of 12,000, and while GM attempted to reengineer the cars, Iraq experienced political problems and the cars were never delivered.

A college student was talking with an English friend, found her wardrobe attractive, and complimented her "pants." The friend laughed, knowing that Americans did not understand that "pants" to Brits referred to underwear.

A soft drink was introduced into Arab countries with an attractive label that had stars on it—six-pointed stars. The Arabs interpreted this as pro-Israeli and refused to buy it. Another label was printed in ten languages, one of which was Hebrew—again the Arabs did not buy it.

American medical containers were distributed in Great Britain and caused quite a stir. The instructions to "Take off top and push in bottom," innocuous to Americans, had very strong sexual connotations to the British.

In 1985 Bechtel pulled out of a joint venture in New Guinea. It seemed flawed from the start. Bechtel had 33 months to build a new plant, organize services, and meet a production deadline or face financial penalties. They planned to place a mine at the top of a mountain in an isolated rain forest, creating a town of 2,500, camps for 400, a power plant, air strip, roads, hospitals, and support services (for natives who had never seen a Westerner). The natives who were recruited to work (while receiving 400 inches of rain during the rainy season) had no concept of private property, modern money, central government, or work regulations. The multicultural workforce of 5,000 was composed of mixed indigenous people and imported technicians from the United States, Canada, New Zealand, Korea, and Philippines. The road builders did not believe in working around the clock (the contractor finally went bankrupt). Natives also did not like the work schedule so they went with bows and arrows to shut down telephone lines, roads, and frighten personnel. There was an 85% turnover in the native workforce.

FEDEX (Federal Express) wisely chose to expand overseas when it discovered the domestic market was saturated. However, the centralized or "hub and spoke" delivery system that was so successful domestically was inappropriate for overseas distribution. In addition, they failed to consider cultural differences: In

Spain the workers preferred very late office hours, and in Russia the workers took truck cleaning soap home due to consumer shortages. FEDEX finally shut down over 100 European operations after \$1.2 billion in losses.

Coca Cola tried marketing its domestically successful two liter bottle in Spain. It finally withdrew the bottle from the Spanish market when it discovered that the refrigerator compartments were too small to hold the liter size. [Note: a recent e-mail from a student who works for Coke in Spain refutes this, reporting that it was taken off the market for design and recycling reasons and later reintroduced—Thanks Rob!]

A U.S. napkin company advertised in Great Britain that "You could use no finer napkin at your dinner table." Sales were hardly brisk given that to the British "napkin" means "diaper."

In Quebec an American-based canned fish manufacturer placed a newspaper ad that showed a woman in shorts playing golf with a man. The ad continued that she could enjoy golf that afternoon and still have time to prepare a dinner of canned fish. Too bad that the ad missed the customs that women did not wear shorts on golf courses, play golf with mixed teams, or serve canned fish as a main course.

The Disney Corporation misjudged the amount of food and accommodation needs, and souvenir spending practices of people visiting EuroDisney in France. The demands were so low that the 1,100 room Newport Bay Club was temporarily closed during the Winter months of 1992.

U.S. and British negotiators found themselves at a standstill when the American company proposed that they "table" particular key points. In the U.S. "Tabling a motion" means to not discuss it, while the same phrase in Great Britain means to "bring it to the table for discussion."

An American banker in England drew nervous laughter when he unintentionally made an after dinner speech in which he indicated he was "full"

and "stuffed" after dinner. The terms imply being drunk and sexually involved in British slang.

McDonald's received many complaints from local authorities in 1988 when it displayed the Mexican national flag on its placemats. The Mexicans were offended by grease and ketchup defacing their national symbol and quickly confiscated the placemats. Mountain Bell Company tried to promote its telephone and services to South's. Its ad portrayed an executive talking on the phone with his feet propped up on the desk, showing the soles of his shoes—something an Arab would never do.

The American slogan for Salem cigarettes (Salem—feeling free!) was translated in the Japanese market as "When smoking Salem, you feel so refreshed that your mind seems to be free and empty."

An American t-shirt maker in Miami printed shirts for the Spanish market which promoted the Pope's visit. Instead of the desired, "I saw the Pope," in Spanish, it proclaimed, "I saw the Potato."

A chicken-man Frank Perdue's slogan, "It takes a tough man to make a tender chicken," was remarkably mistranslated into Spanish. A picture of Perdue with one of his birds appeared on billboards all over Mexico with the caption, "It takes a man to make a chicken aroused."

In Italy, a campaign for Schweppes Tonic Water translated the name into "Schweppes Toilet Water."

China is sensitive to Japanese economic overtures due to its conflict with them during the war. However, the growing economy in China has led Japan to introduce the Toyota Prede land cruiser sport-utility vehicle, to the car-hungry Chinese market. They unfortunately did not do much market research since the name sounds a lot like badado, which also means "to rule by force" or "overbearing." The ads also showed stone lions (traditional symbol of Chinese power) saluting and bowing to the Prado, which resulted in the Japanese formally apologizing for the 30 magazine and news ads.

Think this is the last entry? Not on your life! Read the paper every day and you can find examples just like these...

I. Read the text again and explain the terms:

Ethnocentrism, misunderstanding, ethnic, racism, colonialism, ethnic cleansing, paradox, generosity, insiders, outsiders, isolationism, counterculture, antieablishmentism, discrimination, milestones, monoculturalism, avowal, ascriptions, prejudice, internalization, integration, redefinition, acceptance.

II. Answer the following questions

1. What is the ethnocentrism?
2. What is the problem with ethnocentrism?
3. When do we face with lack of understanding?
4. Why do we think people should be friendly?
5. What are the adaptive functions of the behavior and situation?
6. How can we better understand others' cultural behaviors?
7. What are the examples of ethnocentric behaviors?
8. What is the generalization?
9. What is identity and unexamined identity?

III. Explain the following concepts:

- The ethnocentrism
- The problems with ethnocentrism
- The cultural misunderstanding
- The ethnocentric behaviors
- The cross-cultural misunderstanding milestones
- The identity in culture
- The social psychological perspective
- The critical perspective
- The dynamic nature of identities
- The contextual identity formation
- The resisting ascribed identities

The social and cultural identities.

IV. Fill in the gaps with the words from the text.

Ethnocentrism leads to _____ others. We falsely distort what is meaningful and functional to other peoples through our own tinted glasses. We see their ways in terms of our _____ experience, not their context. We do not _____ that their ways have their own meanings and functions in life, just as our ways have for us. At the heart of this is that we do not understand that we do not _____. So we aren't aware that we can develop more valid understandings about how they _____ life. At the best, we simply continue in our unawareness. Yet this can have consequences within our own society and in international _____. We may be well meaning in interethnic relations, for example, but can unintentionally offend others, generate ill feelings, and even set up situations that harm others. For example, it is easy not to see the concerns of others (particularly minorities and the disadvantaged) or conveniently to ply them for their inability to deal with life _____ (like poverty or high crime rates).

V. Mark if the statements true or false, correct the false statements.

1. Proctor and Gamble did realize that Japanese parents change baby diapers more frequently than do Canadian parents, but often do not have the storage space.
2. Tide were poor until P&G realized their error and made smaller boxes and thinner diapers.
3. General Foods tried to market Jell-O in Great Britain in the same way it had not effectively marketed the product in the U.S. Unfortunately, gelatin is sold only in the jelled states and the powdered is not considered proper.
4. Problems were barely avoided by a quick productive change.
5. Tide made a television ad promoting it's bags, with people from different countries saying "Just do it" in their native language.
6. Too late they find out that a Samburu African tribesman was really saying, "I don't want these, give me big shoes."

THEME 11. Ethnocentrism

1. Read the text and mark the passages where the following issues are discussed.

Issues to be discussed

- > Identity and diversity
- > Notions of 'multiethnic' and 'multicultural'
- > A 'salad bowl' model and a 'melting pot' model
- > Major and minor ethnic groups in the UK
- > Regional identity, Liverpoolians and Scousers
- > Idea of 'nationality' within Great Britain
- > Regional diversity and accents
- > The role of TV in building regional stereotypes
- > Religious diversity
- > Prejudice against accents
- > Rhyming slang
- > Humour and regional differences
- > North-South Divide
- > Avoiding insulting names
- > Accent discrimination at work and in social situations

Identity as a multi-tiered and complex notion is closely related to the notion of *diversity*. In general diversity is understood as the fact or quality of being different. Diversity can be found in various domains of human life and activity: age, patterns of *cognition*, economic background, culture, geographic background, education, ethnicity, gender identity, religious beliefs, languages spoken, etc. Despite these differences all people aspire to the same things: well-being, security, love, esteem, equality and so on.

The UK is distinguished as the country with diverse ethnicity, geographic and religious identity. Perhaps that is why "the idea of 'nationality' within Britain until recently did not have a legal status; it seemed to be a matter of

personal feeling". Karen Hewitt, a professor of Oxford University wrote: "As a British citizen I have one passport only, a passport for foreign travel. My passport tells me that I am British. My 'official' country is the United Kingdom of Great Britain and Northern Ireland. That is too long and formal for most of us, so we simplify it to 'Britain'. 'The United Kingdom' is a legal term. I live in England. My parents and grandparents lived in England. Earlier ancestors came from Ireland and Scotland. I am surrounded by other British citizens whose grandparents came from France or Poland or Pakistan or Australia. We have different origins but we were all born and brought up in England. So we think of ourselves as English. If I moved to Scotland, I would continue to think of myself as an Englishwoman living in Scotland. Scottish people who come south to live in England still think of themselves as Scottish. But if their children are born and brought up in England, they will probably think of themselves as 'English with Scottish roots'".

Regional diversity is reflected in different accents throughout the United Kingdom. In 2013 4,000 Britons were asked to rate accents in terms of friendliness, intelligence and trustworthiness. The poll also asked them to reveal whether they feel they have even been discriminated against in work or social situations. The accents included Liverpool, Devon, Newcastle, Edinburgh, Cardiff, London (Cockney), Belfast, Received Pronunciation (RP), Manchester and Birmingham. A quarter of Brits (26 per cent) voted the scouse accent as the least friendly, while people from Devon were considered the friendliest in 65 per cent of cases. People from Manchester, and those who speak the Queen's English scored the same on the friendliness scale. Received Pronunciation and the Devon accent were jointly perceived to be the most trustworthy accent at 51 per cent. The Liverpoolian accent was the least trusted, with more people saying they do not trust it (29 per cent) than do (24 per cent). The Birmingham accent was considered unintelligent but received a neutral rating when it came to friendliness. Again, the Liverpoolian accent

farred badly being rated the 'most unintelligent' by 37 per cent of people. (On the subject of intelligence, three in five people said that Received Pronunciation, also referred to as Queen's English, is the most intelligent accent almost twice the score of second place Edinburgh.)

People living in London were most likely to feel discriminated against due to their accent in a work environment, with a quarter of Londoners admitting to being discriminated against in the office. Scots are most likely to feel they have been discriminated against during a social situation (29 per cent) or whilst being served in shops and restaurants (24 per cent).

Some people think that prejudice against accents is quite common in England. A person from Liverpool writes on Antimoon Forum that prejudiced stereotypes exist due to the way a person speaks: "I'm from Liverpool and speak in a scouse accent, and when I moved to the South of England I couldn't believe the level of discrimination against me, some felt threatened just because I speak different, and I think this is pathetic. I couldn't get a job for five months, until I came up with an idea...speak in a posh accent at an interview, and I got a job within days....and the shock on their faces when I changed my accent back to my normal self when I got the job". He adds a list of most widelyspread stereotypes according to which people from different parts of the country and of different backgrounds might be treated in a preconceived way. Thus, he thinks that if you are from Birmingham and speak with a Brummie accent, there are chances that you may be thought stupid. If you speak with the so called posh accent, which in fact is RP, people may think that you are well-educated and affluent.

Place of birth and place of residence may be considered as both unifying and differentiating factors in building geographical identity. It is likely to influence the outcome of communication. It is common knowledge that people tend to identify themselves with a city or with a larger geographical area. This is especially true of the United Kingdom. There is a notable

example — Liverpool. Liverpool, home of The Beatles, is known as the 'mottling pot' of England. Millions of people from around the world have emigrated from and immigrated to England from the Liverpool Docks. People living in Liverpool are known as *Liverpudlians*. The way of speaking that is typical of people from Liverpool is called *Scouse*. Originally the word 'Scouse' denoted a stew once popular among sailors, which is still eaten in Liverpool today. The Scouse accent like much else in the city owes its roots to Liverpool's position as a port. The mixture of accents of people who came to Liverpool from *far and wide* brought about characteristic Scouse sound, because it is so specific that when Dutch police tapped the phone of one of Liverpool drug barons, officers from Merseyside Police conversant in back slang were called in to help translate the recorded phone conversations.

From the word 'Scouse' another name of people living in Liverpool was derived - Scousers. Originally a scouser meant 'someone from Liverpool, generally working class'. One might think that there is no difference in calling people Liverpoolians or Scousers. But in fact the names are used and perceived differently. A friend of mine, who is a primary school teacher in Northern Ireland, identifies herself as a Scouser. She says: "A Liverpoolian is the official name for someone from Liverpool! A Scouser is a nickname for someone from Liverpool! Also used to describe the accent! In football when someone is called a scouser it usually means someone who supports Liverpool Football club! There is another team in Liverpool called Everton who are nicknamed 'The toffees'!!" When asked if this word has a negative connotation, she replied as follows: "In general you can call people Scousers but some feel that it has a negative connotation! For example I would never refer to my aunt or uncle as scousers!! They come from a very nice area of the city! It just wouldn't seem appropriate for them!! Also they are elderly! Scouser is used as slang more!! I definitely refer to myself as a scouser!! Very proud to be one too!! Just don't have the accent!!"

There is another attitude to this issue. Keith Carter, a Liverpool-born writer, actor and award winning comedian wrote: 'I hate Scousers.

I can because I used to be one. Then I saw the light and now I'm a Liverpudlian. But Scousers are giving Liverpudlians a bad name. They've got to go. Open up a new bar in Liverpool and Scousers will close it down. They're not only drinking shots, they're taking shots.

Go to the cinema and Scousers will be on their phones talking through the film to their mate two seats away. Go for a train ride and Scousers will be there, taking three seats each, scanning the floor for a train ticket to give to the conductor. Liverpudlians are trying to bring back the prosperity and respect Liverpool once had through work, creativity and optimism. Then Scousers come along and mess it all up".

Thus one may see that people living in the same city can be given different names. These names produce different associations one should be aware of while communicating with the city citizens. It appears that the image associated with Scousers originated from TV sketch shows very popular in 1990s. In the shows Scousers were stereotyped as having bubble hairstyles and bushy moustaches, wearing brightly-coloured clothes and speaking in exaggerated Scouse accent. Though the TV series finished long ago people from Liverpool are still associated with these haircuts and dress style. Moreover there are some catchphrases typical of the stereotyped Scousers. Whenever a problem or disagreement arises, Scousers keep repeating their most famous catchphrase: "Eh! Eh! Alright! Alright! Calm down! Calm down!"

People living in North East England are nicknamed as Geordies; the dialect spoken by North East England inhabitants, citizens of Newcastle in particular, is called Geordie. It is believed that Old English has survived to a very great extent in Geordie. Consequently most words of Anglo-Saxon origin have retained in Geordie either the original meaning or sound form or

both. When you hear someone from Newcastle

saying 'Aal Larn yer' (I learn you) instead of 'I teach you', it is not a mistake, because in Old English 'laeran' meant 'to teach'. The same refers to the word 'gan' (Old English 'gan') which is used by Geordies instead of 'go'.

It should be pointed out that TV shows, especially reality shows, have contributed greatly to building and sustaining regional stereotypes. Quite often these programmes highlight only negative features of regional residents and as a result, create a *baised perception* of people living in different areas. One of the comments on BBC3 shows runs as follows: "What's depressing about programmes on Newcastle is that there are three categories of northerner - scrounger, raver, or hardworking kid from the estates with tragic back story and heart of gold. Anyone who falls outside these easy groupings, is too tricky to merit closer examination".

Among Londoners there is a large group of people who are called *Cockney*. The term 'Cockney' has geographical, cultural and linguistic connotations. Traditionally, it refers to people born within a certain area of London, namely the area that is covered by 'the sound of Bow bells'. Bow bells are the bells of the church of St.Mary-le Bow in the city of London. Geographically and culturally, it is often used to refer to working-class Londoners, particularly those in the East End. Linguistically, it can refer to the accent and form of English spoken by this group.

'Cockney' or 'cock's egg' was a 14th century term applied contemporarily by rural people to native Londoners who lived rather by their brains than their muscle. In time, the term became synonymous with working class Londoners and lost its once denigrating qualities. To most outsiders a *Cockney* is anyone from London itself. Today's natives of London, especially in East End, use the term with pride - 'Cockney Pride'. *Cockney* stereotype was enhanced when a British television soap opera called 'EastEnders' was first broadcast in the United Kingdom on BBC One in 1985. It represented

everyday and professional lives of people from the East End of London. In 2011 it was the third year in a row the most-watched Christmas Day television programme.

A notable feature of Cockney speech is rhyming slang. Some of the slang expressions have become so prevalent in everyday speech that many Londoners wouldn't realize they are using it. Some substitutions have become relatively widespread in Britain, for example 'butcher's hook' means 'to have a look'. As in this example, the slang users substitute words, normally two, an alternative for another word. The final word of the substitute phrase rhymes with the word it replaces - " 'Frog and toad' is 'a road', 'weeping willow is 'a pillow'. Recent research suggests that a new mix of Cockney and Bangladeshi is developing.

Geographical identity can be associated with larger areas. Many people in the north of Great Britain are very conscious that they are northerners and are proud of it. There is a term 'North-South Divide' which refers to the cultural and economic differences between the South and the North of Great Britain. The stereotype holds that northerners are lazier, more honest and warmer-hearted than the soft, hypocritical and unfriendly southerners. Southerners claim that the north is 'bleak' and half of northerners assume that southerners are arrogant snobs. Northerners believe southerners are prejudiced towards anyone without a posh accent. Southerners think that the north is less advanced than the south. People in the North usually use a word 'lad' to address a boy or a young man and they use a word 'lass' to address a girl or a young woman. When they do not know the name of a person they address, northerners usually say 'Love' /lev/. Another typical northern expression is 'Now then!', a greeting commonly used in the North-East of England.

Lucy Beaumont, a comedy actress and writer suggests that a sense of humour is a factor that distinguishes northerners from southerners. 'Is northern humour really so different from southern? Does that divide we hear

so much about actually exist? Northern audiences laugh a bit more, I think. I always hear heartier laughs, the guttural kind and the foghorn ones, mucky-dinner-lady-type laughs. But I'm biased. I'm Hull and proud. I've built my act around it. I treat Hull the way the Irish treat Ireland and recently I've started to realize just how dark the humour is there". To make her words sound true she tells the following story: "A dark, windy day on the north-east coast, my great-grandpa's funeral. They lower her in and her two sons shovel earth on top. There's an almighty thud as a piece of rock hits the coffin, everyone gasps and one of them says: 'Bloody 'ell, Barry! Don't wake 'er up - we've only just got 'er in the ground.' We all laugh, through the tears - northern humour in a nutshell". To some people dark or black humour may seem indecent and vulgar whereas northerners believe that if you make people laugh, there is less chance of them hitting you.

Being aware of geographical identity one should avoid using some names which might sound insulting. Thus, Scottish men are sometimes known and addressed as Jock; Irishmen are called Paddy or Mick. Welshmen are called Iat or Taffy. If the person using one of these names is not a friend, and especially if he or she is a foreigner, this name can sound insulting. There is another derogatory term 'pommy, pom' or 'pommein'. It commonly denotes a person of British heritage or origin - or just English and is used regardless of distinctions between the four UK nations. It is mainly used by people from Australia, New Zealand and South Africa. Many British people consider the expression offensive when used by people not of British origin to describe the English or the British.

Aside from regional differences described above the UK is distinguished as ethnically diverse country. Moreover, the United Kingdom is thought to be the most ethnically diverse country in Europe. Nowadays people come into contact with people from other lingua-cultural, ethnic and religious societies more often than they used to before. Technological development makes it

possible to travel swiftly to different countries and remote places. People travel on business, work for international companies, go to study overseas and set professional contacts throughout the world. Consequently many developed countries are absorbing representatives of different ethnic groups. Advanced technologies have provided people with the opportunity to communicate regardless of distance. As a result effective intercultural communication is becoming vital to intellectual development, successful career and prosperity. International migration as a growing global phenomenon has added pitfalls to cross-cultural communication. Communicating internationally one may be deceived by a look-alike façade and expect people from different cultures who wear the same European or Western dress, speak English and use the same greeting formulas to have similar attitudes and worldviews.

Today many highly developed countries are considered to be multiethnic and multicultural. Multiethnic society is made up from various *indigenous* or non-indigenous ethnic groups all of which are involved in public life and share common everyday life routines. Ethnic groups may assimilate into a single unity and contribute to the integrated culture. Integrating, these groups tend to lose their distinctive cultural characteristics and acquire features of the predominant culture. This type of cultural integration is called a 'melting pot'. Linguistic and cultural situation in the USA was used to be described in terms of 'melting pot' principle. Nowadays this term is considered to be politically incorrect. Another term - a 'salad bowl' has been introduced into the theory of cross-cultural communication. It is applied to multicultural societies where different ethnic cultures live alongside one another. Representatives of ethnic cultures maintain their distinctiveness and try to enhance it. In multicultural society cultural differences do not get *blurred*, to say nothing of their disappearance. Cultural diversity in the UK is traditionally considered as 'salad bowl' integration. The major ethnic minority groups are British Black and British Asian. The origin of the former can be traced to the Caribbean and

West Indies; the origin of the latter can be traced to Pakistan, India and Bangladesh. Minor ethnic groups are Arabs and Gypsies (Irish or Scottish Travellers).

Though immigrants have been encouraged to retain and develop their traditions and languages, recently it has been admitted that the policy of multiculturalism in the UK is experiencing a crisis. It is a sad fact that in multicultural cities in the UK some people spend their entire lives living and working without ever learning the country's language.

Religious differences make the issue of British population diversity even more complicated. In the 21-st century the vast majority of people in Britain do not regularly attend religious services. Even when they are getting married they prefer civil ceremonies to religious ones. It appears that about a half do not know what the festival of Easter celebrates. This seems strange because in some state schools there is collective worship and according to the law it should be wholly or mainly of a broadly Christian character. These days Christian missionaries from Africa and South America go in large numbers to Britain to save British souls.

Freedom of religious belief and worship is taken for granted in modern Britain. The Church of England or the Anglican Church has got the privileged position. There are two official churches in the UK - the Church of England and the Church of Scotland. The monarch is the official head of both. The monarch cannot, by law, be a Catholic. The religious leader of the Church of England, the archbishop of Canterbury is appointed by the government.

When Protestantism first took root in Britain there were those who did not join the newly-established Anglican Church. They disapproved of the pursuit of pleasure, that is why they *frowned on* public entertainments such as the theatre as well as on drinking, gambling and so on. These people founded the form of Calvinist tradition in Britain. The first church within this tradition was the Presbyterian Church. This form of Protestantism was very strong in

Scotland and it became the nation's established church. The Church of Scotland has a separate organization from the Anglican Church.

There is no Welsh equivalent of the Church of England or the Church of Scotland. That is to say, Wales has no officially established Church. It used to be part of the Church of England. But in 1914 the Anglican Church was disestablished in Wales. Wales is predominantly Nonconformist. Nonconformists first appeared as those Protestants who did not accept the authority of the Anglican Church. They think that simplicity and individual prayer are more important than elaborate ritual and public ceremony. There is little difference (if any at all) between their clergy and lay members. Many Nonconformists are *teetotal*.

Religious distinctions are reflected in different words used to call priests and churches within different religious traditions. Local unit in Anglican and Catholic churches is 'parish' while in Presbyterian church it is called 'congregation'. Place of worship in Anglican and Catholic churches is called 'church', while in Presbyterian church it is called 'chapel'. In the Church of Scotland it is called 'kirk'. Clergy in Anglican church are called 'vicar', 'rector', 'parson'. The word 'priest' is used in Anglican and Catholic churches.

Conventional church services in Britain are typically very quiet, except when hymns are being sung. In Britain respect and reverence have been traditionally expressed by silence and stillness.

ii. **Read the text again and**
a) **explain the terms**

'diversity', 'cognition', 'melting pot', 'salad bowl', 'rhyming slang', 'back slang', 'Geordie', 'North-South divide';

b) **answer the following questions:**

1. In which areas of human life is diversity reflected? 2. How was the idea of British nationality considered some time ago? 3. What does Karen

How/In what way about national identity? 4. What is the most distinctive reflection of regional diversity in the UK? 5. How were British accents rated in the poll? What were the results of the rating? 6. Is accents rating politically correct? Why?/Why not? 7. In which areas of public life do people feel most discriminated against due to their accent? 8. What is (the official name of Liverpool citizens? 9. What are different attitudes to Scouse and Scousers? 10. What is the role of TV in creating regional stereotypes? 11. What is the origin of the word 'Cockney'? 12. Can sense of humour distinguish people in regard to the region they come from? 13. Who disapproved of the pursuit of pleasure? 14. How many official churches are there in the UK?

c) **Find an expression synonymous to 'make a long story short';**

iii. **Complete the following sentences according to the text.**

1. Diversity is closely related to.....
2. Despite economic and cultural diversity people.....
3. The UK is distinguished as.....
4. Scottish people who come south to live in England.....
5. Accents may reflect.....
6. Discrimination at work may be caused by.....
7. Geographical identity is built by.....
8. Scousers are stereotyped.....
9. Old English is believed.....
10. Religious distinctions are reflected.....

IV. Say if the statements below are true or false. Correct the false statements.

1. There is one official church in the UK.
2. The official head of the Church of England is the archbishop of Canterbury.
3. The Church of Wales is the equivalent of the Church of Scotland.
4. Recently it has been admitted that the policy of multiculturalism in the UK is experiencing a crisis.
5. Cultural diversity in the UK is traditionally considered as 'salad bowl' integration.
6. Rural people in Britain have never felt contempt to native Londoners.

IV. Match accents 1-4 to places a-d.

1. Cockney
 2. Geordie
 3. Scouse
 4. Brummie
- a. Birmingham
b. Liverpool
c. Newcastle
d. London

V. Give the reasons why cultural awareness is important in cross-cultural communication.

VI. Write a brief summary of regional diversities in Britain. Write not more than 150 words.

VII. Give Russian/ Uzbek equivalents of the terms in italics.

Browse the Internet and find English proverbs and sayings related to

Protestant Work Ethic.

Case Study 1

Sara Kamouni, a British journalist student born in a small town in North

East England reflects on whether the North-South divide does anything except mindlessly separate people. She acknowledges that the North-South divide was something she never really thought about until she moved to London. 1) use the information from the text above and say which regional differences she might have expected to see there; 2) read the article written by Sara Kamouni and check your ideas with hers; 3) find out if she gives any pieces of advice useful for cross-cultural communication; 4) say if she noticed any real distinctions between northerners and southerners; 5) there are several proper nouns in the text (place names and personal names) - browse the Internet for relevant information and explain what these names denote; 6) say if there are regional differences in your country in regard to accent, manners, dress style, etc.

It's pretty well known that up North people are, statistically, poorer and unhealthier than they are down south. Clearly, figures like this will create stereotypes. But, contrary to apparently popular belief, not every single person beyond St. Albans is backward, pie-eating, poor inbred. Groundbreaking stuff, I know. And anyway, from the queue at Greggs next to the Strand Campus on an afternoon, I'd say southerners quite like pies too. So really, you're welcome? What I'm saying, though, is that you can't make sweeping generalizations.

There are rich people and poor people almost everywhere. And obviously, London's economic growth is going to be greater than the North East's: it's the capital. In my opinion, the North/South divide, especially within university life, is mostly a cultural, anecdotal thing.

And it definitely isn't helped by some southerners seemingly seeing the north as some sort of unknown, barren stretch of land running from the Scottish border down to the M25.

As someone who has lived at both ends of the country, I can confirm that northerners are not any more uneducated, alcohol fuelled or thuggish than southerners: they're actually, on the whole, extremely friendly and very

genuine.

I mean, there are some lovely people down south too, but you have to take your time with them - they're well into stranger danger. Meanwhile, you can generally tell a northerner by their ability to strike up a conversation with anyone, anywhere, anytime: you take them as they are, or not at all.

They will also offer to carry your suitcase, which is practically heavier than you are, onto the train back to Newcastle after you've just dragged it halfway across London without so much as a door being held for you (real life stories here).

But, really, that's the main difference I've noticed. I don't feel any different from my southern counterparts.

Okay, so I don't understand rugby, and I think Pimms tastes awful. I don't feel the cold when you're wearing a whole flock's worth of knitwear. One of my all time favourite foods is ham and pease pudding, and I probably do say 'like' a little bit too much.

But no. I'm not a miner's offspring, I have no strong feelings towards Margaret Thatcher, and all the North/South divide does is stereotype, when really, I'm probably just like you".

Case Study 2

Analyze the situation below. What would you suggest to approach the problem in terms of curriculum, school assemblies, religious stories?

A school with predominantly white pupil composition is in the early stages of becoming a multiethnic school. Originally it was very much a white local community. The head-teacher of this school welcomed the changing pupil population as it allowed the school to share in the 'new' diversity, which it was argued had not happened before. The aim of the teachers is to enable pupils to make sense of the world in which they live, and to respect its diversity, people and places.

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THEME 12. BARRIERS IN EFFECTIVE INTERCULTURAL COMMUNICATION

Plan

1. What are barriers?
2. Types of communication barriers, Cultural barriers, breaking barriers.

Learning Objectives

- To understand the concept of barrier in communication.
- To learn how to break cultural barriers.

The human communication system can be compared with a radio or telephone circuit. Just as in radio transmissions, where distortion can occur at any point along the circuit (channel), there can be similar barriers in human communication. The source's information may be insufficient or unclear. Or the message can be ineffectively or inaccurately encoded. The wrong channel of communication may be used. The message may not be decoded the way it was encoded. Finally, the receiver may not be equipped to handle the decoded message in such a way as to produce the response (feedback) expected by the source.

'Barriers' are any obstacles or difficulties that come in the way of communication. They may be physical, mechanical, psychological cultural or linguistic in nature. In business communication, for instance, the major obstacles arise because of the set-up of an organization - the organizational barriers. The size of an organization the physical distance between employees of an organization, the specialization of jobs and activities, and the power and status relationships, are the main organizational barriers. Besides, there are the barriers, raised by interpersonal relationships between individual and groups, the prejudices of both individuals and groups and the channels they use to communicate. Barriers to communication also occur if the sender and receiver are not on the same "wavelength." This is as true in human communication as it is in radio transmission.

On the human level, being on the same wavelength involves shared experiences. That is, the source can encode only in terms of the experiences he or

she has had. This is why two people from completely different cultures may find it difficult, if not impossible, to communicate.

In the 'jargon' of communication, all barriers whatever their nature are labelled under a common label- 'noise'. A term from modern physics it denotes not only atmospheric or channel disturbance, but all barriers that distort communications in any manner.

Physical Barriers

Four main kinds of distractions act as 'physical barriers' to the communication process. These are:

- (1) The Competing Stimulus in the form of another conversation going on within hearing distance, or loud music or traffic noise in the background. The cawing of crows or a plane passing overhead can, for example, drown out messages altogether.
- (2) Environmental Stress: A high temperature and humidity, poor ventilation, shadows felt, a strong glare - all can contribute to distortions in the sending and receiving of messages.
- (3) Subjective Stress: Sleeplessness, ill health, the effects of drugs and mood variations give rise to forms of subjective stress that often lead to great difficulties in listening and interpretation.
- (4) Ignorance of the Medium: The various media for communication are: oral, written, audio, visual and audiovisual. The use of a medium with which the communicators are not familiar would turn the medium itself into a barrier.

Psychological Barriers

Each of us has a certain 'frame of reference', a kind of window through which we look out at the world, at people, and events and situations. A frame of reference is a system of standards and values, usually implicit, underlying and to some extent controlling an action, or the expression of any belief, attitude or idea. No two individuals possess exactly similar frames of reference, even if they are identical twins. To a large extent our experiences, particularly our childhood experiences,

and the cultural environment we have grown up in influence our frames of reference.

Linguistics and Cultural Barriers

A language is the expression of the thoughts and experiences of people in terms of their cultural environment. When the same language is made use of in a different culture, it takes on another colour; another meaning.

Mechanical Barriers

Mechanical barriers are those raised by the channels employed for interpersonal, group or mass communication. Channels become barrier when the message is interfered with by some disturbance, which increased the difficulty in reception or prevented some elements of the message reaching its destination or both. The absence of communication facilities too would be a mechanical barrier.

This type of barrier includes any disturbance, which interferes with the fidelity of the physical transmission of the message. A telephone that is in poor working order, making demands on the yelling ability of Sender and Receiver, is a mechanical barrier in interpersonal communication. So also is 'cross-talk' often heard over an 'intercom' link in an office, or during longdistance calls. In Group Communication, a rundown or 'whistling' microphone, and wrong placement of loudspeakers are disturbances which are mechanical in nature. (the communicator who stands too close or too far from the mike is another matter). In mass communication, mechanical barriers would include such disturbances as static on the radio, smeared ink in a newspaper, a rolling screen on television, a barely readable point-size, or a film projector or video that does not function perfectly.

Cultural Barriers to Effective Communication

Effective communication with people of different cultures is especially challenging. Cultures provide people with ways of thinking—ways of seeing, hearing, and interpreting the world. Thus the same words can mean different things to people from different cultures, even when they talk the "same" language. When the languages are different, and translation has to be used to communicate, the

potential for misunderstandings increases. Stella Ting-Toomey describes three ways in which culture interferes with effective cross-cultural understanding. First is what she calls "cognitive constraints." These are the frames of reference or world views that provide a backdrop that all new information is compared to or inserted into.

Second are "behavior constraints." Each culture has its own rules about proper behavior which affect verbal and nonverbal communication. Whether one looks the other person in the eye-or not; whether one says what one means overtly or talks around the issue; how close the people stand to each other when they are talking—all of these and many more are rules of politeness which differ from culture to culture.

Ting-Toomey's third factor is "emotional constraints." Different cultures regulate the display of emotion differently. Some cultures get very emotional when they are debating an issue. They yell, they cry, they exhibit their anger, fear, frustration, and other feelings openly. Other cultures try to keep their emotions hidden, exhibiting or sharing only the "rational" or factual aspects of the situation.

All of these differences tend to lead to communication problems. If the people involved are not aware of the potential for such problems, they are even more likely to fall victim to them, although it takes more than awareness to overcome these problems and communicate effectively across cultures.

Breaking Communication Barriers

We live in a culturally diverse world. People will encounter individuals from different races, religions, and nationalities in their day to day encounters. There is often anxiety surrounding unfamiliar cultures. What manners are acceptable? What will offend a person from a very different background? It can be paralyzing to deal with other people if we do not know what to expect. The following suggestions discussed in the manual, *Becoming a Master Student*, by Dave Ellis are applicable to people in a variety of settings.

The desire to communicate is the first step in being effective.

No matter what tools you gain in cross cultural communication

- The desire to connect with another human being is the bond that will express itself clearly. A genuine effort to understand another person goes along way in the path to communication.

Knowing about other cultures will help you develop your skills. Be proactive when approaching a new culture. This is a learned skill which means it will require research, practice, and growth. People from different backgrounds may have varied approaches to conflict management, learning styles, family structure, religion, and most other aspects of life. It is impossible to know the varied systems of all cultures, so approach this process one culture at a time as you meet and deal with new people.

When dealing with diverse people look for similarities. Our goals, dreams, and aspirations may be more alike than our skin color. Parenting approaches may differ, but the common bond of a mother and a child crosses many barriers. Most people have basic needs in common, like Maslow's hierarchy of needs that suggest all people have physiological, safety, acceptance, self-esteem, and self-actualization needs. Considering these things it is easy to see our essential common ground. And this is where we can begin our comprehension of others.

Put your new information about other people into action. Make a personal inventory of your own biases. Where has your ignorance held you back from appreciating other people? What have you learned that makes this old paradigm obsolete? Help to educate people in your family and group of friends about your new leanings. Be careful. People become attached to their ignorance, and have difficulty accepting new ideas. It may have taken you a while to gain the knowledge necessary to deal with people. Encourage others to be open, but know that information is integrated when a person is ready to accept it. Form alliances with people from different cultures to know what challenges they have dealing with your culture. Help the general community to grow by raising awareness and promoting fair treatment for all people.

It is important as you become a promoter of cross cultural communications that you reach beyond stereotypes. These do not represent the population they seek to identify. It is necessary to evaluate people on an individual basis. Stereotypes often reflect the differences in socioeconomic status, religion, or dialect. These differences are apparent in all races and cannot identify one specific group of people. It is important to suspend judgment, avoid misconceptions, narrow perspectives, and immature reactions. Stereotypes often contain a granule of truth, but the tiny truth cannot characterize an entire culture. Getting the whole picture is being active, and thinking critically about people and their behavior.

Ultimately the barriers that exist between cultures are weak. We need desire, information, and the willingness to take interpersonal risks to break them. An individual's ability to be open to new ideas and new people will go a long way in the process of cross cultural communication. It starts with a smile and acceptance. It leads to an exciting new world full of clarity and connectedness.

Trends in intercultural communication

At the end of the 20th century the world in general, and the developed world in particular is presenting itself in a new outlook. The Western model of liberal democratic societies has been victorious over authoritarian systems in Latin America and Europe. In our society we can see a change in political groups and systems: politics is no longer emphasizes itself as the binding and controlling mechanism of social cohesion and democratic legislation, but presents itself as the national regulator of the neo liberal world economy. The consciousness of many political and scientific elites is subdued to this neoliberal worldview, regarding the problems of social integration and democratic legitimization only in the terms of a cost-benefit-analysis and utility preferences.

By the way of 'globalization', as a result of the internationalization of commodity flows, migratory movements, pollution and information, the classical competence of nation, state, and democracy is in a process of dissolution. The pressure of deregulation have forced states to give up protective barriers, and

sovereign powers, on a large scale to provide the underlying economy with sufficiently large markets. More and more powers of the nation states are transferred to intergovernmental institutions, providing themselves with tools more powerful than those of the dissolving states, and it seems acting with a never increasing expansionism. The rise in the consciousness of sub-state-nations and stateless nations is equally a threat for the traditional order and reflects the political reorganization of the world.

In the advent of the neoliberal world-order, the subjective reality, and cultural integrity, of the individual has become under increasing attack by new means of international communication and information flow. The dominance of global players in the media is a phenomenon that cannot be left untouched. The emergence of the global concepts of movies, shows and series, as well as the emergence of a global audience of a concentrated media ownership, with its impact on program contents, is a concept without precedence. Modern media content is characterized by a never ending stream of popular and mass culture oriented programming and has banned alternative views and discussions from the consciousness of the mass audience.

While fighting for viewer ratings, the programming of most stations is dominated by economic interest factors rather than intellectual context. In the truest sense of the word, the culture has been commodified and is viewed as a cost-benefit factor for the attainment of the global media audience and the global information society. Politics has not been left untouched by this new global information society, and presents itself under the pressure of the popular, where context has often been sacrificed for media-representation and mass audience appeal.

Global Business

The changing business environment, the changes in communication technology, the political changes, encourage and facilitate the emergence of global

business, transnational companies and the emergence of common markets around the world.

Free Trade and Common Markets

Free-trade agreements, such as NAFTA or more dynamic organizations such as the European Union, have given rise to enormous possible markets for a large amount of companies. The premise of 'globalization' is in fact the most important single concept emerging in today's market economies.

With the emergence of a global economy, the export of business culture and business interests is evident. Today most bigger companies are run no longer in a 'national' way, but are strongly influenced by one management style or another; a massive export of Anglo-Saxon or Asian business culture, and their respective values.

I. Read the text again and explain the terms

'telephone circuit' 'wavelength' 'psychological barriers' 'physical barriers' 'linguistic barriers' 'mechanical barriers' 'cross-talk' 'cognitive constraints' 'behavior constraints' 'globalization'

II. Answer the following questions:

1. What are types of barriers?
2. What does 'being on the same wavelength' mean?
3. What is difference between linguistic and cultural barrier?
4. What three ways does Stella Ting-Toomey suggest to interfere culture with cross-cultural understanding?
5. How can one break communication barriers?

III. What kind of barrier is it?

The COVID-19 pandemic situation brings to light this necessity as schools closed with little to no warning. The flood of information from districts, school principals, department chairs, and other groups was overwhelming. A crisis plan can provide a website to check daily, a specific subject email to read, or a hierarchy of who to contact. In this situation, has every teacher in every department

checked in? Knowing the individual teacher status must be clear before you can focus on students situation. Not all answers to the situation are available immediately, but having contact on a scheduled basis allow teachers to feel they have some control over their situation. It reminds teachers that someone cares about them as a person, and not just an interchangeable piece. Part of organizing a crisis plan is to recognize the issues that occur during a crisis. Again, COVID-19 pandemic has provided some specific issues. One problem is that communicating online is exhausting.

IV. Read the text above and answer questions.

What are the social barriers in distance education?

What are the cultural barriers in distance education?

What are the temporal barriers in distance education?

What are the technical barriers in distance education?

Case Study 1

Barry is a 27-year old who is a foodservice manager at a casual dining restaurant. Barry is responsible for supervising and managing all employees in the back of the house. Employees working in the back of the house range in age from 16 years old to 55 years old. In addition, the employees come from diverse cultural and ethnic backgrounds. For many, English is not their primary language. Barry is ServSafe® certified and tries his best to keep up with food safety issues in the kitchen but he admits it's not easy. Employees receive "on the job training" about food safety basics (for example, appropriate hygiene and handwashing, time/temperature, and cleaning and sanitizing). But with high turnover of employees, training is often rushed and some new employees are put right into the job without training if it is a busy day. Eventually, most employees get some kind of food safety training. The owners of the restaurant are supportive of Barry in his food safety efforts because they know if a food safety outbreak were ever linked to their restaurant; it would likely put them out of business. Still, the owners note there are additional costs for training and making sure food is handled safely. One

day Barry comes to work and is rather upset even before he steps into the restaurant. Things haven't been going well at home and he was lucky to rummage through some of the dirty laundry and find a relatively clean outfit to wear for work. He admits he needs a haircut and a good hand scrubbing, especially after working on his car last evening. When he walks into the kitchen he notices several trays of uncooked meat sitting out in the kitchen area. It appears these have been sitting at room temperature for quite some time. Barry is frustrated and doesn't know what to do. He feels like he is beating his head against a brick wall when it comes to getting employees to practice food safety. Barry has taken many efforts to get employees to be safe in how they handle food. He has huge signs posted all over the kitchen with these words: KEEP HOT FOOD HOT AND COLD FOOD COLD and WASH YOUR HANDS ALWAYS AND OFTEN. All employees are given a thermometer when they start so that they can temp food. Hand sinks, soap, and paper towels are available for employees so that they are encouraged to wash their hands frequently. **Questions:**

1. What are the communication challenges and barriers Barry faces?

2. What solutions might Barry consider in addressing each of these challenges and barriers?

Case Study 2

Alli, 10 years old boy, is a newcomer to an American school. He is from a remote country and has an introverted personality. From his first day at school he was isolated from his groupmates. It's a major problem for him to get adapted to a new community form another culture. He does not like his classmates because they annoy him with some unusual behaviors, that are not appropriate and acceptable in his own culture. English is his second language and he does not speak it with his family members, too. So, sometimes it gets difficult to understand his peers' jargons and slangs.

Questions

How Alli as a child can overcome this situation?

Who is more responsible for his adaptation process? School or parents?

THEME 13. Intercultural communication in everyday life

1. Read the text and mark the passages where the following issues are discussed.

Issues to be discussed

- What is leisure?
- The most popular home leisure pastimes
- Outside leisure activities: gardening and walking in the countryside
- Shopping and eating out as pastime
- Sport Relief
- English vs British in sport
- Sport in Britain
- The origin of rules for sport
- Music and the arts

People in Britain have a lot of hobbies and interests. But it's not all fun.

In their spare time they are doing housework, gardening and looking after pets.

But they do also like hanging round and chilling out. In fact, leisure includes watching TV, networking, doing hobbies, listening to the music, seeing friends, going to events and taking part in sport. Some of these activities occur mostly inside the house whereas others occur outside it. Generally the greater part of most people's leisure time is spent in the home.

Watching television is by far the most popular leisure pastime. There is an abundance of TV programmes - from current news to soap operas and reality shows. Reality TV is extremely popular in the UK. Reality shows have changed the nature and style of TV in Britain as elsewhere in the world. Many people are fond of reality shows because they consider them as a kind of 'naked' reality that seems natural, spontaneous and uncontrolled. Though this is an allusion, many people spend a lot of hours glued to the screen when

some reality show is on. 'Big Brother' is thought to be the world's first truly interactive TV programme. In that 24-hour online soap opera ten contestants were chosen from tens of thousands of hopefuls. They lived together for two and a half months in a house completely cut off from the rest of the world, with no access to TV, radio or newspapers and no means of contacting their family and friends. After 'Big Brother' loads of reality TV shows have appeared. There are some very popular British reality TV shows. In the 'hardly Come Dancing' a celebrity learns to dance with a professional dancer. Every week they have to learn a different ballroom dance such as the tango, the waltz or the cha cha cha, and perform it live on TV on Saturday night. In the 'Changing Rooms' houses are redecorated by the owners' neighbours. Another very popular show is the 'Hell's Kitchen' - chef Ramsay offers advice to cooks in restaurants. Show 'Relocation, Relocation' follows people deciding on a new place to live in the UK. They are filmed during the process of moving town and house. For viewers who are going to buy a home soon, it is really interesting to see the prices of flats and houses in different parts of the country.

Fairly large audience of viewers are attracted by *sitcoms* and *stand-up* comedians.

It would not be exaggeration to say that the British are obsessed with the world wide web. *Social networking* is very popular in the UK. The British like to feel connected and the best way of doing that is through phones, tablets and computers. The British are fond of research analyzing various areas of human life. Recently they have researched into the time people spend browsing the Internet and checking networking sites. It was found out that who have smart phones check the Face- book fourteen times a day; the total daily average mobile time on the site via the smart phones is half an hour. In the UK Facebook is the third most popular application on smart phones, after email and the browser. It is hardly surprising that around 47 per

cent of smart phone owners look at Facebook while working out at the gym. Internet *addicts* are online almost all the time. One of the favourite Internet activities is chatting; while chatting, one may invent new identities for themselves and pretend to be completely different people. This situation is typical not only of the British but of many Internet users all over the world. The Internet is an attraction not only for young people; older people in Britain *are catching up* - they are fast learning to use the Internet with the purpose of finding more information that applies to their needs and circumstances. Elderly people who live alone are increasingly using the internet to keep in touch with their family and friends. Miriam Margolyes, the Harry Potter actress born in 1941 said: "The internet is an essential resource that allows everyone to communicate, learn, save money and - most importantly - have fun". Elderly internet users are sometimes called 'silver surfers'.

Texting has become one of the most popular ways of communication. Since the maximum number of characters in a message is 160, people have found ways of shortening words in order to say more. The most common ways are removing vowels, apostrophes and dashes; replacing words or part of words with symbols and numbers; removing the end 'E' and changing 'O' to 'U' in some words, for example, GIV = GIVE, LUV = LOVE; Abbreviations and *acronyms* are used too. The most common are PPL = people, THX = thanks, PLZ/S = please, IRL = in real life, MSG = message, IMO = in my opinion, BTW = by the way, etc.

Not so many people in Britain read a book several times a week though quite a lot of people read newspapers during the week. More than half of the British are members of their local library and one in five of them borrow something at least once a week. As well as books many libraries in Britain now have CDs, records, videos and DVDs for loan to the public. They also provide various online resources.

The most popular outside leisure activity in Britain is gardening. Some

people enjoy growing flowers; others take pride in growing vegetables - they claim that home-grown fruit and vegetables taste much better and are healthier than those in shops. Gardens in Britain come in all shapes, sizes and styles. The best Britain's *green fingers* are given awards at the annual National Garden competition. In Britain more and more people want to grow their own fruit and vegetables. If you don't have a garden you can grow fruit and vegetables on an allotment. An allotment is a small piece of land used specifically for gardening. You are not allowed to build houses on allotments. In the past some people thought that allotment gardening was boring and just for old people. Now allotments are in fashion and everyone wants one that is why there are allotment waiting lists in England, Wales and Northern Ireland.

The British are famous for their passion for lush lawns of grass; they do not get tired cutting the lawn twice a day three times a week to have grass not taller than five centimeters.

Walking in the countryside is one of the Britain's best loved pastimes. A recent research found a country stroll was voted ahead of eating out and reading a book in the garden. The British are fortunate enough to live in the country where there is always a fairly short distance from a rural location. That means they can escape when they have had enough of the rat race and the stresses of modern life. Not few people think whether it's a Sunday stroll or a serious hike, there's nothing like a good walk with friends in the countryside.

Shopping has become a leisure activity in the UK. It is considered as one of the most popular pastimes. Walking the shopping malls is ironically thought to be more popular than walking the dog. Sunday shopping has become a family activity; Sunday now is a day for quite large family purchases. Families tend to come along together; while shopping they are used to going to coffee shops where they have a cup of coffee and some

snack and relax. Shopping malls in Britain offer a wide range of services to make sure family shopping is fun for everyone - they include parking with spaces for prams, kid's clubs, play areas, family rooms, etc.

Eating out is another pastime in the UK. These days Britons eat out much more than they used to. Eating out can mean sitting around a table with your friends in pizzeria or ordinary cafe or enjoying a pint in the pub; very few can afford an expensive restaurant. Dinner parties where friends come together in someone's home, the host cooks the meal and everyone is enjoying the pleasure of being together in the private and friendly place are in decline in Britain. While pub and drinking culture continue to play an important role in the social life of young people in Britain, the traditional British pub has been changing. Pubs used to be the exclusive domain of male drinkers while now they are trying to create a more family-friendly atmosphere. Traditional pub entertainment such as darts and *snooker* are now joined by activities such as quiz nights and collective sports viewing on large screen TVs.

Going to 'gigs', a colloquial word for concerts, is popular among young people in the cities where live music is an important part of cultural life. 'Boy' and 'girl' bands have been popular in the UK since the end of the previous century. Traditional Brit-Pop sound is in trend again; it is believed to be a sign of nostalgia for the 60s as a golden age of British pop music when there were groups such as the Beatles.

There are many museums in the UK and London is home to many of the world's best museums - British Museum, Victoria and Albert Museum, Science Museum and Design Museum, etc. In the British Museum or the National Gallery one may find children everywhere - they are busy drawing Egyptian statues, copying hieroglyphics, discussing the difference between the monuments in various periods of time and so on. There is the annual Family Friendly Museum Award in the UK which is granted to the museums

that are the best at keeping both parents and their kids amused. According to a recent survey, 37% of British people had visited a museum or an art gallery in the previous months.

Some British people think that cinema is the most relevant art form today. It still has the greatest potential to reflect contemporary life. Due to technological development cultural preferences have changed. People can download any film they want from the internet. But, in the era of spending most of the time on a personal computer, people like the opportunity to get out of the house and enjoy a film, without getting distracted by instant messages on their computer.

Contemporary visual arts are often controversial but modern creations appeal to a fairly large audience of young people in Britain. The Tate Modern art gallery in London is known for *showcasing* contemporary artists. Some people think that work of contemporary artists in painting, sculpture and *installations* leaves viewers free to reflect and experience it in their own way and to connect it to their own lives. Because of that contemporary art is sometimes called conceptual or conceptualist art. But the forms of modern art - scrolling, zig-zagging, rippling, geometric, curvaceous - do not appeal to the majority of the public. In Britain 'traditional painting' is set against conceptualist 'modern' art. Sometimes those who are against contemporary art go to extremes to ignore great modernist painters from Picasso to Cy Twombly.

For many people in Britain sport is their main form of entertainment. Most people enjoy watching sports but very many do it as amateurs. The British are proud of their professional or commercial sports. Every newspaper devotes several pages entirely to sport. The British are very passionate about competing. And even though such games as indoor bowling, darts or snooker are viewed by many as just an amateur pastime, the British feel very excited about them. British schools devote a lot of time to

organized sport. Participation in sports in Britain is high among people of school-age group but falls as they get older. In England almost all teenagers regularly participate in sports activities outside class during term time. Swimming and cycling are the most common sports for them. Swimming is the most common sport among girls, while boy's favourite sport remains football.

The UK is traditionally considered as the birthplace of modern sport. It is claimed that rules of most sports were drawn up in Britain as well as most sporting philosophies were formulated in Britain. It is possible to say that in the 19th century there were two kinds of sport activity in the UK - sport for common, ordinary people (town people and peasants) and sport for the middle class. The sports of ordinary people reflected their lives - they were rough and rude. There were knuckle boxing, cock fighting and 'folk' football were among the most popular sport activities.

As for the middle class, such sport activities as cricket, golf and foxhunting occupied most of their pastime. People exercised these activities for pleasure and nobody was paid. Public schools played an important role in codifying rules of some sport games. Football was adopted in public schools as a means of controlling the boys and building their character. It was thought that football could help bring the boys up as both individual leaders and socially useful team-players. A cult of athleticism developed within British public schools and found a natural extension in the universities. At Cambridge some common sets of rules were developed in order to allow boys from different public schools to play together. Representatives of leading London football clubs, including former public schoolboys, met in London in 1863 to establish a common code of rules for football and form the Football Association to govern the game.

Sport is considered as a significant part of social life; this idea is backed by the fact that once every two year period an event called Sport Relief takes place. Usually this event occurs in March. This is a charity event held in association with

the Sport. People, who take part in Sport Relief run, swim, cycle and raise money to help people living incredibly tough lives both in the UK and around the world. In 2014 the British Prime Minister ran Sport Relief Mile in Oxford. After the one-mile charity run, David Cameron said: "This is the third time I have run the Sport Relief mile and I am delighted to have taken part in such a fantastic event that is bringing people across the UK together to get active, raise money and change lives. Sport Relief brings together some of the best things about Britain - we are a great sporting nation, but also one of the most generous countries when it comes to contributing to good causes. It is common knowledge that the countries - constituents of the United Kingdom - England, Scotland, Wales and Northern Ireland - historically have found themselves in a rather tense relationship. England with its highest population and centralized power possesses the leading role in the eyes of the world. Not surprisingly, in most cases the whole Britain is associated with England only, and the inhabitants of the UK (the English, the Scottish, the Welsh, the Irish) are simply referred to as the English. This fact cannot but trigger the discontent among the non-English residents of the country, which finds its reflection in a number of social spheres, one of which is, evidently, sport.

Each UK constituent has its own teams in different kinds of sport. And, if in football nobody disputes the irrefutable superiority of the English, in rugby all the four nations have strong teams which exist in constant irreconcilable competition. It is known that all the rugby teams of the UK participate in the so-called Six Nations Championship (England, France, Ireland, Italy, Scotland and Wales). There is a clear tendency of opposition between the Scots, the Welsh and the Irish as a whole to the English. It is quite typical for rugby fans to seemingly subconsciously make sport and political topics overlap when fans being citizens of the country reveal their attitude to the political situation and their attitude to England, in particular.

Traditionally the favourite sports of the British upper class are hunting and fishing. Hunting in Britain, whether on horseback or on foot with a shotgun, is

only for a few rich people as there are virtually no forests in Britain and those which exist are privately owned by landlords. Various estates offer shooting during hunting seasons. People have to pay in order to go hunting. If you go hunting game birds, you have to pay for each bird you have shot. The most expensive hunt is undoubtedly fox hunting. Fox hunting originated in the seventeenth century; it has had a marked impact on the tradition, language and culture of the UK. The phrase 'to be in the pink' meaning 'healthy and happy' was derived from the hunt - the colour of hunt's masters red jackets was described as pink. In 2005 fox hunting was banned in the UK. These days you can't hunt some animals, like foxes, hares and deer. Though in Scotland mounted huntsmen can chase a fox in the interests of pest control provided their dogs are muzzled and the fox is either shot dead or killed by a bird of prey.

Coarse fishing is fairly cheap as there are a lot of rivers and lakes in the UK. Lots of *angling* clubs arrange fishing sites and competitions

Fly fishing for trout and salmon on private river banks is very expensive. Most weekends you may see anglers sitting beside the rivers and canals waiting for the fish to bite. The British tend to joke that since their rivers rarely freeze over, they have no tradition of ice-fishing through little holes (as anglers in Russia are used to doing) - their fisherman sit at muddy grass at all season of the year.

II. Read the text again and a) explain the terms

'pastime', 'sitcom', 'stand-up comedy', 'social networking', 'texting', 'acronym', 'internet addict', 'green finger', 'allotment', 'snooker', 'showcase', 'installation';

III. Answer the following questions:

1. What activities are considered as leisure ones? 2. What is the most popular leisure pastime in the UK? 3. Why do people like watching reality TV shows? 4. Why is social networking so popular in the UK? 5. How often do the British check Facebook? How often do you check your social networks? 6. Who are awarded at the Annual National Garden competition? 7. Why is walking so popular in the

UK? 8. What do shopping malls offer to attract more families? 9. What is meant by eating out? 10. What is a gig? 11. Why do people like going to the cinema these days? 12. Why is contemporary art called conceptual art? 13. What kinds of sport were there in Britain in the 19-th century? 14. Why and when were the rules for football developed? 15. Which facts can support the idea that sport plays a significant social role in Britain? 16. How is regional divide reflected in British sport? 17. What are the traditional favourite sports of the British upper class?

IV. Find not less than three common and three different things about leisure pastimes in the UK, UZB and Russia.

1. Complete the following sentences as close to the text as possible.

1. The popular free-time activity in the UK is.....
2. Many people consider reality TV shows as a kind of.....
3. 'naked reality', though.....
4. The British like to feel connected and the best way of doing it.....

5. Chatting is very popular because.....

6. To attract customers libraries in the UK.....

7. Lush lawns of grass.....

8. Walking for many people in Britain is a kind of.....

9. Dinner parties where friends come together in someone's home are.....

10. It is believed to be a sign of nostalgia for the 60s.....

11. Football was adopted in public schools as a means of.....

V. Say if the statements below are true or false. Correct the false statements.

1. The most popular leisure activity in the UK is going to exhibitions and cultural events.
2. The nature and style of TV have changed and this is evident in the rise of reality TV shows.

3. British pubs are the exclusive domain of male drinkers.
4. In Britain participation in sports gets higher as people get older.
5. The Tate Modern is a contemporary art gallery in Dublin.
6. The forms of contemporary art appeal to the vast majority of people.
7. All kinds of fishing are cheap enough for ordinary people to afford.
8. Fox hunting was banned in 1905.
9. Sport Relief takes place every March.
10. The superiority of the English in rugby is irrefutable.

VI. Fill in the gaps with the words in italics from the text.

1. Skateboarding is the favourite _____ of many teenagers.
2. My nephew is a complete video game _____.
3. He's missed so much school that he's going to find it hard to _____.
4. A piece of art that consists of several different objects or pictures arranged to produce a particular effect is called _____.

5. _____ is food, clothes and money given to people who are in urgent need of help.

6. She wants to _____ African-American literature.

7. People are spending more on _____ because they don't bother cooking at home.

8. We tried to stay away from _____ topics at the dinner party.

VIII. Write down what the following acronyms stand for:

PPL, THX, PLZ/S, IRL, MSG, IMO, BTW, IMHO.

IX. Find the names of the popular British reality TV shows and say if there are any Russian/Uzbek reality TV shows analogous to them. Which Russian/Uzbek reality TV shows would you recommend that British students learning Russian/Uzbek should watch.

X. Read the text and fill in the gaps with the missing words (A, B, C, or D).

Autumn is the time of year when the nights (1) _____, the temperature cools, and many of us feel a strong wish to shut ourselves away.

(1) _____ new hobbies at this time of year can play an important role in keeping us stimulated and energetic - and preventing feelings of anxiety and depression. The (3) _____ apply to people of all ages. Hobbies can help you forget your worries for a while and change your (4) _____. Britain's most popular (5) _____ are playing a vital role in the British mental (6) _____. Knitting is booming in Britain; it soars in popularity thanks to bad weather and celebrity knitters like Kate Moss, Julia Roberts. The extreme weather conditions clearly remind the nation why they need winter knits. Knitting also (7) _____ effects. It is believed that the rhythm of working the same (8) _____ over and over again calms the heart rate and breathing, creating a feeling of stability and inner quiet. Some people think that knitting and yoga have much (9) _____. And (10) _____, it seems both yoga and knitting fans are starting to recognize the benefit of the other.

1. A down	B draw	C draw	D draw
2. A A	B taking up	C making	D doing
3. A A	B steps	C benefits	D
4. A A	B schedule	C study	D mood
5. A A	B B	C fun	D likes
6. A A	B well-being	C feelings	D order
7. A A	B conscious	C feel-good	D feel-good
8. A attach	B knit	C thing	D pattern
9. A A	B common	C in	D in style

11. Make a list of leisure activities mentioned in the text; add some other popular British pastimes you know of.

ii. **Make a list of the most popular outside the house leisure activities in Uzbekistan and explain why you think they are so popular.** Check your ideas with the ideas of other students.

iii. **If you belong to a social networking site, tell other students about its benefits; if you do not belong to any social networking site, give your reasons why.**

iv. **Browse the Internet and a) find information about the museums mentioned in the text and give a PP presentation of the museum which seems most interesting to you (not more than 10 slides); b) find information about the painters mentioned in the text and give a PP presentation of the works of one of them.**

Case Study 1

Read what a teenager says about the way she uses her mobile phone. Decide what kind of problems she is experiencing; make a set of questions to find out how other students use their mobile phones and whether they have psychological or any other problems when their mobile phone is on/off. Arrange the answers in the form of a chart with the proportion of yes/'no', 'sometimes/never/ rarely/, etc. answers.

I'm always connected with my phone. I wouldn't dream of turning it off even when I am asleep, it's part of me. With a smartphone you can go anywhere and still send and receive emails, download music or video clips. Teachers really hate it when they see us with our mobiles in class, but they have to catch us first ... I am so good at texting I can do it under my desk without looking. My grandmum always tells me to turn my phone off but she is just completely out of touch with what's going on today!

Case Study 2

Analyze the message posted to one of the internet forums and work out your proposals how to deal with the situation.

I hate when people ask what my interests/hobbies are because I don't really have any. I don't really know what I'm passionate about. I hate cooking. I don't play any instruments, I'm not into video games and I don't like to go hanging out with friends. I mostly just do things on the internet, but I don't have anything worth mentioning so I think it makes me sound boring and stupid.

Group Work Think Tank

Work in small groups. Imagine you are planning to have a day out with your friends. Choose the place you go to, transport you go by, leisure activities you are going to be engaged in. When you have finished, put everything together into a brief description of the day.

References

1. <http://www.dailymail.co.uk/news/article-2587382/Prime-1VMinister-David-Cameron-wife-Samantha-bit-charity-run-mile-Sport-Relief-today.html>
2. Hewitt K. Understanding Britain Today. (Part 1). - Oxford: Perspective Publications Ltd, 2009, p. 307

THEME 14. Recognizing cultural products and symbols

1. Read the text and mark the passages where the following issues are discussed.

Issues to be discussed

- > Attitudes to work in Britain
- > Job satisfaction
- > Types of pay in the UK
- > Pay-slip, taxes and contributions
- > Benefits
- > Work-life balance and downshifting
- > Twenty-first century jobs
- > How hard British people work and how well they are paid
- > Spending money
- > Looking for a job
- > Curriculum Vitae and a cover letter
- > Retirement age, state pension age

It is believed that the British lack enthusiasm for work. British media are forming public opinion on the attitudes to work common to British society. It is claimed that poor work attitude is one of the reasons for unemployment in Britain. Moreover most British think that the main problem with their economy is that many Britons lack work ambition. They certainly want 'toads of money', but would rather do almost anything than work for it. According to the report from the Centre for Social Justice 62 per cent of employers, who turned down applicants for unskilled jobs in sectors like catering, manufacturing and retailing, explained their decision by poor work attitude and ethic of the applicants. In general **work ethic** is defined as belief in the moral value and importance of work. It includes timekeeping, self-awareness, confidence, presentation, communication, teamwork and an ability to understand workplace relationships. All these things are essential to

productive work. In modern Britain they are too often below the standard required, particularly among younger *jobseekers*. As the result the public are sitting for a fourth 'R' - responsibility - to be added to schools' traditional core subjects of reading, writing and arithmetic. They hope that promoting responsibility would aim to improve employability and students' attitudes to work.

There is serious correspondence between work attitude and ethic and *absenteeism*. Absenteeism is understood as regular absence from work or school. Absenteeism is considered as a major workplace issue for the UK economy. It is argued that in the UK absenteeism varies by gender; women are likely to take *time off* more often than men due to different factors. Among these factors the most significant is their care for other family members. Absenteeism varies by age - young British workers are more likely to be off than their older colleagues.

One may say that there are polar opinions about work attitude and ethic in British society. When a group of Conservative MPs claimed British workers were "among the worst idlers in the world", there was a storm of comments on the BBC web-site, which could be grouped as 'approving' and 'disapproving'. One of the disapproving comments ran as follows: "How dare you Tory MPs, tell me that I am lazy. How dare you. I am a very hard working single parent (single due to a relationship breakdown not due to choice). I work in the public sector, I sit down at my desk at 9am and I don't look up till I take a 30 minute lunch break, then I start again for the afternoon. I do this week after week and I take home less than £800 per month. You disgust me".

On the other hand, some people approved of what the MPs had said: "Well done to the MPs for having the courage to say what many people know but are afraid to say. Have a look around your city/town centres today at not only the unemployed but also the unemployable, generally young men with

no ambition or direction. Jobs are there for those who want them, my father had to find another job in his 60's when the shipyards closed so why can't the young do the same". Some Brits hold a more moderate opinion. They think that the UK is split in this regard: there are lots of people who work very hard, even harder than anywhere else, while some people are *bonnie idle*.

Job satisfaction is considered in the UK as an essential part of life satisfaction. Being happy in work is important. According to the research done by the Cabinet Office, the happiest workers in Britain are vicars and priests though farmers and fitness instructors are pretty jolly too. Despite grumbles over pay and mountains of administration, teachers are also among the happiest workers in Britain. It turns out that publicans and brickies are in the unhappiest occupation of all.

Job satisfaction is associated with various things - benefits, working conditions, achievements, interest and challenge, etc. - but for most people in Britain, especially for the working class, *pay* is one of the most important.

Pay is a word with general meaning: money that you receive as payment from the organization you work for, usually paid to you every month. There are two words - 'wage(s)' and 'salary' - which refer to a person's pay or earnings. The difference between the two lies in how a person is paid.

Some people have fixed work contracts and are paid a fixed amount each year however many hours they work. This kind of pay is salary. Salary is the money people are paid every month by their employer, especially someone in a profession, such as a teacher or a doctor. You have a fixed contract and are expected to work a minimum number of hours every week. Your contracted salary will be paid to you each month at a twelfth of the total amount agreed. It does not matter how many hours you work beyond your contracted hours - you will still be paid the same annual salary. It should be noticed that a salary relates to an annual pay rate. It is believed that salaried people are usually higher earners. Now a salary of a qualified

teacher in Britain may vary from £22,000 to 44,000 per year.

Wages are always paid to people who do casual work or are on short-term contracts. Wages refer to the money that someone is usually paid every week by their employer, especially someone who works at a factory or in a shop. This kind of job will be advertised as an hourly or weekly rate.

The minimum pay per hour almost all workers are entitled to by law is called the National Minimum Wage (NMW). It doesn't matter how small an employer company is, they still have to pay the minimum wage to their employees.

Whether you are paid a wage or receive a salary, you will get a pay-slip at the end of the month or each week if you are paid weekly. The pay-slip shows the amount people have been paid and the amount that has been taken away for income tax and national insurance contributions. Income tax in the UK varies from 20 per cent up to 45 percent. National insurance contributions are paid for a state pension. In Britain tax is paid on your income, i.e. money you receive from employment, and on most pensions, including state pensions, company and personal pensions.

Salary in advertisements is sometimes given in the following graphic way - '27K', where K means 'a thousand'. Wages and salaries are paid in pounds. Informally a pound is sometimes called a 'quid'. As it is an informal expression it is not acceptable on a British bank document.

There is another kind of pay in the UK which is called 'fee'. Fee refers to the money paid to a lawyer, doctor, or similar qualified worker for a piece of work they have done. Actors and painters also usually are paid fees. The British use the word 'fee' in reference to university tuition. Universities in Britain charge different fees for different courses.

Permanent jobs in the UK offer a number of benefits such as sick and maternity leave, paid holidays and a pension. Aside from standard benefits there is another kind of compensation for labour - fringe benefits and perks.

Fringe benefits are compensations made to an employee beyond regular wages or salaries. They may include employer-provided or employer-paid housing, health insurance, dental insurance, tuition reimbursement, profit sharing and other specialized benefits.

Perk is something that you get legally from your work in addition to your wages, such as meals, take-home vehicle or company car (a vehicle which companies or organizations rent or own and which employees use for their business and personal travel), hotel stays, free refreshments and some other things.

Talking about jobs one may use various words to call employees in regard to work they do and pay which they receive. Skilled workers who do manual work are often called blue-collar workers; those who have jobs in offices, banks etc. rather than jobs in manufacturing and building are called white collar workers. Low-paid jobs traditionally done by women are referred to as pink-collar jobs. This sector includes such jobs as secretaries, nurses, dishwashers, chambermaids, cleaners. The term 'gold collar workers' is used to refer to highly skilled professionals such as IT specialists, web designers, traders, architects, lawyers and doctors who earn high salaries. These are well-paid jobs that demand university degree and special training.

Patterns of work in the UK are varied. You may have a full-time job or part-time job; you may work flexitime or flexible hours which is in fact a system where employees choose the time they start and finish work each day; you may work freelance which means working independently for different companies rather than being employed by one particular company or organization. The breakthrough in Information Technology has altered the nature of work and had a great impact on employment. Now about 3.5 million employees in the UK work from home. Working from home has become the big trend. People use the Internet and mobile phones to keep in touch with customers and the main office. A person who works from home is

sometimes called an 'open collar worker'. It should be said that too many women still don't trust staff to work from home; they want to see their employees in the office so they can keep an eye on them.

The service industry, including telephone sales and information services, has expanded greatly. This kind of work is usually labour intensive but it is easy to learn. People who work in this industry change jobs regularly; such work is often referred to as flexible labour.

Nowadays jobs can sometimes become oppressive which is why many people in Britain are trying to have good work-life balance. As most people spend more or less a third of their day at work, they try to divide their time reasonably between work and other things. It is important to make time for the fundamental things in life: family, friends and relaxing on your own. However in practice for many Brits it has become harder to separate the work self and the non-work self, because personal and professional identities are becoming merged. For many professional workers Internet access and mobile phones represent a complete loss of privacy and *downtime*, even when at home. Naturally, this has a negative impact on the family unit in the United Kingdom. Teenagers and young adults in Britain care less about salaries, and more about flexible working, time to travel and a better work-life balance. The 30-year-old with a degree in economics says: "The idea of moving into the financial world of London and working long hours inside a massive company does not appeal to me. I saw my mum and dad work really hard, but my work ethic is different. I want to do well but I want to have great fun in life. Money and work are not the be all and end all. If you put all your effort into your job you lose sense of what you are living for". Employers in Britain have to meet the demands of young adults. Procter and Gamble has already adapted its recruitment efforts and what it offers to meet the needs of Generation Y. Instead of just stressing higher salaries, this international company is highlighting the opportunity for flexible hours, the chance to

work from home, the offer of up to a year of family leave' to look after children or elderly parents, and the promise of regular three-month *sabbaticals*. Similar packages are being offered by companies across Britain.

In spite of the attempts at having reasonable work-life balance, a growing number of professionals in the UK are leaving high-pressure careers for lower-paid jobs that promise a more relaxed and easy life. Quite often they find this kind of job in other countries and remote corners of the world. This phenomenon is called *downshifting*. As a rule, successful professionals with big salaries quit their jobs and downshift because of permanent stress at work caused by the need of making decisions and deadlines. Lawyers, accountants, financial consultants from the UK may change their walk of life and go to the country to start a new job or they may go to some Asian country and work there as holiday representatives, bartenders or wakeboard coaches. The main reasons people give why they downshift is that they want a better quality of life and a safer environment for their children, they are not happy in their current job and are tired of *commuting*.

The UK is claimed to be Welfare State that provides financial assistance to the unemployed. There is a system of benefits - money provided by the government to people who are sick, unemployed, or have little money. People out of work receive regular state payments to have an income during the period of unemployment to pay rent and to take care of their children. 'Magnetic pull' of UK benefits have been attracting a lot of immigrants. As a result, Britain has become an "overcrowded country" and the British government had to cut benefits for European jobseekers.

The early twenty-first century has seen an increased number of new jobs in the old sectors. No doubt most of them have been brought about by technological advancement. Now a wide-ranging sector of media and communication includes not only TV and publishing but cable, satellite and Website development. Such jobs as telemarketing and online sales have

taken their place in retail, sales and marketing sector. A fast growing sector Information Technology is highly competitive and well-paid. It includes computer programming, software design and system administration, web design and jobs connected with the development of smart technologies from mobile phones to digital cameras.

E-commerce is rapidly developing. It means that a large range of products which previously were sold in shops are now stored in warehouses and then distributed directly to the consumers. In connection with the growth of e-commerce the job of a van driver has become very popular.

The jobs that most define contemporary British culture are hairstylists, beauticians, personal trainers, manicurists, baldness experts, and technicians. These jobs are sometimes called bodily improvers. Their growth is explained by the fact that this kind of work can never be outsourced or computerized. These jobs are in great demand not only because they offer treatment to your skin and body. There is a conspicuous trend in British society - the prioritization of appearance, of looking a certain way, of the power of identity. Moreover, in the contemporary *improve* societies bodily improvers offer emotional support to their clients and relieve their stress.

The British are used to complaining about working the longest hours in Europe. The working week is, on average, 48 hours but some people may work longer. The working day usually starts at 8 for manual workers and at 9 for non-manual workers. The normal lunch break is an hour or less and most people continue working until 5 o'clock or later. The British believe that they work longer hours than most people in the European Union, and most of these 'extra hours' are unpaid overtime, though official overtime should be paid at one-and-a-half times or twice the standard rate. In fact long hour and 'always on call' work cultures are widely spread in the UK. Companies may use various methods to establish this kind of

cultures. Among them there are *after-hours* activities which many employees are expected to attend. They can range from entertaining clients over drinks or meal to sitting at the company table at industry awards ceremonies or going to a football or gold tournament at the weekends. Many employees think that providing them with supposed benefit like mobile phones actually means putting them on call 24-hours-a-day.

The British are used to saying that they have the shortest paid holiday in Europe though they receive 28 days' paid annual leave per year.

The British use various opportunities to find a job. Whatever the job, the first place to look is online. In Britain all jobs in public sector must be advertised, and in private sector, almost all jobs are advertised. The method of advertising will depend on the job. If a school wants a cook to help prepare the school dinners, a card will be put in the local job centre and others in nearby shops. Job centre is a place run by the British government where jobs are advertised and training courses are provided for people who are looking for work. If a person is looking for a job in a small business, local newspaper is a useful place to find it. Apart from job centres there is National Careers Service that advertises vacancies with local employers.

If a school wants a full-time teacher, the advertisement will be put online on the teachers' website, in the professional newspaper 'The Times Educational Supplement' and quality newspapers like the Guardian, for example. So, people may look for a job on professional websites and in the professional newspapers. Going online is always worthwhile - jobseekers may visit the website of the organization they would like to work for and look for employment information there.

Another way of finding a job is to apply to specialized agencies. These agencies are responsible for recruiting many people in areas such as catering, health workers, office jobs, building work and so on.

All these are the formal way of finding a job. Of course, in Britain, as

elsewhere, there is a great deal of 'asking around' and 'networking with friends'. Networking is using word of mouth to find out about the many jobs that aren't advertised; networking is believed to cut down your competition for the jobs that are not advertised.

Applying for a job, you should write a CV. This abbreviation stands for Latin Curriculum Vitae which means 'Account of my Life'. Though people say that a good job search should start with you, not your CV, writing your CV can be quite complicated because it makes you think about yourself as others might see you.

A good CV will contain your name, address, telephone and e-mail address; you should give information about your academic and professional qualifications. Details of any previous employment including part-time employment during the holidays have to be included too, as well as information about your hobbies and activities such as, for example, volunteering. And as a rule you have to mention two *references*.

A *reference* or *a reference* is a person who knows you and who is ready to provide an honest account of your abilities and character. Nowadays it is not infrequent that people write the following in their CV - 'references by request' which means that you will provide letters containing information about you when the employer asks for them.

In addition to CV one should include a covering letter; in the cover letter the jobseeker may explain why he or she is suitable for the vacancy and show his or her motivation and interest in the job. Most recruiters read cover letters because they are as important as the CV itself. People may lose out not because of their CV but because of their cover letter - or lack of one.

Those who apply for a job are called applicants. Applicants are required to fill in the job application form where they have to give all necessary details about education, work experience, etc. Applicants are invited to go for an interview. The aim of the job interview is to find out if the applicant really

suits the vacancy while the task of the applicant is to persuade the interviewers that he or she is a true candidate. If a fortunate applicant is selected, he or she signs the contract and after that he or she cannot leave the job without handing in their notice and he or she cannot be thrown out of the job without a notice and good reason.

It should be said that a comparatively large proportion of British people stay in workforce for a comparatively large part of their lives. The retirement age and state pension age are not the same in the UK. Now employees can retire whenever they choose to retire. However some employers can set a compulsory retirement age if they can clearly justify it. If an employee chooses to work longer they can't be discriminated against. When you reach state pension age you can get state pension. To get it you have to have paid national insurance contributions. For many years the age at which the British can claim their state pension benefits has been 65 for men and 60 for women. By 2016 it will have risen to 67 for men and by 2026 it will have risen up to 67 for women. The British may work beyond the state pension age. Employees can choose to keep on working while taking their State Pension, or delay their claim and get paid more later on. If people work past 65, the government takes less tax from their pay.

A recent survey has revealed the majority of Britons have adopted a "live for today" approach to life and would rather save for a dream holiday then put money aside for their retirement. It showed that saving for retirement was not a top priority. Among saving goals 'holiday' comes first whereas 'retirement' takes the fourth place only.

Overall, not so many Britons can put aside. It has been found that one in five households has no savings and that only 26% of the British are saving regularly. Part of the problem is that interest rates are so low that few people find it worthwhile putting money aside. The rising cost of living (such essentials as food and bills) swallows the major portion of the earnings.

ii. Read the text again and a) explain the terms

work ethic; 'absenteeism'; 'pay'; 'sick leave'; 'fringe benefits'; 'freelance'; 'work-time balance'; 'downshifting';

b) answer the following questions

1. How enthusiastic are the British about work? 2. What are the components of work ethic? 3. Why do so many employers turn down the applicants? 4. What do the public suggest as the way to improve work ethic in Britain? 5. How does absenteeism vary by age and gender?
6. What opinions do the public hold as to work attitude and ethic in Britain? What can you say about work attitude and ethic in your country? 7. Why do you think job satisfaction is important? Who are the happiest/unhappiest workers in the UK? 8. What is the difference between 'pay', 'wages' and 'salary'? What is the Russian / Uzbek equivalent of the 'National Minimum Wage (NMW)'? 9. What is the pay-slip and which information does it contain? 10. Which benefits do permanent jobs offer in Britain? What are the benefits provided by permanent jobs in your country? 11. What is the difference between standard benefits and fringe benefits and perks? 12. How varied are the patterns of work in Britain? What is the most recent pattern of work? Can you give a Russian/ Uzbek equivalent of the English 'freelance'? 13. What can you say about work-life balance and downshifting in Britain? Are these concepts characteristic of your country? 14. What do employers in Britain do to meet the demand of younger workers in respect to work-life balance? 15. What kind of financial assistance does the British government provide to the unemployed? 16. What are the twenty first century jobs? Why are bodily improvers so popular in the UK? 17. Why do you think the British tend to complain about working long hours? Are there any grounds for their complaints? 18. What are the opportunities for looking for a job in Britain? 19. What do you know about state pension in the UK? What is the difference between retirement age and state pension age? What do you know about state pension in your country?

iii. Complete the following sentences as close to the text as possible.

1. A more natural work-rhythm consisting of mixing periods of work with periods of doing other things is called.....
2. For many workers Internet access and mobile phones represent.....
3. Many people have a nine-to-five working day while some people work.....
4. The Centre for Social Justice found that..... among the long-term jobless, especially the young ones, was the major barrier to tackling unemployment.
5. The education system needs to also focus onto enable young people to take greater ownership over their future.
6.are essential to productive work.
7.and..... are the words which refer to money that you are given for doing your job.
8.is considered as a major workplace issue for the UK economy.
9.are likely to take time off more often than.....
10. The.....shows the amount people have been paid and the amount that has been taken away for.....

iv. Say if the statements below are true or false. Correct the false statements.

1. All young jobseekers in Britain are highly motivated and responsible.
2. Absenteeism in the UK varies by age, gender and place.
3. People out of work receive regular state payments to have an income during the period of unemployment to pay rent and to take care of their children.
4. Teenagers and young adults in Britain care less about flexible

working, time to travel and a better work-life balance, and more about salaries.

5. The main reason for downsifting is that people are thirsty for adventures
6. The jobs that most define contemporary British culture are bodily improvers.
7. Long hour and 'always on call' work cultures are widely spread in the UK.
8. Job centre is a place run by the British government where employees receive their pay.
9. People in the UK retire when they reach state pension age.
10. British society is unanimous in assessing work attitude in the country.

v. Fill in the gaps with the words in italics from the text.

1. should take some steps each week to have the best chance of getting into work.
2. Most people in the U.S. only get to have about two week , and many don't even use all of their vacation time out of fear of losing their job or appearing lazy in the eyes of their co-workers and managers.
3. People can get stressed from the scheduling, rushing, and lack of.....
4. This politician does not hold extreme opinions, his view are quiet.....
5. Storm has erupted as a comment was made that the public sector is staffed with workers who should be fired.
6. Many people their jobs because of stress and pressure.
7. Do you love your great job in the city but long to live the good life in the country? Then why not..... and have both?
8. Some people in the UK think that now the workplace is a

It doesn't give people time off, it doesn't give people any economic security, and it doesn't give people a chance to recharge.

9. It is not just qualifications and work experience that new employers want to look at, they also want to know about what you are like as an employee which why they ask you the

10. Not so many British can for a rainy day.

11. Workers who don't take up training may on promotion.

VI. Interpret the meaning of the terms with 'leave' and explain the cultural difference between them and their Russian / Uzbek equivalents: sick / maternity / paternity / compassionate / annual leave; leave of absence.

VII. Match words and phrases a-f with their explanations 1-8; there are two extra explanations.

- a. full-time job
- b. open collar worker
- c. flexitime
- d. gold collar worker
- e. blue collar workers
- f. sabbatical f. freelancer

1. A system in which people work a particular number of hours each week or month, but can change the times at which they start and finish each day

2. A self-employed person, esp. a writer, translator or care-taker, who is not employed continuously but hired to do specific assignments

3. A job in which an employee works the maximum number of legal hours

- 4. Someone who works at home or telecommutes
- 5. Someone who is lazy and does not work
- 6. A period when someone, especially someone in a university job, stops doing their usual work in order to study or travel

7. Someone who does physical work, rather than working in offices

8. Someone, usually with a university degree, who earns a lot.

Read the text and fill in the gaps with the missing words (A, B, C, or D)

If it's a Friday morning and you receive an email message that declares, "I will

be (1) today. I can be (2) on my (3). Call if you need me." We have all

seen this note and it makes the mind wander and wonder. Working from home

every day is a slightly different situation but the (4) of those who are always

telecommuting is often a variation on one and the same theme. The thinking is that

people not in the office are less productive and the team needs everyone to (5).

That 'less productive' perception is probably not deserved. Contrary to the percep-

tion that the person who works at home is a twenty-five year old techie or a young

mother, the typical (6) is a 49-year-old college graduate who earns \$58,000 a year

and works for a company with more than 100 employees. The severe winter and all

these snow days that many suffered through this winter helped individuals and or-

ganizations see both the (7) and (8) of telecommuting. But we also know it can

lead an employee's (9) chances and that some combination of working at home and

showing up in the office is better. "Out of sight, out of mind" is not a good career

planning mantra if you want to (10).

- | | | | |
|---------|--------|-------------|-----|
| A | B | C working | D |
| A home | B B | C reached | D D |
| A | B cell | C office | D D |
| A | B B | C picture | D D |
| A come | B B | C arrive | D D |
| A | B B | C C | D D |
| A | B B | C C | D D |
| A | B B | C pitfalls | D D |
| A raise | B lift | C promotion | D D |
| A get | B B | C develop | D D |

VIII. Make a list of not less than 8 issues to discuss when talking about work and money in your country. Explain your reasons and check your ideas with the ideas of other students.

ix. Choose a part-time job from the given below. Write your CV and a cover letter to apply for it.

1. Best Future Agency, Brighton, UK - Child-minder

We are looking for girls (16-25) interested in child-minding opportunities with a number of leading city-centre nursery schools. You must love kids and have practical skills. Ideal for students of pedagogy or psychology. Temporary job from June to September. Good basic hourly rate.

2. Part Time Team Members - Burger King at Victoria Station

We are looking for people to join our team, with a passion for great customer service. To be successful you will want to put a smile on every customer's face. Although some experience would be an advantage, if you can demonstrate an ability to work in a team, be enthusiastic and willing to learn then we may have the job for you. This is a part-time role based in the Burger King at Victoria Station. The store is open from 6:30am to 2:00am and your shifts would vary each week between these hours. This is a part time position and you are expected to work on Thursday, Friday and Saturday. The salary for this role will be up to £6.31 per hour. This hourly rate of pay is relevant to applicants aged 21 years and above. For Applicants under 21 years of age it is £5.08 (in line with National Minimum Wage guidelines).

3. Teaching Assistant Teaching/Child Support - Part-time, Hoo St Werburgh Primary school, Rochester, Kent

Teaching assistants have a positive impact on learning, particularly for pupils with special educational needs, but also sometimes working with more able pupils. They question pupils to support their learning, checking their understanding rather than just focusing on getting a task finished.

Ideally you will:

- Have experience of working within the school environment supporting children with their learning

• He eager to extend your skills by actively seeking advice and academic support available

• He passionate, flexible and proactive in your role

• He able to work well in both a team and alone

We can offer you:

• A large team of professionals who are absolutely committed to moving our school forward

• Bespoke training designed to meet the needs of our team

• Regular teaching assistants meetings as part of our commitment to staff wellbeing and involvement

Salary: £15,189 - £19,317 per annum

Case Study 1

Analyze the situation below suggest how the couple could cut their spending and save more money.

Laura, 28, lives in Brighton with her husband, 32, and their three-month-old son. She is on maternity leave from the council's youth service where she earns £20,000. Her husband is the head of operations for a food company earning £20,000 a year.

Our aim is to save at least £100 a month but, if I'm honest, we don't always manage that. Sometimes we save a lot less and sometimes we manage to put aside a little bit more. We do have a rough budget that we try to stick to each month, but there is flexibility within that. We make sure we allow ourselves some treats, such as a nice meal out from time to time. So far we've managed to save £3,000.

Sometimes it is difficult to find that extra cash to put aside - especially now, when I am on maternity leave.

We look for the best deals on everything and if it is a big purchase we make sure we shop around. We've always been savers - we saved to buy our first house, then once we had bought it we just carried on. Now we have our

son we feel it is really important, and it allows us to treat ourselves. For example, we're heading off to Spain for a holiday soon. That would have been hard to do while on maternity leave without our savings.

Case Study 2

Analyze the situation below. Suggest what mistakes Sarah Talmsley may have done and work out a list of recommendations for her.

Sarah Talmsley: Last year I resigned from a prestigious job as an accountant to retrain as an elementary teacher. At the time I was convinced it was the best decision of my life. But now I've realized how exhausting it is to teach, and I really miss my old salary. Sometimes I wake up nights, usually at about 3 or 4, and I can't go back to sleep for thinking about this terrible decision. In my previous job I was working 12 hours a day, and often weekends, but I could afford a huge loft-conversion, chic restaurants and designer clothes. Obviously I was extremely stressed out and that's what made me decide to give up everything and start a new life. After all, I always wanted to be a school teacher and I love kids. But now I am totally devastated. It's no less stressful trying to control a room of screaming six-year olds. Yesterday I even burst into tears in class! Imagine a 37 year old crying in front of a bunch of kids.

Group Work Think Tank

Work in small groups representing two teams: applicants and employers. Employers team should prepare job offers and write a list of key questions for the applicants; applicants team should be ready with the CV and questions about the jobs. Prepare and conduct job interviews.

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THEME 15. Working with cultural products

INTRODUCTION TO TEXT 1

Think of the following and discuss your ideas with peers:

1. How often do you go shopping (not for food)?
2. Do you spend much money when you go shopping? What do you generally spend it on? Does your spending ever go out of control?
3. What types of stores do you prefer -- small specialized shops or mega malls? Why? Analyse benefits and constraints of each type.
5. What distinguishes *compulsive* shopping?

TEXT 1.

Addicted to the Mall

What do you do for recreation? Do you swim, dance, play cards, garden, or read? Many people today prefer to spend their free time shopping. These people are called recreational shoppers. Recreational shoppers do not always buy something. They really enjoy the shopping experience.

Of course, many people like going to indoor malls. However, for recreational shoppers, the mall is more than stores. For them, the mall represents happiness and fulfillment. For these people, a visit to the mall is an adventure. In fact, for many recreational shoppers the art of looking for and buying something is more fun than owning it.

Recently, a group of psychologists studied recreational shopping. First, they used tests to identify recreational shoppers. Then they compared recreational shoppers with ordinary shoppers. The psychologists discovered that the two groups were different. Recreational shoppers were usually younger, less self-confident and more often female. In addition, they were more interested in material things and had less self-control.

The recreational shoppers also went shopping when they felt worried, angry,

or depressed. Ordinary shoppers didn't. Most of the recreational shoppers said buying something helped them feel better -- it made them happy. Their negative feelings went away. Many recreational shoppers also did something unusual while they were shopping. They pretended that they were different people with different lives.

Of course, shopping is an important part of our contemporary consumer society. We spend a lot of time in malls. In a recent study, people spent most of their time at home, at work, and in school. Shopping malls ranked fourth. However, in the future, will we think of recreational shopping as an addiction like smoking or drinking?

1. Read the statements and decide whether they are true or false. Write (T) or (F) next to the corresponding statement.

1. All people who shop are recreational shoppers.
2. Recreational shoppers go shopping for fun.
3. Recreational shoppers love to own things.
4. Most shoppers dislike shopping.
5. Psychologists compared ordinary shoppers and recreational shoppers.
6. Recreational shoppers go shopping when they are sad.
7. Most recreational shoppers are men.
8. People spend more time in shopping malls than they do at work.

11. Compare the two groups according to the given criteria and add more criteria of your own.

	Materialistic Mind	Age	Confidence and self-control	Your criterion
<i>Recreational Shoppers</i>				
<i>Ordinary Shoppers</i>				

TEXT 2.

Palm Desert Mall: Where Dreams Come True!

Palm Desert Mall is the biggest and the best place to shop in Southern California! It offers visitors true shoppertainment. At Palm Desert, we combine stores, entertainment, restaurants, and fun. Shoppers say they're addicted to Palm Desert.

Palm Desert Mall has over 250 department stores, specialty shops, restaurants, entertainment venues, and carts and kiosks -- all under one roof. And that roof is BIG. It is as large as 43 football fields!

For entertainment, moviegoers can choose from 53 movies! Palm Desert Mall also has many different special events every week. There are concerts, fashion shows, parties, and parades.

There are restaurants for any taste and pocketbook. Do you want a formal restaurant for a special evening? Try Karen's Kitchen for gourmet salads or Western Grill for delicious baby-back ribs. Are you looking for delicious fish? The freshest seafood is at Captain Ahab's. And Palm Desert, of course, has a Mocha Java for delicious coffee. For informal dining, the Food Court has a world of choices. You can have Mexican tacos at La Salsa, Chinese egg rolls at Panda Express, or Thai curry at The Dusitani. And let's not forget American food. Since its 1996 opening, Palm Desert's Burger Boy has served more than 161,000 hamburgers. Palm Desert Mall welcomes millions of visitors each year. Come and see how we can make your dreams come true!

I. Read the statements and decide whether they are true or false.

Write (T) or (F) next to the corresponding statement.

1. Palm Desert Mall is in California.
2. This mall has more than 250 different places to spend money.
3. The mall has 43 different buildings.
4. It has 12 different movie theatres.
5. Some restaurants at the mall are expensive.

⁶ Karen's Kitchen is a cooking store.

II. Comprehension questions:

1. What is *shoppertainment*? What is done by the authorities of the Mall to provide it?
2. Where can you find the inexpensive restaurants at the mall?
3. What can you do at Palm Desert Mall?

III. Think of the following:

1. Where do you think this piece of information about Palm Desert Mall might come from?
2. Would recreational shoppers like Palm Desert Mall? Why or why not?
3. How does the author of this text feel about recreational shopping? What makes you think so?

COMPARATIVE ANALYSIS OF TEXTS 1 & 2

1. Which text gives the writer's opinion?
Reading 1 Reading 2 Readings 1 & 2
says good things about shopping malls?
Reading 1 Reading 2 Readings 1 & 2
sounds like an advertisement?

Reading 1 Reading 2 Readings 1 & 2
talks about a scientific study?

2. Write the question that you think each text answers.

Text 1:

Text 2:

3. **What is the author's purpose in each article? Why do you think**
⁴⁰⁷
 - To teach readers how to do something.
 - To inform readers about something.
 - To describe something to readers.

- To persuade readers to do something.

VOCABULARY WORK

1. Look at these words from Reading 1 first, identify their part of speech. Then find out the meaning. Finally, render the meaning in other words.

- identify
- ordinary
- material
- negative
- pretended
- contemporary

2. The following words are in the texts. Find other words that are related to them.

Text 1 addicted, recreation, happy

Text 2 ...

Read the next article and find the answers to these questions.

1. According to the writer, are we all consumers?
2. What kinds of consuming do people do?
3. What kind of experiences are more important - consuming experiences or nonconsuming experiences? Why?
4. How can we change our lives?

A Personal Reflection on Consumerism

By Kathy Fairclough

How important is shopping to you? How many hours of your life do you spend earning money to buy things? How much time do you spend shopping for these things? And how much time do you spend organizing these things in your home? In the future, how much time will you use up spending money -- in movie theaters, at amusement parks, at drive-thrus, at shopping malls, at convenience

stores, at the gas pump, or at your desk paying bills? When you add it all up, you will probably see that you spend a lot of your life consuming stuff. Consuming products is not necessarily bad. However, since we spend so much time doing it, we should look at it carefully.

Imagine that you have a week off from school or work. You don't have to go to the office or go to class. However, in this week, you cannot spend any money -- no shopping, no movies, no amusement park rides, no eating out. How would you spend your time? What things would bring you happiness? Perhaps you would take a walk on the beach with your best friend. Maybe you would climb a tree. You might just sit outside and enjoy the sunshine. Maybe you would play with your dog. Maybe you would draw a picture or write a story. Perhaps you would read a book, have a conversation with a stranger, or help a child read. You might sleep under the stars, daydream, or spend time with your family.

On our deathbeds, it is likely that nonconsuming experiences like these will be our most important memories. Why? Nonconsuming activities are active, not passive. They don't come in a package. You make the experience yourself. For example, each person who reads to a child will have a different experience. The experience changes with the reader, the child, and the book. However, if you watch a movie with a friend, you will each have a packaged experience. It requires no action and little interaction between the two of you. When you take a walk and have a conversation with a friend, however, you are actively creating an experience. The conversation that you have with your friend cannot be experienced or recreated by anyone else.

The consumerist environment we live in encourages us to have packaged experiences. We feel that we must consume because we believe that buying is doing. When we say to our friends "Hey, let's do something", we usually mean "let's spend money". However, we can start a personal revolution against consumerism. How? By consuming less. We can ask ourselves what experiences bring us the greatest satisfaction? We can organize our lives so that we have

more of those kinds of experiences. The capitalist system can use us or we can use it. It's our choice.

VOCABULARY WORK

Guess the meaning from related words

Find all the words in Text 3 related to these words:

consume

action

create

package

Reading Skills. Read for Main Ideas

Write the main ideas next to the correct paragraph. Explanation of why consuming activities aren't special Consumption as a process -- we consume most of the time Call to action

Explanation of why nonconsuming activities are special

Paragraph 1

Paragraph 2

Paragraph 3

Paragraph 4

PROJECT TASKS

1. Analyse some positive and negative changes that the Russian shopping industry has enjoyed over the past couple of years.
2. Suggest a rehabilitation programme as part of treatment for compulsive shopping. Set goals for the programme and identify the category of addicts (by age, gender, social status etc.) that it will work best with.
3. Explore the influence of cultural values (materialism and acquisitiveness, spirituality and cooperation) on the pattern of shopping.

MODULE II. Intercultural communication and value orientations
THEME 16. Forming and composing formal and informal letters.
Composing Resumes (CVs).

PITFALLS OF BIOGRAPHY WRITING

INTRODUCTION TO TEXT 1

Discuss the following questions with the group:

1. What is the difference between a biography and autobiography?
 2. What biographies or autobiographies do you know / have you read?
- What is your impression?
3. Why do you think people write biographies and autobiographies?
 4. What is usually included in biographies and autobiographies? What could be the criteria for choosing these events?
 5. Would you like to write your autobiography or memoirs?

TEXT 1

Autobiography

Why do people write biographies and autobiographies? Why do we enjoy reading them? The answers to these questions partly lie in human psychology. We all have our past. There are people whose life is so full of interesting experiences which can serve a lesson, an example, a piece of advice or just intelligent reading for others that a special genre in literature -- autobiography - has existed for centuries. It is true that some lives are much more intricate than any fiction can describe. A curious fact is that some well-known writers started by creating memoirs of their childhood, youth or hard years wishing to share this with their readers. Some autobiographies describe whole epochs and help understand historical events and people's mentality in definite periods. Maybe that's the reason why memoirs will never go out of fashion and can often compete with world classics.

A biography is a description or account of someone's life. An autobiography

(*auto* meaning "self, giving "self-biography") is a biography of a person's life written or told by that same person. A biography is more than a list of impersonal facts (education, work, relationships, and death); it also portrays the subject's experience of those events. Unlike a profile or curriculum vitae (resume), a biography presents the subject's story, highlighting various aspects of his or her life, including intimate details of experiences, and may comprise an analysis of the subject's personality.

A work is biographical if it covers all of a person's life. As such, biographical works are usually non-fiction, but fiction can also be used to portray a person's life.

The word *autobiography* was first used by the poet Robert Southey in 1809 in the English periodical, the *Quarterly Review*, but the form goes back to antiquity. Biographers generally rely on a wide variety of documents and viewpoints; an autobiography however may be based entirely on the writer's memory. Closely associated with autobiography (and sometimes difficult to precisely distinguish from it) is the form of memoir.

A memoir is slightly different in character from an autobiography. While an autobiography typically focuses on the "life and time" of the writer, a memoir has a narrower, more intimate focus on his or her own memories, feelings and emotions. Memoirs have often been written by politicians or military leaders as a way to record and publish an account of their public exploits.

Autobiographical works are by nature subjective. The inability -- or unwillingness -- of the author to accurately recall memories has in certain cases resulted in misleading or incorrect information. Some sociologists and psychologists have noted that autobiography offers the author an ability to recreate history.

One of the first great autobiographies of the Renaissance is that of the sculptor and goldsmith Benvenuto Cellini (1500-1571), written between 1556 and 1558, and entitled simply *Vita* (Italian: *Life*). He declares at the start: "No

matter what sort he is, everyone who has to his credit what seem or really are great achievements, if he cares for truth and goodness, ought to write the story of his own life in his own hand, but no one should venture on such a splendid undertaking before he is over forty." These criteria for autobiography generally prevailed until recent times, and most serious autobiographies of the next three hundred years conformed to them.

The earliest known autobiography in English is the early 15th-century *Book of Margery Kempe*, describing among other things her pilgrimage to the Holy Land and visit to Rome. The book remained in manuscript and was not published until 1936.

VOCABULARY NOTES

- * intricate - запутанный, замысловатый / shakash, muraqqab
- * exploit - деяние, подвиг, похождение / sh, jasorat, sarqizashl
- * credit - честь, репутация / sharaf, obro'
- * venture - отважиться, решиться / jur'atetmoq, qarorg'itmoq
- * persist - упорствовать, сохраняться, продолжать существовать / chidimmoq, sabr q'itmoq, mavjud bo'lishda davom etmoq
- * conform to smth. - следовать, подчиняться правилам, соответствовать, пригласовываться / toya q'itmoq, qoidalaraga amal q'itmoq, moslashmoq

EXERCISES

1. Give the definition of a biography, autobiography and memoir.

Which is more personal? Which is more detailed?

2. Answer the questions about the text

1. What information do we get from a biography?
2. What is the difference between a biography and a CV?
3. When can we call a work "biographical"? How is it different from fiction?
4. When and by whom was the word "autobiography" first used?
5. Who usually writes memoirs and why?

6. Why are autobiographies usually subjective?
7. How did Benvenuto Cellini describe the purpose of writing an autobiography? What criteria did he state for it?

8. What was the first autobiography in English?

III Explain the difference between the following words and use them in the sentences of your own

Memory, memoir, reminder, reminiscence, recollection, resemblance, memorize, remind, recall, recollect, remember, resemble.

IV LISTENING. Listen to the conversation between three friends and match the opinions with the names of the people who expressed them. Be careful: there is one statement which wasn't mentioned. Share your own view on the question.

The first speaker is Susan.

Susan

Arthur

Margaret

1. Autobiographies are rather useless.
2. Any person can write an autobiography if he has something to share.
3. Writing an autobiography takes a lot of time.
4. There's no place for imagination when writing an autobiography.
5. It's hardly possible to risk to entrust every event of your life to a biographer.
6. A biographer can misrepresent things.
7. Writing an autobiography is better than having a biography written by someone.
8. It's dull just to enumerate all the facts of your life.
9. What you include into your autobiography should be really important to you emotionally.
10. Both positive and negative experiences deserve to be recorded.

INTRODUCTION TO TEXT 2

What would you write in your autobiography? Why?

Read the pieces of autobiography written by three different people:

TEXT 2

Alf I were to write an autobiography, I'd try and avoid the trap of reinventing the actual history and detail of my own lived experience. There could be a tendency to want to present the facts in a slightly different manner; embellishing the narrative to make it seem more glamorous, exciting or readable. A good autobiography is characterized by rigorous, perhaps even a ruthless honesty. And a willingness to uncover all the facets of one's character, even those which could happily remain in the recesses of the mind far from the page and public scrutiny. For if the fear of revealing all is too overwhelming, then why undertake the task in the first place. Therefore, the decision to write an autobiography is not one that should be taken lightly. With this capacity you are in an ideal position to share something intimate and of value that will render the exercise worthwhile for the author and reader alike.

Paul Filicraft (England) SANE Director of Fundraising & Marketing

■ The "boulders" on the hill above Mycenae on which I hopped from one to another, trying to avoid the dry, sharp branches of the bushes in between, were, as I later believed, old coral heads, which had rather sharp grooves to them. I had, as was usual for me, decided to get an overview of the site from atop the hill beside it, and so I walked through a small shepherd's gate and then upwards from out of the ruins. As I reached the top I -- while watching some scattered goats winding their ways foraging on some small paths between the boulders -- decided to walk to the other side of the hill so that I could see the open plains below, though the day was rather overcast. I remember thinking how now no one in the world knew where I was at that time, not family or friends, not even the personnel at the site behind me that Schliemann had found; most did not even know I was traveling in the Peloponnese from Tubingen to view the historic sites I had for months been studying for my MA with Antioch College.

I sat, and looked and thought...about what I had seen, about my trip, about myself. After deciding it was getting late, and time to return to the archaeological site, I was somewhat stunned when - hurrying back across the hill - I suddenly found myself laying in a bush with my arms scratched and bleeding, having slipped in my "tennis shoes" on a long-worn coral head. (One scratch to my surprise left a scar I could clearly see for more than two decades, though it was not really deep.) I recognized that if I was seriously injured here, no one would even miss me to come and help.

When I finally -- now in a more cautious hurry -- came over to the other side of the hill, I saw that all the tourist buses were gone, and -- as I learned after another maybe 15 minutes walking -- the isolated historical site was closed, and everyone had left.

Stephen Lapeyrouse (USA) about a time in spring of 1979 Author, essayist, English language private tutor, host and founder of English Language Evenings

Moscow, and editor for the newspaper English

C. I remember the boat that took us out into the swells of the Pacific Ocean, beyond the last **headland** of the Queen Charlotte Islands. There at the end of the world, abandoned, alone, majestic, is the ancient Haida village of Chaal. The pebble beach remains untouched, empty; and for a moment it seems there are ghostly figures lying together on the stones: Ted Beilis -- a Haida elder, his lovely daughter, and a young traveler who seems somehow familiar. Thirty years on, and the memories remain **pristine** as a summer morning. Beneath the noon day sun we lay, searching for storm-shattered pebbles and glass on the beach. There are hidden eyes in the shadowed forest above us, immense trees which are really sentinels guarding an ancient secret, **rivulets** of water cutting channels of memory through the moss. **lichen** like a witch's hands gesturing just a little further up the hill. And there in a silent clearing a tree which suddenly is not a tree, but really a totem hidden in the womb of the forest, its tiny watchmen at the crown miraculously preserved as if thirty years had scarcely passed, and the

mosquito which gives the pole its proper name is still in place, still climbs down the pole toward the yielding earth. The light is fading now; soon we must return to the boat; it will be time to go again out upon the sea, the roar of the surf blinding our eyes; and we will look back one last time from where we have come. Soon there will be only the memory of Chaal - village of loneliness, shadows, and ghosts.

- Dr. Myler Wilkinson (Canada)

Co-founder of Mtg Centre for Peace Director of Centre for Russian and North American Studies, Selkirk College

Consultant in Canadian Studies, Moscow State University Formerly Adjunct

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VOCABULARY NOTES

- embellish - украшать, приукрашивать / bezash
- pigorous - строгий, безжалостный, суровый / qat'iy
- ruthless - безжалостный, беспощадный, жестокий / shafqatsiz
- recess - укромный уголок, тайник (души, сердца) / fanho byrshak, yashrtin joy
- scrutiny - исследование, внимательный осмотр / tekshirish, ko'zdan keshirish
- boulder - валун, большой камень / tosh
- forage - корм / ep-xashak
- slipped - ошеломлённый, потрясённый / haugalda
- cautious - осторожный, осмотрительный / ehtiyotkor
- swell - возвышение; нарастание / balandlik; o'sish
- headland - мыс / dengizga, ko'lga, daryoaga/kitibunchakostida
- chiqadigan er qisimi pristine - чистый, нетронутый /
- rivulet - ручеек, речушка / kichik ariq
- lichen - лишайник / zambutug'lar

EXERCISES

V. Discuss the following questions in the group

1. Which of the three texts seems more personal? Why?
2. What places are described in passages Band C?
3. What is the author's opinion on how an autobiography should be written in passage A?
4. What thoughts came to the author's mind in passage Band why?
5. What comparisons did the place bring to the author's mind in passage C?

After his description, what impression of the place do you have?

6. Compare the emotional state of the authors when they wrote.
7. Why do you think the moments described in passages Band C remained in the authors' memory so brightly?

VI. Match the ideas with the texts where they were mentioned

Text A Text B Text C

1. The author likes to get an overview of the site from atop the hill.
 2. The author was travelling with his companion.
 3. A person who has decided to write an autobiography must be extremely honest.
 4. The author got to the site by sea.
 5. You should be detached when writing about yourself.
 6. The text has a description of a Haida Indian Totem pole.
 7. The author had a small accident.
 8. The purpose of an autobiography is to share something intimate and of value.
 9. The author was hiking in a deserted place.
 10. The author feels that nature around him is animated.
- WRITING.** Choose some event or period of your life which for some reason is memorable / dear to you. Try to describe it as if you were writing an autobiography (300-500 words).

THEME 17. Verbal and non-verbal symbolic systems – similarities and differences.

Communication is a natural phenomenon, it is an act of interacting with people and sharing information with them. Do you know, whether you speak or not. It communicates the message to the other party. There are two types of communication Verbal and Non-verbal. **Verbal communication** is a form of communication in which you use words to interchange the information with other people either in the form of speech or writing.

On the contrary, **Nonverbal communication** does not use words for communicating anything, but some other modes are used, i.e. where communication takes place by way of unspoken or unwritten messages such as body language, facial expressions, sign language and so forth. In this article **excerpt**, we've broken down all the important differences between verbal and non-verbal communication in detail.

Verbal Communication Vs Nonverbal Communication

1. Comparison Chart
 2. Definition
 3. Key Differences
 4. Conclusion
- Comparison Chart

BASIS FOR COMPARISON	VERBAL COMMUNICATION	NON-VERBAL COMMUNICATION
Meaning	The communication in which the sender uses words to transmit the message to the receiver is known as verbal	The communication that takes place between sender and receiver with the use of signs is known as non-verbal communication.

BASIS FOR COMPARISON	VERBAL COMMUNICATION	NON-VERBAL COMMUNICATION
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communication.

Types Formal and Informal

Chronemics, Vocalics, Haptics, Kinestics, Proxemics, Artifacts.

Time Consuming No

Yes

Chances of transmission of wrong message

Rarely happens.

Happens most of the time.

Documentary

Yes, in case of written communication.

No

Advantage

The Message can be clearly understood and immediate feedback is possible.

Helpful in understanding emotions, status, lifestyle and feelings of the sender.

Presence

The message can be transmitted through letters, phone calls, etc; so the personal presence of the parties, doesn't make any change.

Definition of Verbal Communication

The communication in which the sender uses words, whether spoken or written, to transmit the message to the receiver is known as Verbal Communication. It is the most effective form of communication that leads to the

rapid interchange of information and feedback. There are fewer chances of misunderstanding as the communication between parties is clear, i.e. the parties are using words for saying anything.

The communication can be done in two ways (i) Oral – like face to face communication, lectures, phone calls, Practical trainings, etc. (ii) Written – Letters, E-mail, SMS, etc. There are two types of communication, they are:

• **Formal Communication:** Also termed as official communication, it is a type of communication in which the sender follows a pre-defined channel to transmit the information to the receiver is known as formal communication.

• **Informal Communication:** Most commonly known as grapevine, the type of communication in which the sender does not follow any pre-defined channels to transmit the information is known as informal communication.

Definition of Nonverbal Communication

Non-verbal communication is based on the understanding of the parties to communication, as the transmission of messages from the sender to receiver is wordless i.e. the communication uses signs. So, if the receiver understands the message completely and proper feedback is given afterwards, then the communication succeeds.

It complements the verbal communication many times, to understand the subject and the status of the of the parties, which is not spoken by them, but it is an act of understanding. The types of Non-verbal communication are as under:

• **Chronemics:** The use of time in communication is chronemics, which speaks about the personality of the sender / receiver like punctuality, the speed of speech, etc.

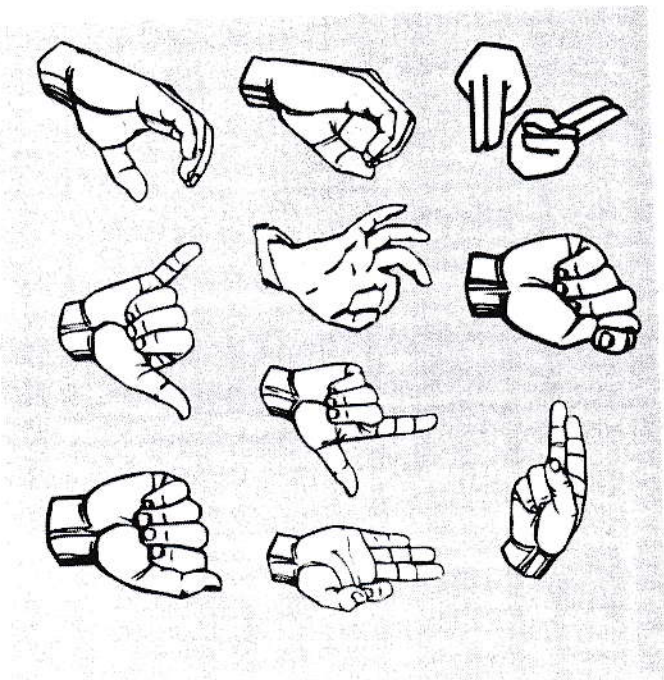
• **Vocalics:** The volume, tone of voice and pitch used by the sender for communicating a message to the receiver is known as vocalics or paralanguage.

• **Haptics:** The use of touch in communication is the expression of feelings and emotions.

• **Kinesics:** It is the study of the body language of a person, i.e., gestures, postures, facial expressions, etc.

• **Proxemics:** The distance maintained by a person while communicating with others, communicates about the relationship of the person with others like intimate, personal, social and public.

• **Artifacts:** The appearance of a person speaks about his personality, i.e. by way of clothing, carrying jewellery, lifestyle, etc. This kind of communication is known as artifactual communication.



Key Differences Between Verbal and Nonverbal Communication

The following points explain the difference between verbal and non-verbal communication in detail:

1. The use of words in communication is Verbal communication. The communication which is based on signs, not on words is Non-verbal communication.
 2. There are very fewer chances of confusion in verbal communication between the sender and receiver. Conversely, the chances of misunderstanding and confusion in non-verbal communication are very much as the use of language is not done.
 3. In verbal communication, the interchange of the message is very fast which leads to rapid feedback. In opposition to this, the non-verbal communication is based more on understanding which takes time and hence it is comparatively slow.
 4. In verbal communication, the presence of both the parties at the place of communication is not necessary, as it can also be done if the parties are at different locations. On the other hand, for an effective non-verbal communication, both the parties must be there, at the time of communication.
 5. In verbal communication, the documentary evidence is maintained if the communication is formal or written. But, there is no conclusive evidence in case of non-verbal communication.
 6. Verbal communication fulfills the most natural desire of humans – talk. In the case of Non-verbal communication, feelings, status, emotions, personality, etc are very easily communicated, through the acts done by the parties to the communication.
- I. Read the text again and explain the terms**
- verbal communication' 'non-verbal communication' 'chronemics' 'vocalics' 'haptics' 'kinesics' 'proxemics' 'paralanguage' 'artifactual communication'
- II. Answer the questions**
- What is verbal communication?
- What is non-verbal communication?
- Can people use both communication types at the same time?

What is grapevine?
 What is official communication?

Social Cues

Social cues are messages that other people send us about what they are feeling or thinking. They do this by sending messages using their face, body, or tone of voice.

HOW DO YOU KNOW IF SOMEONE IS MAD?

What does their face look like? _____

What does their body look like? _____

What does their voice sound like? _____

HOW DO YOU KNOW IF SOMEONE IS HAPPY?

What does their face look like? _____

What does their body look like? _____

What does their voice sound like? _____

HOW DO YOU KNOW IF SOMEONE IS AFRAID?

What does their face look like? _____

What does their body look like? _____

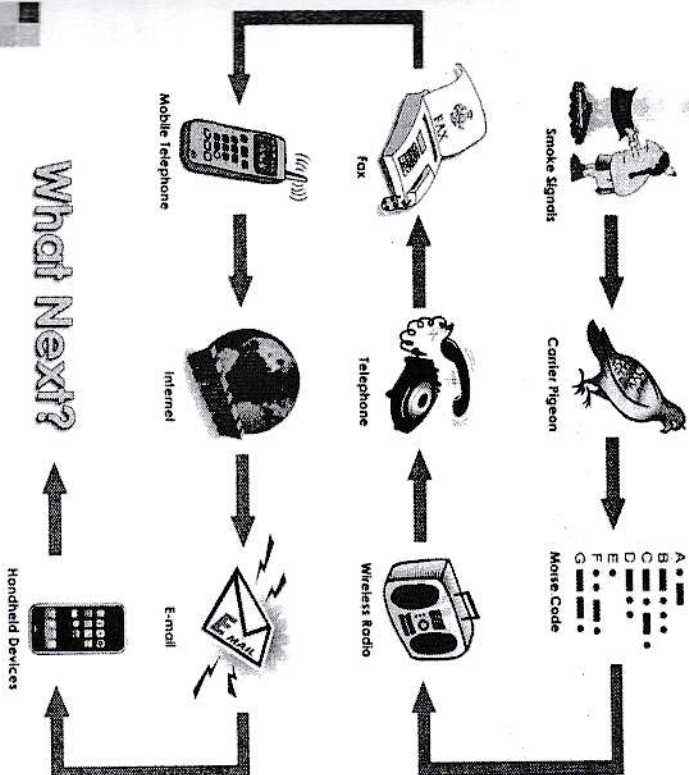
What does their voice sound like? _____



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III.

Communication Timeline



What Next?

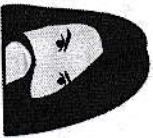
IV. Study the picture and think of other horrible body language habits.
 Why do you think they are horrible?

9 HORRIBLE BODY LANGUAGE HABITS THAT ARE HARD TO QUIT

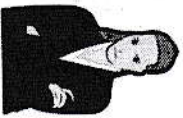
1. Fidgeting.



2. Playing with your hair.



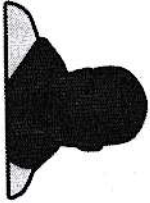
3. Adopting a defensive pose.



4. Shuffling instead of walking.



5. Forgetting to smile.



6. Appearing distracted.



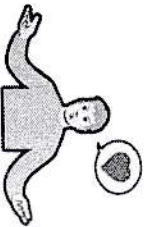
7. Slouching.



8. Nonexistent or aggressive eye contact.



9. Mismatching verbal and non-verbal communication.



Case study 1.

Imagine that you are going to the foreign country. And there are several gestures are differ from which you used to use in your country. What would you do if that symbol or movement was prohibited?

Case study 2

The students shake and kiss their teacher's hand every time they meet in the representation of Indonesian culture about politeness. This may seem strange and unusual for students from other cultures. Should students follow the rule "when in Rome, do as Romans do" or it is okay for them to ignore this custom?

THEME 18. Proverbs and Idioms reflecting national peculiarities of different cultures

INTRODUCTION TO TEXT 1

Discuss the following questions with the group

1. What languages are the most important nowadays for international communication?
2. What languages do you consider the most difficult ones? Why?
3. What languages do you consider the most charming ones? Why?
4. How many foreign languages do you think a person should know?
5. What languages would you like to learn? Why?
6. Are minor languages (those spoken only by a few people) important? In your opinion, what is their future?
7. Do endangered languages need protection? What measures can you suggest for this purpose?

TEXT 1

1054 Languages Dying out as the World Globalizes

Many of the world's languages are disappearing as modern communications, migration and population growth end the isolation of ethnic groups.

Linguists warn that the result is a "crash" in cultural and intellectual diversity similar to what many biologists say is happening in animal and plant species as wilderness areas are cleared. Each language contains words that uniquely capture ideas, and when the words are lost, so are the ideas, linguists say.

At least half the world's 6,000 languages will likely die out in the XXIst century and only 5 per cent of languages are "safe", meaning they are spoken by at least a million people and receive state backing, experts say.

The loss of languages is damaging because when a language dies, much of a culture dies with it.

As contact between cultures has grown with globalization, the process of dominant languages killing off smaller languages has accelerated.

The **extinction** process can best be seen in places like Peru's Amazon jungle, where some languages are still being discovered while others become extinct.

The Peruvian Amazon was called a Tower of Babel by early Spanish missionaries stunned by the estimated 500 languages they found among isolated communities separated by dense jungle.

Linguists now **estimate** there were probably 100-150 languages, but with an amazing number of dialects.

Today, only **57 survive** and **25** of them are on the road to extinction.

The process of language extinction begins when the children drop learning a language. Often this is motivated by shame for speaking a "primitive" language," linguists say. A key to **preserving** these languages, therefore, is teaching people to hold them in esteem.

VOCAVULARY NOTES

- **warn** - предупредить, предостеречь / ogohlaniṭmoq
 - **diversity** - разнообразие / xilma-xillik
 - **species** - вид (биол.) ед., мн. / tirlar (biol) birlik., ko'rik
 - **state backing** - государственная поддержка / davlat yordami
 - **extinction** - вымирание, исчезновение / yo'qbo'lib ketish
 - **estimate** - оценивать / baho bermoq
 - **survive** - выживать / omon qolish
 - **preserve** - сохранять, охранять, защищать / saqlash, himoyalash
- I. Give synonyms to the following words:**
- Disappear, modest, diversity, area, dense, estimate, primitive, preserve, esteem.

II. LISTENING

Listen to a part of a lecture on the development of written language in the

world. Fill in the table with the lacking information:

Time	Event
25,000-30,000 BC	The appearance of incised
4100-3800 BC	
The end of the 4th	

A. Listen to the recording again and fill in the table which shows the inheritance of the alphabet by different languages:

Original language	Its development
	Used by the Babylonians and Phoenician, Greek and Roman
	The Hebrew, Aramaic and Greek
The Greek alphabet	Arabic and most of the scripts used

INTRODUCTION TO TEXT 2

Discuss the following questions with the group

1. Which type of English is the conventional standard for language learners?
2. What regional types of English do you know? If you can, give their short characteristics.
3. Can you give your guess why one and the same language can sometimes differ greatly around the globe?
4. Which type of English is most widely used today, to your mind?
5. Which type of English do you prefer? Why?
6. What do you think about the future of the English language?

TEXT 2

British English in Danger

Intermed "US-speak" is a real threat, experts warn.

British English is under **threat**, linguistic experts warn, **blaming** the rise of

the Internet for "Americanising" the language.

An increasing number of Britons are substituting "center" for "centre", "program" for "programme" and "color" for "colour", said John Simpson, chief editor of the Oxford English Dictionary.

"For two centuries there has been a domination of British English, but in the new millennium there is a clear drift towards the use of American English. The Internet has certainly played a big part," he said.

"E-mail and the web have led to a huge increase in the written word, but much of what people read on the new technology is from the US, so it is inevitable that they adopt some American words and spellings."

Experts also point out that many computer spell-check programmes reject British words in favour of their American counterparts.

The Internet has also had an impact on spoken English, said Jean Aitchison, professor of language and communications at Oxford University.

"American expressions such as "hi there" are being used more and more in everyday speech, largely because they are so prevalent on things like the world wide web," she said.

But Aitchison said: "About 70 per cent of the e-mails I receive and web sites I look at still use English variations, so I think it will be some time before American spelling takes over."

VOCABULARY NOTES

- threat – угроза / tahdid
- blame – винить, обвинять / ayblamoq
- inevitable – неизбежный / muqattar
- in favour of – в пользу чего-л., в поддержку чего-л. / himanidir foydasiğa
- impact – влияние / ta'sir

EXERCISES

- III. Make a short report expressing your opinion on one of the following topics:

1. Are language loans and other influences of foreign languages good or bad for a language? What are the dangers of too many loan words in a language? Do they deteriorate the language or do they enrich it? Give your arguments.
2. Do you think a language should be protected from the influence of other languages? Why?

3. There have been various attempts in several countries to "keep the purity of their languages". Do we really need to stick to the purity of Russian/ Uzbek? Give arguments to support your point of view.

4. If you give a talk or write a paper and have a choice of two words with a similar meaning, which one do you usually prefer - a newer foreign loan-word or the older Russian / Uzbek equivalent? Which do you think is better and why?

IV. Match the following words with their definitions

Assistant	Information or facts.
sublet	An attempt to explain the reason for an event, a result, someone's actions, etc.
complexion	A type of solid or liquid that has particular characteristics.
constitution	Someone who is directly below a manager in rank, and who is officially in charge when the manager is not there.
construction	Connected with industry or the people working in it.
primal (adj.)	Someone who helps someone else in their work, especially by doing the less important jobs.
data	To arrange the writing, production and sale of a book, magazine, etc.
elaboration	The ability to show very clearly what someone thinks or feels.
tenacity	Having a high level of mental ability so that you are good at understanding ideas and thinking quickly and clearly.
discussion	The physical makeup of the individual especially with respect to the health, strength, and appearance of the body.
expressive	A piece of equipment that has been fitted in its place.

<i>extravagant</i>	A long written story in which the characters and events are usually imaginary.
<i>industrial</i>	The natural colour or appearance of the skin on your face.
<i>installation</i>	To know and understand the importance of something.
<i>intelligent</i>	Normal and what you would expect in a particular situation or at a particular time. OR: Not caused, made, or controlled by human beings.
<i>interpretation</i>	Empty and available for someone to use.
<i>madly</i>	Something that has been built
<i>natural</i>	A very good copy, especially of a painting or other work of art.
<i>novel</i>	Spending a lot of money on things that are not necessary.
<i>poem</i>	Someone who makes a speech, usually at a meeting.
<i>public (adj.)</i>	A piece of furniture with doors and shelves or drawers, used for storing or showing things.
<i>publish</i>	A complete change in someone or something.
<i>realize</i>	The act of discussing something, or a conversation in which people discuss something.
<i>replica</i>	Related to or connected with crime.
<i>speaker</i>	Something pretty that you put onto something else in order to make it more attractive.
<i>stool</i>	Cloth with a soft surface on one side which is used for making clothes, curtains, etc.
<i>substance</i>	A piece of writing arranged in patterns of lines and of sounds which often rhyme, expressing thoughts, emotions, and experiences in words that excite your imagination.
<i>transformation</i>	Available for anyone to use.
<i>vacant</i>	To make small changes to something in order to improve it and make it more suitable or effective.
<i>velvet</i>	A seat without any supporting part for your back or arms.

V. A. Explain the meaning of the following words. If you don't know them, look them up in the dictionary

Neuroscience, acrimonious, contamination, exposure.

B. Put the paragraphs of the jumbled article in their correct order. The first paragraph is left in its place.

Multilingual Children Fluent, Research Shows

Very young children can learn at least four languages at the same time without affecting their ability to speak all of them perfectly, research that was funded in Canada says.

A. At issue in the research was an acrimonious debate among educators about when to introduce a second language.

B. Her study compared children who were moving back and forth across the boundaries of French, English, Russian, Spanish and sign language. In all cases, if the children learned the other language before the age of about 7, they mastered all its elements without any language contamination.

C. "One group says that exposing a child too early to another language will lead to language contamination, and they will become a linguistic jack-of-all-trades and master of none. The other says that the earlier you introduce language the greater the mastery," Prof. Petitto said in an interview.

D. From a public policy point of view, Prof. Petitto said her study suggests that a law such as that in Quebec preventing English being taught to francophones in public schools until Grade 4 "flies in the face of biology."

E. After the age of about 7, and particularly if the children are learning the language in a school environment where they have limited exposure to it, various accent and grammar problems arise.

F. They also learned at the same rates as children speaking a single language. This was true even when the children were learning to speak English, French, Quebec sign language and American sign language, all at once.

G. Laura-Ann Petitto, a neuropsychologist formerly of McGill University but now of the University of Massachusetts Dartmouth, described her study of 15 multilingual Montreal children at the annual meeting of the Society for

Neuroscience in Florida yesterday.

4. The study does not determine the number of languages young children could learn at the same time without **confusing** their ability to speak any single one **fluently**.

1. "They [the bilingual speakers] will essentially grow as if there are two monolinguals housed in one brain," Prof. Peitto said, adding: "The brain is not set for one language... What is stashed in is a highly specific pattern for language learning in general."

VOCABULARY NOTES

- ability – способность / qobiliyat
- research – исследование / tadqiqot
- acrimonious - язвительный, колкий / o'tkir
- sign language - язык жестов / imo-ishora tili
- master a language - овладеть языком / tilini egallash
- contamination - загрязнение, порча / ifoslanish, zarar
- francophone - франкофон (человек, говорящий на французском языке) / frankofon (fransuz tilini biladigan kishi)
- confuse – путать / chalkashimor
- fluently - бегло, свободно / ravon

VI. Translate the sentences using the expressions from the texts of this unit

1. Учёные **предупредили** жителей об угрозе катастрофы.
2. Путешественники **были поражены разнообразием** видов животных, обитающих в джунглях.
3. К сожалению, многие языки уже **вымерли**, а некоторые **выживают** только благодаря нескольким людям, всё ещё говорящим на них.
4. Боясь, его **язвительные** замечания могут испортить впечатление о нём.
5. Открытие Америки **оказало значительное влияние** на коренное

инволение.

4. Многие политики **высказываются в поддержку** новых стандартов образования.

7. Как показали **исследования**, **засорение** языков в современном мире **необезопасно**.

8. Малому бизнесу **необходима государственная поддержка**.

9. Чтобы **бегло** разговаривать на иностранном языке, необходимо **хорошо овладеть** его лексикой, грамматикой и фонетикой.

10. Чтение литературы на языке оригинала **обогатит** словарный запас и позволит полностью **насладиться** стилем писателя.

VII. WRITING

Write a letter to the Commission on the Russian /Uzbek Language Development giving your suggestions of the steps which should be taken for the development (improvement / simplification / purification/protection, etc.) of modern Russian / Uzbek.

1. What are proverbs?

Every culture has a collection of wise sayings that offer advice about how to live your life. These sayings are called "proverbs".

2. How can you use proverbs to learn English?

It's good to know the really common English proverbs because you hear them come up in conversation all the time. Sometimes people say the entire proverb to give advice to a friend. More often, someone will say just part of a proverb like this:

You know what they say: **when the going gets tough...**

Learning proverbs can also help you to understand the way that people in English-speaking cultures think about the world.

Proverbs can also give you good example sentences which you can memorize and use as models for building your own sentences.

VIII. Find the equivalents of following proverbs in your native language.

- "Two wrongs don't make a right."
 - The pen is mightier than the sword."
 - When in Rome, do as the Romans.
 - Fortune favors the bold.
 - People who live in glass houses should not throw stones."
 - Hope for the best, but prepare for the worst.
 - "Better late than never."
 - Keep your friends close and your enemies closer."
 - Birds of a feather flock together."
 - There's no place like home."
 - You can't make an omelet without breaking a few eggs."
 - The early bird catches the worm.
 - God helps those who help themselves.
 - Necessity is the mother of invention
- IX. Find the meaning of these idioms**
- A bird in the hand is worth two in the bush
 - A bull and cow
 - A fish out of water
 - A fly in the ointment
 - A fly on the wall
 - A leopard can't change his spots
 - A wolf in sheep's clothing

THEME 19. The influence of value orientations on intercultural communication

TEXT 1

Good Manners

Manners are the stitches that hold the fabric of society together. These are the rules that help us all act with **respect** towards one another. Good manners will never go out of style, so practice having them. It can only help you in the long run. Good manners are the first mark of good **breeding** and reflect directly a person's **upbringing**.

There are some simple guidelines to follow, though there are cultural differences to take into consideration. What is rude in Japan may be perfectly **acceptable** in Latin America. However, you may be **forgiven** for not knowing the rules of an alien culture. You will not be excused for being careless in your own country. In any case, always remember the principle of not making others uncomfortable. If you are unsure what to do in a particular situation, remember that manners strive to make everyone around you feel comfortable, and take action based on this thought.

Here are some examples of good manners that will help you.

If you are in a mixed group, always greet the elders and the women first.

Don't **interrupt** others while they are talking.

Don't address elders and **seniors** by their names, unless they have specially asked you to.

Stand up when an elder or a guest enters the room and don't sit until you've offered them a seat.

Do not ask too many intimate or invasive questions the first few times that you meet a person.

Choose your words wisely and don't rush to comment the things you don't know much about. Being a good listener is often better than speaking.

Never openly criticize anyone. Having an opinion is one thing, but being

insulting is a sign of bad manners.

Always check your voice when speaking, especially on the phone, when the listener cannot see you. Make sure you speak in a pleasant tone and very clearly. Do not swear or use curse words in any situation.

Turn off your phone in films, don't text while pretending to pay attention to someone else, and never carry a phone conversation during a meal.

Never forget to give gratitude and be thankful for what people do for you.

While writing emails or any other kind of correspondence, use correct spelling. If you don't care enough to spell it right, you're insulting the recipient.

Proper grammar is also good manners. Your words and the context of your message will be understood and not require re-reading to be interpreted. **Proofread** everything before sending.

Probably the most important thing to do is to treat and speak to others as you would like to be spoken to and treated. And there is a great thing to remember in all situations: smiles are very helpful and contagious.

VOCABULARY NOTES

• breeding - хорошие манеры, воспитанность, образованность (уст.) /

yaqshî xilq-alvor

• upbringing - воспитание / tarbiya

• ascertable - приемлемый, допустимый / maqbul

• forgive - прощать / kechirmoq

• interrupt - перебивать / xalaaqit betmoq

• senior - старший / katta

• proofread - вычитывать, проверять / lekshirib o'qimoq

EXERCISES

1. **LISTENING.** Listen to the parable "Nail in the Fence". While you listen, try to write down the expressions referring to behaviour. After you listen, answer the questions:

1. What is the moral of the parable?

2. Why did the father choose a fence and nails as an illustration for his son? What did he want to teach the boy?

3. Do you think the father's lesson worked?

4. **Here are several formal and informal situations which you may come across. Practise giving a polite negative answer in each of them.**

1. A person comes up to you at a party and starts talking to you as if you knew each other. But it's the first time you see this young man/girl. You want to get rid of him/her, but on the other hand you don't want to be impolite as this person is your friend's acquaintance. How will you act?

2. You are at an interview with the Head of a company you want to apply for. He says you are wrong about some issue, but you know for sure what you may be correct. How will you react?

3. Your friend is asking you to help him - to sit with his baby. You hate doing this; besides, you don't like his baby and don't want to do it, but he's your friend. What will you answer?

4. You have to make a presentation of a new product of your company of which you know very little yet. You are talking to your boss who is asking you to make this presentation. What will you tell him?

5. A girl/guy is calling you to ask you out with her/him for that evening. You don't like the person and don't want to go out with her/him, but you don't want to offend her/him. What will you say?

6. You have never worked with the new machine that your company has just received, but your boss asks you to handle it for a week, before a specialist arrives. What will you answer?

MODULE III. Culture of English speaking countries

THEME 20. British culture

1. Read the text and mark the passages where the following issues are discussed.

Issues to be discussed

1. National loyalty and identity
2. Different names of the country and where they are used
3. The origin of languages and cultures in the UK
4. Population of the United Kingdom
5. Stereotypes about the British
6. How to call a person from the UK
7. Sending a letter to the UK
8. Names and surnames in the UK
9. Patron saints of the UK
10. British system of measurement

Foreign language knowledge is a prerequisite for cross-cultural communication, though language knowledge is not enough for effective interaction. Intercultural communication is likely to fail if communicators are not aware of each other's background. Background *encompasses* a wide range of individual's characteristics from genetic inheritance and upbringing to their *walk of life*. Background is the core of people's identity which forms and develops in some cultural environment. Knowledge of a foreign country culture may give a clue to better understanding of people you communicate with and help you adjust your communicative behaviour accordingly.

If your goal is efficient communication with people from Great Britain in various areas - from going to this country as a tourist to doing business - it is worth beginning with the name of the country. If you look at the map, you can see that there are two large islands and a lot of smaller ones. The largest island is called Great Britain and the other large one is called Ireland. Very often

people learning English as a foreign language use the word 'England' when they refer to Britain. Not infrequently the name 'Great Britain' can be heard or read. But the official name of the country is the 'United Kingdom of Great Britain and Northern Ireland'. Is there any difference between these names? Is it safe and correct to use them in the same contexts? A brief analysis of these names may provide an insight into the proper way of their usage.

In everyday speech the name 'The United Kingdom of Great Britain and Northern Ireland' is too long, that is why usually a shorter name is used - the 'United Kingdom' or the 'UK'. A shorter name - the United Kingdom - is used not only in everyday speech but in some formal situations as well. You may hear it at the Eurovision Song Contest, at the United Nations (UN) and in the European Parliament. For example, 'The United Kingdom has participated in the Eurovision Song Contest 57 times', 'The Permanent Representative of the United Kingdom to the United Nations', 'The United Kingdom's component of the 2014 European Parliament election'. Abbreviation 'uk' is used in internet and email addresses: <http://www.parliament.uk/>, <http://www.gov.uk>, etc.

In other political, social and economic areas another name of the country - 'Great Britain' or a shortened word 'GB' - is used. Thus, at the Olympic Games the country is referred to as 'Great Britain', for example, 'Great Britain looks at the 2014 Sochi Olympics as a significant step forward for winter sport', 'Team GB for the Sochi 2014 Olympic Winter Games'. When Lizzy Yarnold stepped on the rostrum at the Olympic Games in Sochi as a skeleton gold winner, cheering spectators heard the name of the country - 'Great Britain'. This name you may see in the word combination 'Great Britain Pounds' which is shortened to GBP and is used in international banking.

Actually there are four constituent parts in the United Kingdom. They are England, Scotland, Wales and Northern Ireland. It is not correct to use the name 'England' when talking about the country in question. This word can make some people angry as they may come from different parts of the country.

They may feel unhappy when all of them are called 'English' because they may belong to different nations. England is only a part of the United Kingdom. There is an exception: at the World Cup Football Championships the national football team comes

from England. In football the name of the national team includes the name 'England' whereas in rugby, another tremendously popular sport in the UK, the names of England, Ireland, Scotland and Wales appear in the names of the four teams which take part in international championships. In sports there is a specific word combination 'Home Nations' which refers collectively to England, Scotland, Wales, and Northern Ireland.

Though football and rugby are the most popular professional sports in the UK, skipping is probably the most popular game in the playground in the UK. While jumping children usually chant some rhymes. Among these rhymes there is one which contains the names of all four major parts of the country:

"England, Ireland, Scotland, Wales!

Inside, Outside, Puppy dog's tails".

Aside from the names given above there are poetic names of the country - 'Albion' and 'Britannia'. Albion is the oldest known name of the island of Great Britain. It is thought to have *dubious* etymology. On the one hand, it can be traced back to Proto-Indo-European root **albho-* meaning 'white', while on the other it can be related to Proto-Indo-European root **alb-* "hill". Both etymologies are quite *plausible* because when people travel across the sea from the mainland the first formations they are sure to see are white cliffs around Dover.

The second name was given by the Romans when they invaded England and Wales. Britannia is a personified female symbol of Great Britain. Due to this fact it is not incorrect to refer to Britain as 'she', for example, 'Britannia is a female personification of Britain. Her name comes from Latin'.

Poems and songs have been the domain of Albion and Britannia usage.

(One of the books by William Blake, an English poet, bears the name 'Visions of the Daughters of Albion'. A British patriotic song glorifying the Royal Navy is called 'Rule Britannia, Britannia rule the waves!').

The Queen's floating royal residence, which served the Royal family for over 44 years, was called 'Britannia'. 'Britannia' was the only ship in the world whose captain traditionally was an Admiral. Nowhere on her side you can see her name, yet she is recognized around the world. Nowadays the name Albion is widely used in the names of sport

clubs, e.g. 'The Albion Rovers Football Club', 'Albion Sports AFC', 'Sporting Club LFC\Britannia is a part of some brand names, e.g. 'Britannia Hotels', 'Britannia Autos Ltd.' and 'Britannia Motor Company'.

The United Kingdom is a multi-ethnic country. In 2011 there was a census in the United Kingdom. 80.5 per cent of people identified themselves as 'White British'. It is worth noting that the census tick box was labeled as 'White English/Welsh/Scottish/Northern Irish/British'. 91.0 per cent of the usual resident population identified with at least one UK national identity - English, Welsh, Scottish, Northern Irish, and British. The Census attested to the fact that the UK is an ethnically diverse country. Thus, Indian was the next largest ethnic group with 1.4 million people (2.5 per cent) followed by Pakistani (2.0 per cent). As a response to the changing ethnicity of the country two new tick boxes were added to the 2011 Census: Gypsy or Irish Traveller and Arab.

If you go back into the history, you can find out that the languages spoken in Ireland, Wales, Highland Scotland and cultures of their people are Celtic by origin; whereas the English language and culture are of Germanic origin. Centuries ago the differences between these four nations were huge. Nowadays, though the distinctions have faded, they have not completely vanished. Even today the divisions can run deep. England has always dominated that is why many people, both inside and outside the country, do

not distinguish between 'Britain' and 'England'. The whole political entity is frequently referred to as England, even though England is only a part of it. That does not usually bother the English, but it might bother the Welsh, the Scots and the Northern Irish. The best policy is to call the country the United Kingdom or, less formally, Britain. It is safest to call the people you communicate with 'British', unless you know them to be English, Welsh, Scottish or Northern Irish or something else.

The biggest challenge people usually face in cross-cultural communication is the problem of *identity* and national identity in particular. What is identity? In fact identity is who we think we are, what image of ourselves we have, how we define ourselves. We may define ourselves according to the place of our birth; in some parts of the world it is very important that you are a member of a particular family. In some countries it is very important that you belong to a certain social class or group. You may be a member of a certain profession and this can be the factor which defines you. People may define themselves according to the language they speak or religious group they belong to. More generally, identity is all about your sense of self and how you see others around you. Therefore, it is not surprising that national identity is a highly complex issue.

How do British people identify themselves? The question surrounding national identity in the UK can be complex and controversial. People say that Britain is a country where it is always possible to have more than one identity. National or ethnic loyalties can be strong among the people in Britain whose ancestors were not English. And what is national *loyalty*? Though it is a serious and complicated matter, it is possible to say that ethnic or national loyalty is the quality of remaining faithful to your family, traditions of your people, the language your ancestors spoke and culture developed by your ancestors.

According to the 2011 Census data, about 62 per cent of people living in

Scotland identified themselves as Scottish, 18 per cent said they were Scottish and British, and 8 per cent said they were just British. So, as it can be noticed, in Scotland the sense of Scottish identity is much stronger than the sense of British identity. For people living in Scotland there are several things which are associated with their distinctiveness. In public life one may single out education and legal and welfare systems, which are organized separately and differently from the rest of Britain. Scotland prints its own banknotes (though these are the same currency as the rest of Britain). There are some other everyday reminders of Scottishness. To so many people *kilts*, *tartan*, *haggis*, *shortbread* and *bagpipe* have been a large part of the Scottish Gaelic culture.

A.A. Gill, a British writer and critic who was born in Edinburgh, once wrote:

"Many Scottish Scots hate the romantic, sentimental view of their country: the kilts, the pipes, the haggis, Bonnie Prince Charlie. The sight of a man in a skirt, or a Dundee cake, makes them furious. To them, this is a tourist view of Scotland invented by the English. But I adore the fierce romantic, tartan, sentimental Scotland". When asked about his identity A.A. Gill said: "I think of myself first and foremost as being a journalist and a father and being Nicola's boyfriend and a client of my tailor's before I'd think of myself as an inheritor of the spirit of the Blackwatch. But if I hear pipes playing the 'Flowers of the Forest' I am off. I still can't watch a football match without wanting whoever it is playing England to win. And I also have the specific annoyances with Scotland that only Scottish people have, or perhaps notice. And what would those be? Bad food, of course, and chippiness".

The Scottish way of speaking English is very distinctive. Scots, a modern form of the English dialect, is spoken in everyday life by most of the working class in the Lowlands and cannot be usually understood by English or Welsh people. Though some words in Standard English and Scots historically go back to the same origin, today they may have different forms. Thus, instead of

the word 'church' you may hear the word 'kirk' which denotes church, more specifically the Church of Scotland. Words 'Take' and 'loch' also have the same origin, though in Scotland the latter is used more often than the former. There is another language spoken in Scotland, namely in the Highlands, it is Scottish Gaelic. People who associate themselves with Gaelic cultural identity use Scottish Gaelic as their first language. Most public notices and signs in Scotland are written in two languages either. Scottish Gaelic is mainly spoken by elderly people; it may be used among close relatives or among those people who identify themselves as Celts. Sometimes people speaking Scottish dialect use Celtic words in English speech to enhance expressiveness or to produce emotional impact. Its usage is traditionally confined to the Highlands and the Isle of Skye. Public attempts have been made to preserve Gaelic. It is thought that Gaelic education may help reverse decline of the Gaelic language. Sabhal Mòr Ostaig, a public higher education college situated in the south of the Isle of Skye, plays a leading role in the promotion of the Gaelic language, arts and culture.

The 2011 Census shows that most people in Wales tend to identify themselves as "both British and Welsh". As a result, not so many things remind them of their Welshness in everyday life. Nevertheless, there are symbols that evoke a powerful sense of Welshness. The most prominent symbol is the red dragon on the Welsh flag. Green and white colours are considered to be the signs of Welshness; historically they are associated with the Welsh princes. That is why the dragon on the flag appears on a green and white field, and leek, another symbol of Wales, is also green and white.

The Welsh language is the most significant symbol of the Welsh identity, though the number of people who are able to speak Welsh in Wales decreased between the 2001 Census and 2011 Census. Nevertheless, in Wales the number of Welsh speakers amounts to 19 per cent. Topromote and facilitate use of the Welsh language the Welsh Language Commissioner was

established. The aim of this independent body is to ensure that in Wales the Welsh language is treated no less favourably than the English language. All children in Wales learn it at school; there are many local papers in Welsh and a Welsh television channel. Moreover all public notices and signs are written in both Welsh and English.

Englishness is a more complicated and controversial issue. While reading books about England and the English, one may come across the statement that the English are persistently interested in 'who they are'. Most of people who were born and brought up in England do not distinguish between 'being English' and 'being British'. Perhaps in sports this distinction is a bit clearer. Thus, nowadays football and rugby fans at the international championships do not wave the Union Jack but the Cross of St. George (the saint patron of England). Andrew Marr, a Scottish broadcaster and journalist, writes that it is not easy to understand the English. Not infrequently the English character is defined as a 'hidden soul' or 'mysterious spirit'. Laura Barton, a feature writer for the Guardian, believes that England is distinguished by language, landscape, manner and music. The English are really passionate about their countryside. "An Englishman's compost heap is the ultimate expression of his understanding of the "quality of life". He and his wife will poke obsessively at innocent bit of soil for up to twelve hours a day. His crop of homegrown sprouts testifies to the fact that he is free..."

To define the identity pattern in Northern Ireland is very difficult because Northern Ireland is a polarized society. There are people whose ancestors came from lowland Scotland or England. They are Protestants and want Northern Ireland to remain part of the UK. On the other hand there are people whose ancestors were native Irish. They are Catholics and want Northern Ireland to become part of the Irish Republic. When communicating with people from Northern Ireland one should be aware of the challenging issue of identity there. The sense of distinctiveness is strong at both sides; it is

reflected in public life, language and everyday life. Almost half of Northern Ireland's schoolchildren are being taught in schools where 95% or more of the pupils are of the same religion. To achieve a religious balance of pupils, teachers and governors and acknowledge and respect the cultural diversity they represent, in the early nineties of the last century a new type of school was established -

'Model Primary School'. The aim of this school is to bring together children and adults from Catholic, Protestant and other backgrounds.

The name of the second-large city of Northern Ireland 'Londonderry' is the subject of dispute between the Protestant and Catholic parts of the society. Unionists call it 'Londonderry', while the descendants of the Irish ancestors tend to call it 'Derry' (from Old Irish 'Daire Calgach' "oak wood of Calgach"). Despite the fact that the city and county are officially called 'Londonderry' and the local government district is called 'Derry', one may come across the signs where 'Derry - Londonderry' appears. In Belfast it is not uncommon to see the kerbs painted in colours of Union Jack and the areas with Catholic population surrounded by the Irish flags.

Identity in Northern Ireland by and large is the issue of self-esteem and self-respect. When asked 'who he is', a citizen of Beragh answered: "I was born in Dublin many years ago. While I still retain some Dublin accent in my speech, I prefer if people accept me as a Beragh person, and do not associate me with Dublin. I am proud, most of the time, to be Irish. I was taught Irish at school from an early age, but really came to appreciate it many years after I left school. I consider myself to have good conversation level Irish, and I love getting the opportunity to practice it in the Gaeltacht (the Irish language) areas of Northern Ireland.

I would know many musicians that speak fluent Irish in their everyday lives. But of course in my work and village life English is the first language. If I was asked who I am, my answer would be, a proud, non-judgmental,

open hearted Irish man".

There are other things that are associated by British people with one of the four nations. First of all these are Patron saints. In England it is St. George, in Wales - St. David. In Scotland it is St. Andrew, and St. Patrick is the patron saint of Ireland.

Searching for the answer to the question: 'What are the British really like?' is not that easy. One could be sure that it encompasses characteristics typical of all four nations. Common knowledge about the British is usually derived from stereotypes the most persistent of which are the following.

'Brits drink tea all the time' - it holds true because the British consume 2.3kg of tea per person each year.

'Brits will form a queue in any situation' - people in Britain think that this stereotype is true. They say: "If standing in line was an Olympic sport, Great Britain would take gold, silver and bronze. We queue politely at bus stops and airports, in shops, and even at bars. No, we're not standing in line at the bar, but we all know in which order we arrived, and woe betide any bar staff who try to serve customers in the wrong order".

'The British talk about the weather all the time' - it seems that this stereotype holds true. The British tend to say: "our weather offers us rich and varied opportunities to make safe talk with strangers".

'Brits are reserved'. It is generally agreed that Britons are reserved. Bill Bryson says ironically: "... in a city, only beggars, lunatics and tourists speak to other members of the public; in London, you'll be lucky to make eye contact. If you want to get a Brit to open up, wait until you know us a little. Or talk about the weather".

Obviously there is one thing which makes the British so distinctive. It is the system of measurement. If a British person asks you how tall you are and you reply 'one sixty three' you won't be understood. You have to say, five foot four which means 5 feet and 4 inches. The British usually measure

distance in yards and miles.

Milk and beer and other liquids are sold in *pints* and *quarts*, while a larger unit is gallon. Only in the 21-st century people in Britain have become accustomed to buying petrol for their cars in litres and not in gallons. There are some typically British units for measuring weight: ounce and pound. The written abbreviation of pound or pounds in weight is 'lb'. Stone is another unit for measuring weight.

As we may see British people continue measure distances and themselves using scales of measurement that are not used anywhere in Europe. Manufacturers are obliged to give the weight of their packaged goods in kilos and grams, but many also give the equivalent in ounces and pounds.

The distinction between the four nations is reflected in some names and surnames which relate to one or two of them. The first name 'John' corresponds to the Scottish variant 'Ian' and the Irish form 'Sean'. Though these names are common throughout Britain and have the same origin, they sound different. Among British celebrities whose name is Sean one may distinguish Sir Sean Connery, a Scottish film actor who is famous for appearing as James Bond, in films such as 'Dr No', 'From Russia with Love' and 'Goldfinger'. Prefix in a surname may tell about the origin of the person. Thus, the prefix 'Mac' or 'Mc' indicates that a person's ancestors were either Scottish or Irish (McCartney, MacDonald); whereas the prefix 'O' is Irish - O'Brien, O'Connor. Common Welsh surnames are: Evans, Jones, Morgan, Price, Williams. There are world famous film actors and actresses whose surnames unmistakably point to their origin - Colin O'Donoghue, Damian O'Hare, Luke Evans, Joseph Morgan, and Catherine Zeta-Jones.

If you have to send a letter to some organization or to some people in Britain, do not write anything like 'Edinburg, England' or 'Cardiff, England'. The proper way is to write 'Edinburgh, Scotland' and 'Cardiff, Wales'. Or you may write 'Cardiff, Great Britain' or 'Cardiff, United Kingdom' and

'Edinburg, Great Britain' or 'Edinburg, United Kingdom'.

ii. **Read the text again and a) explain the terms and culture-loaded**

words

'genetic inheritance', 'walk of life', 'identity', 'national loyalty', 'Scottish Gaelic', 'Scots';

b) **answer the questions**

1. Why is knowing a foreign language not enough for efficient cross-cultural communication? 2. Which country is used in the United Nations and European Parliament? 3. Is the name 'England' used at the Olympic Games? 4. What does 'GBP' stand for? 5. What are the origins of the names 'Albion' and 'Britannia'? 6. Where are the names 'Albion' and 'Britannia' used? 7. What is the evidence of the UK being a multi-ethnic country? 8. Which adjective is the safest to call a person from the UK? 9. What are the prominent reminders of Scottishness and Welshness? 10. What are the downsides of Scottishness? 11. What do Scottish Gaelic and Welsh have in common? 12. Why is the issue of identity so challenging in Northern Ireland? 13. What do people from Scotland and Northern Ireland associate their personal identity with? 14. What is the English character associated with? 15. What are the English so passionate about? 16. What are the common stereotypes about the British? 17. How can names and surnames help recognize the origin of a person? 18. What are British units for measuring weight and distance?
- a) **explain how a name and surname can tell us about the origin of a person.**
- iii. **Complete the following sentences according to the text.**
 1. People's identity forms and develops in
 2. A clue to better understanding of people you communicate with is...
 3. The Queen's floating royal residence was
 4. The aim of the Welsh Language Commissioner is

5. The Scottish associate their distinctiveness with
6. 'Model Primary School' in Northern Ireland was established in order to achieve

IV. Say if the statements below are true or false. Correct the false statements.

1. Background encompasses a wide range of individual's characteristics which are dependent on their upbringing and cultural environment.
 2. The name of the national football team includes the name 'Great Britain'.
 3. The English language and Welsh are of the same origin.
 4. Green and white colours are considered to be the signs of Englishness.
 5. Albion is the oldest known name of the island of Great Britain.
 6. National or ethnic loyalties can be strong among the people in Britain whose ancestors were not English.
 7. In the UK Indians and Pakistani are the largest ethnic minority groups.
 8. Many Scottish Scots love the romantic, sentimental perception of their country.
 9. 'Kirk' is an informal name for the Church of Scotland.
 10. In Wales all public notices and signs are written in English only.
- V. Give three reasons why most people who were born and brought up in England do not distinguish between 'being English' and 'being British'.**
- VI. You have a key pal in Edinburgh. Write a letter to him or her and tell them how you see the Scottish. Write not more than 250 words.**
- VII. Give Russian/Uzbek equivalents of the terms in italics in the text.**
- VIII. Browse the Internet and find information about 'Bonnie Prince Charlie', 'Dandee cake', 'Blackwatch' and 'Flowers of the Forest'. Give a short talk on each of them.**

Case Study 1

Analyze the situation and a) say if you agree with the Welsh Language Commissioner or not and why, b) suggest what people should do in similar situations.

Meri Huws, a new Welsh Language Commissioner signalled she would step in if employees in small businesses were denied the freedom to speak Welsh at work. She gave the scenario of two hairdressers who were speaking Welsh together and a third insisting they speak English because he or she could not understand. "In that situation the third colleague has interfered with the other two's freedom to use the Welsh language," said Huws. The Welsh speakers could complain to the commissioner and she could investigate.

Case Study 2

Analyze the situations given below and say a) if you share the stereotypes described, b) if these stereotypes may be barriers to efficient communication, c) why the journalist used a place-name 'Exmoor', d) why communication in the bar failed.

HOW THE RUSSIANS SEE US

By Shaun Walker, in Moscow

Russians have a complex relationship with Britain, or as they insist on calling our country, "Foggy Albion". London, they will assure me, is frequently so foggy that life comes to a standstill, and no amount of persuasion that, unless you live in a tent on Exmoor, Britain is no foggier than the average Moscow autumn day, will suffice.

Along with the fog comes the standard roll-call of stereotypes - endless tea drinking, stiff-upper-lippery, and emotional retardation. (While most Russians actually knock back far more tea than any Brit I've ever met. Anyone who has seen the inscription on a Russian birthday card, or heard a Russian give a toast at a drinking session, would agree that compared to them, we do tend to keep our emotions under wraps.)

Alongside the inevitable national stereotypes comes a huge amount of genuine knowledge. With America considered Enemy Number One, much of Soviet schooling, when it touched on the English-speaking world, revolved around British culture and literature. There's hardly a Russian alive who isn't a fan of "Sherlock Holmes", and they also love to get stuck into weightier classics. I was once chatting up a girl at a bar, and it was all going smoothly until she started pontificating about 'The Forsyte Saga'. "Well, it's about four million pages long and pretty dull; I never got very far with it," I admitted. She looked at me as if I was an illiterate peasant.

Case Study 3

Read the text and a) give a convincing argument as to why the sense of Scottishness is a complicated matter, b) say if landscape, music and arts play the same role in building identity in your country.

THE FORMULA FOR SCOTTISHNESS

By Jon Kelly BBC News Magazine (adapted)

What is the essence of being Scottish? It's not about being able to tolerate the sound of bagpipes, or preferring Irn Bru to Coca-Cola, or saying "How no?" instead of "Why not?". I spent the first 22 years of my life in Scotland before heading to London for work. By any measure, my accent, vocabulary and appetite for cholesterol-rich foodstuffs still mark me out as a Scot.

For some Scottishness is about family heritage. However, on this genealogical basis, I would not actually be considered all that Scottish. Of my four grandparents, two were Irish and one was the son of an Englishman.

1,248 Scots were asked to pick two items from a list which they felt were most important to Scottish culture. 47 per cent chose the landscape, 39 per cent - music and the arts, and 38 per cent - the Scottish "sense of equality".

But Scotland's iconography is composed of negative stereotypes, too -

heavy drinking, violence, deprivation and heart disease, all rooted in social problems
 And another danger of defining Scottishness in a series of national symbols - kilts, the thistle, the Loch Ness monster and so on - is that it reduces the nation's identity to the kind of tourist kitsch sold along Edinburgh's Royal Mile.

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THEME 21. American culture

1. Read the text and mark the passages where the following issues are discussed.

Issues to be discussed

- > American cultural time value
- > American conversational starter
- > American norms of politeness
- > The main principles of business discussions
- > Meritocracy
- > Linear-active model of time
- > Multi-active concept of time
- > Deductive model
- > "Low-context" culture
- > "High-context" culture
- > Individualism
- > Power
- > Space
- > Language in meetings

American culture is dominated by a dynamic - some would say relentless pace of life, especially on the East and West coasts. Everybody is always busy in this action-oriented culture where time dominates life.

Wasting time is something that is not tolerate dwell, as the expression "time is money" indicates. Pressing ahead and getting there first does matter, often at the cost of a *personally rewarding lifestyle* that is more common in Europe, Asia or Latin America (where family and friends typically come first).

It's a culture where work equates with success and success equates with money.

The pace of life is particularly rapid in the business world. While it is true that the pace has accelerated greatly over the last decade, it is also true that the American culture places (and has historically placed) a premium on acting quickly and decisively. As they say, "time is of the essence" in almost all professional situations. This may feel quite overwhelming (extreme) for foreign professionals, who initially may not be accustomed to the need to make many decisions quickly. *выпезарабнднд (ynпoчpнa)*

American culture is a highly individualistic culture that enjoys challenge and competition, and prizes *efficiency* and *decisiveness*. In the U.S., unlike in other parts of the world, you can achieve almost anything you want-and achievement is what counts: a strong work ethic brings *tangible* (material) results. In other words, it's a society in which *meritocracy* (rule by persons chosen not because of birth or wealth, but for their superior talents or intellect) plays a large role. That is one of the main differences between Americans and the British. In the UK your status is defined by our family background. In the USA it's not who your ancestors were or whom you are connected to that counts-it is what you accomplish (reach). Americans tend to be eternally optimistic; they smile a lot and are always friendly.

You might be surprised to hear somebody you have never met before - say the clerk at the bookstore or the cashier at the grocery store - look at you, smile, and ask you, 'How are you?' or better yet, 'How are you doing today?' Don't think that these standard questions require a "real" answer. They are just *conversation starters*.

Many foreigners in the U.S. are disappointed that these questions don't go any deeper and they talk about the "*superficiality* of Americans." You need to understand that this is just a formula to greet people, which is meant to be just that - a polite greeting. In line with the optimistic, positive attitude that Americans tend to *appreciate*, the standard reply in the U.S. is always, 'I'm' or better yet, 'Great, and you?' Even when somebody is having a bad

day, the most negative answer you will hear is, 'I'm doing OK,' which is open to interpretation, but usually comes across as more negative than positive.

To point out the main patterns of American communicative behavior we have to describe the main cultural *peculiarities*.

As for the main cultural differences they fall into the following categories:

- time,
- communication patterns,
- distribution of power,
- space,
- thinking patterns,
- and individualism

These categories are not new; rather they have been drawn and adapted from the work of several leading cross-cultural experts, including Richard Lewis, Edward Hall, Fons Trompenaars, Geert Hofstede, Terence Brake, Danielle Walkeraud Thomas Walker.

Time is Everything

Time is one of the main sources of misunderstanding for foreign professionals moving to the U.S. The common expressions 'Don't waste my time' or 'Time is money' *underscore* a uniquely American concept of time.

The first rule is that business schedules dominate everybody's lives. Americans tend to make appointments well ahead of time and then *stick to* them. Trying to schedule or reschedule a meeting last minute is not appreciated, and could be seen as a sign of disrespect. Being on time is a prerequisite for a productive business relationship; *lateness* is not just a minor fault; it is considered a negative character trait.

Missing a deadline is a major professional blunder; it is a sign of being untrustworthy. Rebuilding trust afterward will require deliberate efforts.

According to Lewis, Americans like to plan things methodically and well ahead of time, they prefer to do one thing at a time, and they like to be busy all the time. Busy schedules often leave no time to build deeper relationships. Schedules are set "in stone" and the business day looks like a series of tasks, *back to back*.

As Lewis points out, Americans share this so-called "linear-active" concept of time with other northern European cultures, such as Switzerland, Germany, Britain, Netherlands, Austria and Scandinavia.

However, few of these cultures have such a *single-minded* focus as the American one.

The concept of time varies greatly among cultures. According to Lewis, professionals from Southern European countries, the Arab world, and Latin American cultures prefer to do multiple things at the same time, and tend to plan in general *outlines* rather than follow methodical plans. Punctuality is not really important for them, and human relationships always take precedence over transactions.

The typical day of an average professional in those parts of the world is punctuated by a few important meetings or tasks, which they accomplish with a more fluid approach. Much of the rest of the day is spent dealing with people, as well as building and maintaining relationships. Lewis defines this as a "multi-active" concept of time.

In contrast, for professionals from Asian cultures, missing an opportunity today is not a big *setback*, as it is for most Americans. The same opportunity might present itself again in the future. That's because Asian cultures tend to view time as cyclical, as something that repeats itself. Because of these profound differences, time can be a major source of tension among foreigners and Americans.

Thinking Patterns

Americans like to discuss business issues based on facts and figures

rather than on theories.

They like to break problems down into small blocks (a large thick piece of something that does not have an even shape) that can be solved independently with individual actions. They also don't like to listen to long explanations why a certain problem occurred. They prefer to focus on solutions. This is markedly different from other cultures, notably European and Asian ones, which tend to see problems in a larger context and place the emphasis on addressing the issue as a whole. For example, the French or German cultures tend to address an issue based on a logical approach grounded in principles and theories, in contrast to the American preference for a more empirical approach based on just the facts.

Data, figures always carry more weight than complex theories or detailed explanations - Americans tend to prefer simplification (which is not to be understood as being "simplistic") and, *for better or for worse*, appreciate efforts to "boil down" any topic to its "bottom line." This is often seen as "over-simplification" or "superficiality" by foreigners. Very often the Europeans declare forcefully, "It's not that simple!" In reality, it is quite an art to be able to present complex information in its simplest form, an art most Americans are good at and appreciate.

Communication

The American culture is considered a low-context culture, the one where the meaning of a given statement is taken literally, and does not depend on the context.

'Great job' means just that in the U.S., and the meaning does not depend on the context (i.e., who made the comment, when and how). Instead, in a high-context culture the same expression could take on different meanings depending on the context. For example, 'Great job' in Italy could easily take on a sarcastic nuance, as Italians do not like to give or receive praise publicly and would become immediately suspicious when someone

says, 'Good job.' In a low-context culture such as the American one, communication tends to be explicit and direct, and getting to the point quickly is critical.

All instructions are clearly spelled out and nothing is left to chance (or to individual interpretation).

Low-context cultures stick to and act on what is actually being said. By contrast, in high-context cultures - such as the Southern European, Latin American, Arabic and Asian worlds - communication tends to be implicit and indirect, and the meaning depends on the context, as well as on who delivers it and on the body language with which it is delivered. A lot of information is left unspoken and is understandable only within the context.

In high-context cultures, everyone stays informed informally. The interaction of both communication styles is frequently full with misunderstandings.

High-context people are apt to become irritated when low-context people insist on giving information they don't need. It makes them feel being treated as inferior. For example, professionals from a high-context culture tend to prefer to receive high-level instructions and figure out the job themselves, and would therefore consider it offensive when American managers give them detailed instructions.

Individualism

The U.S. is a highly individualistic culture, where who you are and what you do matters more than who your family is, and where you grew up. As Sheldra Hodge points out, "the American individual thinks of himself/herself as separate from society as a whole, defining self worth in terms of individual achievement; the *pursuit* of happiness revolves around the idea of self fulfillment, expressing an interior essence that is unique to each individual. It affects the way Americans interact with each other.

Relationships are contractual in nature, based on the individual's free choice

and preference; if Americans don't like their friends (and even families) they simply get new ones."

Americans often think of themselves as the sum total of their achievements. Especially in the business world, personal achievement in their profession comes first. This can be a source of major conflict for foreign-born professionals, who might tend to put the team's interests ahead of their own - and then sometimes be passed over for promotion because they did not know how to stand out. Belonging to a certain group of people happens more by choice than by birth.

Where you went to university does matter, especially on the East and West Coasts, because that gives you an entrance into some of the most powerful business networks (sometimes called "old boys networks," although nowadays women are also admitted). These networks are very hard to penetrate for foreigners who have come to the U.S. after completing their degrees in their native countries, as such networks are based on strong connections developed during years of studying and rooming together in college. They are a main source of true friendships for Americans.

Power

American culture is known for being quite *egalitarian* and certainly less hierarchical than most other cultures - especially on the West Coast. This is true in the sense that informality is the norm, people tend to be on a first name basis even in business, and a consensus driven style is more common and preferred to an authoritarian style.

However, this does not mean that there is no hierarchy - simply that it is not as apparent, though there usually is a special parking spot for the president of the company.

Signs of hierarchy are certainly less visible in the U.S.: the boss may not be sitting at the head of the table, may not be the one opening the meeting, and may not be called "Dr." or "Sir" or "Madam" - but there is no

mistaking the internal hierarchy. Misinterpreting the informal atmosphere for a lack of hierarchical structure is a common mistake for foreigners.

Space

Most Americans are not comfortable with physical *proximity*. They have a sacred respect for private space and tend not to hug or to be very *expansive* in their greetings.

If they do hug, the tendency is to have a quick embrace, *thump* (for men) or *pat* (for women) the other on the back three times, and then step back quickly.

A firm handshake will often do. The standard distance between individuals in business or social settings is about 18 inches (or about 50 centimeters).

Anything closer will make your counterpart feel that his/her space is being "invaded." Space is important in that it can denote somebody's power.

For example, individual power in corporations can sometimes be measured by the location and square footage of somebody's office: the big corner office with windows is much more a symbol of power in the U.S. than it is in other parts of the world.

Most foreigners experience quite a bit of a "meeting shock" when they start working in the States. Why? First, meetings are *ubiquitous* in corporate America. There is a meeting for everything, and the average manager spends up to 75 percent of his/her time in meetings. In a culture where the concept of time is linear and where schedules rule everybody's life, much of your time will be spent in meetings too.

Second, meetings feel distinctively different in the U.S. They are not necessarily more or less productive than elsewhere - but they tend to be planned well in advance and run in a manner that is more deliberate. There are rules and procedures despite the apparent informality. There is certainly no patience for the formalistic, rigid meeting style predominant in Asian

cultures; nor is there any tolerance for the last-minute, casual, "disorganized" meeting that is common in South America and Southern Europe. In fact, the habit of running unproductive meetings will spell your professional death in the U.S.

Except for *start-ups* and other small companies, meetings rarely happen *off-the-cuff* [unplanned, unprepared] here. They require careful, *meticulous* planning and have certain protocols everyone follows.

Think about the meeting as a process, not just an event. The process starts off with pre-meeting planning, continues with the meeting itself (and all the mechanics involved), and ends only after the meeting is over, typically with a post-meeting/overflow.

Americans prefer to spend more time talking about solutions than problems. Instead of dwelling on problems and their root causes, they focus on new ideas and possible solutions. Americans have little or no patience for meetings that run late.

Language in Meetings

There is a code of conduct during meetings that is hard to miss, and yet it is also hard to imitate for the non-native speaker. Overall, it's important to realize that certain language habits that are considered perfectly normal or at least tolerable in many other countries are not tolerated in U.S. :

- interrupting.
- dominating the conversation,
- being too forceful,
- being too negative are sure faux pas here.

For example, a Russian born executive had the unpleasant habit of talking over everybody else, interrupting others, and starting her sentences with a strong 'No, no, you don't understand...'

As a result, her co-workers found the meetings unproductive and contentious. She was eventually passed over for promotion, although she

was more than qualified for the job. Communication habits overshadowed her talents.

Similarly, being too passive is another source of frequent misunderstandings. If you are one of those team members who sit there quietly meeting after meeting, don't voice their opinions on most of the subjects or do so in a very indirect manner, and always agree to go along with most decisions, you will probably not be noticed and promoted in the way you deserve. Active participation is, especially hard for many of the female Asian people, but they have to learn how to participate or they will not move up in the corporate ladder.

A common *misperception* is that since English is considered an indirect language, Americans prefer to be straightforward and get directly to the point.

This isn't the case during meetings in corporate America. In fact, if you pay careful attention to the language nuances, you will rarely hear American participants say 'I disagree with you' or, 'This is wrong.' Rather, you will hear them say something like 'I can see your point, but I wonder if we shouldn't consider an alternative solution here...'

During the meetings, people tend to start their sentence with a positive note, even when there is disagreement. Only after a brief positive remark do they present their actual opinion, especially if it is negative- often starting with 'But'

This is a country where people often quote the saying "we agree to disagree," and are able to coexist peacefully. Therefore, direct, open confrontation is rejected *гипотрипа*, and conflict is expressed in a respectful manner. Meetings are meant to be constructive, and participants want to work toward a solution rather than analyze a past problem and assign blame for it, so staying cordial is the key?. Good ways to phrase an unpopular thought gracefully and respectfully are: "What if we considered..." or "I

wonder whether you would consider..." or "I am not sure I am quite comfortable with that..." Sometimes simply stating, "I have a question..." opens the door to turning an argument on its head; even more forceful, the expression "I'm confused..." is used to signify that the point somebody just stated makes absolutely no sense.

A disconcerting language characteristic typical of foreign born professionals is that they often start a sentence or a thought, and then get sidetracked and don't finish it; for example, "I think... hum... actually,

I am not sure where you got those numbers... The figures you mentioned, ah... they don't really seem familiar to me."

This habit makes it hard for others to understand. It makes the speaker sound very tentative and insecure. It is possible that the speaker is searching for words, is afraid of making a grammatical error, or sees - in mid-sentence - a better way to proceed. But this is not a good way to speak. So, if you catch yourself starting a thought and then changing direction midway, chances are that's a habit you need to break. Using simple vocabulary and simple sentence structure and lots of verbs, not nouns will help, even if it seems too simplistic to you. Another way to improve is to seek the help of a professional who can point out what you do wrong and explain how to improve it.

In general, it's a good idea to stay away from jokes - even though that may be your trademark way of defusing tension in your native culture; unfortunately, jokes usually don't translate well.

Similarly, any reference to concepts, places, or people who are not commonplace in the American culture will be a waste of time and can make your colleagues feel uneasy.

Read the text again and a) explain the terms
meritocracy, linear-active concept of time, multi-active concept of time, deductive model, low-context culture, high-context culture;

b) answer the questions

1. What are the traditional American conversational starters? 2. How is status defined in England and America? 3. How does American time value influence business cooperation? 4. What are the general rules for an organization of a business meeting in the USA? 5. How do Americans like to discuss business problems? 6. How should you organize space in American business meetings? 7. What language should you use in American business meetings? 8. What should you avoid mentioning in business meetings?

III. Complete the following sentences according to the text.

1. Wasting time is something that is.....
 2. America is a culture where work equates with
 3. They like to break problems down into ...
 4. Relationships are contractual in nature, based
 5. Most Americans are not comfortable with ...
 6. A common misperception is that since English is considered an indirect language, Americans prefer to be ...
 7. Using simple vocabulary and simple sentence structure will help, even if it ...
 8. Similarly, any reference to concepts, places, or people who are not commonplace in the American culture will be
 9. Keep in mind that Americans prefer to spend more time ...
 10. Except for start-ups and other small companies, meetings rarely happen ...
- III. Say if the statements below are true or false. Correct the false statements.**
1. American culture is dynamic and action oriented particularly in business world.
 2. Americans tend to make appointments well ahead of time and then

stick to them.

3. American culture is not an individualistic culture and doesn't enjoy challenge and competition.

4. Asian and American cultures have very much in common particularly in business sphere.

5. Rule by persons chosen not because of birth or wealth, but for their superior talents or intellect is called meritocracy

6. Most foreigners experience quite a bit of a "meeting shock" when they start working in the States.

7. Americans do not like talking about solutions of the problems as they are interested in reasons.

8. You should not start your speech at a meeting with a positive note.

V. Enumerate the main principles of American communicative behavior. Does it differ from Russian/Uzbek ?

VI. Your Russian/Uzbek friend is going to work in for an American company. Think over the possible communicative problems she/he can face up to and suggest the solutions.

VII. Give Russian/Uzbek equivalents of the terms in italics.

VIII. Complete the text with the given words.
Stuck, timeline, approach, assigned, sketched, lack, concepts, misunderstanding.

Consider the case of a project manager from Eastern Europe, who was to a high profile technology project in the U.S. He ... to his own (culturally driven) definition of time, and therefore ... out a roadmap for all the major project milestones. However, he didn't produce a detailed ... with all the team members' activities spelled out on a daily basis. The ... of precise, detailed timelines led his boss to believe that the project was not under control. Compounding the problem, the European manager did not explain his flexible ... to his boss—he just assumed it was OK, just as it

had been in his home country. But these two different ... of time—one more fluid, the other more fixed—actually led to a serious

Case Study 1

Have a look at a typical exchange among two American professionals, and analyze what they are really saying. Compare your interpretation to the one given below.

A: Hi, how are you doing?

B: Great, and how are you?

A: Fine, what news do you have?

B: Things are really busy; I have a ton of work and will probably have to work again on the weekend.

A: Ah, I know the story. I'm on my way to a breakfast meeting.

B: I'm traveling next week, but can we have lunch somewhere soon?

A: Sure, let's.

Interpretation

Such a casual exchange means different things to different people, depending on the cultural filter you use to interpret it.

As pointed out before, the friendly greeting means nothing literal—it's just a nice form of hello.

Working on the weekend is a reality for everybody on the two coasts of the U.S. and some areas in between.

Probably, in this case, B was trying to impress the other person (his boss?) with his work ethic. Lunch is the standard occasion to catch up on business life, and is usually scheduled well in advance. It doesn't happen spontaneously—in fact, it will only happen if one of the two makes a real appointment, otherwise this exchange just indicates that the two colleagues have the intention of meeting again—which might or might not happen. This conversation represents just the tip of the iceberg of underlying cultural differences that affect how business is conducted in the U.S. versus other

countries.

Case Study 2

Which country do you think Situation 1 and 2 take place in? Explain why.

Which cultural values do these situations reveal?

Situation 1

Jin walks into the conference room formally dressed; everybody else is in a suit and a tie. Jin is formally introduced to the head of the group and to the other participants, by titles and positions held. The most senior person in the room, the SVP of Operations, strategically seated at the head of the table, launches into a twenty minute monologue about the problem, dissecting every aspect of it from a historical perspective. Everyone around the table nods in agreement. Once the monologue is over, they all take turns to speak up in support of the VP. Finally, they begin discussing other pressing items, in no particular order. Until all participants have had a chance to express their point of view, at least two hours have gone by.

Situation 2

Jin walks into the meeting: all jackets come off, and everyone is on a first name basis. All participants have already received the agenda of the meeting via email and know what questions they are going to ask. Jin goes over the main issues quickly. About ten minutes into the meeting, she switches the focus from describing the problem to brainstorming possible solutions. The meeting follows a linear sequence of topics as outlined in the agenda.

Once a topic has been discussed and resolved, Jin moves on to the next topic. When most issues have been resolved, the allotted hour is over, and the meeting is adjourned.

THEME 22. Canadian culture

Cultural information- conversations

Local Perspective:

When meeting Canadians for the first time, there are a number of topics that can be touched upon. But the first question on first contact will be: what do you do? Work/occupation is important to Canadians, and it is also a social marker; it is what separates and defines a person in relation to another. Another related topic of conversation is educational attainment and/or professional experience.

Canadians are known for travelling and thus are curious about world geography and other lands. When meeting someone a conversation may also touch on places to visit, be it locally or overseas. They want to know about other places, including the food, customs, music, the political climate. These interactions may differ depending on how the contact is made. For instance, when meeting someone for business, the conversation may be confined to very safe and neutral topics. When meeting people through friends or associations, the connection may take a deeper level.

Canadians are keenly aware of "otherness", and consequently it is common to hear: where are you from? as a first contact question. Asking questions like this one is a way to assert identity, and establish the boundaries of belonging. This is a question posed to Canadians from other regions, and newcomers to Canada, as there is a strong sense in Canadian identity of what one is not. This relation is expressed often to mark the differences between provinces and also to assert their difference between themselves and their Americans cousins.

Humour should be approached with caution in Canada, as in other places, because the sense of political correctness is very strong in many social circles. Take time to learn the appropriate and acceptable limits of humour to avoid the risk of offending someone. However, it is important to note that humour is region and city specific in some cases. In the East Coast of Canada, for instance, humour

can be self-effacing and people's sensitivities are tougher with more tolerant limits. Similarly, Quebec has a different threshold for humour and limits on the topics used.

Topics to be avoided on first contact are money, salary, religion, and politics, especially the separatist movement. Newcomers to Canada can use the interlocutor's cues for approaching topics or subjects during a first rendezvous.

Canadian Perspective:

Good topics of conversation are: work, studies, the weather (a good opener), one's house, vacations, sports (especially hockey, American football, baseball, water sports and, increasingly, soccer/football) and other leisure activities. Generally, Canadians are not comfortable talking about salaries or personal finances and tend to steer away from discussing emotions. Asking questions about marriage or children can be interpreted as too personal by some.

Generally, it is good to keep conversation light and, if possible, funny. If people really want to know a lot about a given subject, they will ask questions; otherwise, it is best not to get too seriously into any one topic.

Appropriate topics of discussion will depend a lot on the crowd. Most Canadians know something about local or national politics, but many do not concern themselves with such issues. In any case, you will hear Canadians complain about politics and politicians but they are also very sensitive to how they are perceived by outsiders, so it is best to refrain from criticizing. Many Canadians have travelled abroad and have differing degrees of exposure to the ways of other countries. The more they have travelled, the more curious they are likely to be about the perceptions of foreigners; I would not recommend making this a main topic of conversation, however.

Canadians are often very proud of their natural surroundings, Canadian weather and their heartiness with respect to enduring the weather. Canadian musicians, writers, film producers and actors (comedians especially) are also a great source of pride. Men in particular are proud of Canadian beer and hockey.

although women are increasingly a part of this sub-culture. Virtually all Canadians are eager to distinguish themselves from Americans.

The best way to impress most Canadians is to show what you have noticed is different from the United States, as there is a great deal of sensitivity and concern about being lumped in with our powerful neighbour. Most Canadians see themselves as humbler, funnier, more tolerant and/or less aggressive than Americans. I would not recommend overly criticizing the US, however. Canada depends on its neighbour and has strong cultural and historical ties. Many Canadians have relatives who live in the US.

Canadians tend to be very politically correct and concerned with fairness, although this varies from one region to the next and depends on the crowd. As the cherished image of many Canadians is of a tolerant society that is also more socially minded than that of the US, discussions of social classes, racial or other discrimination and private medical care are to be approached with care.

Generalizations about Canadians can also raise sensitive issues of regionalism. Central Canadians typically claim to speak for the country and Quebecois, people from the East Coast, the North, the West Coast, the West and the Prairies frequently differ from Central Canadians' perspectives and are eager to point out the differences. A similar dynamic operates between Toronto and anyone outside of Toronto and there can be large cultural differences between other cities as well.

Cultural Information - Communication Styles

Local Perspective:

Canadians jealously guard personal space and privacy, making them very reserved people. It takes a while for them to warm up to newcomers, but this does not mean that Canadians are not welcoming. They are quite civil and polite. Thus a first contact will almost never include discussion on personal aspects of their lives, such as earnings, weight, diets, health conditions, etc. This may change as the relationship develops or if it fits with the purpose of the meeting.

When lining up in a public place, the bank for instance, Canadians require at least 14 inches of space and some people need more. This rule should be applied when speaking to Canadians, especially if the speaker is a man addressing a woman. Men and women need and protect their space, sometimes with an active signal or else with more subtle body language that has to be monitored at all times. The rules vary from province to province, e.g: in Quebec people may not need as much personal space, and touching is more common. Typically, people from Quebec greet each other using more physical signs such as hugs and kisses and may offer kisses on the cheek to newcomers after a few encounters.

Men tend to gesture more while conversing than women, and young people more than older people. In general; there is a unspoken code of decorum that has to be observed in public places and which can only be broken in big gatherings such as an outing to a restaurant. Making eye contact is a sign of respect and sincerity. It also signals a real engagement between speakers. Most of the issues of communication, especially tone of voice, directness, and even making eye contact are inscribed in a complex dynamics of gender and class; those with more prestige can afford to break the rules and have the license to initiate or limit the degree of expression in the interaction.

Canadian Perspective:

Canadians differ from one another. Ethnic background and place of residence are important factors in determining peoples' level of comfort with touching and gestures.

In general, however, Canadians expect a high degree of respect for public and especially for private property and space. Canadians generally have a very strong sense of space (no more or less than an arm's length); particularly when speaking or dealing with strangers. It is best to carefully observe each person's degree of comfort with touching and their preference for personal space.

Canadians will not necessarily maintain constant eye contact, but it is considered a sign of dishonesty or insecurity if a person refuses to or is reluctant to make eye contact.

Also scorned are some personal habits associated with other cultures such as clearing one's throat aggressively, not wearing deodorant, burping in public, slurping, chewing with one's mouth open or spitting.

Canadians usually shake hands with both men and women, particularly in a public or professional setting. In some cases, especially among friends in French-speaking circles, men and women will often give each other a kiss on each cheek. In English Canada, good friends will sometimes hug each other. Generally, men do not touch other men beyond the standard handshake unless they have reached a fairly high level of comfort with that person or they are playing sports. This rule is similar for contact between men and women. Women are less bound by these rules. However, holding hands and repeated or prolonged physical contact is reserved for 'intimate' and/or exclusive relationships or family (i.e: not between friends). Family members will often maintain close physical contact with young children. Many Canadians find a lot of hand movement while talking distracting or even annoying; some see it as a sign of insecurity. Nevertheless, Canadians may expect people of other cultures to use more hand movements and gestures. Mentioning the possible difference may be a way of gauging peoples' responses. One gesture to avoid is waiving the index finger from side to side. This is normally used with children and means, "no, you can't do that".

Cultural Information - Display of Emotion

Local Perspective:

Consistent with a strong sense of personal space and with protestant prudence, it is not that common to see Canadians displaying affection in public. Strangers have verbally scorned me when I am hugging my partner on the street.

There is an implicit acceptance of 'positive yet neutral' affection, for instance, old friends meeting after a long time, congratulations for achievements, etc.

Yelling in public is uncommon, unless people are inebriated or having a fit of road-rage. In the event that there is scene of violence or someone is being attacked (verbally or physically), it is likely that the Police would be called to intervene. Canadians, in general, avoid conflict and confrontation and thus it is not common for people to intervene directly.

The rules for reacting and displaying affection and emotions are quite similar in offices (private or public sector). Decorum is highly valued and this implies limits on the types of displays of affection. The greeting is a handshake, irrespective of the rank or gender of the persons. Well-acquainted colleagues may permit themselves more open expressions of affection, including kisses on the cheeks (Canadians - if and when they kiss - usually would give two kisses, one on each cheek).

Canadian Perspective:

Canadians do not appreciate aggressive behaviour or driving and have a low tolerance for shouting and public displays of affection. Many Anglophone Canadians are uncomfortable with strong demonstrations of emotions, particularly if it is with someone they do not know well. In Quebec or in many immigrant communities, emotions may be more freely expressed.

Cultural Information - Dress, Punctuality & Formality

Local Perspective:

For the most part, Canada is a relatively informal and relaxed country. The common dress code for offices is informal to casual for both men and women. This may vary when comparing private and public sectors, the latter being the more informal. Larger cities are dressier than smaller towns. Canadian women wear little make-up and their clothes can be relatively conservative and comfortable. Younger women can be seen in more revealing clothes and wearing more flattering outfits, especially in schools. Younger men stick to the accepted kakis and chinos, with some verging on the sport jacket and/or vest. In general, Canadians wear very dark and sober tones. In summer, white and brighter colours are permissible.

In keeping with the relaxed yet reserved attitude of the country, it is important to observe some basic rules when meeting someone for the first time: - address the person by Mr. or Mrs. plus last name and in some cases by their title (e.g. Dr.) until the person asks to be addressed differently; - arrive on time (if possible 5 to 10 minutes earlier) as punctuality is highly valued while lateness is looked down upon, unless due to valid extenuating circumstances; - speak directly and in an assertive manner to avoid misunderstandings, while ensuring not to appear aggressive.

As time passes, the initial formalities will be replaced by a more comfortable relationship. Junior people may address managers and superiors by their first name and establish a more equal relationship. Most often than not, the direction of the relationship is determined by those in higher ranks.

Another important rule for Canadians is deadlines (the basic word made up by adding the qualifier 'dead' to the word 'line', in my view, conveys the meaning that Canadians attach to it); they are taken with utmost seriousness.

Canadian Perspective:

Work styles and pace differ between workplaces but it is important to be clean. Most Canadian work environments are very relaxed in terms of dress and level of formality, although shorts and jeans are not that common in office environments. Women tend not to wear very revealing or tight-fitting clothing, although this depends on the individual and on the workplace and the sector.

Canadians tend to address each other on a first-name basis, although it is always best, especially with one's superiors, to start out with Mr. or Mrs. (or Dr.) and the person's last name. Ms. is used to refer to a woman without inquiring about her marital status (considered a private matter) and should be used by default. In French, madame is used by default. Do not use Madam or Madame in English. Madam is frequently used sarcastically and disrespectfully and Madame is associated with the managers of brothels!

Quebec culture tends to be more hierarchical and the formal *vous* form is frequently used for strangers and elders (especially in rural areas). However, the informal *tu* is used much more freely than in France or many other French-speaking countries.

Many workplaces have some degree of flexibility in terms of hours worked and punctuality. Generally, however, Canadians work diligently and office chitchat is considered somewhat delinquent; it is not acceptable to openly waste an employer's time. Serving clients well and rapidly is usually a high priority. Overtime is often expected, especially in management positions. Lateness is not received well but, depending on the workplace, arriving five or ten minutes late occasionally (with a good excuse) is usually within the realm of the acceptable.

Cultural Information - Preferred Managerial Qualities

Local Perspective:

Canada is a place where innovation and hard work are well-regarded qualities at work and elsewhere. A combination of high level of education, experience, hard work and charisma is the winning ticket for success for most managers/superiors. Canada, as many other industrialized countries, is seeing a growing trend towards credentialism. Thus, young and experienced managers may possess 2 or 3 university degrees, and some see the necessity to retrain in order to stay competitive and current with the job market needs and increase their chances at a job. Similarly, newcomers to Canada have better chances of being successful in the market if they have suitable credentials.

Personal charisma, diplomacy and tact as well cultural sensitivity are quite crucial for the success of a manager in facing and adequately dealing with the challenges of a new cultural setting which may have different work ethic and codes for behaviour. Depending on the degree of openness, the size of the staff and the internal culture of the office, a manager will learn how the staff views him/her. Some workplaces hold regular meetings and these can be places where people would voice positive opinions about a manager's decision or action. If the issue is

contentious one, some people may voice their opinions, and others may not since they may think that voicing their objections may threaten their job security. Canadian directness and assertiveness must be used strategically in difficult cases.

A manager is expected to deal with and handle conflict in a constructive manner to minimize disruptions to normal activities the office. As persons in a position of leadership, they must lead by example. They are expected to meet deadlines and observe procedures and rules of the office.

Canadian Perspective:

Academic and professional skills give some indication of background but experience is also highly valued and ultimately you will be judged by your performance and ability to get the job done. Age, social status and connections are not typically given a lot of weight; however, their importance should not be underestimated.

Teamwork is often considered an ideal form of working. A person who comes across as 'knowing it all' may be seen as uncollaborative or even arrogant and inflexible. It is important to show confidence as well as humility and good listening skills. Canadians tend to appreciate approachability and problem-solving abilities over authoritarian styles of management.

The same would apply for a non-local manager, although fair degree of adaptation to the Canadian environment would be expected since most foreigners are not distinguished from immigrants.

Cultural Information - Hierarchy and Decision-making

Local Perspective:

By and large, big decisions are taken by managers/superiors. In some places there can be consultation prior to making the decisions and non-manager's opinions may be considered when proceeding. This does not mean that decisions are unchallenged, and for the most part, it is at this point that managers may take steps to include other voices.

Ideas for decisions may come from subordinates as well from management. This can happen in a meeting, a consultation, or a survey. Many places reward and encourage participation and initiative, which may include asking clarifying questions, or offering an alternative to an idea. While participation may be encouraged, the venues and opportunities may be limited by the structure of the organization, and/or prevalence of the culture of hierarchies (mostly based in many cases on educational levels and experience).

Younger employees expect to be mentored and guided to grow professionally. They also expect to be given space to make contributions and express innovative ideas, although, as indicated above, the opportunities may be limited.

NGOs make more efforts to flatten the hierarchical structures and strive for working from a consensus-building point of view. This type of situation is more desired than actualized. Canadians in general believe that authority can be challenged, and they raise questions when the situation is propitious. The success of these challenges rests largely on the fear/respect of public opinion.

Canadian Perspective:

Decisions tend to be made by managers and there would be a direct correlation between the seriousness of the matter and the level of authority at which a decision would be made or resolution sought. Consensus is considered desirable but not imperative.

It is generally accepted in Canadian society that young people have a lot of ideas and that older people have more experience and perhaps more knowledge. Frequently, in the private sector, initiative is encouraged and employees are encouraged to promote and develop their ideas. How much latitude the employee is given will depend on the sector, the scale and importance of the work or idea, the size of the company or organization and/or the manager's style. Generally supervisors act as gatekeepers and filterers of ideas.

It is entirely acceptable to go to your supervisor for answers or feedback, however you will be expected to demonstrate your analysis of the situation at hand.

In some cases you may be expected to take initiative and complete an assignment with minimal supervision; this will vary between workplaces and managers and is worth clarifying early on.

Cultural Information - Religion, Class, Ethnicity, & Gender

Local Perspective:

Canada is a very ethnically and religiously diverse and rich country. Almost all countries in the world are represented in the Canadian population. For its diversity, Canada is a place with a relatively low level of conflict. The population is generally tolerant of diversity, and it has a very liberal approach to social and political issues. This is not to say that there is not conflict and controversy or that everyone in the country sees eye-to-eye on all issues.

Gender:

On issues of gender for instance, larger metropolitan centres are more likely to tolerate and even support the various expressions of gender, including the extension of rights and benefits to same-sex couples, or celebrating with them on Pride Day (first weekend in July). This is also true when it comes to support for women or men to try non-traditional jobs. Despite all these advances, women can still experience what some refer to as the 'glass ceiling', which is the invisible barrier that impedes women's job mobility into higher positions.

Religion:

Most offices operate in a relative secular way and it is very uncommon to find someone who would try to proselytize in the office environment. It is noteworthy that most holidays observed in Canada are still directly connected to the Christian religious observances; however, people of other faiths can also take time off to observe their own holidays.

Class:

People of lower social classes are also relegated to low-paying jobs that only serve to perpetuate their condition. There is a high degree of civility while in the office, and no person would be made to feel inferior on account of their lower socio-

economic condition. However, the division become more evident in the extra-office associations and social ties and friendships originating at the office tend to be socially horizontal rather than vertical (up or down). This is not a straightforward pattern and can be complicated by educational level and other factors.

Ethnicity:

With ethnicity, the situation is more complicated. Visible minorities, (in Canada defined as people who are not direct descendants of Europeans), are gaining ground in their integration into the Canadian social fabric. Minorities can be seen in public and private offices, and much work is going on to increase their representation in managerial positions. Similar to the situation of women, minorities may also face the 'glass ceiling' and covert forms of discrimination. Policies and steps have been taken to address these issues, and much has been gained, but the road ahead is still a long one.

A visible minority person can expect the same services from public offices, banks, hospitals and educational institutions as European descendants, and there are mechanisms to report abuse or discrimination, should the situation arise.

Canadian Perspective:

Gender:

It is common to find women in the workplace at all or most levels, although they tend to be concentrated in more vulnerable, lower paid and lower skill sectors. Treatment also differs enormously between sectors and workplaces, and highly educated and ambitious women still face an old-boys network at upper levels of authority. Nevertheless, there are lots of women in positions of authority and women and men are encouraged to take initiative and make decisions in many workplaces.

Sexual overtures in the workplace are considered inappropriate and threatening and may result in legal action being taken; the law protects women. Avoiding any references to sexuality or appearance, unless on good terms with that

person, is a good way of ensuring that any such comments will not be misinterpreted.

Religion:

There is tremendous diversity in the beliefs of Canadians, religious or otherwise. In fact, Canada's constitution protects the right to publicly funded religious schooling in a limited sense. Many groups are lobbying to have this right extended to include a range of different religions.

It is advisable to be respectful in any event and to be sensitive to this diversity. Most Canadians believe it is important to respect people regardless of their religious beliefs but see religion as a private matter. Canadians tend to separate work and private life a great deal and may be uncomfortable when religion is brought into the workplace. Many Canadians, regardless of their religious background, do not actively participate in religious activities.

Class:

Many Canadians are very uncomfortable talking about social classes and would prefer to identify themselves as middle-class, whether or not this is true. Mostly, a person's class is defined by their level of education and income, although connections are important for upper-middle and upper classes. Work environments are usually organized on the basis of some hierarchy and those at the top have more education than those lower down. Nevertheless, fair treatment of all staff is expected.

Ethnicity:

Ethnicity in Canada is a concept that has evolved throughout its history and can refer to the English-French divide (which is much more than linguistic), the difference between Canadians of European origin/settlers and indigenous peoples and, more recently, 'whites' or Canadians of European origin and those of non-European origin. Canada's immigration policies have led to a truly diverse population, mostly in urban areas.

In bilingual (English-French) workplaces, language is perhaps the biggest dividing factor. Socializing in such workplaces is frequently among people of the same language. In non-bilingual workplaces, which represent the majority, the region, cultural considerations and the expectations of linguistic ability will often have an important impact on to which Anglophone and Francophone Canadians will find themselves working together. Mastery of a specific language is often an important hiring criterion.

My work experience has been in fairly 'white' settings and so I cannot say to what extent ethnicity is an issue in workplaces, except to say that it is a complex issue. Racial and ethnic prejudices certainly exist and, like other prejudices are likely to manifest themselves at work. In many cases, the ethnic make-up of a workplace depends on the sector and some sectors are considered less accessible to visible minorities than others. There have been recent efforts in the Federal Government to increase the representativeness of the public service. In the past, ethnic minorities have tended not to benefit from the same networks of connections and contacts as those of European backgrounds. This is quickly changing with the increasing percentage of highly qualified members of ethnic minorities in the workforce. The relative vulnerability of ethnic minorities in the workplace is likely to be a more pernicious feature and is not really talked about.

The situation of indigenous peoples in Canada is considerably more complex and problematic.

Cultural Information - Relationship-building

Local Perspective:

Building rapport is very critical to conducting successful business affairs in Canada. The type and depth of the rapport would greatly depend on the sort of business. A good starting place is a meal, and the person who hosts usually covers the hospitality costs. Some company/institutions would invite candidates for an interview or to meet him/her in person and cover the costs. When offering any

services and the meeting takes place over lunch, the person offering the services may pick up the tab.

In general, meals are good spaces for rapport building. Most Canadians cover their own costs. Restaurants are considered neutral territories, and so are cinemas, or concert halls. It is important to set boundaries to prevent misunderstandings, and accept or extend invitation to people's homes only when the relationship's boundaries are clearly defined. Men and women have to be aware of potential accusations of sexual harassment or any other type of inappropriate behaviour.

Also, it is important to build good friendly relationships across the whole organization, from the concierge to the managers; all of them make a very important support network in the office. To strengthen relationships with concierges, for example, it suffices to exchange greetings and a chat when arriving to or leaving the office. Also they can be invited or included in some way where there is a special event in the office. If the goal is to build rapport with administrative assistants (in Canada the word secretary is not politically correct to describe an administrative support position) regular expressions of appreciation of their work and contributions are key.

Canadian Perspective:

It is important to introduce oneself and to be clear about reasons for being there and aims, either in the meeting or before discussing the project at hand. This does not have to take a lot of time and business matters usually follow quickly after such introductions. Nevertheless, some degree of superficial chitchat is common and can help break the ice.

Workplace relations, which tend to be among peers, are often kept quite separate from personal relationships and many Canadians like it that way and value their privacy. A personal relationship (as opposed to a friendly professional relationship) with a client would be unusual in many Canadian workplaces.

Cultural Information - Privileges and Favouritism

Local Perspective:

Yes, connections are important to doing business in Canada, although not necessarily for the same reasons as in other places (eg: corruption). Rather, because people are connected through networks of expertise and know-how. I have heard in Canada a variation of the saying: "it is not what you know, but who you know, that gets you the job", which goes like this: "it is who knows what you know/your skills that gets you the job". What I take this to mean is that connections exist and are used to get people jobs, but it is very important to be qualified for the job/contract to get it. The reputation of the person in charge is on the line if s/he was to hire a person without considering if the person is fit for the job. Friends and family members may (and do) recommend someone for a particular job or task, but the decision rests entirely with the manager.

Canadian Perspective:

Networks and contacts are important for finding out about and even taking advantage of opportunities in the workplace; nevertheless, fairness, or at least the appearance of fairness is expected. Virtually always, qualifications are important in hiring or promoting, but they may not be the only criteria and they may be defined rather openly. This is less true of small or family-run businesses, which make up a significant proportion of the economy in Canada, and where it is entirely acceptable for a business owner to hire his or her own family members (Note: a manager or any other employee would not be able to do so quite as easily).

I would definitely not recommend granting special favours as this could expose you to very grave disciplinary measures or at least to unwanted attention and notoriety. This is especially true in large organizations and in positions that are high profile. If you do wish to consider hiring or promoting someone who is a personal friend based on merit, it is probably best to distance yourself from the process and be very transparent about the criteria used for making the decision, especially in public sector workplaces.

Cultural Information - Conflicts in the Workplace

Local Perspective:

Direct questions, more often than not, get direct answers. Most people are prepared to talk out differences of opinion with another colleague, although it largely depends on the nature of the issue and how contentious it is. A private conversation in a neutral place (restaurant, or café) is the preferred setting for such conversations. If there is sense that a colleague has taken some distance, or shows less interest in previously shared things, chances are that there is something the matter. The extent of the issue can be negligible in many cases, but it is important to address it early on so as to prevent a future escalation. A simple direct question can give the desired answer and be the key for a renewed dialogue; Canadians do not like confrontation, but respond well to any sincere attempt to mend any situation.

Canadian Perspective:

Avoid publicly confronting someone. A third party may not be willing to intervene but talking to a neutral party who is familiar with the situation may be useful. I recommend trying indirect methods for resolving the dispute and leaving direct confrontation as a last resort. Going to a supervisor might be called for in desperate situations.

Cultural Information - Motivating Local Colleagues

Local Perspective:

Good performance on the job depends on a host of conditions such as job satisfaction, commitment, recognition for contributions made, fair remuneration, loyalty, and of course, good working conditions. This is true in Canada and elsewhere. In Canada there is a very strong work ethic, and most people want to work, although less than desirable conditions can lead to frustration and discontent among workers.

In general, people like to be part of the team and feel appreciated and consulted about decisions that can affect their lives, such as restructuring, lay-offs,

etc. They also like to receive recognition for outstanding contributions, such as promotions, or any form of incentive to encourage further participation.

Canadian Perspective:

This differs between individuals, sectors, ages and culture. Most young Canadians consider money important but would be as concerned about possibilities for advancement, fit and work conditions, if not more. Job prestige and the degree of responsibility one has are important for most professionals. Older Canadians might be more concerned about job stability and benefits although benefits are also important to those who are having families. On-the-job training is also an important motivator as most Canadians are acutely aware of the need to keep their skills up-to-date and diversified.

Cultural Information - Recommended Books, Films & Foods

Local Perspective:

A nice place to start to learn about Canada is to see a series entitled, "Canada, A People's History"; this television series provides an historical overview of the history of this country.

Canada has fine writers; my favourites: Margaret Atwood, Michael Ondaatje, Rohinton Mistry, Carol Shields, Will Ferguson, John Ralston Saul, Lawrence Hill, David Suzuki, Berrice Morgan, among many. Reading these authors can provide not only an idea of Canadian culture, but also how some Canadians view world issues.

Canadian films (short and long) are powerful and peculiar; there is something that sets them apart from American productions, I can think of a few: "Buried on Sunday", "Leolo", "Jesus of Montreal", "Black Robe" and "Highway 51".

Canadian Perspective:

Books: Timothy Findley (any); Lucy Maud Montgomery (especially the Anne of Green Gables series; Robertson Davies (any, but especially *Fifth Business*); Margaret Atwood *The Edible Woman*, *Mordechai Richler*, Rohinton Mistry's *Family Matters*, and Will Ferguson's *Why I Hate Canadians*, Pierre

Berton *Why Canadians Think the Way They Do*. For a better understanding of Quebecers, read works by Quebec authors Michel Tremblay, Gabrielle Roy and by poets Émile Nelligan and Anne Hébert (especially "Speak White").

Music: English: Avril Lavigne, Sarah McLachlin, Spirit of the West, Susan Aglukart, Jann Arden, Great Big Sea, The Moody Blues, The Tragically Hip, Blue Rodeo, the Rankin Family, Leonard Cohen, Diana Krall, Neil Young, Bryan Adams, Holly Cole, Oscar Peterson, K.D. Lang, Alanis Morissette, Anne Murray, Our Lady Peace, Bruce Cockburn, Crash Test Dummies and the Barenaked Ladies. French: Daniel Lanois, Roch Voisine, Celine Dion (sings in both languages), André Gagnon, Harmonium, Paul Piché, Daniel Lanois, Claude Dubois, Garou, Richard Desjardins, Eric Lapointe, Les Chieus, Natasha St-Pierre, Marie-Hélène Toupin, Claude Léveillée, Thérèse Montcalm, Diane Dufresne, Robert Charlebois, Beau Dommage, Richard Séguin, Michel Rivard, Vilain Pingouin, Daniel Bélanger, La Chicane, La Bottine Souriante, Gilles Vignou, Les Colocs, les Respectables, and Felix Leclerc.

Cultural Information - In-country Activities

Local Perspective:

Canada's multicultural character offers a host of cultural experiences and possibilities. The most visible ones are culinary and cultural (writing, music, cinema, clothes) expressions. It is possible to have breakfast in China (dim sum), lunch in Lebanon (shawarma) and dinner in Italy (fettuccini Alfredo or Mushroom Risotto), or, if one prefers to stay more local, there are great places to enjoy mussels, good fish or lobster, or fish n' chips in the Maritimes, or a good portion of poutine in Quebec. To celebrate Thanksgiving, Christmas and Easter, families get together and they enjoy turkey dinner complete with cranberry sauce and, many times, wild rice.

Of course one should not miss any opportunity to canoe in Canada. During summer time hardcore nature lovers embark in projects such as "portaging" which involves walking and canoeing for miles into the heart of the forest, a very

Canadian experience. There are number of national and provincial parks and nature reserves with facilities and campgrounds for amateur and experienced campers.

Of course, one cannot come to Canada and not attend the national sport: HOCKEY! It is a Canadian must!

"Summertime, when the living is easy" goes the line in one of Gershwin's songs. Nowhere is this as true as in Canada. After a long winter (6 to 8 months), Canada wakes up to a very intense period of activity including music and cultural festivals. In Calgary, for instance, it is the time to challenge wild bulls and horses during the Stampede; in Montreal, Toronto, Vancouver, Ottawa, Edmonton one can catch a good Jazz festival, the largest being the Montreal one; if one prefers to be tickled, the "Just for Laughs" and Ha-Ha- Halifax comic fests might just be the ticket; one can also celebrate difference during the Pride Parade in Toronto, which is the kick-off of a series of cultural days culminating with largest Caribbean fete in North America in August.

In terms of radio and television, I would recommend the Canadian Broadcasting Corporation (CBC), on radio I am particularly fond of "The House: the week on national politics", the local morning radio show (which varies from city to city), "As it Happens", "The Current", "The Vinyl Café" among others - My personal favourites on television, "This Hour has 22 minutes", "Made in Canada", "The Nature of Things", and of course "The National" with Peter Mansbridge. Of course, one must do this in both official languages. CBC (the English network) and Radio Canada (the French network) are the best sources of information on Canadian culture and current issues. The networks are also an alternative to the overwhelming presence of American culture, news and programming in Canadian television.

Canadian Perspective:

Canadians are very sports-oriented and love to go to cottages and camping. Joining a team sport or sports club is an excellent way to make friends and gain the trust and respect of Canadians. Also, Canadians are very proud of their musicians

and are pleased when a foreigner takes an interest in Canadian music. The words of the music may help you understand how Canadians define themselves. Canadian literature is also very revealing of Canadian history, culture and lifestyle.

If you are in Quebec, do not miss the experience of spending an evening with friends at a Cabane à sucre. The Montreal Jazz festival and St. Jean Baptiste (June 24th) celebration are a good time to be in Montreal and no city celebrates Canada Day (July 1st) like Ottawa. The Calgary Stampede, which is held every July, is a great attraction as well. If you are in P.E.I, don't miss a production of Anne-of-Green Gables.

There are many great things about many different parts of Canada and beautiful sites everywhere. Many people think of Canada and images of snow, rivers and mountains come to mind. While adventure travel is extremely popular in Canada, I would encourage Canadians and non-Canadians alike to visit small towns and big cities as well to get a true sense of the diversity of Canadians and the beauty that the country has to offer. That said, do not miss an opportunity to go canoe camping or to rent or visit a cottage by a lake!

It is hard to say what food would be typically and exclusively Canadian, and it depends on the area. Tourtière is very traditional in francophone Canada and poutine is a strong cultural reference and a must if you are living in Quebec. Pancakes and maple syrup, corn on the cob and field tomatoes (summer) are typical dishes. Cinnamon and sugar covered batter called beaver tails are definitely worth trying, as are homemade pies, butter tarts, nanaimo bars and cheesecakes. Chocolate chip cookies are a personal favourite of mine!

Cultural Information - National Heroes

Local Perspective:

One of my most favourite people in Canada is David Suzuki, a man whose fierce commitment and dedication to the environment has inspired millions in Canada and abroad. He can be seen on the TV program, the Nature of things, and read in the many books he has published.

On the sports front, there are many Canadian heroes: Wayne Gretzky is the king and there are other hockey heroes every year. Check the NHL website for more info: www.nhl.com.

Canadian comedians are well known because of the power to make people laugh more than because they are Canadians of international repute, for instance, Dan Aykroyd, John Candy, Jim Carrey, Howie Mandel, Mike Myers all of them known for their appearances in "Saturday Night Live" and movies. More locally known are David Foley, Bruce McCulloch, Kevin McDonald, and Mark McKinney all from the "Kids in the Hall" show.

The music world also has a few Canadian stars: Bryan Adams, Barenaked Ladies, Bruce Cockburn, Leonard Cohen, The Crash Test Dummies, Céline Dion, Glenn Gould, Diana Krall, Chantal Kreviazuk, k.d. lang, Loreena McKennitt, Sarah McLachlan, Joni Mitchell, Alanis Morissette, Avril Lavigne, Oscar Peterson, Stan Rogers, Rush, Shania Twain, The Tragically Hip, Neil Young to name a few.

Astronauts: Roberta Bondar, Marc Garneau, Chris Hadfield, Michael McKay, Steven MacLean, Julie Payette, among others.

Canadian Perspective:

This of course depends on your perspective and few heroes are shared by both French and English speaking Canadians. Many would cite Pierre Trudeau as a hero, although others (particularly Quebecois) revile him. Francophone Quebecois tend to revere René Lévesque as one of their strongest premiers and as someone who stood up for Quebecois and was one of the driving forces of the Cultural Revolution. Maurice (Rocket) Richard is probably universally considered a hero, as is Wayne Gretzky, both for being hockey icons. Some other Canadian athletes would also qualify as heroes, particularly Terry Fox who ran across Canada with a prosthetic leg to raise money and awareness for Cancer. Many Canadian musicians have acquired hero status, as have actors and comedians, although Canadians tend to accept fame only after the artist has made their name outside of Canada.

Two things that are interesting about Canadians and heroes are that history is often not given a lot of importance and that charismatic leadership is controversial and fame suspect. Canadians often dislike making a fuss. This is less true in Quebec where there can be strong emotional identification with leaders and popular figures.

Cultural Information - Shared Historical Events with Canada

Local Perspective:

Canadians in general are very welcoming of people from abroad. Many Canadians also hold the view that most immigrants or newcomers come from places with little or no infrastructure where opportunities to study and to build knowledge is limited at best, or non-existing, at worst. This perception can result in two connected responses: altruistic and paternalistic. The altruistic response can make people react in a very positive way. For instance, many Canadians often urge the federal government to lend more support to less developed countries through investments and other forms of assistance. On the personal level, many Canadians get actively involved in awareness raising on international issues and participate in volunteer programs. Many more devote their lives to bringing about social change through a lifetime commitment of work with various international development agencies and organizations.

The paternalistic response to the perceived lack of development of newcomers can lead people to view "others" as unable to contribute to Canada, its economy and future, and less deserving of the rights accorded to Canadians as birthright. There are some that view newcomers and immigrants as potential threats: "immigrants will take away OUR jobs".

Canada is one of the richest countries in the world, it is very developed (some parts of the country more than others) and it offers countless amenities and the opportunity to lead a peaceful existence, which are conducive to learning and intellectual growth. Side by side, homelessness and poverty are very present in this

country. Discovering this part of Canada surprised me and gave me my first and most striking cultural shock when I first visited Toronto 13 summers ago.

Canadian Perspective:

As mentioned under "First Contact", Canadians frequently assume that a non-Canadian is a recent immigrant and therefore as someone who has chosen to settle in Canada. Behind that assumption lies a widely-shared feeling among Canadians that Canada is one of, if not the best place in the world to live. That means that others, while they may have made sacrifices to come to Canada, have ultimately made the obvious choice: bettering their lives by coming to Canada. As a result, Canadians are not usually surprised by the presence of a foreigner and often expect the foreigner to accept Canadian norms and gain Canadian experience.

Most Canadians treat foreigners respectfully, even if there is no great fanfare or welcome. Large Canadian cities tend to be extremely diverse and accepting of difference; smaller cities and rural areas are more likely to see foreigners (visible minorities, in particular) as curiosities or possibly even threats. Americans may run into a certain degree of hostility combined with curiosity about why they are there.

Cultural Information - About the Cultural Interpreters

Local Interpreter:

Your cultural interpreter was born in Ibarra, Ecuador the oldest of nine children. She was raised in this town in the north Sierra of Ecuador until the age of 25 years. She graduated with B.Ed. from the Universidad Tecnica del Norte and later immigrated to Canada to continue her studies at Trent University (Peterborough) and Memorial University (Newfoundland). She has travelled extensively for work and pleasure in Ecuador, Germany and Eastern Canada, to a lesser degree in Cuba and Mexico. Your cultural interpreter is currently living and working in Ottawa and is involved with organizations looking at issues of diversity in Canada. She is married and has no children. Her cultural heritage is African-Ecuadorian.

Canadian Interpreter:

Your cultural interpreter was born in Kingston, Ontario the oldest of two children. She was raised in Ottawa for the most part, although her family moved back and forth between Ottawa and a variety of other countries, returning regularly to visit family in other parts of Canada. She started secondary school in Switzerland and returned to Canada at age 16 to complete her studies. She obtained her Bachelor's degree in Political Science and Economics at McGill University in Montreal and then moved to Austria to study German and work. She later returned to Ottawa to study International Relations at Carleton University. Afterwards, she went to Chile on a CUSO-NetCorps internship to help a Chilean non-governmental organization with its computer training needs. She has since returned from Santiago and is working in Gatineau with a consulting firm. She is not married and does not have any children.

Disclaimer. Country Insights - Intercultural Issues are intended to provide snapshots of the overall social and cultural norms as well as the workplace environment that a Canadian might face working in a specific country. For each country, two perspectives are provided: one by a Canadian and the other by a person born in the selected country. By comparing the "local point of view" with the "Canadian point of view", you will begin to form a picture of that country's culture. We encourage you to continue your research using a variety of other sources and to use Triangulation as an evaluation process. Although cultural informants were asked to draw on as broad a base of experience as possible in formulating their answers, these should be understood as one perspective that reflects the particular context and life experiences of that person; they are not intended to be a comment on any particular group or society.

You may disagree with or object to the content of some responses. This is to be expected given the complexity of the subject and the problems associated with speaking generally about an entire country and its people. We would encourage you to share your experiences; your contributions will help to make Country Insights a richer environment for learning.

II. Answer for the question according to the text

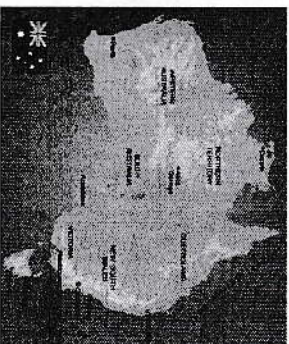
1. I am meeting someone for the first time and I want to make a good impression. What would be good for discussion topics?
2. What do I need to know about verbal and non-verbal communications?
3. Are public displays of affection, anger or other emotions acceptable?
4. What should I know about the workplace environment (deadlines, dress, formality, etc.)?
5. What qualities are most highly regarded in a local superior/manager? How will I know how my staff view me?
6. In the workplace, how are decisions taken and who by? Is it acceptable to go to my immediate supervisor for answers or feedback?
7. Briefly describe the local culture's attitudes regarding the following: Gender, Class, Religion and Ethnicity. What impact would the above attitudes have on the workplace?
8. How important is it to establish a personal relationship with a colleague or client before getting to business?
9. Would a colleague or employee expect special privileges or considerations given our personal relationship or friendship?
10. I have a work-related problem with a colleague. Do I confront him or her directly? Privately or publicly?
11. To help me learn more about the local culture(s), please recommend: books, films, television shows, foods and web sites.
12. When in this country, I want to learn more about the culture(s) and people. What activities can you recommend?
13. Who are this country's national heroes?
14. Are there shared historical events between this country and Canada that could affect work or social relations?
15. What stereotypes do Canadians have about the local culture that might be harmful to effective relations?

THEME 23. Australian culture

I. Read the text and discuss it.

Australia, officially the Commonwealth of Australia, is a country in the southern hemisphere comprising the mainland of the world's smallest continent, the major island of Tasmania, and numerous other islands in the Indian and Pacific Oceans. Neighboring countries include Indonesia, East Timor, and Papua New Guinea to the north, the Solomon Islands, Vanuatu, and New Caledonia to the north-east, and New Zealand to the south-east.

During the 40,000 years before European settlement commenced in the late 18th century, the Australian mainland and Tasmania were inhabited by around 250 individual nations of indigenous Australians. After sporadic visits by fishermen from the north, and European discovery by Dutch explorers in 1606, the eastern half of Australia was claimed by the British in 1770 and initially settled through penal transportation to the colony of New South Wales. The population grew steadily in the following years; the continent was explored, and during the 19th century another five largely self-governing Crown Colonies were established.



Map of Australia

On 1 January 1901, the six colonies became a federation, and the Commonwealth of Australia was formed. Since Federation, Australia has maintained a democratic political system and remains a Commonwealth country. The population is just over 21.7 million, with approximately 60% concentrated in and around the cities of Sydney, Melbourne, Brisbane, Perth and Adelaide. The nation's capital city is Canberra, located in the Australian Capital Territory (ACT).

Technologically advanced and industrialized, Australia is a prosperous multicultural country and has good results in many international comparisons of national performance such as health care, life expectancy, quality of life, human development, public education, economic freedom, and the protection of civil liberties and political rights.

II. Say if the statements below are true or false. Correct the false statements

1. The Commonwealth of Australia was formed in 1901
2. Australia is still a Commonwealth country today
3. The population of Australia is approximately 7.5 million
4. European settlement began in the 1700s (18th century)
5. The capital city of Australia is Sydney
6. International comparisons show that Australia is an attractive country to live in
7. Australia is the world's smallest continent
8. New Zealand is found to the north-east of Australia
9. Australia is not considered a multicultural country. The population mainly consists of descendants of British criminals

Pre-reading

Australia is a multicultural country. Which part of the world do you think many of the immigrants come from today?

Australia (1)

Australia is the only country in the world that is also a continent. It is the sixth large country and the smallest continent. Australia lies between the South Pacific Ocean and the Indian Ocean. It is situated about 11 000 km southwest of North America and about 8200 km southeast of mainland Asia. The name of the country comes from Latin word «australis» which mean southern. The country's official name is Commonwealth of Australia.

The Commonwealth of Australia is a federation of states. Australia has six states — New South Wales, Queensland, South Australia, Tasmania, Victoria and Western Australia. Each state has its government. Australia has two territories — the Australian Capital Territory and the Northern Territory. The capital of the country is Canberra.

Australia is a constitutional monarchy like Great Britain. The nation is administered under written constitution. The British monarch, Queen Elizabeth II, is also queen of Australia and country's head of state. But the queen has little power in the Australian government. She serves mainly as a symbol of long historical tie between Great Britain and Australia. Australia is one of the world's developed countries. Australia has modern factories, highly productive mines and farms, and busy cities. It is the world's leading producer of wool and bauxite (the ore from which aluminium is made). It also produces and exports large amounts of other minerals and farm goods. Income from the export enables Australians to have high standard of living. The most important trading partners of Australia are Japan and the United States.

Questions

1. Where does the Australia lie?
2. What is the official name of the country?
3. What is the capital of the country?
4. Who is the country's head of state?
5. Is there a written constitution in Australia?
6. What are the main products of Australia?
7. What are the most important trade partners of the country?

Aborigines

The Stolen Generation The indigenous Australians or Aborigines probably arrived in Australia about 40,000 years ago. They were nomadic hunters and had their own culture.

When the Europeans came to Australia there were about 300,000 Aborigines living

there. Some were killed by the new settlers and many died from the new diseases that the immigrants brought with them. Many Aboriginal children were taken away from their parents to be raised in white homes.

In 2009, the Australian prime minister apologized to the Aborigines for the way they had been treated. However, there are still many problems for the Aboriginal people, for example, higher unemployment and lower life expectancy than for other Australians. Aboriginal culture and traditions have become important again. Uluru or Ayers Rock is a holy place for the Aboriginal people. (In the link collection you will find a link to a video of Aboriginal guys playing a traditional instrument called a didgeridoo.)

More Immigrants

Some years ago, Australia needed immigrants. Between 1945 and 1965, the Australian government paid half the travel fare for anyone wanting to settle in Australia. Many Europeans came. Later many refugees from Vietnam and the former Soviet Union arrived. Polynesians looking for work have also settled in Australia. Large numbers of immigrants have also come from China and India. Australia is a multicultural nation.

Discuss

1. Australian culture is very easygoing. 'It'll work out', whether it is their favourite expression. Would you describe your personality as easygoing or strict?
2. Use www.flickr.com/ to find examples of Australian Aboriginal art and cave paintings. What would you say about typical Aboriginal art?

Research

1. Search the Internet for facts about Uluru or Ayer's Rock.
 - which state it is
 - the name of the nearest town
 - height
 - type of rock

THEME 24. New Zealand culture

1. Read the text and discuss it with coursemates

New Zealand (1)

New Zealand is an island country in the Southwest Pacific Ocean. It lies about 1600 km southeast of Australia and about 10 500 km southwest of California. New Zealand belongs to a large island group called Polynesia. The country is situated on two main islands — the North Island and the South Island — and several dozen smaller islands. Most of the smaller islands are hundreds of kilometers from the main ones.

Wellington is the capital of New Zealand and Auckland is the largest city. English is the official language of New Zealand and is spoken throughout the country. Many native people speak their own language» Maori, in addition to English.

The country once belonged to the British empire. Today it is an independent member of the Commonwealth of Nations, an association of Britain and a number of its former colonies.

New Zealand is a constitutional monarchy. The British Monarch, Queen Elizabeth II of the United Kingdom, is the monarch of New Zealand. She appoints a governor general to represent her, but the governor general has little power. The legislation, prime minister, and Cabinet run the national government.

Britain gave New Zealand a constitution in 1852, when it was a British colony. But through the years the New Zealand legislature has changed almost all its provisions. Today, the nation has no written constitution.

The first people who settled in New Zealand were a brown-skinned people called Maoris. They came from Polynesian islands located northeast of New Zealand. The country was discovered by Europeans in 1642, but they did not start to settle in the islands until the late 1700's. Today, most New Zealanders are descendants of the early European settlers. Maoris make up about 12 % of the country's population

New Zealand has one of the highest standards of living in the world. For many years, the economy of the country depended largely on agriculture. Today agriculture, manufacturing, and service industries are all important to the economy. New Zealand's economy depends on trade with many countries — Australia, Britain, Japan and the United States.

Questions

1. Where is New Zealand situated?
2. What city is the capital of New Zealand?
3. What languages do people in New Zealand speak?
4. What is the official language in New Zealand?
5. Who is the head of state for New Zealand?
6. Who runs the national government?
7. Who were the first people lived in New Zealand?
8. What are the main industries of the country?

New Zealand (2)

The British colony of New Zealand became an independent dominion in 1907. It supported the UK militarily in both World Wars.

New Zealand is a group of islands in the South Pacific Ocean, southeast of Australia. The total territory of New Zealand is 268,680 square kilometers. Its climate is temperate with sharp regional contrasts. The landscape of the country is mountainous with some large coastal plains. The highest point is Mount Cook, 3,764 meters. Natural resources are: natural gas, iron ore, sand, coal, timber, gold, limestone.

The population of New Zealand is about 3,910,000. About 80% of the population live in cities.

English, Maori are both official state languages of the country.

Talking about natural hazards, I should notice that earthquakes are common, though usually not severe and there is a volcanic activity in New Zealand.

Independence Day is celebrated on September, 26.

Government type is parliamentary democracy. Administrative division is the following: 93 counties, 9 districts, and 3 town districts.

Legal system is based on the English law, with special land legislation and land courts for Maoris.

Since 6 February 1952 the chief of the state is Queen Elizabeth II, represented by Governor General Silvia Cartwright since 4 April 2001.

Since 10 December 1999, the Head of the government is Prime Minister Helen Clark and Deputy Prime Minister James Anderton. Since 1984 the government has accomplished major economic restructuring, transforming New Zealand from an agrarian economy to a more industrialized, free market economy that can compete globally. New Zealand is heavily dependent on trade — particularly in agricultural products. The main industries are mining, food processing, wood and paper products, textiles, machinery, transportation equipment.

New Zealand's currency is New Zealand dollar.

New Zealand is the name of the country that has volcanoes, mountains, tropical forests and rivers of ice.

New Zealand is an insular country. It is made up of two big islands: the North and South Islands and many small islands around.

The aborigines of New Zealand are the Maoris. They call New Zealand the Land of the Long White Cloud. The Maoris are one of the Polynesian nations, who made their great journey to New Zealand from Indonesia and the South Pacific in the middle of the 14th century. They sailed in double canoes, open to all weathers. They knew the winds, the ocean flows and the star navigation that is why they reached this land, later called New Zealand and we can call them the Vikings of the Sunrise. Most population of New Zealand lives on the North Island. Here you can also find big volcanoes like Egmont and Tonga-riro, geysers and lakes of bubbling mud.

The biggest cities of New Zealand are Auckland, Christchurch and Wellington. Wellington is the present capital of New Zealand since 1865, and one of its busiest ports, located at the southern end of North Island, lying among hills on the western side of a natural harbour. It is the third largest city of New Zealand. Auckland or former capital of New Zealand is the largest city of the state. Christchurch is the second largest city.

South Island is larger than North Island. There are the highest mountains in this part of the country. There you can find the snow-capped Southern Alps, rising 3 764 meters to the tip of Mount Cook (named after Captain Cook) who visited the islands before sailing westwards and discovering the eastern coast of Australia).

South Island is very beautiful with its mountains, called Alps, lakes, glaciers and fjords. Here you can see the Sunder-land Falls, where water drops from the height of six hundred meters, making these falls one of the highest waterfalls in the world.

The climate is mild at all seasons. There is no much difference of temperature between winter and summer. Notwithstanding New Zealand is close to Australia, New Zealand does not have such terrible heat of Australian summers, because the ocean tempers its climate-North Island is where you can find the Maoris, fine people who had lived on these islands hundreds of years before the white man came. Most of them live near Auckland.

The first colonist or settler appeared on the present territory of Wellington in 1840. They called their settlement Britannia.

By the year 1842, there were 3 700 colonists in the settlement of Britannia and later it was renamed into Wellington.

Questions

1. When did the British colony of New Zealand become an independent dominion?

2. How many islands does New Zealand consist of?

3. What is the total territory of the country?

4. What is the weather climate in New Zealand?

5. What is the predominate landscape of the country?

6. What is the population of New Zealand?

7. When do people celebrate Independence Day in New Zealand?

8. What is the government type of the country?

9. What is the legal system based on?

10. Who is considered to be the chief of the state since 6 February 1952?

11. How did economic restructuring influence New Zealand's economy?

12. What does New Zealand depend on?

13. What are the main industries of the state?

14. What is New Zealand's currency?

15. Is New Zealand a peninsular country?

16. Who are considered to be native people of New Zealand?

17. What is another name for New Zealand used by the Maori?

18. When did the Maoris appear on the islands?

19. What are the biggest cities of New Zealand?

20. What is the capital of the country?

21. What is the highest mountain of the country?

22. Who discovered New Zealand?

23. Where can you see high waterfalls, mountains, called Alps, lakes, glaciers and fjords?

24. Is New Zealand as warm as Australia?

New Zealand Way of Life

New Zealand have a high standard of living. New Zealanders eat more butter and meat per person than do the people of any other country. The

Glossary of Terms

government's medical program provides excellent health care. About 70 % of New Zealand people own their houses. Almost every family has a car.

Most New Zealanders live in singlefamily houses with a small vegetable gardens. In the larger cities, some people live in highrise apartment buildings. Almost in every New Zealand home there are refrigerators, wash machines, and other modern electrical appliances.

But air conditioning and central heating are rare because the weather rarely becomes extremely hot or extremely cold. In summer, New Zealanders prefer to keep windows open. In winter, fireplaces or electric heaters keep the homes warm.

Although about four-fifths of New Zealand's population live in urban areas, cities are uncrowded. Traffic jams seldom occur, even in downtown areas. Large cities have excellent restaurants, milk bars, theatres, concert halls, and other places of entertainment. City life in New Zealand tends to be, rather quiet. However it is changing in larger cities, where international tourism is developing rapidly.

Near a fifth of New Zealand's people live in rural areas — in some of them, small settlements are linked by good roads. But in other areas, rancher's nearest neighbours may live kilometers away.

Some ranchers live almost in isolation. Nevertheless, most farms and ranches have electricity. Many farm families run their farms with little or no hired help.

Questions

1. Who pays for health care in New Zealand?
2. How many New Zealanders own their houses?
3. Where do the most New Zealanders live?
4. Are central heating and air conditioning popular in New Zealand? Why?
5. What does city life in New Zealand look like?
6. How do New Zealand farmers live?

Acculturation: The changes that take place as a result of continuous firsthand contact between individuals of different cultures; usually refers to the experiences of adults

Assimilation: The process whereby an individual or group is absorbed into the social structures and cultural life of another person, group, or society

Communication style: A set of culturally learned characteristics associated with both language and learning style, involving such aspects of communication as formal versus informal, emotional versus subdued, direct versus indirect, objective versus subjective, and responses to guilt and accusations

Cross-cultural: The various forms of encounter and exchange between disparate cultural groups, often in a manner that reflects mutual respect

Cultural generalization: The tendency to assume that a majority of people in a particular cultural group hold certain values and beliefs and engage in certain patterns of behavior. (A generalization is most appropriately based on research, held lightly as a hypothesis, and tested carefully by non-judgmentally observing the individual from another culture.)

Cultural stereotype: The application of a generalization to every person in a cultural group or generalizing from only a few people in a group. (Stereotypes are frequently based on limited experience, unreliable sources, hearsay, or media reporting. It is the rigid adherence to simplified perceptions of others, which is sometimes called "hardening of the categories.")

Culture: The learned and shared values, beliefs, and behaviors of a group of interacting people

Culture-specific approaches: Cross-cultural training approaches designed to prepare individuals to live and work with people of a particular culture or group

Demographics: Vital statistics regarding age, gender, ethnicity, and so forth that characterize human populations. (Often generated from census data.

demographics can be used to project future trends and to assist educators in meeting the needs of minority groups.)

Discrimination: A prejudiced or prejudicial outlook, action, or treatment (e.g., racial discrimination)

Diversity (including both domestic and global diversity): Cultural differences in values, beliefs, and behaviors, including nationality, ethnicity, gender, age, physical characteristics, sexual orientation, economic status, education, profession, religion, organizational affiliation, and any other cultural differences learned and shared by a group of interacting people

Enculturation: The sociological process of raising a child to be a member of a particular culture or cultural group (e.g., immigrant cultures adapting to the U.S. experience). (Enculturation is not to be confused with inculturation, which is a theological and religious process.)

Ethnic Group: Groups that share a common heritage and reflect identification with some collective or reference group, often in a common homeland. (Identification with an ethnic group is reflected in a sense of peoplehood, or the feeling that a person's own destiny is somehow linked with others who share this same ethnic background.)

Ethnic identity: A sense of belonging and identification with one's ancestral ethnic group

Ethnocentrism: The tendency that people have to evaluate others from their own cultural reference

Evangelization: Aimed at both the interior change of individuals and the external change of societies, the Church's evangelizing activity consists of several essential elements: proclaiming, preaching and bearing witness to Christ; teaching Christ; and celebrating Christ's sacraments. The four pillars or basic tasks of evangelization are (1) fostering a personal encounter with Christ; (2) inculturation or the transformation of cultures in light of Christian revelation; (3) liberation or the transformation of the social, economic, and political order by gospel values; and (4) ecumenical and interreligious dialogue in pursuit of unity among all peoples.

Generalization: An assumption that a majority of people in a particular cultural group tend to hold certain values and beliefs and engage in certain patterns of behavior. (This assumption can be supported by research and can be applied broadly to a large percentage of a given population or group.)

Globalization: The process by which nations of the world become connected and interdependent through ties created by electronic communication, rapid means of travel, and interlocking economies

Immigrants: People who voluntarily move to a country of which they are not natives with the purpose of taking up permanent residence

Incarnation: A central theological mystery and doctrine of Christianity that refers to the Second Person of the Blessed Trinity, the Son of God, becoming a human being in Jesus of Nazareth, a Galilean Jew, while also remaining God. St. John's Gospel refers to the Incarnation as the Word becoming flesh and dwelling among us (see Jn 1:15). This doctrine underlies the Catholic Church's identity and mission, which is to preach the Word of God and thus transform individuals, societies, and cultures in the image of Christ himself. This mystery also provides an example of unity in diversity to the extreme.

Inclusion: The belief in and practice of creating heterogeneous groups and communities in classrooms, churches, and associations (e.g., the practice of teaching students with disabilities in regular classrooms); the opposite of exclusion. (Inclusion holds a certain affinity with the spirit of catholicity. At times, however, there may be quite legitimate reasons to exclude.)

Inculturation: A theological term for the engagement of Sacred Scripture and Church Tradition, especially the Gospel, in which culture is understood as a people's way of thinking, feeling, acting, and being; also called, "evangelization of cultures." This process consists mainly of the transformation of a people's identity and deepest motivations and desires, especially their sacred stories, symbols, and rituals, through dialogue and the power of grace that accompanies the Christian proclamation. This process may pertain to discrete cultures (e.g., Mexican, United States, or Filipino) as well as to the overarching global cultures of modernity or postmodernity.

Indigenous people: People living in an area generally since prehistoric (or pre-European contact) times; related terms include aboriginal people (particularly in Australia) and first-nation people (particularly in Canada)

Integration: The process by which different groups or individuals are brought into a relationship characterized by mutuality and inclusiveness in such a manner as to create real unity in diversity without destroying the particularity and distinctiveness of each member

Intercultural communication: The study of theories and practices related to face-to-face interaction between people whose cultures are significantly different from one another

Intercultural Competence: A set of cognitive (mindset), affective (heartset), and behavioral (skillset) skills and characteristics that support effective and appropriate interaction in various cultural contexts

Marginalization: The practice of excluding a social group from the mainstream of the society, placing that group legally or socially on the "margins" of the society

Melting pot: An image used to describe the process by which distinct cultures are totally assimilated into a new society and cease being what they were

Minority group: A social group that occupies a subordinate position in a society, often experiences discrimination, and may be separated by physical or cultural traits that are disapproved of by the dominant group

Multiculturalism: The re-elaboration of relationships within institutions or organizations as a result of the encounter of diverse cultures within them for the purpose of achieving integration rather than assimilation; a dynamic reality that occurs increasingly in the context of migration and the movement of people. (For the Catholic Church, multiculturalism has always been a fundamental feature of its catholicity and mission to preach the Gospel to all cultures and draw them into a communion in difference or diversity. Multiculturalism, however, has been critiqued for abetting a "one-size-fits-all mentality" in pastoral ministry by creating a situation in which all groups are put into the same basket. This can have a negative effect on diverse communities by depriving them of the exercise of

subsidiarity and of opportunities to form their own leaders and develop appropriate pastoral and educational models, resources, and initiatives.)

Narrative: A story that provides a cogent meaning for grasping and transcending one's reality by using imagination and insight to engage one's vision of the world and motivation for living; considered an element constitutive of cultures

New Evangelization: Re-proposing an encounter with Jesus Christ to people and cultures who have already been exposed to Christ and his message but have distanced themselves from them and participation in the life of the Church under the influence of secular society, particularly in Europe and North America. It also involves prayerfully listening to the contemporary world and proclaiming the Good News with renewed ardor, expressions, and methods that are mindful of the opportunities afforded by mass and social media as well as new technology.

Pastoral de conjunto: Planned and collaborative pastoral activity that reflects a serious commitment to inclusivity, communion, and participation while paying attention to the ministerial and ecclesial reality and context. The concept for such activity originated in the thought of the episcopal conferences of Latin America, especially the documents of Medellín and Puebla. It was adopted in America through Encounter processes and in documents such as the Catholic bishops of the United States' National Pastoral Plan for Hispanic Ministry.

People of color: A phrase that refers to non-white minority group members, such as African Americans, Mexican Americans, Puerto Ricans, and Native Americans, but that also reflects recent demographic realities of the United States; often preferred over the phrase "ethnic minority" because these groups are, in many schools and communities, the majority rather than the minority

Prejudice: Uninformed judgments about others that are often unconscious, harsh, or discriminatory and that involve rejection

Prevailing culture: The culture of the social or political group that holds the most power and influence in a society; sometimes called the dominant culture

Projection: The attribution of one's own ideas, feelings, or attitudes to other people or to objects, especially the externalization of blame, guilt, or responsibility as a defense against anxiety

Race: In a biological sense, the clustering of inherited physical characteristics that favor adaptation to a particular ecological area. (Race is culturally defined in that different societies emphasize different sets of physical characteristics when referring to the concept of race. Thus, race is an important constructed, social characteristic not because of its biology but because of its cultural meaning in any given group or society.)

Racial identity: One's sense of belonging and identification with a racial group; may also refer to the categorization of an individual in terms of a racial group by society or other social groups

Racial profiling: The practice of constructing a set of characteristics or behaviors based on race and then using that set of racially oriented characteristics to decide whether an individual might be guilty of some crime and therefore worthy of investigation or arrest

Racism: A social dysfunction characterized by an inability to see others as brothers and sisters, members of the same human family, because of the color of their skin or some other physical characteristic. (Significantly, racism is a social construct with no foundation in biology or any other science because the human family is so mixed genetically that there are no "pure" races.)

Ritual: A repeatable, often customary action with deep meaning and significance by which persons express and reinforce relationships among themselves or with God; considered a constitutive element of culture

Shared parish: A parish in which distinctive language or cultural groups share a common parish plant. (The term stands in contrast to "multicultural parish," which may raise ideological expectations or reflect a certain understanding as to how the diverse groups there interact or are supposed to interact. The term "shared parish" is neutral and raises fewer expectations.)

Social class: The categorization of individuals in a stratified social system based on characteristics that are often related to (but may not be limited to) child-

rearing practices, beliefs, values, economic status, prestige and influence, and general life chances

Stereotypes: Unsubstantiated beliefs about the personal attributes of the members of a group based on inaccurate generalizations that are used to describe all members of the group and that thus ignore individual differences

Symbol: A constitutive element of culture that Gerald A. Arbuckle defines as "emotionally experienced meaning" (Culture, Inculturation, and Theologians, Collegeville, MN: Liturgical Press, 2010)—that is, a sign expressing some reality in a graphic, emotionally moving, and motivating way (e.g., the U.S. flag; the Cross of Christ, the image of Our Lady of Guadalupe, or the Statue of Liberty)

Theological anthropology: The relationship between human beings and God; the study of the meaning of human beings created in God's image and thus enjoying a special relationship with the divine as well as among themselves insofar as all mankind has but one common Creator, Redeemer, and Liberator: Jesus Christ

White privilege: The tendency of societies to conceptualize matters pertaining to race in terms of the perceptions and interests of the prevailing or dominant community (in the United States, of whites). White privilege is different from prejudice or racism in that it merely gives a special place, or privilege, to the concerns of one group. The features and causes of negative social, economic, or political circumstances faced by non-white people in U.S. society are largely ignored or denied. White privilege is a factor in creating what may be called society's tendency toward "benign neglect." However, this tendency is not exclusive to whites. Any group, if it attains a sustained level of hegemony, may fall prey to this tendency. For instance, in Mexico, which is a largely *mestizo* (mixed indigenous and Spanish heritage) nation, one might speak of a "mestizo privilege" that overlooks the realities faced by the indigenous or black people of Mexico.

TESTS

1. The word "culture" originated from _____.
 - a. the Russian word 'creda', meaning 'being'
 - b. the Latin word 'cultura', which is from the verb *colere*, denoting 'to till'
 - c. the Turkish word 'copki', denoting 'to swim'
 - d. the Slovene word 'kava', denoting 'a coffee'
2. Which of the following statements best defines culture?
 - a. Culture is a particular way of life of a group of people.
 - b. Culture is an ideology comprised of false belief systems.
 - c. Culture is a site of oppression.
 - d. Culture is only rules and norms.
3. In Australia, cultural beliefs by Aboriginal and Torres Strait Islander have _____.
 - a. focused on hanging horseshoes over their doors to bring positive spirits and good luck
 - b. traditionally had a strong physical and spiritual bond with the landscape through 'the Dreaming'
 - c. focused on bowing to their children
 - d. focused on both hanging horseshoes over their doors to bring positive spirits and good luck and on bowing to their children
4. Which of the following statements best reflects the power of the cultural rituals and customs that people observe?
 - a. normalization of violence
 - b. the power of football (soccer) in many countries, starting in Europe and South America, symbolizing a core value of pride in the nation
 - c. the royal weddings, reinforcing the belonging to a national culture
 - d. both the power of football (soccer) in many countries, starting in Europe and South America, symbolizing a core value of pride in the nation, and the royal weddings, reinforcing the belonging to a national culture
5. Which of the following best describes the emic approach?
 - a. The emic approach views each culture as a unique entity that can only be examined by constructs developed from inside the culture.
 - b. The emic approach focuses on identifying culture-specific aspects concepts and behaviour which cannot be compared across all cultures.
6. According to social constructionist, cultural identity _____.
 - a. means that people use linguistic and other cultural resources in the ongoing construction and reconstruction of personal and group identity
 - b. locates a person in a cultural group and distinguishes the person from others who are in other groups
 - c. is a theatrical performance that conveys the self to others in the best possible light
 - d. all of these
7. What does it mean that 'culture is dynamic'?
 - a. Culture is subject to change over time.
 - b. Culture may be examined by applying predetermined categories.
 - c. Only elites create culture.
 - d. Culture is resistance to change.
8. Which of the following statements best describes subculture?
 - a. There are subcultures within culture.
 - b. Subcultures give their members feelings of anxiety and fear only.
 - c. Subcultures can be defined by ethnicity, social class, organization and geographic region.
 - d. There are subcultures within culture, and subcultures can be defined by ethnicity, social class, organization and geographic region.
9. Which of the following statements is NOT true of organizational culture?
 - a. Employees hold beliefs and values governing their behaviour.
 - b. Employees develop shared interpretation of organizational reality.
 - c. Subsidiaries of the same organization operating in different countries have exactly same values.
 - d. Organizational culture gives employees a sense of identity.
10. Digital culture stands for the changes brought about by contemporary digital, networked and personalised media in our society. In that, digital culture _____.
 - a. associates itself strictly with less user participation
 - b. focuses only on religious identities

- c. promotes majority ethnic groups
- d. signifies the transformation from print and broadcast centred media to networked media, which rely on digital communication technologies

11. That where we stand and how far to stand from each other when we talk to others is an example of how culture teaches us _____.

- a. beliefs
- b. roles
- c. history
- d. superstition

12. Although individual verbal messages have definite beginning and ending points, the overall process of communication does not. Which characteristic of communication does this statement best describe?

- a. Communication is symbolic.
- b. Communication is intentional.
- c. Communication is interactive.
- d. Communication is dynamic.

13. The boundary between interpersonal and mediated communication is becoming more blurred thanks to internet communication technologies. Which of the following statements is NOT a contributor to this phenomenon?

- a. interconnectivity brought about by globalization
- b. economic and political forces beyond people's own communities
- c. development of blogging as alternative media to the mainstream media
- d. marginalization of traditional communities and their products

14. Which group of scholars tends to focus on the transfer of data from one location to another in communication?

- a. psychologists
- b. linguists
- c. anthropologists
- d. scientists

15. Which of the following concept best describes the process by which the communicator uses shared language to convert thoughts and feelings into a message?

- a. decoding
- b. encoding

- c. receiving
- d. modifying

16. In Western cultures, success is indicated by an individual's material possessions. This example reflects the relationship between _____

- a. communication and culture
- b. words and their referents
- c. cultural customs and taboos
- d. human's dependency on material objects

17. We interact with others not in isolation but in a specific setting. Which characteristic of communication does this statement best describe?

- a. Communication is symbolic.
- b. Communication is intentional.
- c. Communication is planned.
- d. Communication is contextual.

18. Which of the following statements is NOT a goal of the coordinated management of meaning theory?

- a. to understand who we are and what it means to live a life
- b. to render cultures comparable while acknowledging their incommensurability
- c. to interpret different cultural practices independent of their contexts
- d. to generate an illuminating critique of cultural practices

19. Which of the following statements best describes the transactional model of communication?

- a. The model posits communication as a static phenomenon.
- b. The model views individuals as simultaneously engaging in sending and receiving messages.
- c. The model posits communication as a one way process.
- d. The model assumes communicators as independent but not interdependent.

20. Which of the following concepts is NOT a feature of communication style?

- a. loudness
- b. turn-taking
- c. pitch

d. all of these

21. Which phenomenon do Brislin's categories of verbal abuse, physical avoidance, discrimination, physical attack, and massacre relate to?

- a. prejudice
- b. racism
- c. ethnocentrism
- d. stereotyping

22. Successful information processing depends on the merging of external and internal information. Which of the following is an example of internal information?

- a. event
- b. people
- c. past experience
- d. objects

23. A British tourist first boarding an MTR (subway) in Hong Kong and hearing a local person chatting loudly on a mobile phone might consider the entire population in Hong Kong as inconsiderate of others' interests. This is an illustration of the relationship between _____.

- a. beliefs and perception
- b. worldview and interpretation
- c. culture and categorization
- d. ethnocentrism and cultural relativism

24. Which of the following statements is true about the attribution theory?

- a. Attribution can be internal or external.
- b. Attribution is not driven by emotional factors.
- c. People commonly attribute own success to external factors.
- d. External attribution is related to attitudes or personality.

25. Implicit personality theory suggests that we organise our individual perceptions into clusters. Which tendency best represents the *halo effect*?

- a. If someone has one good trait, they are unlikely to have other good traits.
- b. If someone has one good trait, they are likely to have other good traits.
- c. If someone has one good trait, they will definitely have other good traits.
- d. If someone has one good trait, they will definitely not have other good traits.

342

26. Which of the following statements is true about categorization?

- a. Categorization increases the level of uncertainty.
- b. Categorization is a mental economy strategy.
- c. Categorization prevents us from making attributions about others' behaviour.
- d. Categorization blurs the boundaries between ingroups and outgroups.

27. Which stage of selection refers to remembering relevant information so that it may be used in later interpretation?

- a. selective exposure
- b. selective attention
- c. selective retention
- d. selective closure

28. Listening more and talking less is viewed as showing respect in Japanese culture, but not to speak up can be viewed as lack of confidence in Australia. Which of the following statements best describes what this example illustrates?

- a. the influence of culture on interpretation
- b. the influence of culture on selection
- c. the influence of culture on familiarity
- d. the influence of culture on retention

29. Which of the following statements is true about stereotypes?

- a. Stereotypes reflect actual characteristics of certain groups.
- b. Stereotypes can be positive.
- c. Stereotypes are not over-generalizations.
- d. Stereotypes are based on true associations between two variables.

30. Which of the following statements best describes prejudice?

- a. Prejudice is a negative attitude toward individuals.
- b. Prejudice can be both positive and negative.
- c. Prejudice is based on biological characteristics of people only.
- d. Prejudice is always based on the objective reality.

31. Language has different components. Which of the following is concerned with the study of the meanings of words, and the relationships between words and the things they refer to?

- a. morphology

343

- b. semantics
- c. syntax
- d. phonology

32. Which of the following communication styles are more likely to be associated with individualistic cultures?

- a. direct
- b. elaborate
- c. pragmatic
- d. contextual

33. Which of the following statements is true of an instrumental style of communication?

- a. The speaker's needs and intentions are explicitly communicated.
- b. The speakers express emotions.
- c. The speaker is goal-oriented and sender-focused to achieve an outcome.
- d. The speaker uses colourful language to elaborate on needs and wants.

34. Which best describes the practice of 'culture jamming'?

- a. a practice that simplifies grammatical structures of different languages
- b. a practice that prefers only a direct communication style
- c. a practice that encourages women to speak louder
- d. a practice that aims to disrupt consumer culture by using a particular type of language while transforming corporate advertising with subversive language

35. Deborah Tannen (1990), a discourse analyst, claims that men and women express themselves differently. Which of the following statements is true of gender communication, according to Tannen?

- a. Women usually use verbal communication to report about the world.
- b. Women usually use verbal communication to report and for rapport.
- c. Men usually use verbal communication for rapport.
- d. Men usually use verbal communication to report about the world.

36. Although languages differ, there are some common characteristics. Which of the following statement best characterizes language, according to Neuliep (2017)?

- a. All languages have some way of naming objects, places or things.
- b. All languages share the same meaning of the word 'snow'.

c. All languages have a set of formal grammatical rules for combining sounds and words to create meaning.

d. All languages have some way of naming objects, places or things, and have a set of formal grammatical rules for combining sounds and words to create meaning.

37. Which of the following statements is true about the relationship between language and identity?

- a. Language is an integral part of our personal, social, ethnic, and national identities, because language marks our cultural and social boundaries.
- b. The language we speak does not influence how we perceive and categorize the world around us in any way.
- c. Language is used for identities more by women than by men.
- d. Language symbolizes identity only for migrants but not for local citizens of the immigrant receiving country.

38. In contemporary societies, our lives are strongly governed by the political environment, the economy, different public and private institutions, and the media. Fairclough (2003) points out that discourses _____.

- a. do not represent the world as is
- b. represent possible worlds we imagined or projected to be
- c. are not important in constructing and framing our identities
- d. do not regulate what can or cannot be said in a given society

39. To translate 'It rains cats and dogs' from English into another language may cause problems. Which type of translation problem does this example illustrate?

- a. conceptual equivalence
- b. experiential equivalence
- c. idiomatic equivalence
- d. vocabulary equivalence

40. Which of the following is true of the constructivists' view on language acquisition?

- a. There is a universal grammar which governs language acquisition.
- b. Language acquisition requires interaction with a structured environment.
- c. Language acquisition does not involve unveiling the patterns of language.
- d. Language acquisition can take place independent of context.

41. When people from different cultures come together to communicate, their messages are guided by and reflect their fundamental values. Which of the following statements is NOT true regarding values?

- a. Values are concepts that have ultimate and long-term significance.
- b. Values trigger positive or negative judgment of social behaviours.
- c. Values reflect the relationship between human and language.
- d. Values tell us what is right or what is wrong.

42. The outlook that a culture has concerning the nature of the universe, the nature of humankind, the relationship between humanity and the universe, and other philosophical issues defining humans' place in the cosmos is referred to as _____.

- a. beliefs
- b. norms
- c. worldview
- d. superstition

43. Confucian work dynamism, a dimension of culture identified by Hofstede and Bond, is also known as long-term versus short-term orientation. Which of the following does short term orientation encourage?

- a. thrift and savings
- b. interdependence
- c. keeping up with social pressure
- d. indirect communication style

44. Hofstede's cultural dimensions are related to each other. A culture that has greater degree of power distance is also likely to be _____.

- a. collectivist and short-term oriented
- b. individualist and feminine
- c. individualist and long-term oriented
- d. collectivist and of high uncertainty avoidance

45. Which of the following is more likely to be described as a masculine culture?

- a. Men and women have similar roles.
- b. Men and women have distinct, separate roles.
- c. Men and women have arbitrarily assigned social roles.
- d. Men and women have overlapping roles.

46. French philosopher Michel Foucault proposed the theory of power. Which of the following is NOT an assumption of this theory?

- a. Social hierarchy are always present in communication interactions.
- b. Power is fixed, held by one person and used against another.
- c. Those who are subjects of power often find ways to resist power.
- d. Institutional bodies embody and sustain power relations.

47. Which of the following is one of Schwartz's cultural value types?

- a. entrepreneurship
- b. conservatism
- c. disruption
- d. liberalism

48. Which of the following statements best describes a polychronic time orientation?

- a. Time is cyclical; one task is performed during each time segment.
- b. Time is linear; one task is performed during each time segment.
- c. Time is cyclical; multiple tasks can be performed simultaneously.
- d. Time is linear; multiple tasks can be performed simultaneously.

49. Which of the following statements is true about individualistic cultures?

- a. People are encouraged to take responsibility as individuals.
- b. Marriage is considered as family alliances.
- c. Individuals subordinate personal needs to their ingroup.
- d. People are more caring for each other.

50. Which of the following concepts is NOT one of the six spheres in Condon and yourself's value orientation model?

- a. nature
- b. the supernatural
- c. the collectivity
- d. the self

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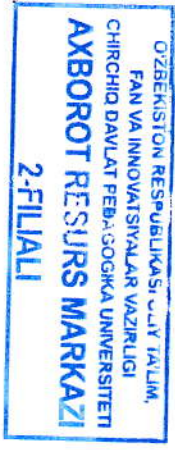
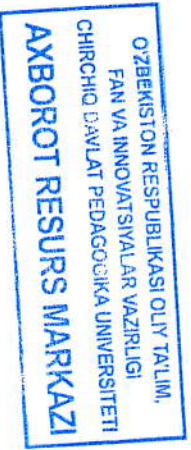
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CONTENTS

Introduction	4
MODULE I Intercultural communication	
Lesson 1. Intercultural communication	5
Lesson 2. Brief history of Intercultural Communication	26
Lesson 3. Introduction to Culture	44
Lesson 4. Communication and Culture	58
Lesson 5. Sociology of Culture	67
Lesson 6. Culture influences on Communication	81
Lesson 7. Cultures and Communication	95
Lesson 8. Non-verbal Communication	103
Lesson 9. Barriers to Intercultural Communication	118
Lesson 10. Ethnocentrism I	130
Lesson 11. Ethnocentrism II	159
Lesson 12. The influence of value orientations on intercultural communication	174
Lesson 13. Intercultural communication in everyday life	184
Lesson 14. Recognizing cultural products and symbols	197
Lesson 15. Working with cultural products	215
MODULE II. Intercultural communication and value orientations	
Lesson 16. Forming and composing formal and informal letters. Composing	222
Lesson 17. Verbal and non-verbal symbolic systems – similarities and differences	230

Lesson 18. Proverbs and Idioms reflecting national peculiarities of different cultures	238
Lesson 19. The influence of value orientations on intercultural communication	247
MODULE III. Culture of English speaking countries	
Lesson 20. British culture	250
Lesson 21. American culture	265
Lesson 22. Canadian culture	280
Lesson 23. Australian culture	305
Lesson 24. New Zealand culture	309
Glossary	315
Tests	322
Bibliography	332

- 13948/22 -



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