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**GULNARA MAKHKAMOVA**

**COMPARATIVE TYPOLOGY OF CULTURES**

***MADANIYATLAR QIYOSIY TIPOLOGIYASI***

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Makhkamova Gulnara

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The course-book “Comparative typology of cultures” is designed for the MA students with the English language specialty. The course-book’s material aims at developing intercultural and research competences of MA students in the context of the given topics.

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Учебник «Сравнительная типология культур» предназначен для студентов магистратуры, где английский язык является специальностью. Материал учебника нацелен на развитие межкультурной и исследовательской компетенций магистрантов в контексте предлагаемых тем.

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***Reviewers:***

PhD in philology – M.H.Alimova

Doctor of philology – M.I. Rasulova, UzSWLU

**Chief editor:**

PhD. As. Pr. Mamadaliev A.M.

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## PREFACE

Fortunately, the subject “*Comparative typology of cultures*” for MA students goes in the succession of the practical course “*Teaching intercultural communication*” for BA students. It now finds its place at the EL specialists’ training, so it is voiced in academic circles of Uzbekistan as developing maturity of this field of research in foreign and the local methodology of FLT and cultural linguistics. The course-book “*Comparative typology of cultures*” is important as it finally brings together two stands of practice and research.

The purpose of the “*Comparative typology of cultures*” course is to develop intercultural competence for successful organization of intercultural communication, as well as knowledge and skills for doing research in this field of study.

Besides knowing the English language MA students need to obtain intercultural knowledge and skills for productive organization of intercultural communication. So, objectives of the study within this course are:

- to know scientific apparatus, assumptions and approaches of this field of study;
- to develop knowledge of key concepts, issues, and options relevant to the age and needs of the MA students;
- to cover ethno-psychological aspect of intercultural communication;
- to explore cultural types within the worked out intercultural dimensions or parameters;
- to reveal universal and different elements of language and behavioural items;
- to identify and use ways of avoiding difficulties at language, behavior and discourse levels;
- to use obtained knowledge and skills in professional practice of intercultural communication and research work.

The course-book consists of 3 modules, each of which includes a certain number of themes (topics) related to topical issues in this field of study. The given topics differ in the generic core, that is, they generalize the knowledge and skills, obtained in study at BA and MA departments. In the coursebook the main parameters, models, units of intercultural dimension and principles, sources and different approaches to comparative analysis are presented. In the process of analysis of the national-cultural specificity of values, communicative behavior, language and discourse of the British, American, Uzbek or Russian linguocultures are identified. Each topic is presented via activities aimed at deep study of its issues.

The coursebook is addressed to students, scholars and specialists engaged in the field of comparative linguistics, contrastive linguoculturology, theory of intercultural communication and those, who are interested in the problems of the intercultural dimensions.

The course-book grew out of the authors’ experience in teaching “*Theory of intercultural communication*”, “*Comparative typology of cultures*”,

*“Linguocultural aspects of translation activity”* and *ELT methodology* in the context of co-teaching language and culture.

The coursebook *“Comparative typology of cultures”* duplicates some materials of the coursebook *“Intercultural Communication”* published in 2017 by the author of this book. However it was rewritten in accordance with the number of hours and topics given in the syllabus on the course of *“Comparative typology of cultures”*. Besides the author added a lot of materials which are in compliance with the topics of this course.

The author of this book is grateful to the editor, Associate Professor A.M.Mamadaliev and reviewers Pr. M.I. Rasulova and Associate Pr. M.H. Alimova for valuable advices for rewriting this coursebook.

The author would like to acknowledge her debt to a large number of general and special books on intercultural communication, linguoculturology, pragmalinguistics, which have helped her to develop ideas for this course and have been used by her for the design of this course-book.

The author believes that teachers will use this book to do their job well and engage in experience exchange in this field of study. That’s why the author will be thankful for any critical notes from teachers and researches.

## MODULE 1. SUBJECT MATTER OF “COMPARATIVE TYPOLOGY OF CULTURES”

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**Synopsis:** The module includes three topics related to intercultural communication and intercultural competence of EL teachers, subject-matter of the course “Comparative typology of cultures” and ethno-psychological aspect of intercultural communication.

### THEME 1. Intercultural communication and intercultural competence of EL teachers

**The objectives of this section** are to understand the core of intercultural communication and intercultural competence, their significance for organizing intercultural communication in the interpersonal and professional contexts.

**Learning outcomes:** By the end of the section students will be able to distinguish the terms “intercultural communication” and “cross-cultural communication”; to identify features of intercultural communication; to understand the components of intercultural competence for mastering during study of this course.

#### Content of this section

##### Spark:

**Activity1.** The scientists distinguish the following forms of communication:

- interpersonal,
- intergroup,
- mass communication.

Try to give a definition of each form of communication.

**Activity 2.** The terms “*intercultural communication*” and “*cross-cultural communication*” have been widely used in many disciplines since the 1950s. Think about these terms. Are they synonyms or not?

Discuss in the group: a) the problem of influence of the globalization process on development of the concept of intercultural communication, and 2) the worth or value of intercultural dialogue. Why is it considered to be so important nowadays?

##### Input and follow-up activities:

**Activity 3.**

A. Watch the video “Intercultural communication Adventure with Little Pilot” ([https://youtu.be/PSt\\_op3fQck](https://youtu.be/PSt_op3fQck)) and discuss the following questions with your partner.

What things and how does the specificity of intercultural communication is described in the video?

What happened when you speak?

Do you need to understand everything in intercultural communication?

Is it necessary to develop cross-cultural literacy to communicate with others?

B. Read the information taken from books

([www.coursehero.com/file/p21gd3l/Second-effective-o...-climate-or-culture/](http://www.coursehero.com/file/p21gd3l/Second-effective-o...-climate-or-culture/)), devoted to intercultural communication and answer the questions:

What is intercultural communication?

Why is intercultural communication considered as a symbolic, interpretive, transactional, contextual process?

What do you think about mutual understanding during communication?

What are the factors for successful intercultural communication?

Targowski and Metwalli (2003) believe that intercultural communication give an opportunity for analysis of the communicative process between people of different cultures. According to Lustig and Koester (1998, p. 51), intercultural communication is a symbolic, interpretive, transactional, contextual process in which the degree of difference between people is large and important enough to create dissimilar interpretations and expectations. This perception presupposes an intercultural continuum for every communicative instance.

Vilá (2004) stresses that intercultural communication takes place when people of diverse cultural backgrounds overcome their cultural and personal differences and reach a basic mutual understanding. Vilá also brings into question the willingness of the speakers in the intercultural exchange. A successful communicative act between people of different cultures accounts for the participants’ will to overcome the existing barriers stemming from cultural distance or cultural novelty. Then, the speakers’ willingness and motivation come as the main difference between a multicultural and intercultural act. While the multicultural exchange is a passive action, the intercultural process suggests an active cooperation between people.

C. Watch the video “Cross cultural communication-How culture Affects Communication\_low” (<http://sk.sagepub.com/video/cross-cultural-communication-how-culture-affects-communication>) and analyse what cross-cultural communication examples were given by the lector in accordance with the following items:

Public behaviour  
Taboo  
Power  
Stereotypes and Prejudice  
Saving face  
Miscommunication  
Negotiation styles  
Practical accommodation  
Time  
Dress

D. Tick X if you agree, and – if you don't agree.

The function of intercultural communication is in

- a) Exchanging information \_\_\_\_\_
- b) Fighting against racism \_\_\_\_\_
- c) Understanding immigration \_\_\_\_\_
- d) Diluting cultures \_\_\_\_\_
- e) Showing people that everyone is the same on the inside \_\_\_\_\_
- f) Understanding disagreement in food, clothing, education \_\_\_\_\_
- g) Realizing that we have different languages \_\_\_\_\_
- h) Treating the world as one big family \_\_\_\_\_
- i) Solving world problems \_\_\_\_\_
- k) Saving people's lives \_\_\_\_\_

E. Exchange opinions with your group within the following items:

- differences between communication with native speakers and representatives of other cultures
- spheres of social and professional activity in Uzbekistan related to intercultural communication
- significance of knowing assumptions of intercultural communication for professional development.

**Activity 4.** In order to participate in the intercultural communication you should master intercultural competence. Intercultural competence is the dynamic possession by individuals of qualities which lead to effective intercultural communication. Byram (1997, p. 51) defines this type of competence in the terms of three primary attributes: knowledge, skills and attitudes. The objectives for the component of attitudes include the following:

- (a) a willingness to seek out interaction with the other in a relationship of equality;
- (b) a genuine interest in the other's point of view on phenomena in one's own culture and in the other's culture;



- (c) a readiness to interrogate the value systems and assumptions behind one's own cultural practices;
- (d) a readiness to examine one's own affective reactions to the experience of others and to cope with these reactions; and
- (e) a readiness to engage with culturally appropriate verbal and non-verbal communication in the corresponding contexts

Intercultural competence focuses on social issues, thought patterns, moral values. It also deals with understanding different cultures, languages, customs and traditions of people from various countries. So, the intercultural competence has complex structure. In particular, structural components of intercultural competence have been dealt with several aspects.

The first and foremost aspect is context. A judgement that a person is competent is made in both a relational and situational context. Situational speaking competence is defined differently for various cultures. For instance, as a part of non-verbal communication the eye contact means confidence in western cultures whereas, in Asian cultures too much eye contact shows disrespect.

The second aspect is appropriateness. Under this component proper behavior is understood. This means that people's behavior is acceptable for the expectations of any given culture.

The third aspect of intercultural competence is effectiveness. Effectiveness represents the behavior that leads to the desired outcome being achieved.

The fourth and the main constituent of this competence is knowledge. It is connected with the vast information a person has to have on the people's culture he is interacting with. This is essential so that a person is able to interpret and understand culture-general and culture-specific knowledge.

The last one is motivation which partially means emotional associations as people communicate intercultural. Feelings in terms of reaction to thoughts and experiences tightly connected with motivation. Intentions are thoughts that guide people's choices; in addition it is a goal that directs individual's behavior. Thus, these two entities play a considerable part in motivation.

Discuss in the small groups why obtaining intercultural competence allows to organize a successful intercultural communication.

**Activity 5.** Brian H. Spitzberg in his article "A Model of Intercultural Communication Competence" (in the book by Samovar & Porter, 1997) described some aspects of developing intercultural competence.

A. Read information taken and adapted from this book and classify the teaching material aimed at the skills development you need for the intercultural communication.

The more an interactant knows about how to communicate well, the more competent that person is likely to be. During intercultural communication interaction behaviors combine to form speech acts, which express content functions such as asking questions, asserting opinions, and so on. To perform speech acts in turn requires knowledge of linguistics – semantics, syntax, and the constituents of a meaningful sentence. Actual performance of these actions requires adaptation of this behavior to the other person. Thus, behaviors need to be adapted to achieve the following functions: management – coherence and continuity of topic and relatively smooth flow of speaking turns; homeostatic – a relative balance of physiological activity level; and coordinative – individual matching of verbal and nonverbal components. Several predictions help specify the relevance of knowledge to competent interaction.

A person, who does not still know how to behave, isn't necessarily consigned to incompetence. People have evolved a multitude of means for finding out what to do, and how to do it, in unfamiliar contexts. The metaphor of international espionage illustrates some of the strategies by which people acquire information about others, such as interrogating (asking questions), surveying (observing others), exchanging information (disclosing information to elicit disclosure from others), posturing (violating some local customs and observing reactions to assess the value of various actions), bluffing (acting as if we know what we are doing and allowing the unfolding action to inform us and define our role), or engaging double agents (using the services of a native or mutual friend as an informant).

Skills must be repeatable, goal-oriented actions or action sequences. All of us have probably encountered instances in which we knew what we wanted to say, but just could not seem to say it correctly. Such issues concern the skills of performing our motivation and knowledge. Researches indicate that there are four specific types or clusters of interpersonal skills, and one more general type of a skill. Before specifying the skills that facilitate intercultural communication competence, an important qualifier needs to be considered. There are probably no specific behaviors that are universally competent. Even if peoples from all cultures smile, the smile is not always a competent behavior. However, there may be skill modes or clusters that are consistently competent according to standards of appropriate usage within each culture. For example, probably all cultures value the smooth flow of conversation, even though they may differ in the specific behaviors and cues used to accomplish such interaction management. Any skill or ability is constrained by its own culturally and relationally appropriate rules of expression. It is in this sense that the following propositions are developed regarding communication skills.

To be composed in a conversation is to reflect calmness and confidence in demeanor. Thus, composure consists of avoiding anxiety cues (nervous twitches, adaptors, lack of eye contact, breaking vocal pitch) and displaying such behaviors as

a steady volume and pitch, relaxed posture, and well-formulated verbal statements. A composed communicator comes across assertive, self-assured, and in control.

Expressiveness concerns those skills that provide vivacity, animation, intensity, and variability in communicative behavior. Specifically, expressiveness is revealed by such behaviors as vocal variety, facial affect, opinion expression, extensive vocabulary usage, and gestures. Expressive communication is closely associated with the ability to display culturally and contextually appropriate effect and energy level through speech and gesture.

Adaptation is a commonly noted attribute of the competent intercultural communicator. It typically suggests several characteristics. First, rather than radical chameleon like change, adaptation implies subtle variation of self's behavior to the behavioral style of others. Second, it implies certain homeostatic, or consistency-maintaining, regulatory processes. That is, verbal actions are kept relatively consistent with nonverbal actions. Similarly, amount of personal alter-centrism, coordination, composure, and expressiveness are kept relatively consistent with personal style tendencies. Adaptation suggests accommodation of both the actions of the other person as well as one's own goal(s) in the encounter. Rather than implying completely altercentric or egocentric orientations, adaptation implies altering and balancing self's goals and intentions to those of the other person. Thus, the skill of adaptation implies such behaviors as shifts of vocal style, posture, animation, and topic development as the behaviors of the other person vary and as changes in self's goals change over the course of a conversation.

B. The last paragraph gives explanation of the term “adaptation”. Can we distinct the theory of adaptation and what is the essence of this theory?

According to the last paragraph, both communicants should accommodate to each other. However in the practice of intercultural communication in the English language we face that one of the communicants usually dominates so the second one tries to adapt his/her behavior to the first one. What do you think how can we solve this problem in a situation with

- 1) non-native speakers,
- 2) native speakers.

C. Watch the video “English language learners-Culture equity and Language...” (<https://youtu.be/5HU80AxmP-U>) and discuss in the group how migrants learned English? Write a list of abilities in the terms of knowledge, skills and attitudes of which they need to live in the U.S.

**Activity 6.** Read and describe the norms of the English people behavior in accordance the given items below. Give examples and compare them with the Uzbek culture.

“Suppose you went to England. You have learned about the country at school, from television, from the Internet, and so forth. You also know the language. You don’t want to offend the people there. However, you might offend the people there without wanting to. At your language courses, you cannot learn all the idioms used by the native speakers. Knowing all about the Buckingham palace will not help you in everyday life in London. News programs do not tell you about the subtle meanings of gestures. TV serials do not tell you what is acceptable in your city but insulting in Liverpool. (David Reid: <http://www.culturaldiversity.com.au/resources/direct-care-services/cultural-awareness>).

Being “culturally aware” means to know enough about a society so that we can act in that society without offending others unintentionally. This means that we need to familiarize ourselves with that society’s norms and conventions. Going against these norms can go under various names. A few of them, from the strongest to the weakest:

- a. breaking a taboo,
- b. being rude,
- c. being impolite,
- d. being tactless,
- e. committing a faux pas,
- f. being politically incorrect,
- g. not setting the bon ton.

**Activity 7.** The main method of obtaining intercultural communication is training which has different forms. Examine them and suggest other forms which you want and which are successful for teaching intercultural communication.

**Method of biographical reflection** – understanding own identity and forms of its representation via study and analysis the real-life situations. Such work allows defining the nature of value orientations.

**Method of interactive modeling** – reproduction of situation of intercultural communication where the norms of behavior and conventions and values of other culture are mastered.

**Method of self-evaluation** – distinction of different behavioral types in intercultural communication. It is achieved through survey as questionnaire, or observation and testing. The findings become topics for analytical discussion about types of intercultural behavior.

**Simulation method** – creation of artificial situation of intercultural communication and prediction possible variants and results in the terms of different aspects.

**Activity 8.** Summarize the key ideas you have learned within this section and prepare presentation.

**Key reading:**

1. Makhkamova G.T. Intercultural communication (Theory and practice). Учебное пособие для магистрантов лингвистического вуза. –Tashkent: Tamaddun, 2017.
2. Bennett M.J. (ed.) Basic concepts of intercultural communication. Selected readings. –Intercultural Press, Inc., 1998.
3. Byram M. Teaching and Assessing Intercultural Communicative Competence. // Language, Culture and Curriculum. –Clevedon: Multilingual Matters, 1997.
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5. Scollon R., Scollon S. Intercultural Communication: A discourse approach. –Cambridge, MA: Basil Blackwell, 1995.
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7. Ting-Toomey S., Chung L.C. Understanding Intercultural Communication. – Oxford: Roxbury Publishing Company, 2005.

**THEME 2. Subject-matter of the course “Comparative typology of cultures”**

**The objectives** of this section are to familiarize with the goal and objectives of the course of “Comparative typology of cultures” and its essence and synthesized character.

**Learning outcomes:** By the end of the section students will be able to identify the goal and objectives as well as units of study in this subject; to know interdisciplinary links of this subject and its specificity for training of the FL specialists; different approaches developed within this subject and their features.

**Content of this section****Spark:**

**Activity 1.** The ideas of the subject “Comparative typology of cultures” have been developed in the field of interdisciplinary research, accommodating different subject areas. Think about the core of the given below fields of study. What are relationships between them and intercultural communication?

- culture-study
- interactive sociolinguistics;
- cultural linguistics;

- mental linguistics;
- cognitive psychology;
- discourse theory;
- theory of speech-behavioral tactics (acts) and linguocultural strategies of communication;

**Activity 2.** Read the given information and think about matters can be discussed within this course.

Today the world we live in is a “global village” so we communicate with people from many different cultures.

Samovar & Porter (1997) stressed as cultures differ from one another, the communication practices and behaviors of people will inevitably vary as a result of their different perception of the world, so we can notice a lot of language and cultural mistakes.

The language and cultural mistakes can be clearly avoided if we increase our knowledge and understanding of other people and their cultures. The study of intercultural communication addresses this need by learning some matters.

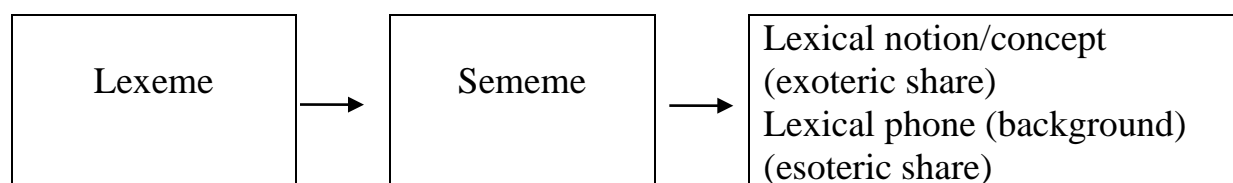
### **Input and follow-up activities:**

**Activity 3.** Read information about development of theory of intercultural communication (adapted from E. Hinkel “Culture in Second language Teaching and Learning” (2007. p.2-5) in the close relationship with this subject.

Boas (1911)	Relationships among thought, abstract notions, and language as a means of expressing thoughts and notions
Sapir (1920s)	Language can be seen as a way to describe and represent human experience and understanding of the world, and members of a language community share systems of beliefs and assumptions which underlie their constructions of the world. These constructions, views of objective phenomena, belief, and histories are communicated through language, thus establishing a connection between language and the culture of community. Patterns of reference and patterns of expression.
Sapir & Whorf's hypothesis of linguistic relativity (1956)	Language systems, discourse, and lexis reflect ways of looking at the world and its various realities. To Whorf, lexicon reflected in terms of their definitions of time, space, and natural phenomena. Although languages often have distinct grammatical features, it may be misleading to define differences among languages solely in terms of lexical descriptions and grammar rules. The Sapir-Whorf hypothesis of linguistic relativity pertains to conceptually abstract notions of lexical and grammatical, as well as referential and expressive systems.
Anthropology (1911-1970)	Culture is seen as a way of life of people, the social constructs that evolve within a group, the ways of thinking, feeling, believing, and behaving that are imparted to members of a group in socialization processes

Sociolinguistics (1970-1980)	Geerts (1973) stated that language and its uses within a group are of interest to social anthropologists inasmuch as they are significant part of human behaviour that represents symbolic action in regard to the social structure and interactions within a group. Behaviour articulates culture and determines how language is used to express meaning.
Culture theory (1980)	It was developed on the basis of social anthropology, delves into conceptual properties of culture and cultural meaning systems, as well as symbolic representations of self and manifestations of beliefs and emotions (Shweder, 1984). Culture theory is also concerned with language acquisition and socialization into a group. In light of culture theory, language is often viewed as a complex system that reflects what meaning is attached to behaviour and how they are expressed (Gardners, 1984).
Interactional sociolinguistics (1960-1980)	Language in culture and society by Hymes (1964). Interactional sociolinguistics by Gumpers (1972). Rhetorical patterns accepted in different cultures and styles of writing by Kaplan (1966) Behavioral and cognitive construct by Hall (1976) The key idea is uses of language and its analysis are inseparable from society, specific sociological situations, interlocutors' social backgrounds and identities, and social meanings that are encoded linguistically. Speech events are governed by social and linguistic norms for the use of speech, as well as communicative content, form, setting, and goals. Speech events and acts are not universal for all cultures and may be contingent on the social structure, values, and sociocultural order of the community.
Linguocountry-study (1970)	Vereschagin and Kostomarov are pioneers of LCS foundation. LCS is based on understanding the language as a social phenomenon. The social character of a language is reflected in its functions as communicative and cumulative. LCS is also didactic analog of sociolinguistics, developed the idea of incorporated teaching and learning FL and culture. They worked out the theory of the lexical shares.

It is necessary to point out the last item of this table to understand the theory of lexical shares which can be realized through the given below scheme.



During semantization of a lexical phone the exoteric share (explicit) is due to description. Lexical phone (background) includes esoteric share (implicit) of word

but they are out of its semantics and related to the background knowledge so called over-notional meaning.

Fill in the chart with main assumptions received and interpreted from the table and scheme.

The main assumptions of Comparative typology of cultures:

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The main assumptions of Culture study:

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#### **Activity 4.**

A. Discuss in the group the given statement below. Think about intercultural communication and cultural elements influences on its successful organization.

\* Byram (1997) defines that intercultural communicants must have discovery as "the ability to recognize significant phenomena in a foreign environment and to elicit their meanings and connotations, and their relationship to other phenomena" (1997. p. 38).

\*The term «communicative» implies a different emphasis on the linguistic side of the communicative process, whereas the term «intercultural» emphasizes the more genuinely «cultural» capturing «cultural elements» such as realia, artefacts, non-verbal phenomena, customs and mores (House, 2007. p.17 in: A. Soler & M.P.Safont Jorda (Ed.) Intercultural Language Use and Language Learning. – Springer, 2007).

B. Every culture has its own standards for conversation and these standards are different from one culture to another; furthermore, some of the norms can be completely different and conflict with other cultures' norms. Thus, communicational misunderstandings may ascend among speakers who do not know or share the principles of other culture. To solve such problems in the target language in the EFL classrooms the MA students need to learn the target culture and types of culture which influence organization of speech appropriate to the standards of the target language.



For understanding the core of this subject it is necessary to study the given concepts below.

**Comparison:**

- Comparing is the scientific-research operation through that we can reveal similarities and differences in compared objects.
- Through comparing we have opportunity to find out qualitative and quantitative characteristics of language and culture phenomena and establish the relationship between subjects and phenomena, as well as determination of various classifications.
- It is universal method of investigation of the linguistic and linguocultural material.
- Comparing as a means of explanation of any abstract notion with the help of concrete notion is widely used in linguistics and linguodidactics.
- Comparing is conducted via synchronic and diachronic ways.

**Classification:**

- the action or process of classifying something according to shared qualities or characteristics

**Typology:**

- 1) is a system for dividing things into different types;
- 2) the doctrine or study of types or of the correspondence between them and the realities which they typify;
- 3) the action or process of classifying something according to shared qualities or characteristics;
- 4) systematic placement into categories.

Typology research aims to reveal the common types of language/cultures on the basis of some features/parameters. Thus, during comparative investigation the typology of cultures can be revealed.

**The purpose** of this course is to study types of the culture and reveal universal and ethno-specific elements.

**The object** of investigation is types of the culture in the context of value orientation represented in the language and behaviour.

**The subject** of investigation is *parameters* of intercultural dimension; types of the culture and cultural phenomena in the relation to language, discourse and communicative behaviour.

Contrastive researches are conducted in different parameters or through a meta-language to do cross-cultural dimensions.

**Activity 5.** Watch the video “Language and communication AVI-low”

(<https://youtu.be/Vz1on-q-tG0>) where Chinese linguists explained the Chomsky postulate about universal grammar.

Discuss in the group the vivid examples given by the lector within the following categories:

- Context and situation

- Negotiation of meanings
- Language acquisition
- Body language
- Pronunciation and grammar
- Mutual understanding

**Activity 6.** Discuss with your classmates the given examples in the context of cultural specificity.

1. American people think “rich man is clever man”. But Russian and Uzbek people have a suspicion that a rich man is thief.

2. According to American’s view, a man is owner of the universe. That is why there are a lot words reflected this idea: self—esteem, self-education, self-made man, I

But in the Uzbek culture we see a harmonious existing of man with nature.

3. There ethnonyms which bring different connotations:

Chinese – сделанный шиворот навыворот, неудачный

Jew – торговаться, мошенничать

Scotch – скупой, прижимистый

Turk – грубый человек, тиран

**Activity 7.** Summarize the key things you have learned about the subject matter of the course of “Comparative typology of cultures” and prepare presentation.

### **Key reading:**

1. Makhkamova G.T. Intercultural communication (Theory and practice). Учебное пособие для магистрантов лингвистического вуза. – Tashkent: Tamaddun, 2017.

2. Bennett M.J. (ed.) Basic concepts of intercultural communication. Selected readings. –Intercultural Press, Inc., 1998.

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### **THEME 3. Ethno-psychological aspect of intercultural communication**

**Objectives of the section:** It familiarizes with the interrelations between language and culture, defines cultural markers and gives an overview of psychological and cultural aspects of attribution and its influence on appropriate interpretation during intercultural communication.

**Learning outcomes:** By the end of the section students will be able to understand the interrelations between culture and language; to identify cultural markers of the culture and its types; to understand the terms related to the world perception; to identify types of attribution, to analyze influence of attribution on language, behavior and thinking.

#### **Content of this section**

##### **Spark:**

**Activity 1.** Read metaphors given below and then reflect on the questions.

- a) Culture is a mask. It hides a person's true identity.
- b) Culture is a butterfly. It is a fragile thing of great beauty.
- c) Culture is a pair of glasses. It helps you to see the world clearly.
- d) Culture is a pair of handcuffs. It takes away your freedom and traps you.

What metaphor do you like most? Why?

Which metaphors seem most useful when defining a culture? Why?

How can we define the concept of "culture"?

What forms of culture do you know?

Can you give examples of spiritual and material forms of culture?

##### **Input and follow-up activities:**

##### **Activity 2.**

A. Cultural experience is acquired via markers of a culture, which are united in accordance with verbal and nonverbal codes or symbols. By the cultural markers we understand the signs which give opportunity to recognize the culture or its representative. Markers can be distinguished in accordance with a part of a culture (material, spiritual and interactional) as well as in correspondence with the character (markers of internal and external culture) and status (individual-physiological and socio-cultural).

Verbal means are nominative units of a language and means of expression of heterogeneous relations between notions. Non-verbal means of fixation of cultural information are:

- 1) acoustic;
- 2) visual;

- 3) odoriferous (information about odor of organic and inorganic elements of a nature);
- 4) gustatory (taste);
- 5) haptic (tactile);
- 6) mimic;
- 7) gesture;
- 8) kinesthetic;
- 9) proxemic (space and territory occupations);
- 10) appearance (face, hair color, clothes, haircut), house decoration and so on.

During communication the main sense ideas taken from the verbal and non-verbal means integratively which is accessible only for representatives of a culture. Give your examples to prove effects of body language, eye contact during communication and their cultural specificity.

Different symbols express culture. For example, half-moon is a symbol of the Islamic religion, crescent is a symbol of the Christians. Think and fill in the chart below with cultural symbols. (See an example).

<b>Types of cultural markers</b>	<b>Symbol in the Uzbek culture</b>	<b>Symbol in the British culture</b>
Social markers		white collar blue collar
Appearance markers		
Behavior markers		
Etiquette markers		
Items of kinesics		

B. Samovar & Porter (1997) illustrate the process of how the meaning of a message changes when it is encoded by a person in one culture and decoded by a person in another culture in the context of his/her own cultural background. Give examples of meaning changes during decoding a message by a representative of the Uzbek culture when he/she interacts with the English language speaker.

What are the reasons for inadequate interpretation during interaction?

Why can the same word bring different meanings in two cultures?

**Activity 3.** We should understand key features and interrelations between language, culture and behavior because this knowledge is useful when we consider communication between cultures.

A. Read the statements and give your examples of cultural markers.

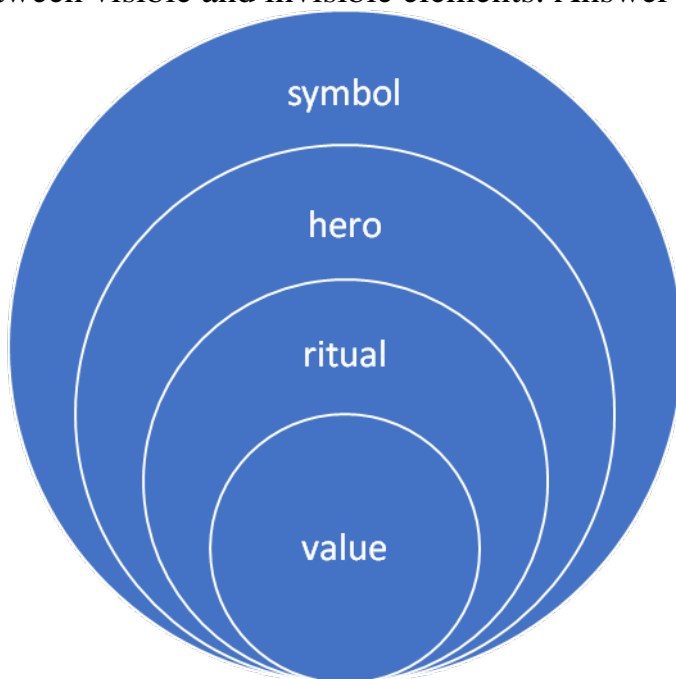
\* Language can be seen as a way to describe and represent human experience and understanding of the world, and members of a language community share systems of beliefs and assumptions which underlie their constructions of the world. These constructions, views of objective phenomena, belief, and histories are communicated through language, thus establishing a connection between language and culture of a certain community (Sapir, 1920). Whorf (1956) concluded that language systems, discourse, and lexis reflect ways of looking at the world and its various realities.

\* Behavior articulates culture and determines how language is used to express meaning (Geerts, 1973).

\* Uses of language and its analysis are inseparable from society, specific sociological situations, the interlocutors' social backgrounds and identities, and social meanings that are "encoded linguistically" (Gumperz & Hymes, 1972. p.18).

\* Culture is a pattern of learned, group-related perceptions – including both verbal and nonverbal language, attitudes, values, belief systems, disbelief systems and behaviors that is accepted and expected by an identity group (Singer, 1998. p.5)

B. To understand relationships between culture and language we should address to the "Onion diagram». Think about elements of culture and make distinctions between visible and invisible elements. Answer the questions given below.



What are some important traditions that are unique for your country?

What ideals and values bind your culture together?

What do we understand by «hero» and «ritual» in this diagram?  
 What symbols are prevalent in your culture?

#### Activity 4.

A. Study the concepts given below, because they are bases for understanding specificity of any culture.

\* *Perception* is defined as “the internal process by which we select, organize and interpret information” from the outside world (Klopf & Park, 1982. p.26).

*Beliefs* are the judgments we make about what is true or probable. They are usually linked to objects or events that possess certain characteristics that we believe to be true with or without proof (Samovar & Porter, 1997).

*Values* are defined as “an enduring set of beliefs that serve to guide or direct our behavior” (Klopf & Park, 1982).

\* *Mentality* is the way of thinking of a person or a group.

Another concept which must be explained is attribution as ascribing the meanings to the facts, events, phenomena, behavior, or character. Categorization is preceded to attribution. The processes of attribution are functioning on the basis of categories of the native culture and everything which is out its frames is categorized as “alien”. Ascription is when individuals or group members come to know that others attribute particular identities to them as members of a group. Stereotypes and attributions are communicated as examples. In part, identity is shaped by others’ communicated views on us. We can say that cultural identities have both subjective and ascribed meanings. Some cultures emphasize ascription, or orientation to others.” (Coller. Understanding Cultural Identities. A ten-step inventory.// In the book: L.A. Samovar, R.E. Porter. Intercultural Communication: A Reader. New York, 2003. p.24)

Attribution can be reflected via stereotype, prejudice, xenophobia, generalization, preconception, bias.

Moreover we can single out the dominant traits of people character in one culture in spite of considering individual’s character which also has own specificity. Look at the table to examine examples of mentioned concepts.

Culture	Values	Mentality	Dominant traits of national character	Stereotypes of communicative behaviour
Uzbek	Respect for elders	Worship of authorities	Hospitality	Ask private questions
American	Privacy	The power of positive	Pragmatism, competitiveness	Put legs on the table

		thinking		
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B. Study the given preconceptions about native speakers behaviour (taken from <http://geum.ru/doc/work/2163/10000.php>). Have you heard or made any of the following statements? Guilty or not?

Americans don't like their parents. Just look, they put their mothers and fathers in nursing homes. Marriages don't last in the United States.

The Chinese are nosy. They're always asking such personal questions.

Spaniards must hate animals. Look what they do to bulls!

Americans ask silly questions, they think we all live in tents and drink nothing but camel's milk! They ought to see our airport!

Americans just pretend to be friendly; they really aren't. They say, "Drop by sometime" but when I did, they didn't seem very happy to see me. Of course, it was ten o'clock at night!

How should such statements be received? With understanding and anger? Should one just ignore such patent half-truths stereotypic judgments, and oversimplifications? Before indulging in any of the above actions, consider what can be learned from such statements. First, what do these statements reveal? The speakers appear to be concerned about families, disturbed by statistics, apt to form opinions on limited data (friendliness), given to forming hasty and unwarranted generalizations (Spanish bullfighting), and angered by the ignorance of others. No one cultural group has a corner on such behavior. Second, we might be able to guess how certain speakers might feel about divorce, hospitality, or even animals. Third, the observations, while clearly not applicable to all members of the groups about which the comments were made, represent the speakers' perceptions. To many, Americans are seen as cold and uncaring. Because perceptions and native value and belief systems play such important roles in communication, it is important to recognize and deal with these perceptions – correct or incorrect, fair or unfair.

C. Have a look at the postcard and discuss in the group wrong and right strategies to be British.



D. Here are examples of some of the obvious mistakes politicians and businessmen have made when it comes to dealing with other languages cultures. Study them to observe how culture is reflected on the language.

- In Germany, a Berliner is a jelly donut. In his speech at the Berlin Wall, President Kennedy, when he said “Heute, ich bin ein Berliner” actually said “Today, I am a jelly donut” when he really meant “Today, I am a Berliner (a native of West Berlin)”
- In China, KFC’s “finger-licking good” was translated as “eat your fingers off”.
- Chevrolet attempted unsuccessfully to market its Nova compact car in Latin American countries. In Spanish, *no va* means “does not go” or “it doesn’t run”.
- In Australia, President Bush flashed a backhanded peace sign in motorcades. Many in Australia interpret that gesture as obscene.

(Jandt. Intercultural Communication: An Introduction. 2001)

E. Look at the postcard and interpret the attitude of the British people to the pets as stereotype of their behaviour. Give another example to prove your ideas.





**Activity 5.** Read the text (taken from <https://studfile.net/preview/4243617/page:12/>) and answer the questions given below.

When it comes to invitations, Americans are very forward. They'll invite you to come to their house, and they'll expect you to turn up. If you don't go, they'll ask you why you didn't come, "What happened? Did you forget?" Americans have no problem telling someone to go away if that person turns up unannounced. You'll be told, quite literally, to go away. "Hey, I'm sorry," Americans will say, "but I'm right in the middle of something. Could you come back later?" Or, "Hey, buddy, this isn't a good moment. I'll see you another time. And lastly, if you ask an American out, and they don't want to go, they'll simply say, "I'll take a rain check on that", which means that they don't want to go this time, but may go on another occasion.

Of course, the British are very different. When the British invite you to their house, they don't actually expect you to turn up. Of course, if you do go, they will be "delighted" to see you. "How wonderful to see you!" they'll say. Or, "I can't believe you came." Or "What a nice surprise!" At the same time, they'll be cursing you for ever believing that their invitation was sincere.

Having to say "no" to an invitation is perhaps one of the most agonizing things

for a British person. They find it really painful to reject someone or potentially hurt their feelings. When trying to say no, they'll make a whole series of apologies, excuses and pathetic lies such as, "Oh, I just remembered that I had to go to my uncle's funeral. I'm awfully sorry."

*Questions:*

What differences of national characters are described in the text?

What phrases do Americans and British use not to lose their face?

What can you say about cultural differences in the attitude to invitation of somebody in comparison with your culture?

Have you ever been in any foreign country? What kind of misunderstanding have you experienced?

**Activity 6.** Attribution influences the language use correctly. Examine the situation described by G. Elizarova "Culture and teaching foreign languages" (2005. p.137-138).

Russian student passed his test and got a bad mark. He wanted to improve his final mark that's why he asked his professor for giving him a chance to do it.

<b>Verbal behavior which is correspondent to linguistic norms</b>	<b>Attribution on cultural-marked meanings</b>
<i>American Professor:</i> How long will it take you to do this project?	<i>American Professor:</i> I offer him a decision-making. <i>Russian student:</i> He is a professor, he only knows the degree of difficulty of this activity and must define time limit. Why did he ask me about it?
<i>Russian student:</i> I don't know. How long should it take?	<i>American Professor:</i> He refuses to be responsible. <i>Russian student:</i> I asked him to give me an instruction.
<i>American Professor:</i> You are the one to analyze time requirements for yourself.	<i>American Professor:</i> I've demonstrated to him that he must be responsible for his own actions.
<i>Russian student:</i> May be, in ten days.	<i>Russian student:</i> I don't understand what he wants. I will say some date to him. <i>American Professor:</i> He is not able to estimate his knowledge and scope of work. This period is not realistic.
<i>American Professor:</i> Take 15. Do you agree to bring it to me in 15	<i>American Professor:</i> I want him to undertake obligations.

days?	<i>Russian student:</i> At last he gave me an instruction, when the deadline will be to submit the project.
After 15 days	
<i>American Professor:</i> Where is your project?	<i>American Professor:</i> I want him to carry out his obligations. <i>Russian student:</i> He asked me to show the project but I haven't completed it yet.
<i>Russian student:</i> It will be ready tomorrow.	Both of them understand that the project has not been completed yet.
<i>American Professor:</i> But we agreed that you would bring it to me today.	<i>American Professor:</i> Russian people are irresponsible and don't have any imaginations about time value. <i>Russian student:</i> He is dolt! He gave me unrealizable terms himself and didn't evaluate my achievements in doing such a great work within short time and he finds fault with the completing time of the project. What does it matter to him when I will bring the project today or tomorrow? As though, he would read it today.

The American culture is characterized as an individual-oriented culture, only individual is responsible for everything what happens with him, he/she has a freedom of choice, specific attitude to the time as value limited resource of human. That's why such a behavior of a Russian student is interpreted as avoiding the responsibility, violating academic norms that a Russian student can't distribute the time usefully. The Russian culture's attitude to the time is different; they consider that the time is unlimited resource. The power of distance takes place in it, that's why the professor must give the scope of work and limit the period to do it. The behavior of the professor is seemed to a Russian student unfriendly and non-sequitur.

An American professor (result-oriented value) didn't evaluate a Russian student's efforts (process-oriented value). This example gave evidence of misunderstanding because of the attribution. They couldn't achieve the general meaning.

**Activity 7.** Watch the video: Cultural misunderstanding (part 1, 2) (<https://www.youtube.com/watch?v=SYbynThuONs>; <https://www.youtube.com/watch?v=glywa5MxbE4>).

The videos demonstrates different types of cultural misunderstandings at negotiations.

While watching these video take notes on the cultural mistakes made by the actors, try to classify them and think how these misunderstandings could be prevented? What should they have done not to fail the business?

Discuss what cultural aspects were touched by the film makers? Make the list of any issues of the film which you like.

Was the first greeting appropriate? What was wrong?

Analyze the appearance of the negotiators.

Speak about non-verbal behavior of the participants

**Activity 8.** Read information about cultural features of the Uzbek mentality (taken from [ru.my7travel.com/uzbekistan-people](http://ru.my7travel.com/uzbekistan-people)). Find proverbs and saying to prove the Uzbek people's values described in the text.

The Uzbek people are very diet conscious and follow discipline in whatever they do. A casual meeting may also be honored through traditional customs like serving tea and raising toasts. The Uzbek people greet people to their house at any hour of the day. It is customary to embrace or kiss on the cheek of their near and dear ones on meeting, after a long period of time. These people live a simple but an elegant lifestyle. Their professional fields are mainly family business or agricultural activities.

The Uzbek people love to live their life simple without any violence or corruption and welcome their guests from all over the world to a safe land for spending their vacations. The Uzbek people are known for their hospitality, friendly and peaceful nature.

The family is the most important to Uzbek people, because the Uzbek values are taught and maintained by the family. The family teaches each person his/her responsibilities as well as characteristics and behavior appropriate for his/her gender. The Uzbek people are extremely family-bound. To maintain harmony in this collectivistic unit, children are taught that their responsibility is to maintain obedience and loyalty from a very young age. Children who are not taught these values from a young age and are not disciplined will never learn them. A man is the owner in the Uzbek home. The father is the autocratic head of the household in the Uzbek culture. Few decisions can be made without his approval or knowledge. All the other family members are expected to be respectful to him and to accede to his will. The mother must be completely devoted to her husband. Fulfillment is seen in helping her husband to achieve his goals as he sees fit.

**Activity 9.**

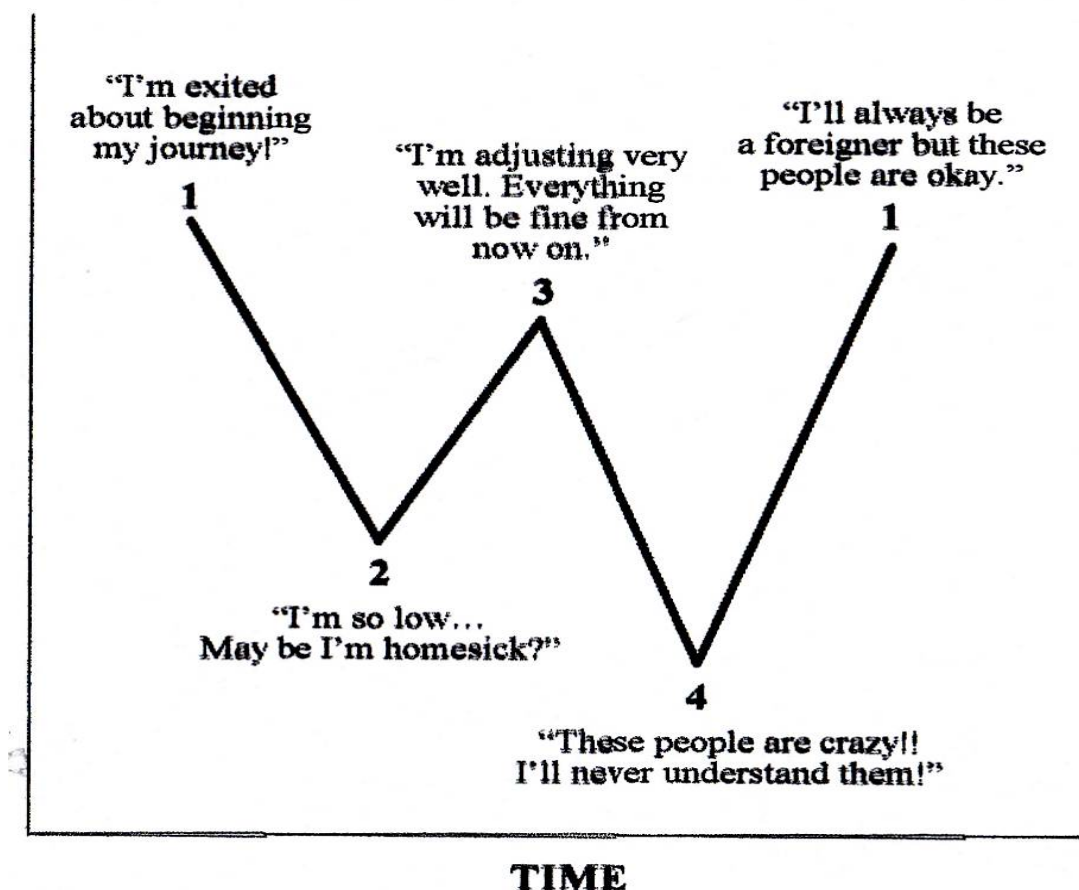


A. Brainstorm on some of real life situations where your stereotypical beliefs confirmed and/or contradicted.

Think about symptoms of a cultural shock appears in the form of different feelings or emotions as following:

- not wanting to be around people who are different from you
- sadness
- loneliness
- anxiety
- trouble concentrating
- feeling left out or misunderstood
- developing negative and simplistic views of the new culture
- frustration
- extreme homesickness

B. Study the scheme to understand the mentioned concepts. What emotions do illustrate the given phases? Compare these phases and emotions with the four stages by Brown. Have you ever been in abroad? Did you feel described emotions yourself?



**Activity 10.** Watch the video (<https://www.youtube.com/watch?v=YMyofREc5Jk>) of Pellegrino Riccardi's (cross-cultural expert) speech which was given at a local TEDx event, produced independently of the TED Conferences. Having watched the video, brainstorm on the question: What do you think about how different cultures can successfully coexist with each other?  
Your answer will be presented in a written form.

**Activity 11.**

A. Watch the video (<https://youtube/LQQtoyStMe4>) on Stereotypes and Intercultural Communication. Answer the questions:

What definitions of culture were voiced by people?

Why couldn't Americans answer simple questions while interview which must be known to everybody?

What are the difficulties of intercultural communication in accordance with the video?

What instructions to training intercultural communication are given?

Brainstorm on some of real life situations where your stereotypical beliefs confirmed and/or contradicted.

**Activity 12.** Summarize the key ideas you have learned within this section and prepare presentation.

**Key reading:**

1. Makhkamova G.T. Intercultural communication (Theory and practice). Учебное пособие для магистрантов лингвистического вуза. – Tashkent: Tamaddun, 2017.

2. Coller M.J. Understanding Cultural Identities. A ten-step inventory.// In the book: L.A. Samovar, R.E. Porter. Intercultural Communication: A Reader. –New York, 2003. –P.17-33.

3. Wang M. M., Brislin R., Wang W., Williams D., & Chao J. H. Turning bricks into jade: Critical incidents for mutual understanding among Chinese and Americans. –Yarmouth, ME: Intercultural Press, 2000.

4. Елизарова Г.В. Культура и обучение иностранным языкам. –СПб.: Каро, 2005. –С. 130-170.

**Questions for reflection on the obtained knowledge within this module:**

What are the subject matters of this course?

What is specificity of intercultural communication?

What does cultural awareness mean?

What is the structure of intercultural competence?  
Is it important to master intercultural competence to be successful in intercultural communication?  
How could you become a better international communicator?  
What is the role of CTC for the improving language proficiency?  
What are interdisciplinary links between CTC and FLT?  
What are types of cultural markers?  
What do we mean by “beliefs” and “values”?  
What value orientations do the Uzbek people have?  
Name the Americans value orientations?  
What relations between language and culture can you name?  
How are values reflected in the language and behaviour?  
What do we mean by attribution?  
What types of attribution do you know?  
What can you say about British mentality and national character?  
What is culture shock and its types?

## MODULE 2. INTERCULTURAL DIMENSIONS

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**Synopsis:** The module includes information about intercultural dimensions introduced with the well known scholars as F.R. Kluckhohn E. Hall, G.Hofstede E. Trompenaars and H. Triandis. It discusses the following types of cultures and their main parameters: 1) rational and irrational cultures; 2) monochronic and polychronic cultures; 3) high-context and low-context cultures; 4) collectivism vs. individualism; 5) masculinity vs. femininity; 6) uncertainty avoidance and power distance.

### THEME 1. Typology and Intercultural dimension

**The goal of the section** is to familiarize students with the key concepts of comparative typology and scholars' contribution into typology of culture development.

**Learning outcomes.** By the end of this section students will be able to

- understand the concepts of “classification” and “typology”.
- know grounds for typology as historical, geographical, professional, age factor, ethnical or socio-cultural;
- know Hall's, Hofstede's, Trompenaars' and Triandis' contribution into the research of culture types;
- identify intercultural dimensions suggested by scholars;
- identify cultural syndromes or markers.

### Content of the section

#### Spark:

**Activity 1.** Read definitions of the given concepts and discuss their relation with the course of “Comparative typology of cultures”. Try to interpret adequately them.

\***Typology** is a method of scientific knowledge based on the dismemberment of objects and their grouping with generalizing patterns.

\* **Cultural typology** is a qualitative and substantial characteristics of existence culture. It can be expressed in concrete historical forms of religious, ethnic and national, regional and territorial, and others.

\* **Typology of cultures** – method of scientific cognition with the help of which cultures are classified or categorized into certain groups on the basis of grounding, sign, indication. Determination of the status of semantic content is predetermined by the main principles, according to which the analysis is carried out in the context of spiritual values and identifies the most common qualities.



\* **Type of culture** – is resemblance and commonality, which unite cultural items into a set of cultures and differentiate them from others.

\* **Cultural values** – The individual's desirable or preferred way of acting or knowing something that is sustained over time and that governs actions.

\* **Value dimension** – is a set of interrelated values that exist along a continuum of relative importance. They tell us what is right and wrong, good and bad; they tell us how to live our lives. Values provide the broad foundations for specific normative regulation of social interaction. A general, relatively long-lasting ideal that guides behavior.

### **Input and follow-up activities:**

**Activity 2.** Read the text (taken from <https://www.scribd.com/document/260765905/Typologies-of-Culture>) and give the examples of culture types based on the mentioned grounds in the text.

Kluckhohn and Strodtbeck (1961) offer classification of cultures on five value orientations. While Hofstede's is the most well-known classification, this paper selects three other classifications, which provide insights into culture and poses an alternative to Hofstede. The scholars as Trompenaars, Triandis and Fiske whose writings draw upon psychology, cross-cultural psychology, and sociology. These classifications of culture are developed and assessed along five evaluation criteria. These criteria form the benchmark for evaluating the sufficiency and adequacy of each classification scheme. Cultural classifications should synthesize rich, complex constructs into a small number of easily understandable, simple concepts. Simplicity in both substance and form should not however compromise analytic rigour and richness of the schema. Substance is characterized by the ability of the classification schema to be exclusive and exhaustive.

The types of the culture are revealed based on the following grounds:

- historical
- territorial or regional
- religious
- professional
- age factor
- ethnical or sociocultural

Culture types are mostly regarded from the viewpoint of binary oppositions like the notorious "West" and "East" concepts. F. Northrop's typology of cultures is based on methods of cognitive activity. In terms of the eastern culture, intuitive and irrational worldview, as well as the value-based approach to work are typical, while the western culture relies on science-based knowledge.

Hall's and Hofstede's seminal works for distinguishing types of the cultures are well-known.

In the 1960s and 1970s, two theorists, Geert Hofstede (1980) and Edward Hall (1976), independently developed paradigms for the organization and identification of cultures. The central motives of this kind of research were to see if there exist universal categories of culture that span social communities and nations. This research produced five dimensions that are applicable to cultures all over the world: High/Low Context; Power-Distance; Collectivist-Individualistic; Feminine-Masculine; and Uncertainty Avoidance.

E.Hall was American anthropologist and cross-cultural researcher. The foundation of his theories on cultural perception of space was set during a lot of time and supported by other sciences.

Hofstede's five *intercultural dimensions* are richly suggestive of psychological processes. By locating cultures on a four-factor map, this seminal work has enabled cross-cultural psychologists to select cultures for comparison on a priori basis. Such operationalisations of culture are essential if empirical research is ever to build a theoretical structure for explaining cross-cultural differences in behaviour.

Summarizing all information given in this text and definitions in the previous activity (1) explain the concept of "intercultural dimension".

**Activity 3.** Read information about contribution of Triandis' (taken from <https://www.scribd.com/document/260765905/Typologies-of-Culture>) and reflect on the questions given below.

Triandis' work (1994) focus on the cultural syndromes. According to the scholar subjective aspects of culture include categorizations, associations, norms, roles and values which form some of the basic elements effecting social behaviour. The subjective elements of each culture are organised into unique patterns of beliefs, attitudes, norms and values. Triandis identifies four cultural syndromes that apply to all cultures. Here we deal with only two, the rest will be discussed in the topic Individualism vs. Collectivism cultures.

**1. Cultural complexity.** In complex cultures, people make large numbers of distinctions among objects and events in their environment. The ecology and history of a society determines its complexity, as does the number of occupations in a society where non-literate cultures have barely twenty occupations (Triandis 1994). Societies that subsist on hunting and gathering tend to be simple; agricultural societies tend to be somewhat complex. Industrial societies are more complex and information societies are the most complex. The contrast between simple and complex cultures is the most important factor of cultural variations in social behaviour (Ember and Levinson, 1991).

**2. Cultural tightness.** In 'tight' cultures people are expected to behave according to clear norms and deviations are likely to be punished with sanctions. Tight (in the close contact) cultures exhibit such characteristics as: the corporate

control of property, corporate ownership of stored food and production, power, strong religious leaders, hereditary recruitment into priesthood and high tax. Such relationships suggest that tightness is correlated with Collectivism (Pelto, 1968). In tight cultures, if one does what everyone is doing, one is protected from criticism. Tightness is more likely when norms are clear and this requires a relatively homogenous culture. In contrary loose cultures either have unclear norms or tolerate deviance from norms. Cultural heterogeneity, strong influences from other cultures and physical space between people can lead to looseness. Loose (free) cultures are often found at the intersections of major distinct cultures that are rather different from each other (Triandis, 1994, p. 160). Urban environments are usually more loose than rural ones. Looseness is caused by conflicting norms or is traceable to norms that are not especially functional. Moreover, if occupations permit much solitary action (e.g., hunting or writing) norms may be weak and loosely imposed (Triandis, 1994, p160).

Thus Triandis presents a unique and interesting interpretation of cultural typology through his syndromes. The syndromes are rich with meaning and replete with pioneering insights, often drawn from deep knowledge of cultural-history.

*Questions:*

What did Triandis mean by cultural syndromes?

How many cultural syndromes did Triandis identify that could be applied to all cultures?

What have you found out from the parameter of Cultural complexity?

What were criteria for Cultural tightness vs. Looseness?

What can you say about Triandis' contribution into development intercultural dimension?

**Activity 4.** Read and study carefully Trompenaars' cultural dimensions (taken from <https://www.scribd.com/document/260765905/Typologies-of-Culture>) Try to justify his model of cultural dimensions.

Dimensions of culture were also developed by well-known scholar Trompenaars (1993). According to his views that culture is a way in which a group of people solve problems. Trompenaars' definition of culture is generic across national and organisational cultures. Trompenaars' dimensions are identified with Parsons' (1951) under *Social System*.

<p><b>Affectivity vs. neutrality.</b> This dimension includes the range of feelings expressed. Reason and emotion both play a role in relationships between people. Which of these will dominate depends upon whether members are affective (display emotion) or neutral (do not display emotion). Members of neutral cultures keep their feelings and expressions carefully subdued and controlled. People in affective cultures tend to be demonstrative.</p>
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<p><b>Selforientation versus collective-orientation.</b> This dimension contrasts the extent to which a respondent is willing to interpret socially formed rules in favour of ones friends or</p>
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relations and to an extent overlaps the dimension of Individualism. This dimension finds application in various aspects of international business including contracts, timing business trips, role of head office and job evaluation and rewards. Trompenaars recognises this dimension representing the conflict between individual and group interests, so this dimension correlates with individualism vs. collectivism.

**Universalism versus particularism.** Universalist cultures stand for rather strictly implied rule-based behaviours reflecting a general mistrust in humanity while particularist cultures tend to focus more on the exceptional nature of present circumstances.

**Ascription vs. achievement.** Members of some societies are ascribed higher status than others indicating that unusual attention should be focused upon such persons and their activities. While some societies accord status to people on the basis of their achievements, others ascribe it to them by virtue of age, class, gender, education and such other factors. The former is labeled achieved status and the latter as ascribed status which respectively refers to doing and being. This dimension which recognises ascribing status seems to be very similar to Hofstede's construct of Power distance.

**Specificity versus diffuseness culture.** Diffuse (low-context) and specific (high-context) cultures explore the way in which individuals are engaged in specific areas of communication (high level of shared knowledge is required). In specific cultures, task-relationships are segregated from other dealings. In specific cultures, a boss and subordinate have a tacit communication ground for work settings, which is different from social setting, indicating adaptability and flexibility. In diffuse cultures individuals' values are shared across the organisation work and social settings. This dimension appears to have particular significance to the issues of evaluation and assessment in an international setting, and does not appear to be relevant in a national cultural context.

### Activity 5.

We have considered evidence that points out many ways in which culture differences can lead to prejudging another's character and ability based on language use alone. The same language differences also can lead to discrimination. Often times, when others sound different from us, we not only think unfavorably of them, but also in many cases treat them unfairly. This fact has been most clearly demonstrated in the case of people who speak with 'different' accents.

There are a few contexts in which someone else's behavior is more important for our own well-being than in the employment interview or in the courtroom.

In the case of a job interview, individuals with different ethnic or racial accents made telephone inquiries about jobs advertised in a newspaper. Job applicants who spoke with nonstandard accent were most often told that jobs had been filled. Applicants with a standard accent, however, were most often invited to appear for personal interview, even after the nonstandard speakers were informed that applicants for the position were no longer being accepted.

**Activity 6.** Watch the video: Cultural misunderstanding (part 1, 2) (<https://www.youtube.com/watch?v=SYbynThuONs>; <https://www.youtube.com/watch?v=glywa5MxbE4>).

The videos demonstrate different types of cultural misunderstandings at negotiations.

While watching these videos take notes on the cultural mistakes made by the actors, try to classify them and think how these misunderstandings could be prevented? What should they have done not to fail the business?

Discuss what cultural aspects were touched by the film makers? Make the list of any issues of the film which you like.

Was the first greeting appropriate? What was wrong?

Analyze the appearance of the negotiators.

Speak about non-verbal behavior of the participants

**Activity 7.** Listen to the interview of a well known writer on intercultural awareness: UK Manners (<http://c0953132.cdn.cloudfiles.rackspacecloud.com/uk-culture-manners.mp3>).

Discuss the given questions with your partner:

Did the modern manners change in UK? What way did they change?

What are the main rules of good behavior in UK?

Should tourists follow the rules of UK? Or should they obey the rules of their own country?

Make a list of do's and don'ts for being good-mannered in the written form.

**Activity 8.** Summarize the key ideas you have learned within this section and prepare presentation.

### **Key reading:**

1. Makhkamova G.T. Intercultural communication (Theory and practice). Учебное пособие для магистрантов лингвистического вуза. – Tashkent: Tamaddun, 2017.

2. Hall E. Beyond culture. –Garden City, New York: Doubleday, 1977.

3. Hofstede G. Culture's consequences: International differences in word-related values. –Beverly Hills, CA: Sage Publishing, 1980.

4. Kluckhohn F.R. Variations of value orientations. –New York: Row & Peterson, 1961.

5. Triandis H.C. The self and social behavior in differing cultural contexts. //Psychological Review. 1989, No 96. – Pp. 506-520.

6. Triandis H.C. Culture and Social Behaviour. – McGraw-Hill, 1994.

7. Trompenaars F. Riding the Wave of Culture. The Economist Books. – London, 1993.

## **THEME 2. Rational and irrational cultures. Monochronic and polychronic cultures**

**The objectives of the section:** This section describes the matters of attitude to environment and activity, managing time and intercultural dimension in the frame of monochronic and polychronic culture types as well as procedure of analysis within this dimension.

**Learning outcomes:** By the end of this section, students will be able to identify how representatives of different cultures attribute the environment and activity, manage their time, as well as to have skills for analysis of cultural patterns according to the given parameters.

### **Content of the section**

#### **Spark:**

**Activity 1.** What type of cultural identity people used by in the following situation? Two women from Denmark traveling about America asked an African boy “What is your culture?” The boy’s reply was “I’m Black. That is my culture. What is yours?” Women smiled and answered “We speak the Danish language and came from Denmark”.

**Activity 2.** Discuss in the small group the given statement:  
Learning about cultural diversity provides students with knowledge and skills for more effective communication in intercultural situations.

#### **Input and follow-up activities:**

**Activity 3.** Read the text and reflect on the questions:

The scientists distinguished two types of culture: rational and irrational American culture concerns the rational culture, and Uzbek and Russian cultures are considered as irrational. This typology is grounded on the basis of attitude to activity and environment (nature).

By \_\_\_\_\_ that \_\_\_\_\_ Trompenaars (<https://www.scribd.com/document/260765905/Typologies-of-Culture>) identifies attitude to the environment as a major cultural variable. Societies have two major orientations towards nature: they either believe that they can and should control nature by imposing their will upon it, or they believe that man is part of nature and

must go along with its laws, direction and forces. The former kinds of culture tends to identify with mechanisms, that is the organisation is conceived of as a machine that obeys the will of its operators and may be described as inner-directed. The latter or outer-directed cultures tend to see an organisation as a product of nature, owing its development to the nutrients in its environment and a favourable ecological balance. This idea is based upon Rotter's (1969) locus of control and in some ways seems to overlap Hofstede's cultural dimension of uncertainty avoidance.

Dependence on the outer circumstances (nature or environment) sometimes is reduced to fatalism. That is why this type of culture is called as fatal (irrational). This why the Uzbek people belongs to fatal type of culture and while doing anything they usually use the phrases such as *Hudo holasa*, *Hudo bersa*. Thus, they are not agents and think that everything depends on the outer circumstances (God or other conditions depended of a nature). At the same time American and British people are agents and they think that they can manage the nature, that everything can be done if they apply their efforts. In case of getting out of their control their behavioral reactions are expressed with irritation and disappointment via phrases: I had only ..., Next time I'll....

#### *Questions:*

What are the grounds for such kind of typology?

Why is Uzbek culture considered as irrational or fatal type of culture?

Can you show American culture in the context of rationality and pragmatism?

**Activity 4.** Read information about types of the cultural dimensions (taken from <http://library.ziyounet.uz/ru/book/download/87687>) and answer the questions:

Who suggested the values dimension theory?

What cultures are differentiated in accordance with time orientation?

What kind of the Uzbek culture is in the aspect of long vs. short term orientation? Give examples to justify your statement.

Kluckhohn (1961) offered different types of values dimensions, and then this conception was developed by Hofstede as Cultural Dimensions Theory.

According to this theory, the cultures are distinguished in accordance with long vs. short term orientation. In our world, we have cultures that are either past-oriented, present-oriented, or future-oriented. Cultures place emphasis on events that have happened or will happen during the period that they are viewed as important. In other words, a society's "*time horizon*" attached to the future, past and present versus. In long-term oriented societies people value actions and attitudes that affect the future: persistence/perseverance, thrift, and shame. In short-term oriented societies, people value actions and attitudes that are affected by the past or the



present: normative statements, immediate stability, protecting one's own face, respect for tradition, and reciprocation of greetings, favors, and gifts.

Therefore, 1) long-term: values oriented towards the future, like saving and persistence; short-term: values oriented towards the past and present, like respect for tradition and fulfilling social obligations.

**Activity 5.** Watch the video “Managing time in different cultures” (<https://www.youtube.com/watch?v=vYt7qPDnEyw>) then fill in the following table with the main differences between the US (Western) people and Asian people concerning perception of time.

USA ( Western)	Asia

Watch the video again and discuss the following questions:

- 1) Why is time so important for the US (Western) people?
- 2) Why is time is never-ending resource for many Asian people?
- 3) What is the essence of the monochronic and polychronic cultures?
- 4) According to the author, “It is important when we are working in a multinational context to be flexible and to be observant “. Do you agree or disagree with him? Why?

Now study the main characteristics of monochronic and polychronic cultures in the table and compare them with the features described in the video.

Monochronic culture	Polychronic culture
Turn-taking in doing activity	Doing many activities in one period of time
Concentrating on one activity	Distraction of activity, its interrupting to switch on another activity



Obligation of plans fulfillment	Infringement of agreement
Punctuality as norm of behaviour	Tolerance to not punctuality
Drawing into activity. Priority of obligations	Dissolving in interpersonal relationship, preference of personal interests
Perception of time as material value	Attitude to time as to never-ending resource

**Activity 6.** Watch the video “Reverse culture shock in USA” ([https://www.youtube.com/watch?v=izMYmP\\_NDbc](https://www.youtube.com/watch?v=izMYmP_NDbc)) then contrast Germany, the US and your country by listing the main shocking habits related to the time management in the following table:

Germany	USA	Uzbekistan

**Activity 7.** Read information about attitude to time taken from “Cultural Patterns of the Maasai by Lisa Skow and Larry A. Samovar// In the book: Intercultural Communication. A Reader. New York, 2003. p.95-96). Reflect on the questions and write an essay (100 words) about Uzbek people’s attitude to the time.

The meaning ‘*cultures attach to time*’ also reveals something of their view toward life and other people. The Maasai are unique in their treatment of time. Unlike the Westerners, for the Maasai there is always enough time: Their life is not governed by the clock; they are never in a hurry. This casual attitude produces people who are self-possessed, calm, and most of all, patient.

Children are taught very early that there is never a need to rush. The vital chore of tending the family cattle requires that children stay alert and attentive to the herd’s needs and safety, but such a chore also requires eight to ten hours of patient solitude.

This endless display of patience by the Maasai people is in direct contrast to time-conscious Americans. For example, public transportation in Kenya is not run on a firm schedule; buses and ‘matatus’ (covered pick-up trucks) leave for their destinations when they are full. As do most Kenyans, the Maasai understand this. Inquires from Americans as to when a vehicle, will be departing are often answered with “just now”. It, however, can mean anywhere from five minutes to an hour.

Even though the present is fully enjoyed, the Maasai culture is very past-oriented. This strong tie to the past stems from the view that wisdom is found not in the present or the future, but rather in the past. The future is governed by the knowledge of the elderly, not by the discoveries of the young. The insignificance of the future is apparent in how the Maasai perceive death. There is nothing after death unless one is a “laiboni” (wise man).

*Questions:*

Why is a Maasai not in a hurry?

How does attitude to the time influence the character of people?

Why is it considered that the Maasai culture is past-oriented?

What is their attitude to death in Maasai culture? What do you think about Uzbek culture in attitude to this matter?

**Activity 8.** Read text (Samovar in: Intercultural Communication. A Reader. New York, 2003) and think about importance of schedules, deadlines, priorities, and timetables in our life. Prove your statements with the linguistic examples. See the given sample in the chart.

Time schedules present Americans with another problem in many parts of the world. Without schedules, deadlines, priorities, and timetables, we tend to feel that our country could not run at all. Not only are they essential to getting work done, but they also play an important role in the informal communication process. Deadlines indicate priorities and priorities signal the relative importance of people and the processes they control. These are all so much a part of our lives that a day hardly passes without some reference to them.

Examples	Your examples
"I have to be there by 6:30." "If I don't have these plans out by 5:00 they'll be useless." "He tells me to drop everything and get hot on the McDermott account."	

**Activity 9.** Read and think about conflict situation related to time management by Arab people (<https://www.studsell.com/view/2163/?page=9>). Can such a conflict situation take place in the Uzbek culture? Write 5 examples to prove similarity or differences between the Arabian and Uzbek cultures.

You can imagine the fundamental conflicts that arise when we attempt to do business with people who are just as strongly oriented away from time schedules as we are toward them.

The Middle Eastern peoples are a case in point. Not only is our idea of time schedules no part of Arab life but the mere mention of a dead line to an' Arab is like waving a red flag in front of a bull. In this culture, your emphasis on a deadline has the emotional effect on the Arab people as backing them into a corner.

One effect of this conflict of unconscious habit patterns is that hundreds of American-owned radio sets are lying on the shelves of Arab radio repair shops, untouched. Americans make the serious cross-cultural error of asking to have the repair completed by a certain time.

How do you cope with this? How does the Arab get another Arab to do anything? Every culture has its own ways of bringing pressure to get results. The usual Arab way is one which Americans avoid as "bad manners". It is needling.

An Arab businessman whose car broke down explained it this way:

First, I go to the garage and tell the mechanic what is wrong with my car. I wouldn't want to give him the idea that I didn't know. After that, I leave the car and walk around the block. When I come back to the garage, I ask him if he has started to work yet. On my way home from lunch I stop in and ask him how things are going. When I go back to the office I stop by again. In the evening, I return and peer over his shoulder for a while. If I didn't keep this up, he'd be off working on someone else's car.

If you haven't been needled by an Arab, you just haven't been needled.

**Activity 10.**

A. Think about procedure of cultures' analysis in polychronic and monochronic dimension. Find the material that the Uzbek culture is polychronic culture. Describe its specificity in accordance with the given items:

- attitude to planning
- time image
- doing one activity at one period
- concentration on one person during communication

B. Revise the whole material and compile a corpus of linguistic and behavioral cultural patterns which illustrate cultures in the context of past, present and future

orientation of the British, American, Russian and Uzbek linguocultures. For example:

Get to the point.

Do not lose your time.

Time is money

**Activity 11.** Summarize the key ideas you have learned within this section and prepare presentation.

**Key reading:**

1. Makhkamova G.T. Intercultural communication (Theory and practice). Учебное пособие для магистрантов лингвистического вуза. – Tashkent: Tamaddun, 2017.

2. Hall E. Beyond culture. –Garden City, New York: Doubleday, 1977.

3. Hofstede G. Culture's consequences: International differences in word-related values. – Beverly Hills, CA: Sage Publishing, 1980.

4. Kluckhohn F.R. Variations of value orientations. –New York: Row & Peterson, 1961.

5. Samovar L.A., Porter R.E., Stefany L. Communication between cultures. – Belmont, Ca.: Wadsworth Publishing Co., 1997.

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### **THEME 3. High-context and low-context cultures**

**The objectives of the section:** This section familiarizes with the low-context and high-context types of cultures and with their characteristics in this dimension, as well as it develops students' research skills.

**Learning outcomes:** By the end of this section, students will be able to identify low-context and high-context types of cultures and to make an inquiry via created parameters as well as to understand the specificity of communicative style and behavior of these types of culture.

#### **Content of the section**

**Spark:**

**Activity 1.** Answer the questions: Do you have ability to  
– use your knowledge of a culture in authentic situations?

- relate on something from another culture and make it comprehensible to members of one's own?
- critically evaluate the cultural practices and products of one's own culture and that of other countries?

**Activity 2.** Discuss in the small groups the given statement: “People from different cultures might not only communicate in different ways but also experience a situation differently. By contracting cultural values, we can examine how to successfully negotiate these differences and consider how people from different cultural backgrounds might respond in certain situations.”(Jerrold Frank. Raising cultural awareness in the English language classrooms. // English teaching forum. V.51, No4, 2011. p.6)

### **Input and follow-up activities:**

**Activity 3.** Watch the video “Low and High Context Cultures” (<https://www.youtube.com/watch?v=8tIUilYX56E>) and read information about high-context and low-context culture styles (<https://infopedia.su/16xf24b.html>). Do activities A, B, C, D, E.

Anthropologist Edward T. Hall's theory of high- and low-context culture helps us better understand the powerful effect culture has on communication. A key factor in his theory is context in the framework of density of informative nets. This relates to the framework, background, and surrounding circumstances in which communication or an event takes place. The following summary highlights the problems facing low-context North Americans when they interact with people from high-context cultures.

**High-context cultures** (including much of the Middle East, Asia, Africa, and South America) are relational, collectivist, intuitive, and contemplative. This means that people in these cultures emphasize interpersonal relationships. Developing trust is an important first step to any business transaction. According to Hall, these cultures are collectivist, preferring group harmony and consensus to individual achievement. And people in these cultures are less governed by reason than by intuition or feelings. Words are not so important as context, which might include the speaker's tone of voice, facial expression, gestures, posture — and even the person's family history and status. A Japanese manager explained his culture's communication style to an American: “We are a homogeneous people and don't have to speak as much as you do here. When we say one word, we understand ten, but here you have to say ten to understand one.” High-context communication tends to be more indirect and more formal. Flowery language, humility, and elaborate apologies are typical.

**Low-context cultures** (including North America and much of Western Europe)

are logical, linear, individualistic, and action-oriented. People from low-context cultures value logic, facts, and directness. Solving a problem means lining up the facts and evaluating one after another. Decisions are based on fact rather than intuition. Discussions end with actions. And communicators are expected to be straightforward, concise, and efficient in telling what action is expected. To be absolutely clear, they strive to use precise words and intend them to be taken literally. Explicit contracts conclude negotiations. This is very different from communicators in high-context cultures who depend less on language precision and legal documents. High-context business people may even distrust contracts and be offended by the lack of trust they suggest.

A. Fill in the chart with the main characteristics of low and high context cultures.

Low context cultures	High context cultures
1.	1.
2.	2.
3.	3.
4.	4.
5.	5.
6.	6.

B. Answer the given questions around the text.

1. What is a key factor for Hall's notion of "context"? Does it refer to the cultural background in which communication takes place?
2. Do you consider that Hall's assumptions are objective? If so, what examples can you give that demonstrate high- and low-context cultures?
3. How would a context help explain instances of miscommunication between North Americans and Japanese?
4. How could you become a better international communicator?

C. In the following chart you can see the mentioned countries in the video and the text above. Identify type of the culture ticking "x" and give a short description in the column "Why?"

Countries	Low	High	Why?
China			

USA			
Australia			
Japan			

D. Study the given characteristics of High- and low-context cultures and compare them with all received information before.

High –context cultures	Low- context cultures
Much information is transmitted with hierarchy, status, appearance, communicative behaviour	All information is transmitted with language units
The speech is indirect and more formal	The style is direct, logic and open
There are hints, implications and speech figures	Conciseness, talk business, avoiding implicitness, giving enough information

E. The key idea of cultural specificity of discourse organization is that using the language and its analysis are inseparable from society, specific sociological situations, interlocutors' social backgrounds and identities, and social meanings that are encoded linguistically.

Can you give examples of inductive and deductive ways of developing ideas? Which way do the Uzbek and English prefer for development of their ideas?

#### Activity 4.

A. Discuss in small groups the situation taken from N. Tanaka's "It is my fault. Japanese and English Responses to Unfounded Accusation" (Culturally Speaking. L./NY: Continuum, 2000). A Chinese student studied in Great Britain was invited to the lunch, when a guest was going to leave the following talk took place. What was the owner's confusion exactly? Can we consider that there was a misunderstanding? Give arguments referred to the low-context and high-context cultures characteristics studied by you before.

*Chinese student:* Sorry, I've caused you a lot of bother this evening.

*British host:* Bother? It's been no bother. What do you mean? I hope you've enjoyed yourself.

*Chinese student:* Yes, of course. But I've really given you trouble. I've taken up so much of your time.

*British host:* But we invited you to come.... We want you to come.

*Chinese student:* Next time you must come to my home and I'll cook a Chinese meal for you.

B. Read a dialogue and define the type of the culture proving your statements with specificity of communicative style.

A: Stay with us for the dinner tonight.

B: No, thanks, please don't bother.

A: No trouble at all. Just some dishes, it's not complex. We will have it in just a few minutes.

B: I'm not hungry now so I will go back. Next time I will stay and bother you.

A: Since you are here, make yourself at home. All we can offer you is a simple diet, and we ourselves will have it. Please stay with us. You will give me the face, won't you?

B: Well, then...then... I will stay.

C. Think about the national features in formulating ideas.

In the West countries people first formulate answer then its motivation is going

In the most Asian culture, in particular, in Uzbek people first formulate reasons of answer then answer is going. The specificity of oriental discourse is explained with that it is important to create the general knowledge, inform interlocutor everything which related to the topic (subject) to prevent negative reaction. But in the representative western countries in so doing suffer of a cognitive dissonance.

Can you add your examples?

**Activity 5.** Tick "Yes" or "No" to the given quiz to identify your native culture resembles. Quiz was suggested by Jerrold Frank (Raising cultural awareness in the English language classrooms.// English teaching forum. V.51, No4, 2011. p.6). If your answer "yes" to six or more questions you are from a low-context culture. After taking a quiz analyze your responses with your partner to reveal differences and similarities.

1. In your culture, is it okay to call your teacher or boss by his or her first name? \_\_\_\_\_

2. Do you feel frustrated when people do not answer your questions directly? \_\_\_\_\_

3. Is it important to you that many people know about your personal accomplishments? \_\_\_\_\_

4. Do you feel comfortable with short-term causal friendships? \_\_\_\_\_

5. Do you rely more on words than nonverbal means to express yourself? \_\_\_\_\_



6. Do you seek national solutions to problems or personal ones? \_\_\_\_
7. Do you prefer an individual approach over group decision-making processes for learning and problem solving? \_\_\_\_
8. Are results just as important as personal relationships in terms of achieving goals? \_\_\_\_
9. Is your identity strongly defined *outside* of group associations (family, work, culture)? \_\_\_\_
10. Do you feel conflict is a necessary part of human relations and should not be avoided? \_\_\_\_

### **Activity 6.**

A. Think about given descriptions of mental processes and learning style of the Uzbek and English people. Do you agree or not?

Bonvillain (1997) points out that the linearity is appreciated positively in the English culture. The quantity and positive meaning of the following word-combinations give evidence of the linearity of the English mentality:

*line up support for one's cause, set the record straight, keep someone in line, straighten up.*

English - linear, logical, sequential, problem-solving focus.

Uzbek - lateral, holistic, simultaneous, accepting life's difficulties.

Search additional information about cultural specificity of mental processes and learning style in different cultures to make a presentation.

B. Select texts from the Uzbek and British literary books to demonstrate specificity of the British and Uzbek people in the following items:

- using of formal and informal verbal and non-verbal patterns
- status hierarchy
- speech interrupting
- exactness in meaning negotiation
- meaning explicitly

C. Collect the intercultural situations and analyze them from the position of values representations in the language, behavior and communicative style.

**Activity 7.** Write commentaries to the given scenarios below (A, B).

### **Scenario A.**

You are from a high-context culture, and you just moved to a low-context country. You meet your neighbor, who tells you to “drop by” anytime. You don't have many

friends yet, so you decide to accept the invitation, and you show up at his/her door unannounced. Your neighbor, who seemed so friendly before, seems surprised to see you and tells you he/she is busy now and doesn't invite you in.

### **Scenario B.**

You want to marry your girlfriend/boyfriend from a low-context culture and move away with her/him, but your parents want you to marry someone from a high-context country. Explain your mother/father why you should be permitted to marry your low-context culture girlfriend/boyfriend.

**Activity 8.** Summarize the key ideas you have learned within this section and prepare presentation.

### **Key reading:**

1. Makhkamova G.T. Intercultural communication (Theory and practice). Учебное пособие для магистрантов лингвистического вуза. – Tashkent: Tamaddun, 2017.
2. Hall E. Beyond culture. –Garden City, New York: Doubleday, 1977.
3. Hofstede G. Culture's consequences: International differences in word-related values. –Beverly Hills, CA: Sage Publishing, 1980.
4. Triandis, H.C. Culture and Social Behaviour. – McGraw-Hill, 1994.
5. Trompenaars F. Riding the Wave of Culture. The Economist Books. – London, 1993.
6. Samovar L.A., Porter R.E., Stefany L. Communication between cultures. – Belmont, Ca.: Wadsworth Publishing Co., 1997.
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## **THEME 4. Collectivism vs. individualism**

**Objectives of the section:** This section familiarizes with dimension of individualism versus collectivism; students develop research skills via doing activities.

**Learning outcomes:** By the end of this section, students will be able to identify individualism and collectivism cultures and their characteristics, to make an inquiry via created parameters and to understand the behavior of these types of culture.

### **Content of the section**

### **Spark:**

**Activity 1.** Answer the questions:

How and where do Uzbek people prefer to live?

How do Uzbek people prefer to spend their time?

How and where do English and American people prefer to live?

How do English and American people prefer to spend their time?

**Activity 2.** Study the given definitions and say what do we mean by privacy as one of the main values of the American people? Discuss in the group how this value influences the British and American language and behavior?

\* Privacy – the desirable state of being away from other people, so that they cannot see or hear what one is doing, interest themselves in one’s affairs, etc. In many western countries this is usually given particular value and people expect to have their privacy respected by others. (Longman Dictionary).

\* Privacy – the quality or state of being apart from company or observation; freedom from unauthorized intrusion (one’s right to...). (Merriam Webster’s Collegiate Dictionary)

\* Have privacy – to be able to do certain things unobserved by other people, as everyone would want and need to... it is assumed that every individual would want ... to have a little wall around him/her. At least part of the time and that it is perfectly natural, and very important. (Wierzbicka, 1997)

### **Input and follow-up activities:**

**Activity 3.** Watch the video “Culturally Speaking-individualism-collectivism low”( <https://youtu.be/4uFa0hBPqOY> ) and read the information summarized from different sources and explained how many members of the culture define themselves apart from their group memberships given below.

Fill in the chart with key characteristics of individual and collective types of cultures. Discuss in the group cultures (nations) described in the video and the text; specify their identity and self-other orientation reflection.

In individualist cultures, people are expected to develop and display their individual personalities and to choose their own affiliations. In collectivist cultures, people are defined and act mostly as a member of a long-term group, such as the family, a religious group, an age cohort, a town, or a profession, among others.

Individualism dimension refers to how people define themselves and their relationships with others. In an individualist culture, the interest of the individual prevails over the interests of the group. Ties between individuals are loose. People look after themselves and their immediate families. Masakazu (1994) defines modern individualism as “a view of humanity that justifies inner beliefs and unilateral self-assertion, as well as competition based on these”. In a collectivist

culture, the interest of the group prevails over the interest of the individual. People are integrated into strong, cohesive in-groups that continue throughout a lifetime to protect in exchange for unquestioning loyalty (Hofstede, 1997). One difference is reflected in who is taken into account when you set goals. In individualist cultures, goals are set with minimal consideration given to groups other than perhaps your immediate family. In collectivist cultures, other groups are taken into account in a major way when goals are set. Individualist cultures are loosely integrated; collectivist cultures are tightly integrated.

In individualist cultures such as the United States, for example, when meeting a new person, you want to know what that person does. You tend to define people by what they have done, their accomplishments, what kind of a car they drive, or where they live. Individualist cultures are more remote and distant

Cultures characterized by collectivism emphasize relationships among people to a greater degree. Collectivist cultures stress interdependent activities and suppressing individual aims for the group's welfare. Often, it is difficult for individuals from highly individualist cultures to understand collectivist values. This example may help: A student from Colombia may study in the United States and earn a PhD, teach at a distinguished university, and publish important books, but when he returns to visit Colombia, people to whom he is introduced will want to know to whom he is related. Colombians want to know who his family is because that places him in society much more so than any of his accomplishments in the United States.

Individualism is so strong in the United States that you might even have difficulty appreciating how people might feel content in a collectivist culture. Contentment comes from knowing your place and from knowing you have a place.

In the workplace, in individualist cultures, the employer-employee relationship tends to be established by contract and hiring and promotion decisions are based on skills and rules; in collectivist cultures, the employer-employee relationship is perceived in moral terms, like a family link, and hiring and promotion decisions take the employee's in-group into account.

Hofstede's data revealed several associations with this dimension: There is a strong relationship between a nation's wealth and individualism. Countries with moderate and cold climates tend to show more individualism. Countries with higher birth rates tend to be collectivist. Islamic countries are collectivists. Migrants from Europe who populated North America, Australia, and New Zealand tended to be sufficiently individualist to leave their native countries.

Another interesting association with inheritance practices was developed by Knighton (1999). Those cultures that have rules for equal partition of parental property among all offspring tend to be collectivist; those that have rules permitting unequal partition and those that have historically allowed parents to have full freedom in deciding who will inherit tend to be individualist.

Individualism and collectivism have been associated with direct and indirect styles of communication — that is, the extent to which speakers reveal intentions through explicit verbal communication. In the direct style, associated with individualism, the wants, needs, and desires of the speaker are embodied in the spoken message. In the indirect style, associated with collectivism, the wants, needs, and goals of the speaker are not obvious in the spoken message.

Individualism	Collectivism
1.	1.
2.	2.
3.	3.
4.	4.
5.	5.

#### Activity 4.

A. Read information (adapted from <https://www.econ.msu.ru/ext/lib/Article/x45/x0a/17674/file/Reader2.pdf>) and

discuss in the small groups the British and Uzbek cultures in the angle of individualism and collectivism. Add your examples to prove the given types of cultures.

The British have a well-developed sense of individual personal freedom which at its most dogmatic says: 'I will obey the law only because I choose to do so. And only then because it either makes sense or there's no good reason not to – given that I am the ultimate judge of both conditions.'

Whoever called the English 'the Island Race' only got it half right. Every English person is his or her own island. Only wars unite the English; over the years they have become quite good at them. But natural modesty demands they should always look like losing until just before the end. It makes victory that much sweeter, and really annoys the loser.

They are fond of their rights, including the right to privacy and the right to preserve one's personal space. This is an area surrounding each individual, which it is not good manners to invade. People will leave a step between themselves and the next person on an escalator even when it's crowded or a vacant seat between themselves and their neighbor in the cinema, even when they know that in due course they are certain to be asked to move along to make more room. This has nothing to do with a morbid fear of body odor; it is more an extension of the 'an-Englishman's

home is his castle' belief. Think of it as an invisible moat. Learn to shake hands at long distance.

The first prominent value and mentality of the Uzbek people is collectivism. In the Uzbek culture, it is much more important to show loyalty to one's in-group than to strive for individual success. It is meaningful to achieve the goals and needs of the group. Cooperation and affiliation are emphasized rather than competition or aggressiveness. People in the Uzbek culture are born into extended families and live in *makhallya* (community as street, or district joint). Collectivistic cultures are interdependent and as a result they work, play, live, and sleep in close proximity. Therefore, it is better to be part of a collectivistic in-group because one will have others to share happiness or sorrow. If one belongs to a collectivistic in-group, there will always be many friends and family members who will try to understand one's feelings and provide support. Those who are not part of a collectivistic in-group will not experience the rich drama of life, which includes participating in others' joys and sorrows.

As part of a collectivistic society, the Uzbek people maintain "we" consciousness. The needs of the group take precedence over individual needs. If someone is lacking a material necessity, it will be provided by others within the in-group. In this way, everyone will always be taken care of. Sharing with others will ensure that one's own needs will also be taken care of in the future. For example, "*Khashar*" that is held by the Uzbek people every year before "*Navruz*" holiday, *khashar* is a joint activity in the community (people together clean the streets, build the houses, etc.).

B. Study the main characteristics of Collectivist vs. Individualist cultures. Compare them with your results in the previous chart (Activity 3). Analyse which of these characteristics were not mentioned by you and why?

Collectivist cultures	Individualist cultures
A big family and "we" – group as a type of social relationship	Nuclear (small) family and "I" defines type of social relation
Explicit contraposition "we – our" – "they – alien"	Differentiation "I" identities on the basis of individual qualities.
Belonging to the group – the main indicator of self-identification	Individual's achievements are the main indicator of self-identification
Thinking is built on "we" categories from childhood	Realization of "I" from childhood
It is valuable to keep harmony in the group and avoid confrontation in communication	It is valuable to have own opinion and ideas
The process of communication is conditioned with the context	The process of communication is conditioned with the low-context. It is preferable the verbal style of communication

Fault of some members of the group make threatening the negative face	Breaking the rules and faults are related to sense of guilt and losing self-respect
The main mechanism of social control is shame	Guilt as the main regulator of behaviour
The aim of up-bringing – getting the ready knowledge to be full-fledged member of community or group	Conception of individuals' up-bringing and development is forming self-study skills and it is demanded long-life learning
Educational certificate is evaluated as enter admission to the high status groups	Educational certificate gives evidence the degree of individual success and professional value.
Recommendations from close people influence on choice staff and decision-making in production issues	Staff problems are regulated on the basis of objective criteria of candidates
Interpersonal relations are valuable than business	Achievement of the goal is prevail over interpersonal relations
Collective opinions and decisions of group are predominating	Independence and individual initiative are valuable
The dominant position of the state in economy	The limited role in the state management of economy
Low share of national gross product for population	High share of national gross product for population
The authority monitors the mass media	Free press
Priority of equality ideology	Priority of privacy ideology
The main achievements are seen in peace and harmony	The goal of society development is self-development of each individual in society

### Activity 5.

A. Answer to the given questions in the written form. After that, write a summary about the type of the Uzbek culture (100 words).

At what age do children move away from home, and why do they leave home?

Who decides what children do after school?

Is leadership considered as priority quality of a student?

Do students see their teachers outside of the classroom?

What do students do if they disagree with their teacher?

Is it acceptable to be late for a meeting or a party?

Do people visit each other's home unannounced?

B. Write commentaries to the given situation.

Martha, an American teacher in the US, had just started teaching English to a group of Japanese students. She wanted to get to know the students more informally, so she invited them to her house for a party. The students all arrived together at exactly 8.00 p.m. They seemed to enjoy the party: they danced, sang, and ate most of food. At about 10.00 p.m., one of the students said to the teacher, "I think it's time

for me to leave. Thank you very much for the party”. Then all the other students got up to go, and all left at the same time. Martha decided she would never invite them again!

**Activity 6.** Watch the video “Managing values across cultures low...” (<https://youtu.be/4DSV1NUGS3o>) and write a list of 10 instructions for leaders how to manage their multicultural company.

**Activity 7.**

A. Find the material from the English articles to prove

- specificity of self-representation by the English politicians
- business priority
- direct and rational style of communication
- I-centeredness

B. Compile the thematic glossary of the proverbs and sayings of the Uzbek and English cultures within individualism versus collectivism.

**Activity 8.** Summarize the key ideas you have learned within this section and prepare presentation.

**Key reading:**

1. Makhkamova G.T. Intercultural communication (Theory and practice). Учебное пособие для магистрантов лингвистического вуза. –Tashkent: Tamaddun, 2017.
2. Hall E. Beyond culture. –Garden City, New York: Doubleday, 1977.
3. Hofstede G. Culture’s consequences: International differences in word-related values. –Beverly Hills, CA: Sage Publishing, 1980.
4. Kluckhohn F.R. Variations of value orientations. New Your: Row & Peterson, 1961.
5. Triandis H.C. Individualism and Collectivism. – Boulder, CO: Westview, 1995.
6. Махкамова Г.Т. Межкультурные измерения ценностных ориентаций, языка, дискурса и поведения: Учебное пособие для магистрантов. – Tashkent: Taffakkur Qanoti, 2012.

**THEME 5. Masculinity vs. femininity**



**Objectives of this section:** This section familiarizes with the masculinity versus femininity and criteria of their dimensions; it develops students' research skills within this dimension.

**Learning outcomes:** By the end of this section, students will be able to identify masculine and feminine types of cultures and their cultural characteristics; to make a research within this dimension and to understand the behavior of the masculine and feminine cultures.

### **Content of the section**

#### **Spark:**

**Activity 1.** Discuss in the group the given below quotations:

"Evil prevails when good men do nothing" (Sir Edmund Burke)

"Great minds discuss ideas; average minds discuss events; small minds discuss people." (Eleanor Roosevelt)

**Activity 2.** Think why are the cultures distinguished as masculine and feminine? Make a mind-mapping to the concepts "masculine culture", "feminine culture".

#### **Input and follow-up activities:**

##### **Activity 3.**

A. Read information about intercultural dimension "Masculinity vs. femininity" and answer the questions:

What are the main features of masculine culture?

What are the main features of feminine culture?

Are your ideas, suppositions about them reaffirmed?

What kind is the Uzbek culture?

What kind is the American culture?

The values are placed on traditionally male or female values (as understood in most Western cultures). In so-called "masculine" cultures, people (whether male or female) value competitiveness, assertiveness, ambition, and the accumulation of wealth, and material possessions are presented. In so-called "feminine" cultures, people (again whether male or female) value relationships, and quality of life is demonstrated. This dimension is often renamed by users of Hofstede's work, e.g. to Quantity of Life vs. Quality of Life. Another reading of the same dimension holds that in masculine cultures, the differences between gender roles are more dramatic and less fluid than in feminine cultures. However, these role characteristics are strongly dependent on other dimensions as well.

B. Watch the video “Gender differences. The Nature vs. Nurture debates” (<https://youtu.be/ld3UHKmwVZc>) where you can see and listen to the lecture about genetic traits and environment influence gender specification. Write summary on the video lecture (200 words) to justify the specificity of male and female traits of character and activities.

Think about concepts *nature* and *nurture* and find contradictions between them.

C. Study the main parameters of the masculine and feminine cultures given in the chart and define types of the cultures: Uzbek, Russian, British, and American. Give your example.

<b>Masculine culture</b>	<b>Feminine culture</b>
Man must provide his family with means of life	It is not necessary to provide his family, a husband can deal with children upbringing
Men must be dominant in all situations	Difference between man and woman doesn't influence the vocational position
It is meaningful to have success	The quality of life
To live is to work	To work is to live
To be best every time	Equality-orientation, not attempt to be better than others
Independence	Solidarity
Respect successful people	Sympathy for an unlucky person

D. Watch the video “Communication in Masculine vs. Feminine Cultures. Distinction and communicative styles” (<https://youtu.be/Gp8-WKcheYA>) to generalize the information about gender cultural differences and discuss in the group the following questions:

What types of society are described in the video?

What are characteristics of Masculine vs. Feminine societies?

Why did masculine culture equate success with money?

Why is the Wall Street taken as an example for demonstrating masculine

culture?

American society is considered as masculine culture. However they are very mobile to volunteer activity in different parts of the world. Discuss in the group this national trait of character to define the culture in Masculine vs. Feminine. What contradictions can you notice?

**Activity 4.** Read the text taken from G. Elizarova's books (2005. p.293-294).

A. Answer the given questions below.

Imagine you are on board a plane flying to the USA. There is an unexpected landing on some very small island somewhere in the Pacific. The airport is very simple and the crew allows you to walk a little while they are solving an insignificant problem. You go outside and very soon you see men and women paired off in different locations. Their behavior is very similar. The men are sitting somewhere above the ground either on the thick branches of the trees or at least on some platform. The women are sitting at their feet holding some pans with what seems to be some food. From time to time a man starts touching a woman at his feet on the head and then the woman turns to him and begins to feed him with her hands choosing pieces of food and putting them into his mouth. After some time she returns to her initial position and begins to eat herself. The procedure described happens several times.

*Questions:*

What is relationship between a man and a woman there?

Who dominates in the described situation?

What is the type of culture, masculine or feminine?

What's about uncertainty avoidance type?

What makes you think so?

B. The described situation reminds a woman's behavior in the Uzbek culture. Do you agree or not? The Uzbek women respect and take care about their husbands everywhere. What are the roles of an Uzbek man and a woman in his/her family and society? Is the Uzbek culture feminine or masculine?

**Activity 5.**

A. Read and think about communicative style of masculine and feminine cultures. Give your examples.

Priority of male and female qualities regulates communicative behavior. It is reflected in the family discourse. For example, upbringing of boys and girls in the masculine cultures is directed to independence, ambition, success, effectiveness. Here the strong and capable individuals are valued. In the feminine cultures

upbringing focuses on modesty, ability to cooperate, and mutual assistance. This trait of character can be demonstrated on the example of school children. The best student in the Holland school is held up to mockery with the most students, that is why it is a norm if you are a middling person. Among the Holland students cooperation and non-conflict relationship are cultivated. At the same time in the American culture the norm is considered a leadership, competitiveness as a form of interaction.

The masculine vs. feminine has differences in perception of activity (labor) in individuals' life. The attitude to the activity in the masculine cultures is defined with the motor "To live means to work", in the feminine cultures – "To work is to live".

B. Examine the postcard and describe characteristics of the British people referred to the obtained material in the previous lessons.



**Activity 6.** Project work. Analysis of genre features in the Uzbek and British linguocultures on the basis of any literary books. Study the given parameters and communicative styles dominants. You should analyze material in these frameworks. Illustrate your findings with texts or examples.

Masculine (competitiveness):

Parameters:

- differentiation of gender roles in society;
- competitiveness

- achievement priorities

Communicative styles dominants:

- competitiveness and activeness in interaction
- confrontational cooperation
- verbal and non-verbal demonstration of independence

**Activity 7.** Summarize the key ideas you have learned within this section and prepare presentation.

### **Key reading:**

1. Makhkamova G.T. Intercultural communication (Theory and practice). Учебное пособие для магистрантов лингвистического вуза. –Tashkent: Tamaddun, 2017.
2. Makhkamova G.T. Culture matters: Учебное пособие для студентов-бакалавров. – Tashkent: Taffakkur Qanoti, 2011.
3. Hofstede G. Culture's consequences: International differences in word-related values. –Beverly Hills, CA: Sage Publishing, 1980.
4. Trompenaars F. Riding the Wave of Culture. The Economist Books. – London, 1993.
5. Samovar L.A., Porter R.E., Stefany L. Communication between cultures. – Belmont, Ca.: Wadsworth Publishing Co., 1997.
6. Куликова Л.В. Коммуникативный стиль в межкультурном общении. – М.: Флинта — Наука, 2009.
7. Махкамова Г.Т. Межкультурные измерения ценностных ориентаций, языка, дискурса и поведения: Учебное пособие для магистрантов. – Tashkent: Taffakkur Qanoti, 2012.

## **THEME 6. Uncertainty avoidance and power distance**

**Objectives of the section:** This section familiarizes with the uncertainty avoidance and small vs. large power distance in different national contexts as well as with ways of dimension in the process of analysis within these parameters.

**Learning outcomes:** By the end of this section, students will be able to identify culture with weak or strong tendency for uncertainty avoidance and small vs. large power distance cultures; to make a research using these dimensions and to understand the communicative behavior of contacted linguocultures.

### **Content of the section**

#### **Spark:**

**Activity 1.** Write associative map of the concept “uncertainty avoidance” as a degree to which people in a country prefer structured over unstructured situations.

**Activity 2.** Discuss in the group.

Asian people are usually tolerant to unknown situations. Think about behavior of the Asian people in this context and what they usually do for uncertainty avoidance?

### **Input and follow-up activities:**

**Activity 3.**

A. Read information about weak vs. strong uncertainty avoidance and their characteristics. Define the type of culture (American, German, Uzbek, Russian, British) and fill in the chart with appropriate culture given below.

Members of a society are anxious about the unknown situation, and as a consequence, attempt to cope with anxiety by minimizing uncertainty. In cultures with strong uncertainty avoidance, people prefer explicit rules (e.g. about religion and food) and formally structured activities, and employees tend to remain longer with their present employer. In cultures with weak uncertainty avoidance, people prefer implicit or flexible rules or guidelines and informal activities. Employees tend to change employers more frequently.

G. Hofstede conducted survey of managers and specialists of different countries. He revealed the following cultural value characteristics in the framework of “uncertainty avoidance. Study and discuss them referred to a teacher’s job. Compare the previous results with these characteristics. Are they confirmed or not?

<b>Parameters of culture</b>	<b>Culture with weak tendency for uncertainty avoidance related to the job</b>	<b>Culture with strong tendency for uncertainty avoidance related to the job</b>
Attitude to time management	Readiness to live in present days	Employee are alarmed for their future
Preferable size of the organization	Employee prefer a small company/firm	Employee prefer a big company/firm
The manager age	Young people	Middle age and elderly people
Motivation for goal achievement	Steady	Low
Attitude to the success	Hope of success	Fear of lack of success
Risk readiness	Great	Weak
Preferable career	Preference to a manager career	Preference to a specialist

	before a specialist career	career before a manager career
Manager qualification	Manager is not a specialist in the sphere of management	Manager must be an expert, or specialist in the sphere of management
Attitude to the conflicts	Conflicts are dealt with as natural events/facts	Conflicts are not very keen on them
Competitiveness among employee	Normal and productive event	Competition is not welcomed
Readiness to compromise with opponents	High	Low
Readiness to uncertain situations in the work	High	Low

Culture with weak tendency for uncertainty avoidance	Culture with strong tendency for uncertainty avoidance
1. 2. 3. 4.	1. 2. 3. 4.

B. Watch video “Uncertainty avoidance” (<https://www.youtube.com/watch?v=757-r3qmc8p8>). What examples of differences between cultures are demonstrated in the video?

Why did the lector use different colour drawings?

#### Activity 4.

A. Read the given example and discuss it in the group.

We can see the cultural differences in this aspect of weak or strong tendency for uncertainty avoidance on the example of learning process. In Germany the teaching process is characterized with aim-direction, teaching syllabus where all activities are dealt with in detail. The learners consider that teachers must be experts and know all questions. Scientific competence of teachers is evaluated when they use the academic language.

British students prefer spontaneous teaching situations, without strict plan. Creativity and originality are cheered. The teacher can't know everything and lecture material must be delivered with accessible language for comprehension. (Hofstede, 1997. p.166-167).

B. Find your own situations to prove the type of the culture from the position of uncertainty avoidance.

#### Activity 5.

A. Read information about *small vs. large power distance* and reflect on the questions below.

In some cultures regulation of interpersonal distance depends on the status level of communicants. To understand it you should read the text about Hofstede's dimension in the parameters of "***Small vs. large power distance***"

How much the less powerful members of institutions and organizations expect and accept that power is distributed unequally. In cultures with small power distance (e.g. Australia, Austria, Denmark, Ireland, Israel, New Zealand), people expect and accept power relations that are more consultative or democratic. People relate to one another more as equals regardless of formal positions. Subordinates are more comfortable with and demand the right to contribute to and critique the decisions of those in power. In cultures with large power distance (e.g. Malaysia) the less powerful accept power relations that are autocratic or paternalistic. Subordinates acknowledge the power of others based on their formal, hierarchical positions. Thus, *Small vs. Large Power Distance* does not measure or attempt to measure a culture's objective, "real" power distribution, but rather the way people perceive power differences.

*Questions:*

What is the core of this dimension?

What cultures are given as examples?

What do you think about the Uzbek culture?

B. Watch the video "Power distance 1"

(<https://www.youtube.com/watch?v=mQpfIKZDD0c>) which occurs between a teacher and a student. What are the reasons of power distance between them? How did she and her friend interpret the teacher's behavior?

C. In low-power distance cultures supervisors and people in power and their subordinates perceive each other to be the same kind of people. Many students call their teachers by their first name, and many teachers socialize with their students outside of the classroom. In high-power distance students do not call their teachers by their names, and teachers and students do not spend time together outside of the classroom.

What do you think about the Uzbek culture?

Is there a power distance between a teacher and students?

Can they have close relationship in and out of university? How? When? Why?

D. Project work. Search the literary texts to prove the existence of the power distance in the Uzbek culture. The given characteristics in the chart will help you to distinguish the type of culture.



Parameters of culture	Cultures with large power distance	Cultures with small power distance
Frequency of disagreement expression	Low	High
Preference of management style	Directive	Democratic
Attitude to inequality	People's inequality	Role of inequality
Attitude to authorities	Employee take them as "other" people not the same as they	Employee take them as the same with them
Accessibility of authorities	They are usually inaccessible	They are usually accessible
Attitude to the rights	Orders are not discussed: a power precedes right	Orders are discussed: right precedes power
Status of workers and office personnel	White-collars have a high status	Blue-collars have the same status as white-collars

### Activity 6.

A. Read information about interaction between representatives of the Latin America and USA (taken from <https://www.coursehero.com/file/p46h4tr/ADJUSTMENT-GOES-BOTH-WAYS-One-need-not-have-devoted-his-life-to-a-study-of/>). Identify the main features of communication of the described partners and their intercultural adjustments.

One U.S. business company had totally different experiences with "Smith" and "Jones" in the handling of its labor relations. The local union leaders were bitterly hostile to Mr. Smith, whereas they could not praise Mr. Jones enough.

These were puzzling reactions to higher management. Mr. Smith seemed to be a fair minded and understanding man; it was difficult to fathom how anyone could be bitter against him. At the same time, Mr. Jones did not appear to be currying favor by his generosity in giving away the firm's assets. To management, he seemed to be just firm negotiator as Mr. Smith.

The explanation was found in the two men's communication characteristics. When the union leaders came in to negotiate with Mr. Smith, he would let them state their case fully and freely – without interruption, but also without comment. When they had finished, he would say, "I'm sorry, we can't do it." He would follow this blunt statement with a brief and entirely cogent explanation of his reasons for refusal. If the union leaders persisted in their arguments, Mr. Smith would paraphrase his first statement, calmly and succinctly. In either case, the discussion was over in a few minutes. The union leaders would storm out of Mr. Smith's office complaining bitterly about the cold and heartless man with whom they had to deal.

Mr. Jones handled the situation differently. His final conclusion was the same as Mr. Smith's – but he would state it only after two or three hours of discussion. Furthermore, Mr. Jones participated actively in these discussions, questioning the union leaders for more information, relating the case in question to previous cases,

philosophizing about labor relations and human rights and exchanging stories about work experience. When the discussion came to an end, the union leaders would leave the office, commenting on how warmhearted and understanding he was, and how confident they were that he would help them when it was possible for him to do so. They actually seemed more satisfied with a negative decision from Mr. Jones than they did with a hard-won concession from Mr. Smith. This was clearly a case where the personality of Mr. Jones happened to match certain discernible requirements of the Latin American culture. It was happenstance in this case that Mr. Jones worked out and Mr. Smith did not, for by American standards both were top-flight men. Since a talent for the kind of negotiation that the Latin American considers graceful and acceptable can hardly be developed in a grown man (or perhaps even in a young one), the basic problem is one of personnel selection in terms of the culture where the candidate is to work.

The second case is more complicated because it involves much deeper intercultural adjustments. The management of the parent vs. the company concerned had learned – as have the directors of most large firms with good-sized installations overseas – that one cannot afford to have all of the top and middle-management positions manned by North Americans. It is necessary to advance nationals up the overseas-management ladder as rapidly as their abilities permit. So the nationals have to learn not only the technical aspects of their jobs but also how to function at higher levels in the organization.

B. Imagine that you work in a joint-venture. What strategy would you use to communicate with American employee? The initiative, acceptance of responsibility, which are valued in American companies, have to be stimulated. How could it be done in your view point?

**Activity 7.** Study the chart and analyze the Uzbek culture. Write a presentation on findings of your research. Use the given in the table parameters and domains of communicative style.

Parameters	<ul style="list-style-type: none"> <li>- formalization and structuralization of activity</li> <li>- compliance of instructions</li> </ul>
Communicative style's domains	<ul style="list-style-type: none"> <li>- verbal exactness, accuracy, and univocacy</li> <li>- popularity of instructive texts</li> <li>- planning and punctuality</li> </ul>

**Activity 8.** Summarize the key ideas you have learned within this section and prepare presentation.

**Key reading:**

1. Makhkamova G.T. Intercultural communication (Theory and practice). Учебное пособие для магистрантов лингвистического вуза. –Tashkent: Tamaddun, 2017.
2. Hofstede G. Culture's consequences: International differences in word-related values. –Beverly Hills, CA: Sage Publishing, 1980.
3. Trompenaars F. Riding the Wave of Culture. The Economist Books. – London, 1993.
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**Questions for reflection on the obtained knowledge within this module:**

- What can you say about specificity of classification and typology?  
Who developed the typology of culture?  
Name the types of the cultures according to historical and civilization criteria?  
What do we mean by prosymbol?  
Could you name our culture prosymbols?  
What are the mentioned scholars' contribution in development of theory of cultural typology?  
What cultural dimensions were implemented by Triandis and Trompenaars?  
What does Triandis mean by the syndrome of culture?  
Why is time so important for the Western people?  
What is the essence of the monochronic and polychronic cultures?  
What can you say about types of time orientations? What is the core of this dimension?  
What are characteristics of Masculine vs. Feminine societies?  
Why did masculine culture equate success with money?  
What are the main features of feminine culture?  
What is a key factor for Hall's notion of "context"? Does it refer to the cultural background in which communication takes place?  
Do you consider Hall's assumptions to be objective? Give arguments to demonstrate high- and low-context cultures?  
What rules do people prefer in the cultures with strong and weak uncertainty?  
Is there a power distance between a teacher and students in the Uzbek culture?

## MODULE 3. CULTURAL SPECIFICITY OF VERBAL AND NON- VERBAL MEANS OF COMMUNICATION

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**Synopsis:** This module gives overview of the valuable approaches to the research of cultural specificity of verbal and nonverbal means, features of intercultural interference and difficulties in ELT, cultural essence of spatial and politeness categories.

### THEME 1. Approaches to the research of cultural specificity of verbal and nonverbal means

**Objectives of the section:** This section familiarizes with different approaches used for discovering cultural specificity of verbal and nonverbal means

**Learning outcomes:** By the end of this section, students will be able to identify verbal and nonverbal items; to understand the core of the presented approaches to discovering of cultural specificity of verbal and nonverbal items and use research approaches and methods successfully in practice.

#### Content of the section

##### Spark:

**Activity 1.** Discuss in the group Confucius statement about learning wisdom. It is known that Confucius was usually asked questions by his students and responded with wisdom.

“If one learns from others but does not think, one will be bewildered. If, on the other hand, one thinks but does not learn from others, one will be in peril” Analects II, 15. (Lau, 1983. p.15).

**Activity 2.** Discuss in the group the statements and write associative map of the concept “culturally-marked items”.

Ch. Fillmore stated, “When we choose the word we bring the whole scene with it”. But during perception and choosing the word in the FL the “scene” of this word usually belongs to the native language not the target language. At the same time R. Lado wrote, that during presentation of new words in the FLT we get acquainted with the form but we don’t pay attention to the meaning because it is usually grasped via the native language. Therefore words bring cultural meaning.

Find the examples of culturally-marked words.

Are non-verbal items considered as cultural?

### **Input and follow-up activities:**

**Activity 3.** Read the text and reflect on the questions given below.

In verbal form of communication words are used to bring across a certain message. There are two main ways in which human beings communicate verbally, that is, through oral and written speech. But in the oral communication we usually use nonverbal means. It is known that nonverbal means tell a different story from the one we are telling with words. For example, if you are making an apology to someone for a wrong done with a smirk on your face, the person may not believe that you are serious and genuinely apologetic. Some major categories that fall under nonverbal communication are paralanguage (vocalic, space (proxemics), objects of artifacts, posture, movement, time and the senses). These basic elements of nonverbal communication may be used to enhance communicative behaviours and can have a significant impact on your total message.

**Vocalics/paralanguage.** The use of volume, tone, rate, pitch, and duality of voice to give dimension and meaning to words. This is also referred to as paralanguage as the voice surrounds the words. For example you raise your pitch at the end of a sentence to indicate that you have completed a thought.

**Proxemics.** This is the use of space to communicate. For example if someone comes to sit near to you in the library when the whole table is empty it can communicate a range of things about relations, interests, personality types.

**Artifacts** are those items, such as jewelry, clothing or a vehicle that may communicate something about the type of person you are. If a male wears extremely tight pants or shaves his eyebrows, it may communicate something about him to others.

There are a lot of approaches and methods of discovering national specificity of verbal and non-verbal means of communication. For example we can use frame analysis. By **the frame** we understand the structure of expectation which is applied to the discourse. This term full coverage to the linguistic cores (lexical and syntactical) and non-linguistic with the aim of description of the possible selection of meaning components and combinability. There are also the frames of situation of verbal communication, of which components possessed index meaning and refer to the system of cultural values. Such frames have the form of cognitive models or schemata, which organize schemata presentation about recurrent typical spheres of discourse, including emotion too. They take place in our thinking as conventional scenario, structured the more traditional types of discourse. Thus, discourse depends on both what are presented in its items/units reflected the world picture – event level, and how they can be interpreted – discourse level. The models of interpretation depend on the ways of principal presentation of the discourse organization. The dynamicity allows modify the meaning during the process of communication. All

this allow to communicants to create the general meaning even the frames are not correspondent to each other.

The cultural specificity can be discovered with the help emic and etic perspectives of culture research. These terms are used by anthropologists and by others in the social and behavioral sciences to refer to two kinds of data concerning human behavior.

The emic approach investigates how local people think: How they perceive and categorize the world, their rules for behavior, what has the meaning for them, and how they imagine and explain things. "The etic (scientist-oriented) approach shifts the focus from local observations, categories, explanations, and interpretations to those of the anthropologist. The etic approach realizes that members of a culture often are too involved in what they are doing to interpret their cultures impartially. When using the etic approach, the ethnographer emphasizes what he or she considers important."(Kottak, 2006. p.47).

Emic Approach	Etic Approach
Studies the behavior from within the system	Studies the behavior from outside the system
Examines only one culture	Examines many cultures, comparing them
Criteria are relative to internal characteristics	Criteria is considered absolute or universal

The valuable approaches and methods of analysis of verbal and nonverbal means you can observe doing other activities.

*Questions:*

Why should we research verbal and non-verbal items?

What approaches are described in the text? What are their essence for research activity?

Why does frame analysis help to reveal cultural specificity of both verbal and non-verbal items?

Is communicative behaviour applied with verbal and non-verbal means?

**Activity 4.** Read *a* and *b* examples of cultural specificity of the language taken from the work by J.P. Lantolf (Second culture acquisition. Cognitive considerations.//E.Hinkel (ed.). Culture in the second language teaching and learning. Cambridge University press, 2007. p.34). Answer the questions given below.

*a)* Lucy (1996) reports on a series of cross-cultural experiment studies on object classification in which Americans preferred to classify objects according to the shape, while Mayas opted for material-based classification. Lucy attributes this finding to consistent lexical differences between Mayan and English. Nouns with

concrete referents in Mayan refer to unformed substances; hence, when Mayan speakers wish to refer to a specific object. They must use numeral classifier.

b) The Wintu people of northern California view *self* as not clearly demarcated from other; in addition, they conceive of the *self* as essentially coterminous with the body (Kearney, 1984. p.150). The Anglo view of *self*, on the other hand, is sharply distinct from *other* and is smaller than one's entire body. For this reason, Anglos speak of "my body", "her face", and so on, which is not possible in Wintu (ibid.). Moreover, English, like other European languages, distinguishes "I go" or "We go", while Wintu uses the same word, *barada*, to mean "I go" or "We go" (ibid., p.151). In U.S. culture, owing to the view of *self* and *other*, concepts of *individual rights* and *private property* are salient, while in Wintu culture the two concepts are virtually meaningless (ibid.).

### *Questions:*

What do we mean by classification?

How do Americans and Mayans classify objects? What are the reasons?

What is cultural specificity in using language by Wintu in comparison with Anglos?

What evidences do these examples give?

Could you demonstrate your examples related to a cultural specificity of the Uzbek language?

### **Activity 5.**

A. Explore the semasiological and onomaseological ways of discovering the cultural meaning. The sample of semasiological way of discovering the cultural meaning of the word "community" is given for illustration. After that try to define what are the steps for discovering cultural meaning of words. Do all words have cultural meaning or not?

- 1) Semasiological – from the meaning of the word to cultural values reflected in it.
- 2) Onomasiological – from cultural value and cultural symbols to meaning reflected in the words.

### **Sample of semasiological way of analysis**

In the Russian dictionary this word means: «уединение, уединенность, одиночество». However in the English dictionaries we can find other meanings (See *Theme 3, Lesson 3, Activity 2*). If we analyse the definition in these dictionaries we will find out some mismatches which can be grounded with cultural perception of the world by Russian and English people. So the concept of "privacy" is interpreted by Russian people as to be alone or loneliness. But 'privacy' is not solitariness and loneliness, this is individual liberty, independence and self-sufficiency, it is priority of individuals' interests and right for non-interference/

non-imposing. The meaning of this word gives evidence of individuals' liberty and autonomy in the English culture.

In the Russian dictionary the word "community" is translated as «община, общество, публика» and in such translation it brings a lot of connotations which are not in the English culture. Let's see the definition: 'community' – a group of people living together and/or united by shared interests, religion, nationality, etc.' (Longman). The concept of shared interests interfaces with the mutual responsibility and mutual control at the social level. It is not only community to do anything, community is a small unit of social order, in which individuals are free to that degree where their freedom doesn't infringe upon freedom of other people, and in which community provides mechanism determining a balance of interests via mutual control and self-control. This mechanism is not in our culture.

Thus, during presentation of such words, which haven't analogs in the native tongue, their cultural meaning must be explicated.

B. Apply semasiological ways of analysis to reveal the cultural meaning of the English concept – fate and the Russian concept – тоска.

C. Scrutinize the steps of onomaseological way of revealing cultural meaning. Take *positive thinking* of the American mentality and *multiculturalism value* of the European countries to analyze with the help of the onomaseological way of discovering cultural meaning.

D. Analyse one of the gestures used by Uzbek and English people on the basis the formula suggested by R.Lado: form -> meaning -> distribution (temporal, spatial, situational)

**Activity 6.** To operate with socio-cultural connotation, first, you should understand this by reading the text.

Answer the questions:

What do we mean by the socio-cultural connotation?

Is it objective to analyse socio-cultural connotations?

Does non-verbal items have cultural connotation?

Could you give your examples of socio-cultural connotations?

How can we discover socio-cultural connotations?

English vocabulary is extremely rich in cultural connotation, but in many respects, doesn't correspond to the existence of the phenomenon. From the linguo-cultural point of view, it arises because each language has its own unique language system and construction; each nation has its own habits, ways of thinking, and values of orientation. A. According to Ter-Minasova (2008. p.148), sociocultural connotations



are those additional nuances of meanings which are stipulated with the specificity of a culture. There are a lot of socio-cultural connotations in the English language.

We seldom can find the similarity in the semantics of the words of the English and Uzbek languages because the reason embodied in the following three aspects:

Socio-cultural connotation is aroused because

1) Some words originated from the different understanding of the objective world, and some rooted in the different social life. For examples: *Halfway house*, that rehabilitation hospital; *Pink Lady* (red makeup woman), refers to a cocktail names.

2) Some words are derived from religion, myth, legends, customs and so on. Some names of animals brings cultural connotation. For examples, in English: 1) Swan is used to refer to a talented poet. According to Greek legend, Apollo was the God of Music and his soul went into the swan; the resulting Pythagorean fable: all great poets' souls go into the body of Swans; 2) Oyster means a quiet person.

3) Some words are connected with the historical context. It is well-known that there is the English word 'water-gate' which came from the political scandal about the former US President Richard Nixon in 1972. And then this word, having its root in English, became a verb.

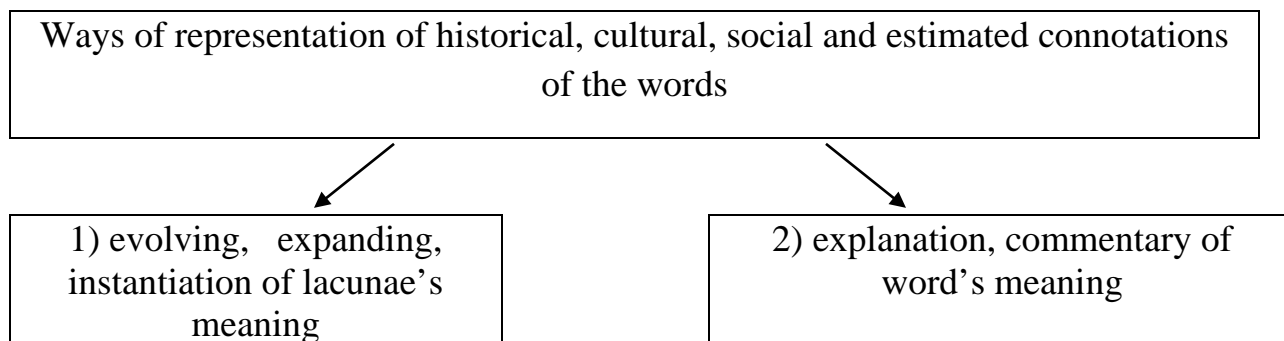
4) Semantic associations and cultural differences between images in fact belong to 'cultural information', specifically reflected in the vocabulary of metaphors and associative meaning to the metaphorical articulated emotions, but make the language vivid. In English a *lion* is the King of Beasts, who is "brave, fierce, dignified", a symbol of King Richard II – King of England because of his extraordinary courage, known as the Lion's Heart. The British Lion may be found in many English symbols. *Peacock* in the Uzbek culture is a symbol of richness, but in England it brings negative connotation – the person making a proud or arrogant display of himself (a triumphant show of his own people). It does not emphasize a beautiful peacock, but stresses the aspect of pride. In England there are expressions a *young peacock* (the young arrogant guy), *proud as a peacock* and other uses.

5) The color words in both languages are full of characteristics. If you know the cultural connotation of the English color words you can understand their meaning: Mr. Brown is a very *white* man. He was looking rather *green* the other day. He has been feeling *blue* lately. When I saw him, he was in a *brown* study. I hope he'll soon be in the *pink* again. (Brown Mr. is a faithful and reliable person. He looked good that day. Recently, he felt depressed. I saw him, he seemed preoccupied. I hope he will cheer up earlier.)

6) Semantic association and cultural imagery differences are reflected not only in the words with the sense of metaphor and association, but also reflected in the social and cultural sense. McDonald's hamburger, an apple pie are used in the West to wrap belly of cheap fast food, mostly used by tourists and strata. The American

‘drugstore’ and ‘dori-hona’ in Uzbekistan are different, because in the U.S.A. in addition to selling medications, they may also sell food and drinks.

B. Study the given scheme. Find 6 examples of culturally-marked words of the English language in the contexts and translate them into the native language using appropriate way of their representation.



### Activity 7.

A. Read the information about cultural specificity of the concepts taken from Ter-Minasova (2008. p.211) and translated by the author of this book. Analyze the given below phrases and compare them with the Uzbek language.

Some concepts as *судьба*, *душа*, *тоска* concern the non-translated words. The concept *душа* is translated into English as 'soul', 'heart', 'mind'. None of these words carry the real meaning into the Russian language, because in the English culture such concepts are not presented. And the examples such as “I have got an impression that he has a rich soul” – “У меня сложилось впечатление, что он богатой души человек”, “I am physically all right but my soul hurts” – “Физически со мной все в порядке, но душа болит”, don’t favor the creation of the general meaning and do a cultural shock. In the Russian system of values the word *духовность*, originated from *душа* is the main key notion which stays up for the *mind*. On the contrary in the English system of values the *mind* is used. In the Russian culture there is opposition “*body – soul*”, in the English culture “*body – mind*”.

Let’s compare the given phrases:

Душевнобольной – a mentally-ill person

Душевное спокойствие – a peace of mind

Душевное расстройство – mental derangement

Душа моя – my dear

Жить душа в душу – to live in harmony

В глубине души – in one’s bottom of heart

Всей душой – with all one's heart  
 Душа в пятки уходит – to have one's heart in his/her boots (mouth)  
 Души не чаять – to think the world of smb.  
 Камень на душе – smb. heart is heavy with sorrow, guilt, etc.  
 Камень с души свалился – load (weight) off one's mind  
 Не по душе/душа не лежит – not to like smth., smb.  
 Кривить душой – to act against one's conscience, usually by deliberately telling a lie.  
 Отводить душу – to relieve one's feelings by doing smth. To unburden one's heart.  
 Залезть в душу – to worm oneself into smb's confidence  
 Ни души – Not a soul  
 Родственная душа – twin soul  
 Продать душу – to sell one's soul

B. All American people know from childhood the exploits of woodcutter Paul Bunyan and his friend Blue Ox; or Adventures of Sheriff in the wild west time Bat Masterson; or the name of Boston merchant John Hancock, the Declaration of Independence was beard out by him whose signature was very large that's why his name means somebody's signature from that time.

Compile a glossary of the American, British, Uzbek cultural symbols (no less than 10 symbols for each culture).

C. Interpret and discuss the symbols of the English and Uzbek cultures related to the animals.

Symbols of the English people: oak, rabbit, bear, robin

Symbols of the Uzbek people: wolf, poplar, stork, horse.

### **Activity 8.**

A. Study the English and Uzbek idioms given in the thematic groups. Compare specificity of cultural representation in two cultures. Try to find the Uzbek equivalents to the English idioms.

Cognition of	Idioms in the English culture	Idioms in the Uzbek culture
Fauna (animal term)	– cats and dogs – kill two birds with one stone – as wise as an owl	– kunda it bilan mushuk bo'lib urishadi; – bir o'q bilan ikki quyonni o'ldiradi; – ikki o't orasida.
Environment	– steer clear of (take care to	– oftob (sun) yemagan;

	avoid or keep away from); – hoist sail while the wind is fair; – between the devil and the deep blue sea;	– temirni qizig'ida bos;
Color	– red handed (doing smth. wrong or illegal); – yellow dog	– kora yurak; – ok ko'ngil
Number	– three helping one another bear the burden of six; – seventy times seven (large number)	– boshini ikkita qilib qo'yamiz; – bir ettika ikki oyoqni tiqmoq; – sanamay sakkiz dema.
Amusement	– not to get the first base (failing early or at the beginning of an attempt)	
Culinary art and food	– bread and circuses; – big cheese; – the proof of the pudding is in the eating (practice is the best way to test something); – as easy as pie (very easy)	– quruq choy non bilan qorin to'ymaydi; – qattiqni puflab ichmoq; – oshni oshab; – osh bermoq

B. Find equivalents to the following ethnonyms in the dictionary. Try to explain why associations with some nations bring positive or negative connotation. Work with the Uzbek dictionary and compile a glossary of ethnonyms used in the Uzbek culture (10 words).

Australian ballot

English disease

Dutch courage

Dutch comfort

Dutch treat

Double Dutch

Egyptian darkness

Egyptian days

English breakfast

French fries

French window

French door

French roof  
German silver  
German shepherd  
Greek gifts  
Chinese compliment  
Chinese accounting  
Chinese attack  
Indian gift  
Indian file  
Irish ball  
Irish coffee  
Russian tea  
Russian roulette  
Scotch verdict  
Scotch boor  
Scotch mist  
Swiss roll  
Turkish bath  
Welsh uncle  
Welsh rabbit

Find equivalent to the idioms in the native language and explain world-looking of the both nations.

against a rainy day –  
to eat dog –

Find the meaning of the expression “Dead-fish handing” in the glossary. Why does this expression give evidence that somebody is not perspective for future contacts? Why should people in the American culture represent themselves as energetic, active one.

### **Activity 9.**

A. Scan the text written by a famous anthropologist W. Haviland (Cultural anthropology, 1999) where the gender specification in the communication has been observed. Answer the questions.

“To discover differences in how you greet a woman and how you greet a man, for instance, just observe yourself, paying attention to the following sorts of things: frequency and duration of eye contact, frequency and type of touch ... physical distance maintained between bodies, how and whether you smile ... whether your body dips into a shadow curtsey or bow.

In the British and American societies men and women used different strategies of speech where we can notice the deep moods of women and attitude of men to

women. For example, women more frequently used “I’m sorry” to show the care than excuse what it is not understood by men. Men, as a rule, put women in the position of dependence”.

*Questions:*

- 1) Do you agree to the statements of W. Haviland? Give your arguments.
- 2) How frequently do women/men touch each other during communication in the Britain and Uzbek cultures?
- 3) What physical distance do men and women keep during communication between them?
- 4) Can you describe the differences in the strategies of speech of women and men in the Uzbek culture? Illustrate your answer with the examples.

B. The meaning of the following words is the same, but these words are not used as synonyms when we want to give the woman’s and the man’s characteristics of her/his acting.

Man	Woman
<i>forceful</i>	<i>pushy</i>
<i>passes out-</i> <i>(falling directly to the ground)</i>	<i>faints-</i> <i>(as giving way to weakness)</i>
<i>fighter</i>	<i>spunky/ feisty</i>
<i>handsome</i>	<i>beautiful</i>

Analyse some literary text and find these words and phrases used for characteristics of men and women to justify gender specificity of the English language.

**Activity 10.**

A. Explore and try to understand the term ‘realia’ (*lacuna*) and its types. Give your own examples of realia.

Realia – objects or phenomena of material culture, ethno-national features, customs, traditions, as well as historical facts or processes, which don’t have equivalents in other languages. There are different types of realia:

- a) belonging only to one culture – mufti day, sumalak, afterthought;
- b) belonging to both languages but have different forms or connotations – clover leaf (in American culture and it has an additional meaning as a road sign;
- c) belonging to both cultures but used with different objects – cup and china cup;
- d) belonging to both cultures but bring different meanings – cuckoo’s call.

B. Explore the results of analysis of newspapers published in Britain and Uzbekistan done by the author of this course-book. Fill in the first column with the lexical-

thematic groups. Discuss the ways of classification in accordance with their semantics.

<b>Lexical-thematic groups</b>	<b>In the British newspapers</b>	<b>In the Uzbek newspapers</b>
1.	Rupert Murdoch, Tony Blair	Al-Ferghani, Mirzo Ulugbek, Kadiri
2.	Downing Street, Chelsea, Crouch End	Ferghana Valley, bazaar
3.	YouTube, knackered car, lap, scone	Obi-non, khan-tahta, piala, kazon, chapan
4.	Animal charities, Hypothetical Show, Iron Lady, black books, John Bull	Yalla, bahshi (epos narrator), master- apprentice, hashar, chilla
5.	British PoW, The Tory	Oliy Majlis, Hokhimiat, mahalla
6.	Cultural taboo, Justice Bill, British Mandate	Medrese, Ulugbek observatory
7.	Social dustbins, scaremongering, hyper- parenting	Ravshan-aka, Aksakal
8.	HTM Pentonwill Muftiday Boxing Day	“Silk and Spices” festival, Nikhoh
9.	Association of the British Riding Schools, Man Booker Prize	Istedod fund, Kamolot
10.	Marks @ Spencer, Topshop	Bukharatex, Havo Yollari, Kafolat

C. Read the extracts of the article taken from Uzbekistan newspaper “BVV Business Reporter”. Underline socio-cultural lacunas and define their type. Discuss with your partner how they enable to recognize the Uzbek culture. Do these words bring the cultural semantics?

“Words can evoke fantasies. Names can make us start daydreaming. Samarkand, The Great Silk Road – entire pages of One Thousand and One Nights seem to take shape in our minds, Oriental sounds and smells seem to enchant our ears and noses,” wrote Mario Koch (a reporter of one of the leading publications of Indonesia, Jakarta Post).... He then carefully described the history of the city, that

“Timur the Lame (Tamerlane), in 1370, turned into the capital of the great empire that stretched from India to Turkey... Timur and his successors inhabited Samarkand with skillful artisans, craftsmen and scientists from all over the dominion, and erected inconceivable architectural gems”... “Almost no day went by without me being invited into somebody’s home – to have a cup of tea, some plov, even dance inside the living room”.

### Activity 11.

A. One of the cultural features of an English academic writing is using “I” not “We” as in the Russian and Uzbek cultures. Bulgarian scientist I. Vasilyeva (1998. p.165-181) analyzed scientific articles on linguistics; the findings of the frequency of using pronouns “I” and “We” in the Russian and English texts by the Russians are as follows in the chart.

<b>In the Russian language</b>	<b>In the English language</b>
<b>I</b> – 69 %	<b>I</b> – 0,5%
<b>We</b> – 95,5 %	<b>We</b> – 31 %

Discuss in the group the findings in the context of individualism vs. collectivism or the convention of commitment and depersonalization.

B. Analyze the academic articles of the Uzbek researchers and present the quantitative data similarly to Vasilyeva’s findings in the chart.

**Activity 12.** Study findings of I.A. Sternin’s research (in the book: Contrastive linguistics, 2007. p.180) of communicative behavior in terms of communicative self-representation. First think about metalanguage in this chart as a form of language or set of terms used for the description or analysis of another language or culture.

<b>Parameters</b>	<b>Russian communicative behavior</b>	<b>English communicative behavior</b>
General character of self-representation	diffuse	modest
Demonstration of tolerance to other’s success	high	low
Demonstration of co-participation in other’s success	often	seldom



Demonstration of acquaintance with persons who have a high social status	often	seldom
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Why did the researcher use metalanguage for description of communicative behavior in different cultures?

**Activity 13.** The national-cultural specificity of nonverbal means can be revealed with the help of making comparison-contrast analysis. The given below chart demonstrates national-cultural peculiarities on the basis of some body language symbols which take place in the British/American and Uzbek cultures. Research of body language and fill in the gaps with your findings of the comparative analysis.

Situation	British/American	Uzbek
Intense conversation	Constant eye contact	Avoiding eye contact
Greeting	Avoiding physical contact (Shaking head or tipping the hat)	Obligatory physical contact, but not between man and woman
Shaking hands	Strong shake	Subsequent stretching hand (to the elder), with another hand in chest
Pointing at interlocutor (with pointing finger or open hand)	Making point	Sign of disrespect (Қўлни пахса қилмоқ)
Pointing temple with finger	Sign of understanding	Telling the interlocutor that he/she is acting silly
Waving palm (left-right)	Sign of “Good-bye”	Sign of “No”
Turn interception during conversation	Waiting a turn	Turn interception from interlocutor is conceded

B. Give the explanation of the rules in the following situations if your friend - doesn't know how to greet people in English;

- doesn't know how to attract somebody's attention;
- doesn't know how to ask a permission;
- doesn't know when he can use a familiar form of the conversation with people;
- doesn't know why all people smile to each other;
- doesn't know how to make a telephone call.

#### **Activity14.**

A. There are two businessmen in the plane, flying from Tokyo to Hong Kong. One of them is Chinese from Hong Kong who is specialized on the export operations, the other one is an American specialist doing business in import operations who has the first fly to Hong Kong. Mr. Richardson considers that such a meeting can be successful because he needs the equipment of the Chinese businessman. Read the dialogue and interpret it from the position of two cultures. Why does Mr. Chu consider Mr. Richardson to be not a polite person? Why is a communicative style of an American man considered negatively?

Mr. Richardson: By the way, I'm Andrew Richardson. My friends call me Andy. This is my business card.

Mr. Chu: I'm David Chu. Pleased to meet you, Mr. Richardson. This is my card.

Mr. Richardson: No, no, call me Andy. I think we'll be doing a lot of business together.

Mr. Chu: Yes, I hope so.

Mr. Richardson: (reading Mr. Chu's card) "Chu, Hon-Fai". "Hon-Fai, I'll give you a call tomorrow as soon as I get settled at my hotel.

Mr. Chu: (smiling) Yes, I'll expect your call.

B. Now read the interpretation of their behavior and compare your opinion made before with these explanations. Predict what cultural shock related to culture can be taken place in interaction of British/American and Uzbek businessmen.

When these two men separate, they leave each other with very different impressions of the situation. Mr. Richardson is very pleased to have made the acquaintance of Mr. Chu and feels they have got off to a very good start. They have established their relationship on a first-name basis and Mr. Chu's smile seemed to indicate that he will be friendly and easy to do business together. Mr. Robinson is particularly pleased that he has treated Mr. Chu with respect for his Chinese background by calling him Hon-Fai rather than using the western name, David, which seemed to him an unnecessary imposition of western culture.

In contrast, Mr. Chu feels quite uncomfortable with Mr. Richardson. He feels it will be difficult to work with him and that Mr. Richardson might be rather insensitive to cultural differences. He is particularly bothered that Mr. Richardson used his given name, Hon-Fai, instead of either David or Mr. Chu. It was this embarrassment which caused him smile.

There is a tendency in American business circles to prefer close, friendly, egalitarian relationship in business engagements; this system is of symmetrical solidarity, which has its source in the Utilitarian discourse system; it is often expressed in the use of given (or “first”) names in business encounters. Mr. Richardson feels most comfortable in being called Andy, and he would like to call Mr. Chu by his first name. At the same time, he wishes to show consideration of the cultural differences between them by avoiding Mr. Chu’s western name, David. His solution to this cultural difference is to address Mr. Chu by the given name he sees on the business card, Hon-Fai.

Mr. Chu, on the other hand, prefers an initial business relationship of symmetrical difference. He would feel more comfortable if they called each other Mr. Chu and Mr. Richardson. Nevertheless, when he was away at school in North America he learned that Americans feel awkward in a stable relationship of symmetrical difference. In other words, he found that they feel uncomfortable calling people Mr. for any extended period of time. His solution was to adopt a western name. He chose David in such situations.

When Mr. Richardson insists on using Mr. Chu’s Chinese given name, Hon-Fai, Mr. Chu feels uncomfortable. That name is rarely used by anyone, in fact. What Mr. Richardson does not know is that Chinese have a rather complex structure of names which depends upon situations and relationships, which includes school names, intimate and family baby names, and even western names, each of which is used just by the people with whom a person has a certain relationship. Isolating just the given name, Hon-Fai, is relatively unusual and to hear himself called this way by a stranger makes Mr. Chu feel quite uncomfortable. His reaction, which is also culturally conditioned, is to smile.

(taken from the book by Grishaeva & Tsurikova, 2007)

**Activity 15.** A. Choose any of the discourse items in the English and Uzbek/Russian languages and analyze their cultural specificity in accordance with the formula (Samovar & Porter, 2003. p.213-214) given in the first column of the chart

<b>Key-words of concisely stating a rule of communicative behavior</b>	<b>Devices</b>
<b>If</b>	Provide information on the particular context, condition, or situation like a speech event, speech act, or genre

<b>Then</b>	Refer to speaking and or interaction pattern discovered from your analysis
<b>Because</b>	Provide a concise rationale for why people of a particular culture behave the way they do. Underline belief or value system or cultural principle.
<b>Meaning</b>	Explain the norm of interpretation of: a symbol, speaking pattern, interaction pattern, particular speech act, speech event, scene, and ect.

Apply these sequential rules as formula to analyze the frame “falsehood”.

**Activity 16.** Summarize the key ideas you have learned within this section and prepare presentation.

**Key reading:**

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## **Theme 2. Intercultural interference and difficulties in ELT**

**Objectives of the section:** This section familiarizes with the features of intercultural interference and various types of difficulties on the language level which influence on the productivity of intercultural communication.

**Learning outcomes:** By the end of the section students will be able to identify cultural specificity of the English lexicon; to distinguish explicit and implicit difficulties at the language level; to define semantic groups; to identify the types of lacuna; to recognize apparent clash between target culture and culture of the origin; to apply the obtained knowledge in the research activity and the practice of intercultural communication.

### Content of the section

#### Spark:

**Activity 1.** Read and discuss in the group Confucius's ideas about the role of correct things' naming. Confucius emphasized the consequences of using the right names in the doctrine of rectification.

"When names are not correct, what is said will not sound reasonable; when what is said does not sound reasonable, affairs will not culminate the success <...> Thus when gentleman names something, the name is sure to be usable in speech, and when he says something this is sure to be practicable. Thing about the gentleman is that he is anything but causal where speech is concerned". Analects XIII, 3. (Lau, 1983.p.121).

#### Input and follow-up activities:

**Activity 2.** There are a lot of explicit and implicit difficulties which concern the cultural specificity of the English language and lead to breaching the appropriate meaning when non-native speakers interact with native speakers.

A. Underline and discuss difficult words in the given sentences which usually appeared because of the polysemy.

What is the shame! (in the meaning of It is pity)

The bunch of flowers was in her hand.

He has golden fingers.

Trick or treat.

B. Tick (v) the right variant of the given English phrases. The difficulties can appear because of specificity of compatibility in English.

Хоккей на траве	Grass hockey _____ Field hockey _____
Ошибки повторяются	Mistakes recur _____ Mistakes repeat themselves _____
Государственные работники	State officials _____ State workers _____

Работать над собой	To work at oneself_____ To develop one's abilities_____
Простое совпадение	Mere coincidence_____ Simple coincidence_____

C. Examine the false friends of translators/interpreters. Discuss why they are considered as false friends of translators/interpreters. Write your examples of false friends of translators/ interpreters.

Actual, topical

Policy, politics

Science, humanity, a branch of knowledge

Scientist, scholar, academic

Management, administration

To keep one's head – To keep up one's head

To lose one's head – To lose one's mind

**Activity 3.** Read information about Pavlenko's experiment taken from the work by J.P. Lantolf (Second culture acquisition. Cognitive considerations.//E.Hinkel (ed.). Culture in the second language teaching and learning. Cambridge University press, 2007. Pp.43- 44).

Discuss in small groups the following points:

- conceptual metaphor;
- perception of the *privacy* as conceptual metaphor in different linguocultures;
- findings of the survey.

Pavlenko examines the metaphorical content of narrative protocols produced by native speakers of Russian, native speakers of English, Russian immigrants residing in the U.S, classroom learners of Russian (L1 English) in the USA, and classroom of English (L1 Russian) in Russia. Each participant was asked to relate the story depicted in a brief, nonverbal video constructed by Pavlenko for purposes of her research. Although Pavlenko used two videos, one based on Russian conceptual metaphor and one based on American conceptual metaphor; for present purposes I concentrate on the American video only. The American video was designed to depict what from the American perspective would be interpreted as a conceptual metaphor of "privacy" and the strong American view that individual privacy is sacred and is therefore to be profoundly respected. Pavlenko found, unremarkably, that monolingual Americans consistently interpreted the video as being about privacy and its violation, whereas monolingual Russian did not. The second language learners, on the other hand, interpreted the video according to the environment in which they learned their second language. Thus, Russian learners of English as a foreign

language in Russian classrooms tended to interpret the video just as the Russian-speaking monolinguals had, but the Russian immigrants who had learned English in the USA setting, interpreted the video as the American had. They talked about it as depicting a scene about privacy and its potential violation. Interestingly, when Pavlenko asked Russian immigrants in the United States to recount the story not in English but in Russian, she discovered that many of them had a difficult time relating the story in their native Russian, because they viewed it as being about privacy and, according to Pavlenko, the conceptual metaphor does not exist in Russian culture.

**Activity 4.** Explore the cultural features of a grammar level in the activities A, B, C, D. Reflect on the questions given below.

A. Using modal verbs *should* mean *an obligation or suggestion*.

In some cases it brings the connotation of imposing (intrusion) or giving a lecture: *He should modify his behavior in some way. Insulting – You should go on a diet.*

In these cases the word *should* has a categorical character.

The word *must* has a categorical character and can be usually used in the context addressing to children or as obligation. For example: You mustn't go there! You must pass your exams to have a certificate.

But the phrase “*We must have a drink*” (Давайте выпьем) is considered as polite and positive.

B. G.V. Elizarova conducted a survey with American professors who taught at American colleges. Read American professors' opinions about incorrect verbal performance of Russian students at the vocabulary and grammar levels (2005. p. 343). Observe your classmates verbal performance during the English lesson to discover if there are these shortcomings in their English?

- 1) They overuse “tell me”.
- 2) Use “Do you know” instead of “You know”. Don't correctly begin a telephone greeting,
- Misuse of “Yes” as prompt to continue a conversation.
- 3) Perhaps the “tell me” but in the context of “show me” or “would you repeat”.
- 4) Overuse the word “well” as introductory to phrases.
- 5) With students, in conversation with them, I hear, “You must do this...”
- 6) Their language is more expressive, more “committed” and “should” and “must” are more used. They overuse “must”.
- 7) Expression “I say” instead of “in my opinion”.
- 8) They use literal translation of idioms into English.
- 9) They are usually unsure about idiomatic expressions.

10) Statements tend to be declarative. I had this experience with Russian students/teachers in St. Petersburg who were serving as guides and interpreters.

11) Preface many phrases with “please”, more than American students.

12) When talking with other professors, I’ve noticed that they use my name in conversation more often than it is used in American. For instance, they would begin most questions to me with my first name, even though I was only one they could possibly be addressing. An American would only use the name the first time or if there was more than one person to distinguish between.

C. Languages are classified into “to be”- languages (esse-languages) and “to have”- languages (habeo-languages) (See: Radbil, 2010. p. 144-145).

The verb “to have” means “I participate actively in buying smth. to become an owner in the mental and physical plans. In turn, “to be” expresses the idea of space position as a source of property with uncontrolled circumstances.

The idea of property is extended in the mentality of English people via *I have an expression*. This idea is very important for them so it was desemantizationed and became an auxiliary verb of *Perfect Tense and modal verb to have to*.

In the Russian mentality the idea of property is transferred via idea of *to be*: *У меня есть интересная книга; У меня большая библиотека; В комнате два окна.*

But the key-verb *have* is active in phraseological units: *иметь связи; иметь влияние; иметь в виду; иметь зуб на кого-либо*. So in the Russian language the verb of *to be* is more active than *to have*.

Compare the Uzbek and English sentences to reveal the type of the Uzbek language in this context of the research.

*Унда қизиқ китоб бор. (бытие) – He has an interesting book. (обладание).*

*Хонанинг иккита деразаси бор. (бытие и обладание) – The room has two windows. (обладание).*

*Унинг ажойиб истеъдоди бор. (обладание, бытие). – He has a talent. (обладание).*

*Онамнинг машинаси бор. (бытие, обладание). – My mother has a car. (обладание)*

D. According to syntactic typology of languages there are two types – Agent-orientation and Non-agent-orientation (passive).

1) In the first type – the subject is dominated, or he/she manage situation:

I think...

I am sure...,

I’ll do....

2) In the second type – events are going on under circumstances, without her/him will:



*Менга ёқади ... – Мене нравится.*

According to A.Wierzbicka (1997), this typology gives evidence that there are two approaches to attitude to the life, which differ with attitude “What I do” as agentive-orientation and “What happens with me” – passive-orientation.

Richness and variety of impersonal structures in the Russian and Uzbek languages propose the idea of everything in the events appear without our will and we are not responsible for them. So it is related to non-management and irrationality. However in the agent-orientation English culture everything is done by people and depends on them, so they are characterized with rationality and self-affirmation that is why they think that they can manage the nature.

*Questions:*

Are examples considered as difficulties or not?

Do you know anything about intercultural interference?

What can you say about sources of intercultural interference in the given examples?

What do you think about word order of the English sentences? Can it be considered as it is in the close relationship with the described typology of difficulties?

Write your evidential examples concerning the Uzbek language.

**Activity 5.** Study the given information (A, B, C, D) and write commentaries to them (100 words).

A. Wierzbicka (1997. p. 401) explained that emotional behavior is not approval in the English culture. They express their emotions through verb structure as *to be glad, to be sad, to be angry*,

These verbs are used more often than the verbs of action *to pine, to rejoice, to fume*. Emotions provoke associations as irrationality, subjectiveness, confusion.

Are there such verb structures in the Uzbek language? Are they active or passive?

B. Think about the sense of the contrasted sentences.

a. He gave the flowers to Mary.

(Not to Jennet, not to Carol. This might be a response to the question, “Who did he give the flowers to”).

b. He gave Mary the flowers.

(Not the candy, not the book. This might be a response to the question, “What did he give Mary?”).

C. What do you think about time duration? Analyze the given examples.

*six months – пол года – ярим йил, fifteen months – один год и три месяца – бир йилу ва уч ой.*

These examples give evidence that English people operate with the smaller duration of the time than Russian people. What do you think about the Uzbek culture?

D. Ter-Minasova (“War and peace of the languages and cultures”. 2008. p. 127) gives an interesting example related to cultural specificity of prepositions.

Crown of a tree in the English language is seen as some three-dimensional space and any object position is realized in it and with *in* preposition. The Russian and Uzbeks choose another way, where the branch of the tree is grasped as part of general surface of the tree and *on* is used in the Russian language and *ustida* – in the Uzbek language.

Look at other examples and analyze them in the framework of cultural specificity of conceptualization.

a) He sat in the armchair

He sat into the bath.

b) Take a metro/underground

Find other examples of mismatches of prepositions in the English, Russian and Uzbek languages.

Write a list of the examples reflecting the cultural specificity of the English grammar phenomena.

**Activity 6.** Read and discuss with your partner understatement as a stylistic canon of the English language.

The English language is strongly attracted by understatement (the presentation of something as being smaller or less good or important than it really is vs. overstatement – the action of expressing or stating something too strongly; exaggeration). It can be demonstrated by Mahesh’s example.

*"The English have no soul; they have the understatement instead. If a continental youth wants to declare his love to a girl, he kneels down, tells her that she is the sweetest, the most charming and ravishing person in the world, that she has something in her, something peculiar and individual which only a few hundred thousand other women have and that he would be unable to live one more minute without her. Often, to give a little more emphasis to the statement, he shoots himself on the spot.*

*This is a normal, week-day declaration of love in the more temperamental continental countries. In England the boy pets his adored one on the back and says softly: "I don't object to you, you know". If he is quite mad with passion, he may add: "I rather fancy you, in fact".*

*If he wants to marry a girl, he says: "I say... would you?.."*

*If he wants to make an indecent proposal: "I say... what about...".*

Or another example, in the English culture "I am a bit unwell". What do the Uzbek people usually say in this situation?

### **Activity 7.**

A. Explore examples and discuss them with your partner.

The Russian sign on a bench in a public park reading "Осторожно! Окрашено!" could conceivably be translated as "Be careful. It is painted". From a grammatical and lexical perspective, these are perfectly legitimate sentences. The only problem is pragmatics. The corresponding signs in an English speaking environment usually read "Wet paint".

The English signs on doors reading "Push" and "Pull" are not translated "Тяни" или "Толкай" but as "От себя" and "На себя".

On the window in a car on the New York subway we read "Priority seating's for persons with disabilities" while in our metro we read "Места для инвалидов". A culturally blind translation of the English sign into Russian would be cumbersome, if not unintelligible; a literal translation of the Russian sign into English would be offensive to many Americans because it would be politically incorrect. Considerations of pragmatics would require that two notices should be interchangeable in translation. Translation is done from culture into culture and not just from language into language.

B. Social factors influence using structures. It depends on social roles.

Communicative role of asking, agreement/disagreement are sensitive to the social factors. Analyze the following examples in the point of cultural context.

a. Aww, I can't. I've gotta work.

- b. Oh, I am sorry; I'd love to, but I won't be able to. I have to work.
- c. How nice of you to ask! I'd really be delighted, but I am afraid I have to work that night.

C. When students are late English teachers (native speakers) usually say, "I was beginning to worry that something had happen to you". Non-native language speakers don't understand the meaning of this phrase so they interpret it as not obligatory.

When students are weak in their study an English teacher (native language speaker) says, "You might consider reading some more about the subject. Or "It might be helpful if you try one more option". Such expressions are interpreted by non-native language speakers as wishes and advice which can't be carried out by non-native speakers although they bring evaluating phrases.

Try to define who are the non-native speakers?

Do you react in the same way to the given instructions that are necessary to be carried out?

Can we apply these examples to the Russian and Uzbek students taking into consideration their experience of study at the university/ institution ?

D. Analyze the announcements given in the British and American cultures. What are the differences in using discourse strategies? Why is the announcement in the British culture more longer than in the American culture? Find the reasons for that.

American	British
No dogs allowed	We regret that in the interest of hygiene dogs are not allowed on these premises.
Video controlled	In the interest of our regular customers these premises are now equipped with central security closed circuit TV.
Please. Keep Hands Off Door	Obstructing the door causes delay and can be dangerous

**Activity 8.** Study the given chart and think about misunderstanding or culture shock in the practice of intercultural communication with the native-language speakers.

Phrases	Commentary of the English speakers
How are you?	This is a polite formula, not a request for information about a person's health.
Of course	This simply means "It is obvious" and has nothing to do with the course of things.
Let's have lunch some time.	This is not always an invitation. More often it is a way of disengaging from a conversation.

Please	Introduce a polite request. It does not relate to pleasing, it is never used to offer (Here's your coffee, please").
Pardon?	This means "Could you please repeat what you said?" It is not asking for forgiveness!
Sorry	Although this is an apology, it need not indicate deep, heartfelt regret
Excuse me.	It is not asking for leniency. It is just a way of attracting attention.
Sir/ Madam.	These rather formal titles are used in special situations.
Have a nice day?	This cheerful farewell, used commonly in the US, may be considered insincere in Britain.
Do you want a drink?	This is not a question asking for information, but an offer. "Yes, please" is used to accept it, "No, thanks", to reject it.

**Activity 9.** There are a lot of examples of communication failure because of differences in pronunciation and prosody (intonation, stress, timbre).

Find evidential examples which may lead to communication failure with native speakers.

Analyze the given examples. What can you say about the loudness degree of the Uzbek language? What tone does your teacher use in the classroom, or in the lecture hall?

A. I. A. Sternin (2007. p.205) in his research of communicative style in different cultures has revealed that Russian people prefer loudness of their speech and poorly express good will than English people.

B. Thai students refused to attend lessons of the Russian teacher saying that she always cry to the students. But in accordance of the norms of the Russian culture the teacher doesn't cry she speaks distinctly and aloud to hear her speech by students.

### **Activity 10.**

A. Read information A and B taken from Samovar & Porter, (2003. p.241-243) and continue the text ideas giving concrete examples. Texts:

Of the language behavior specificity that has been investigated, accent is one of the most revealing. Native-languages listeners have clear attitudes towards those who speak "differently". For example, Americans consistently prejudge others with "Appalachian", "Spanish", "German", and "African American" vernacular-accented speech as less intelligent, poorer, less educated, or less status-possessing than standard accented speakers.

As usually, "foreign" accented speakers are not perceived by Americans to be less competent or inferior.

For example:

B. In the case of a job interview, in an important study by Henry and Ginzberg (1985), individuals with different ethnic or racial accents made telephone inquiries about jobs advertised in a newspaper. Job applicants who spoke with a nonstandard accent were most often told that job had been filled. Applicants with a standard accent, however, were most often invited to appear for a personal interview, even after nonstandard speakers were informed that applicants for the position were no longer being accepted.

Discuss in the group this problem. Does a job interview in Uzbekistan presuppose knowing a foreign language?

**Activity 11.** Analyze the examples of specificity of communicative style depended on culture and gender.

A. Let's analyze an example related to the false interpretation of intonation models

Pakistan and Indian people work at the airport in London. A complaint was made on the airport staff – native speakers accused the foreign staff that they were unfriendly and rude. The core of the problem was in that the waitress spoke English in accordance with the native intonation norms that wasn't appropriate to the norms of the English language used in Britain. That's why their intonation was understood wrongly with visitors. The question "Would you like a sauce? (Sauce [so:s], gravy – for beef [greivi], dressing – for salad) with Rise-Low intonation bring the displeased meaning. According to the norms of the British intonation they should use Low-Rise intonation. Thus, the native speakers interpreted the suggestion of the sauce by waitress as displeased.

Can we say that communicative style of Pakistan and Indian people differ from the English people? What do you think about intonation model of the Uzbek people in this situation?

B. Say in English the following sentences in accordance with the received intonation in the English and Uzbek language. Do you feel the differences in intonation patterns in two languages? How does intonation influence the changing sense and meaning?

*I am sorry.*

*Can I help you?*

*It is a brilliant idea!*

C. The vital example of the communicative style is the work by Debora Tannen "You Just Don't Understand" (1990), where various scenarios of representatives of the different groups were described. For example, when a woman complains to a man on some problem they are involved in different communicative acts: The woman wants sympathy with the man, but the man considers that the woman is waiting for a practical advice or help from him.

Find examples of gender differences in the Uzbek or Russian culture.

D. Communicative styles can be different according to quantity parameters. For example, silence and pauses. In the European countries the silence is not encouraged and it is considered to be impolite. That's why the small talk occurs for the social situations of communication.

Why do some of the linguists understand the communicative style as the topics for discussion or conversation?

What topics are relevant with the native speakers?

### **Activity 12.**

A. G. Elizarova (2005. p. 90-91) in her book gives an interpretation to the linguistic signals of frame disarrangements in a text suggested by Labov (1972) and examined by Tannen (1993). Explore frame disarrangements which have an impact on interpretation process. Knowing specificity of frames as background expectation is very important for organization a successful intercultural communication. Fill in the gaps with your examples based on your language experience and observations of English speech and behavior by the Uzbek students:

- information gaps (Russian students usually go past the American professor's polite recommendations, for example: "You might consider reading more about the subject", because they expect critics in such a situation from the professor);
  - repetition (Russian students on request to explain incomprehensible utterance or statement react with repetition of what it was said);
  - false starts (When a speaker begins his/her speech with own background expectation then understanding it tries to set in a right way);
  - negations (When frames are not similar, Russian students declaim the statement or fact);
  - incorrect expression
- 

- generalization
- 

- inference, conclusion, deduction
- 

- estimation judgement
- 

- extra information or judgement
-

B. Study the characteristics of linearity in the English texts and answer the questions.

According to Clyne (1994. p.163-164), they are the following:

- propositional symmetry that is proposition of utterances logically and sequentially is interrelated and correlated with general proposition;
- at the beginning of the text organizer markers are presented, which describe the structure of the text, propose the exposition of arguments and so on, making the text predictable and understandable;
- terms definitions are given at the beginning of the text;
- examples, statistic data, quotations are put during exposition and verified thoroughly.

Is an academic essay writing obligatory in educational process in our country?

What are the criteria of essay evaluation?

Why are repetitions and digressions disapproved?

Does the showed symbol bear out linearity of the English speech or not.

C. Compare the given characteristics, in particular, form and content, with the format of an essay or a composition writing in your culture and fill in the chart.

The features of the English essay writing	The features of the Russian/Uzbek essay writing

### Activity 13.

A. It was mentioned above, that G.V. Elizarova (2005. p. 347) conducted a survey with American professors about Russian students who studied at American colleges. Explore some American professors' opinions about academic performance of Russian students.

Analyze and explain these shortcomings in the context of a high-context dimension comparing with the results of the previous activity.

1. They use materials and ideas from sources without acknowledging the source.
2. Their written work is mostly descriptive and not explanatory.
3. They prefer to gather information and do not try to apply or use it.



4. Their written work does not attempt to build an argument and to persuade a reader.
5. Difficult to elicit personal reactions – students tend to respond by quoting others.
6. They tend to avoid analysis.
7. Russian students must be aware of the danger of plagiarism and learn how properly give credit for borrowed and quoted sources.

B. Elizarova (2005. p.81-82) made an attempt to explain the features of the Russian gaps in the English composition or essay writing. Explore them and compare with the results of the previous activity. Are they the same or not?

*English culture* is low-contextual culture that is why they focus on the form; all elements of discourse must be verbalized and have a single meaning to prevent an inappropriate meaning. The author is responsible for the text understanding so he/she makes the text convenient for a reader. The English discourse proposes concretion and facts because of focusing on the form influencing the content.

*Russian culture* is high-contextual that's why the content is important and not the form. Content-orientation is accompanied with putting down knowledge but not giving a source. A reader is responsible for the text understanding so he/she does efforts to have an appropriate level of skills for understanding and adequate interpretation of the text. The English discourse proposes abstract judgement neglecting some facts because of focusing on the content and not the form.

**Activity 14.** Observe students' speech and answer the following questions:

What are the language errors in their speech?

Are there any intonation gaps in comparison with the norms of the English language?

Prepare presentation in the written form.

**Activity 15.** Summarize the key ideas you have learned within this section and prepare presentation.

### **Key reading:**

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### **THEME 3. Types of nonverbal means of communication**

**Objectives of the section:** This section familiarizes with cultural specificity of nonverbal means of communication and develops knowledge and skills of appropriate interpretation of nonverbal meanings for successful organization of intercultural communication and trains research skills.

**Learning outcomes:** By the end of study of this section, students will be able to understand the role of knowing nonverbal items for intercultural communication, identify nonverbal items and adequately interpret and use them in the practice of communication, analyze and compare them while doing the research.

#### **Content of the section**

##### **Spark:**

**Activity 1.** Discuss in the group the given below statements:

“Our nonverbal actions constitute a second symbol system that enables other people to gain insight into our thoughts and feeling” (Samovar & Porter, 2003. p. 255)

“Nonverbal communication is especially important because as much as 90 percent of the social content of a message is transmitted paralinguistically – that is, nonverbally” (Samovar & Porter, 2003. p. 256).

Think about influence of the culture on the perception and use nonverbal actions.

##### **Input and follow-up activities:**

**Activity 2.**

A. Read and discuss in the group: Why is a non-verbal language such a fertile field for miscommunication?

In the process of communication the body language is spontaneous and unconscious, so this sphere of communication leads to blundering of the participant of communication. Such situations are not simple because one of the communicants can't ask explanation of a gesture or other body movement of his/her partner. At the same time in the verbal communication if somebody doesn't understand a word he/she can ask not being embarrassed:

*Could you please repeat that?*

*I'm afraid I didn't get what you mean.*



However, only some of the people have boldness to ask a partner in such a situation:

*You are standing so close to me I feel uncomfortable?*

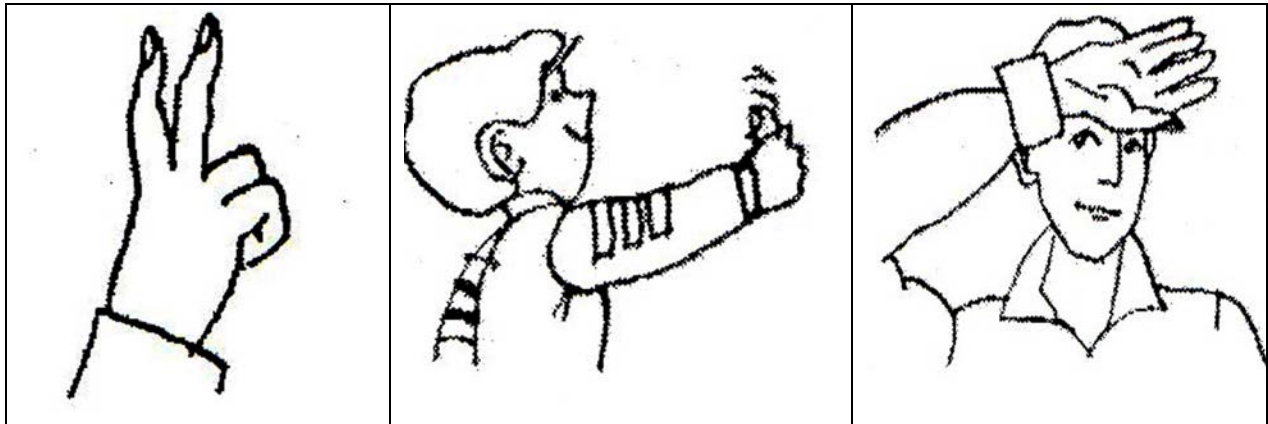
*Why are smiling?*

*Could you, please, repeat that gesture so I can analyze it and figure out what it means in your culture?*

B. Examine the gestures and their meanings. Decide in what situations they are usually used in different cultures. Give other examples of gestures to compare them in the formal and functional aspects.

	<p>Commonly: Perfect Japan: Money</p>
	<p>Turkey: You get nothing from me Commonly: Stop, enough</p>
	<p>Turkey: Right wing political party Commonly: OK Japan: Five</p>

Match gestures with their meaning. Are they used by Uzbek people? If they use them give their meaning?



That's wonderful/fantastic/great  
 Victory or offensive "goat"  
 Finishing not easy or difficult work

C. Show the gestures to the given meanings in the Uzbek culture.

- Don't you dare (do it)! Or threaten smb.
- On no account, or in no case, or by no means, or under no circumstances, or not for anything
- Go to hell, or get lost
- I am fed up, or it has enough

### Activity 3.

A. Watch the video "Body Language Expert: Gestures and Cultural Differences" (<https://www.youtube.com/watch?v=C1-TBKKdyLM>)

What gestures are shown by the lector? And what is specificity of using them in different cultures?

B. Find the meaning of the following American gestures. Are there the same gestures in the Uzbek culture? If yes, what is their meaning?

- The index finger and thumb are joined to form a circle.
- Wiping the hand across the forehead.
- Third finger is crossed over the index finger.
- The palm is raised and moved back and forth sideways.

C. Anglo-Saxon people's tradition differs with the restrained and moderate character, which avoids abundant gestures in conversation. But in the Russian and Uzbek behavior the gestures are used more and they are not understandable for representatives of other cultures. For example, the gesture "clapping on the shoulder" in the Uzbek culture during greeting might not be comprehended adequately by representatives of the British culture, because they avoid any touching. Another example:

The Russian immigrant used to put rubbish in the dustbin clanking with lit. A woman had observed him with crying many times. As response he used the gesture "I am bored to death with her" – fed up – Провести рукой по горлу. So the woman called the police. The woman insisted that her neighbor wanted to kill her, and a professor explained the meaning of that gesture in the Russian culture.

Write down Uzbek or Russian examples of gestures which American or British people may not understand or find them offensive or insulting.

D. Find the meaning of the expression "Dead-fish handing" in the glossary.

Why does this expression give evidence that somebody is not perspective for future contacts? Why should people in the American culture represent themselves as energetic, active one.

E. How do cultures differ in terms of

- crying or showing feelings at an event such as a funeral?
- embracing on meeting and parting?
- counting their fingers?

#### **Activity 4.**

A. Discuss in the group: Why the paralinguistic and extra-linguistic subsystems are studied in the area of nonverbal system. According to scientists, voice and intonation bring 38 % meaning of the given information. Do you agree with this fact? Do they bring any meaning and have cultural specificity. How are they expressed in the aspect of cultural specificity? In what type of structural knowledge is this information taken place?

Paralinguistic subsystem includes

- vocal qualities of voice,
- voice of great range,
- articulation
- tonality/mode
- timbre.

Extra-linguistic subsystem concerns

- speech tempo

- pauses
- laugh

B. Cultural specificity is expressed via speech tempo, for instance, Finns speak slowly but representatives of Romanian language speak quickly, German people occupy the middle range in this context.

C. There are silent and loud cultures. The Europeans condemn Americans that they speak in a loud manner that leads to noise. The main reason of this is that Americans are communicable people and it does not matter for them if partners listen to them or not, it is more important for them to express their competence and openness. However, English people usually mind their own business and differ with direction of their speech to a concrete partner and they keep not noise range and distance with the partner.

### Activity 5.

A. What is the place of interjections in the paralinguistic and extra-linguistic areas? Find the Russian equivalents to the given interjections. Give your arguments about their cultural specificity. Find in the literary text evident examples of the animals' language (onomatopoeic word) specificity in different cultures.

- |           |                      |
|-----------|----------------------|
| 1) Wow    | a) черт              |
| 2) Oop    | б) класс!            |
| 3) Yuppie | в) ой, не получилось |
| 4) Yuk    | г) ура               |
| 5) Ouch   | д) ой, больно        |
| 6) Blimey | е) фу                |

B. Look at the examples of the animals' language (onomatopoeic word) in the English language. Fill in the gaps of the given chart. Then discuss the specificity of onomatopoeic words in different cultures. Find in the literary texts evident examples of other onomatopoeic words.

In English	In Uzbek	In Russian

Frog – crock Duck – quack-quack Sheep – baa  Knocking on the door – Drop of the water – Dong –		
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### Activity 6.

A. The cultural specificity of pause meaning is illustrated in the following situation: An American professor was a witness of a mass meeting in one of the Japanese cities, then he attended a special session, where the matter of what they should have done with trouble-makers was discussed. When teachers discussed this problem the American understood that they achieved a consensus. By the end of the session he talked about that with his colleague. The Japanese colleague said, “Yes, everything is OK but you are mistaken. The decision of professors was contrary to what you thought. You have understood all the words but you haven’t understood the pauses between them.

B. Smiling of Americans denotes politeness, pleasure in acquaintance, readiness to keep up conversation. Discuss in the group how you can interpret “keep smiling” from the Western and Asian traditions. Think how the given cultures react towards silences in conversation.

**Activity 7.** Write down Uzbek or Russian examples of gestures which American or British people may not understand or find them offensive or insulting. Write an essay (400 words) on the topic “Intercultural interference in using non-verbal means”.

### Activity 8.

A. American mentality as the power of positive thinking put from early ages meant optimistic mood and friendly relations with people. Undoubtedly, difficulties are in everybody’s life, but finally everything will have worked out or everything is going to be all right. According to this motto, success will be in everything – in job, in a rest, with friends and relatives. Having brought to the playground an American woman says to her child “Have a fun”. What can the Uzbek mum say in this situation?

What is the American approach of “positive thinking” shown in the attitude toward the local gestures “развести руками”, or “опустить руки”?

**B. Conduct an Ethnography research.**

Ethnography method – observation and interviewing techniques to facilitate capturing interlocutors’ meanings in various communicative acts both culturally and interculturally. This involves describing and accounting for the interpretive systems and practices through which members construct actions and deal with behaviors.

Watch any international political debates on TV and describe the cultural features of interpersonal interaction by debaters within the following items

- expressing positive thinking at verbal and non-verbal levels
- turn taking
- pause
- noise
- face expression

**Activity 9.** Summarize the key ideas you have learned within this section and prepare presentation.

**Key reading:**

1. Makhkamova G.T. Intercultural communication (Theory and practice). Учебное пособие для магистрантов лингвистического вуза. –Tashkent: Tamaddun, 2017.

2. Borg, James. Body Language: 7 Easy Lessons to Master the Silent Language. – FT Press, 2010.

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6. Виссон Л. Русские проблемы в английской речи (слова и фразы в контексте двух культур). – М.: «Р.Валент», 2005.

7. Махкамова Г.Т. Межкультурные измерения ценностных ориентаций, языка, дискурса и поведения: Учебное пособие для магистрантов. –Tashkent: Taffakkur Qanoti, 2012.

8. Тер-Минасова С. Г. Война и мир языков и культур. – М.: Слово, 2008. – С. 123-128.



## THEME 4. Spatial category

**Objectives of the section:** This section familiarizes with spatial dimension and its main components as well as develops knowledge and skills to use space and territory appropriately to the target culture in intercultural communication.

**Learning outcomes:** By the end of this section, students will be able to identify types of spatial dimension and make a research using appropriate parameters of spatial dimension and to understand the behavior of the others during intercultural communication.

### Content of the section

#### Spark:

**Activity 1.** Discuss in the group the following questions:

What distance in communication do English people prefer?

What distance in communication do you use?

Why do English people prefer eye contact during communication?

**Activity 2.** Read definitions of the terms and create associative links with these terms.

**Personal space** is “an area with invisible boundaries surrounding a person’s body into which intruders may not come” (Sommer, 1979. p. 26).

**Distance** is “relational concept, typically measured in terms of how far one individual is from the other” (Leather 1978. p.87).

**Territory aspect** refers to any area controlled and defended by an individual or group of individuals with emphasis on physical possession.

#### Input and follow-up activities:

##### Activity 3.

A. Read the text about distance and territory occupation and answer the questions below. Try to understand some rules of communicating with the British and Americans. The text is based on the data of the book “The Silent Way” by the American anthropologist E. Hall.

The important place in the concept of Hall’s cultural grammar was given to spatial category. Hall is a founder of the discipline “Proxemics”, which studies the role of space in communicative behavior of people. According to Hall, there are four aspects – personal occupation, territory orientation, interpersonal distance and territory organization.

People have cultural patterns for delimiting the distance when they interact. There are four types of distance: *intimate*, *personal*, *social*, and *public*.

*Intimate distance* ranges from body contact to approximately 18 inches (just less than half a meter). The close phase (up to six inches) includes activities which require extensive contact of the bodies while the far phase (from six to 18 inches) doesn't allow for much, if any, body contact.

*Personal distance* ranges from 1.5 to four feet between persons. The close phase (1.5-2.5 feet) permits one person to touch another, while the far phase of personal distance (2.5 to four feet) "an arm's length" doesn't permit this. Nobody touches or expects to touch another person unless there is a special effort.

*Social distance* (four to 12 feet) is the causal interaction-distance between acquaintances and strangers. It is common at business meetings, classrooms, and impersonal social affairs.

*Public distance* is from 12 to 25 feet or more. Its close phase (12-15 feet) provides the amount of space generally desired among strangers, while its far phase (15-25 feet) is necessary for large audiences. In this case, speech must be projected or amplified to be heard.

Researches identify high-contact cultures such as Arab, Latin Americans, Greeks, Turks, French, and Italians who keep small distance among themselves and low-contact cultures who "stand further apart", like the Chinese, Japanese, Thai, Germans, Dutch, and North Americans (Vargas 1986. p.106)

What are the objectives of Proxemics?

What are the aspects of study in accordance with Hall's theory?

What are the cultural patterns for delimiting the distance when they interact?

What do we mean by high-contact and low-contact cultures?

B. Think about difference between distance at which American/British and Uzbek/Russian people commonly stand when talking to each other. Organize experiment in the class. Ask your classmates to stand in the way comfortable for them, then, too close than normal to students they do not know. Naturally students will somehow react to that, so discuss their reactions and feelings. After that fill in the chart transforming the distance ranges in Britain and America taken from the text into the centimeters or meters measurement. Compare the distance ranges between people in the given countries.

Countries	Intimate distance	Social distance	Personal distance	Public distance
Britain				
America				
Russia	10-18 sm.	30 sm.-2 m.	15-25 sm.	2,5 m.

Uzbekistan				
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#### **Activity 4.**

A. Read the text about the ways of being comfortable in space and discuss the differences between North American and Latin American people (taken from <https://topref.ru/referat/46442/8.html>). Think about the nature of such distance specificity.

Like time and place, differing ideas of space hid traps for the uninformed. Without realizing it, almost any person raised in the United States is likely to give an unintended snub to a Latin American simply in the way we handle space relationships, particularly during conversations.

In North America, the "proper" distance to stand when talking to another adult male you do not know well is about two feet, at least in a formal business conversation. (Naturally at a cocktail party, the distance shrinks, but anything under eight to ten inches is likely to provoke an apology or an attempt to back up.)

To a Latin American, with his cultural traditions and habits, a distance of two feet seems to him approximately what five feet would to us. To him, we seem distant and cold. To us, he gives an impression of pushiness.

As soon as a Latin American moves close enough for him to feel comfortable, we feel uncomfortable and edge back. We once observed a conversation between a Latin and a North American which began at one end of a forty-foot hall. At intervals we noticed them again, finally at the other end of the hall. This rather amusing displacement had been accomplished by an almost continual series of small backward steps on the part of the American, trying unconsciously to reach a comfortable talking distance, and an equal closing of the gap by the Latin American as he attempted to reach his accustomed conversation space.

Americans in their offices in Latin America tend to keep their native acquaintances at our distance – not the Latin American's distance – by taking up a position behind a desk or typewriter. The barricade approach to communication is practiced even by old hands in Latin America who are completely unaware of its cultural significance. They know only that they are comfortable without realizing that the distance and equipment unconsciously make the Latin American uncomfortable.

B. Analyze examples and interpret them from the position of the Russian, Uzbek, American, British cultures.

- a) An American family visited a Russian family. During a dinner the Russian husband stood and set very close to the guest to ask or suggest something.
- b) During informal communication the Russian guy is dominant and emotional, using monologue and interrupts his partners.

C. Read and analyze the following English expressions:

*get your face out of mine; he shook his fist in my face*

Find your own examples to compile a glossary (15 phrases).

### **Activity 5.**

A. Read the explanation of the territory occupation aspect from the article “Proxemics in the ESL Classroom” by Ivanna Jimenez Ariaz (English Teaching Forum. 1996. p.32-33).

Territory as one of the aspects of proxemics has important implications for communication. It refers to any area controlled and defended by an individual or group of individuals with emphasis on physical possession. There are *public territories* or places anybody can enter, like restaurants; *home territories* in which entrance is restricted to members, such as fraternities or sororities; *interaction territories* as areas where people meet informally such as a lounge or the local gym; and *body territories* or the space used by ourselves. People as animals claim their territories to protect themselves from invasion. For example, in class, students usually choose a place and keep it for the rest of the year; and if another student sits there, the problem may arise. The father usually has a place at the table, and other family members do not sit there

B. Organize survey about acceptable communicative behavior with students at the university. The following questions will help you to define matters what you want to know.

At what distance does a good friend get too close?

At what distance do you usually interact with officials?

Do you have a favorite seat at the desk or table?

What do you do when you do not want to be disturbed?

What place is suitable for you when you do your homework?

### **Activity 6.** Read information (taken from

<https://www.studsell.com/view/2163/?page=10>) about the role of status and class to do business in the American culture and reflect on the questions.

Status and class decide whether business will be done on an individual or a group basis.

In the United States, we are growing more and more accustomed to working as members of large organizations. Despite this, we still assume that there is no need to send a delegation to do a job that one capable man might well handle.

In some other parts of the world, the individual cannot expect to gain the respect necessary to accomplish this purpose, no matter how capable he/she is, unless he brings along an appropriate number of associates.

In the United States, we would rarely think it necessary or proper to call on a customer in a group. He might well be antagonized by the hard sell.

In Japan – as an example – the importance of the occasion and of the man is measured by whom he takes along.

This practice goes far down in the business and government hierarchies. Even a university professor is likely to bring one or two retainers along on academic business. Otherwise people might think that he was nobody and that his affairs were of little moment. Even when a group is involved in the U.S., the headman is the spokesman and sets the tone. This is not always the case in Japan. Two young Japanese once requested an older American widely respected in Tokyo to accompany them so that they could “stand on his face.” He was not expected to enter into the negotiation; his function was simply to be present as an indication that their intentions were serious.

#### *Questions:*

What size of an organization do Americans prefer?

What is Japanese attitude to status and class?

Who dictates tone in the USA?

Can you explain the meaning of the phrase “stand on his face” through the given context?

**Activity 7.** Study the chart, the data of which were taken from the research of I.A. Sternin (2007. p.201-203). Think about Uzbek behavior in the attitude to the discussion organization and fill in the third column with meta-language.

<b>Parameters of discussion organizing</b>	<b>Russian communicative behavior</b>	<b>English communicative behavior</b>	<b>Uzbek communicative behavior</b>
Striving for achievement of compromises	low	high	
Public discussion of disagreement	tolerant	not acceptable	
Acceptability of emotional hot discussion	noticeable	low	
Orientation on the partner's face saving	miss	low	

Readiness to criticism by an interlocutor	high	low	
Satisfaction with the success in the dispute	noticeable	not high	
Interrupting	widely used	it is not allowed	
Concentration on the problem-solving	low	high	
Attitude to the dissent	condemn	welcome	

**Activity 8.** We can notice that the expatriate Uzbek people tend to stick together in foreign countries. They live near each other and socialize with each other. Write a cause and effect essay (500 words) on this topic.

**Activity 9.** Summarize the key ideas you have learned within this section and prepare presentation.

### **Key reading:**

1. Makhkamova G.T. Intercultural communication (Theory and practice). Учебное пособие для магистрантов лингвистического вуза. –Tashkent: Tamaddun, 2017.

2. Hall E., & Hall M. R. Understanding Cultural Differences. – Yarmouth, Maine: Intercultural Press, 1990.

3. Hofstede G. Culture's consequences: International differences in word-related values. – Beverly Hills, CA: Sage Publishing, 1980.

4. Samovar L.A., Porter R.E., Stefany L. Communication between cultures. – Belmont, Ca.: Wadsworth Publishing Co., 1997.

5. Vargas M. Louder than words. – Ames, IA: Iowa State University Press, 1986.

6.

[http://business.bilgi.edu.tr/doc/mapping\\_and\\_interpreting\\_cultural\\_differences\\_around\\_the\\_world](http://business.bilgi.edu.tr/doc/mapping_and_interpreting_cultural_differences_around_the_world)

7. Махкамова Г.Т. Межкультурные измерения ценностных ориентаций, языка, дискурса и поведения: Учебное пособие для магистрантов. – Tashkent: Taffakkur Qanoti, 2012.

## **THEME 5. Politeness category**

**Objectives of the section:** The section discusses the main aspect of politeness category, behavioral norms and rules to be competent in the intercultural communication and research activity, develops students' knowledge how to organize intercultural communication successfully with representatives of other cultures.

**Learning outcomes:** By the end of the section students will be able to know theoretical assumptions of politeness category on the language and behavioural levels, to identify positive and negative face aspects of politeness expressed in different cultures, to know behavioural norms and rules and use appropriate politeness strategies to formulate messages, to identify and use the most polite behavioural patterns.

### **Content of the section**

#### **Spark:**

**Activity 1.** When people from different backgrounds interact, communication can break down if they do not share similar cultural context. Thus they should know the behavioral etiquette used in the English culture. Give the examples of behavioral etiquette form and discuss them from the cultural point of view. Why do we have rules? How are they learned in the Uzbek society?

Discuss in the group how diplomats organize their behavior. Why do we compare successful interaction with diplomatic language behavior?

**Activity 2. A.** Discuss in the group the given statements and questions.

“Unless you are polite to your neighbor, the channel of communication between you will break down, and you will no longer be able to borrow his mower” (Leech, 1983:82).

“Politeness is the expression of a speaker’s intention to mitigate face threats carried by certain face threatening acts toward another’ (Mills, 2003:6).

What do we mean by politeness? Why is it considered as a category?

B. Look at the picture and discuss in the group information about etiquette taken from the picture and presented text below.



The behavior of people in a community is subordinated to the rules associated with the stereotypes, e.g. typical Englishman, typical Uzbek. Behavioral norms are reflected in the rules or conventions of etiquette which come to the negative or positive strategies of politeness. Negative politeness means freedom of a partner can't be limited, positive politeness means expression of unity and solidarity with a partner. Etiquette related to behavioral level and verbal one so-called speech etiquette.

According E. Bern, speech etiquette is turn up of politeness which provides smooth communication in order to avoid conflicts and misunderstanding.

By the speech etiquette the system of sustainable formulas of communication is understood.

What is the function of the speech etiquette?

What formulas are used to make speech more polite?

What thematic groups of speech etiquette can be distinguished?

Can we do frame analysis of these thematic groups as discrete units?

### **Input and follow-up activities:**

#### **Activity 3.**

A. Read information about politeness category (adapted from <http://www.academypublication.com/issues/past/jltr/vol01/06/14.pdf> ) and answer the questions.

What is politeness?

What role does the politeness play in communication?

What function the face-threatening acts fulfill?

What do positive and negative faces mean?

Politeness is a kind of a social phenomenon, an approach used in order to maintain the harmonious interpersonal relationship, and a kind of conventional



behavioral norms. It is a standard of language and communicative behavior that everyone must follow no matter what his culture is. There are different standards of politeness in different cultural backgrounds of society. The diversities are reflected mainly through the definitions of politeness, the strategy of realization of politeness, etc. so. Politeness is specific under different cultural backgrounds. This specificity is closely related to cultural values which are influenced by social, historical, geographical and other elements. The subject of politeness is one important aspect in pragmatics.

Politeness theory is the theory that accounts for the redressing of the affronts to face posed by face-threatening acts to addressees. It was first formulated by Penelope Brown and Stephen Levinson (1978), politeness theory has since expanded academia's perception of politeness. Another definition is "a battery of social skills whose goal is to ensure everyone feels affirmed in a social interaction". Being polite therefore consists of attempting to save face for another.

In social interactions, face-threatening acts are at times inevitable, based on the terms of the conversation. A face threatening act is an act that inherently damages the face of the addressee or the speaker by acting in opposition to the wants and desires of the other. Most of these acts are verbal; however, they can also be conveyed in the characteristics of speech (such as tone, inflection, (etc.) or in non-verbal forms of communication. At minimum, there must be at least one of the face threatening acts associated with an utterance. It is also possible to have multiple acts working within a single utterance.

Positive face is threatened when the speaker or the hearer does not care about their interactors' feelings, wants, or does not want to know what the other wants. Positive face threatening acts can also cause damage to the speaker or the hearer. When an individual is forced to be separated from others so that their well-being is treated less importantly, positive face is threatened.

Negative face is threatened when an individual does not avoid or intend to avoid the obstruction of their interlocutor's freedom of action. It can cause damage to either the speaker or the hearer, and makes one of the interlocutors submit their will to the other. Freedom of choice and action are impeded when negative face is threatened.

Thus, in the framework of positive face of politeness individual's profound concern of other persons, think about his/her positive contribution carrying in the public order. Negative face of politeness means to give the right for non-interference.

B. Discuss the given examples in comparison with your home culture.

\*Japanese businessmen usually say "Yes" even if they express disagreement with their partners during discussing business agreement or contract to save partners face. Western businessmen know that the Japanese "Yes" brings many meanings – yes, no, we will think, may be, so on.

\* If a gentleman, finds himself in the train or ship in a company with a lady who is not known to him, he must not buy or suggest her something to not commit her to anything.

C. Look at the postcards and think about people's behaviour under the angle of politeness and tolerance.



#### Activity 4.

A. Study thoroughly examples of damages in the context of positive and negative faces (taken from [https://en.m.wikipedia.org/wiki/Politeness\\_theory](https://en.m.wikipedia.org/wiki/Politeness_theory)). How these examples are related to speech acts theory? Try to find examples to demonstrate damage to **the speaker** taking into consideration the information about features of positive and negative faces.

The scholars defined the following damage to **the hearer** from the position of the positive and negative faces:

- An act that expresses the speaker's negative assessment of the hearer's positive face or an element of his/her positive face. The speaker can display this disapproval in two ways. The first approach is for the speaker to directly or indirectly indicate that he dislikes some aspect of the hearer's possessions, desires, or personal attributes. The second approach is for the speaker to express disapproval by stating or implying that the hearer is wrong, irrational, or misguided.

Examples: *expressions of disapproval (e.g. insults, accusations, complaints), contradictions, disagreements, or challenges*).

- An act that expresses the speaker's indifference toward the addressee's positive face.

- The addressee might be embarrassed or fear the speaker.

Examples: *excessively emotional expressions*.

- The speaker indicates that he doesn't have the same values or fears the hearer

Examples: *disrespect, mention of topics which are inappropriate in general or in the context*.

- The speaker indicates that he is willing to disregard the emotional well-being of the hearer.

Examples: *belittling or boasting*.

- The speaker increases the possibility that a face-threatening act will occur. This situation is created when a topic is brought up by the speaker that is a sensitive societal subject.

Examples: *topics that relate to politics, race, religion*.

- The speaker indicates that he is indifferent to the positive face wants of the hearer. This is most often expressed in obvious non-cooperative behavior.

Examples: *interrupting, non-sequiturs*.

- The speaker misidentifies the hearer in an offensive or embarrassing way. This may occur either accidentally or intentionally. Generally, this refers to the misuse of address terms in relation to status, gender, or age.

Example: *Addressing a young woman as "ma'am" instead of "miss."*

B. Now study the features of positive and negative face strategies described by Blum-Kulka (1997. p.50-51). The given examples of strategies reflect the English people's value-orientation as individuals' freedom and autonomy. Compare these strategies with the previous examples. Think about the Uzbek culture values representation in the context of positive and negative face strategies. Which of them is predominate?

Positive face strategies of politeness	Negative face strategies of politeness
<ul style="list-style-type: none"> <li>- showing attention to the hearer</li> <li>- stressing mutually acceptable positions</li> <li>- formulation of common view points</li> <li>- demonstration of optimism</li> </ul>	<ul style="list-style-type: none"> <li>- giving the right not fulfilling any action</li> <li>- demonstration of pessimistic attitude (e.g. own request)</li> <li>- using parenthetical expressions as "I wonder if...", "I only want to know ..." "You might consider doing ...)</li> </ul>

## Activity 5.

A. Thus politeness strategies are used to formulate messages in order to save the hearer's face when face-threatening acts are inevitable or desired. Brown & Levinson (1987) outline four main types of politeness strategies: ***bald on-record***, ***negative politeness***, ***positive politeness***, and ***off-record (indirect)***. Study these types and their subtypes with examples (<https://www.coursehero.com/file/p2p4ohr/1-In-addition-to-hedging-and-attempts-to-avoid-conflict-some-strategies-of/>). Discuss the politeness strategies with your partners touching their cultural specificity.

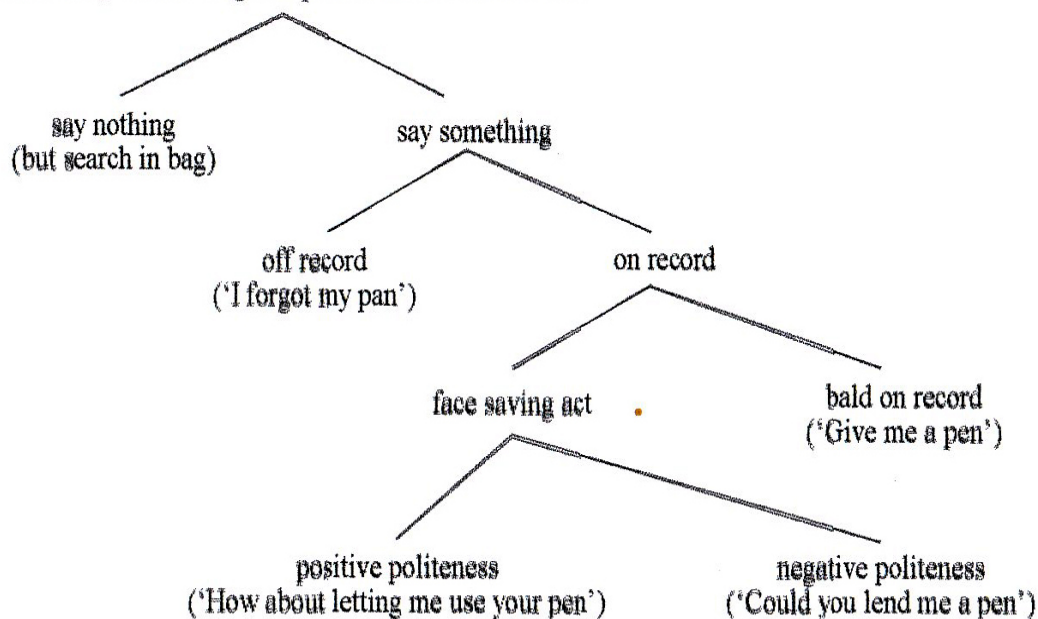
<p><b><i>Positive politeness strategies</i></b> seek to minimize the threat to the hearer's positive face. They are used to make the hearer feel good about himself, his interests or possessions, and are most usually used in situations where the audience knows each other fairly well. In addition to hedging and attempts to avoid conflict, some strategies of positive politeness include statements of friendship, solidarity, compliments.</p> <ol style="list-style-type: none"> <li>1) Attend to a hearer's interests, needs, wants: <i>You look sad. Can I do anything?</i></li> <li>2) Use solidarity in-group identity markers: <i>Heh, mate, can you lend me a dollar?</i></li> <li>3) Be optimistic: <i>I'll just come along, if you don't mind.</i></li> <li>4) Include both a speaker (S) and a hearer (H) in activity: <i>If we help each other, I guess, we'll both sink or swim in this course.</i></li> <li>5) Offer or promise: <i>If you wash the dishes, I'll vacuum the floor.</i></li> <li>6) Exaggerate interest in H and his interests: <i>That's a nice haircut you got; where did you get it?</i></li> <li>7) Avoid Disagreement: <i>Yes, it's rather long; not short certainly.</i></li> <li>8) Joke: <i>Wow, that's a whopper!</i></li> </ol>
<p><b><i>Negative politeness strategies</i></b> are oriented towards the hearer's negative face and emphasize avoidance of imposition on the hearer. These strategies presume that the speaker will be imposing on the listener and there is a higher potential for awkwardness or embarrassment than in bald on record strategies and positive politeness strategies. Negative face is the desire to remain autonomous so the speaker is more apt to include an out for the listener, through distancing styles like apologies.</p> <ol style="list-style-type: none"> <li>1) Be indirect: <i>Would you know where Oxford Street is?</i></li> <li>2) Use hedges or questions: <i>Perhaps, he might have taken it, maybe.</i> Or: <i>Could you please pass the rice?</i></li> <li>3) Be pessimistic: <i>You couldn't find your way to lending me a thousand dollars, could you?</i></li> <li>4) Minimize the imposition: <i>It's not too much out of your way, just a couple of blocks.</i></li> <li>5) Use obviating structures, like nominalizations, passives, or statements of general rules: <i>I hope offense will not be taken.</i> Or: <i>Visitors sign the ledger.</i> Or: <i>Spitting will not be tolerated.</i></li> <li>6) Apologize: <i>I'm sorry; it's a lot to ask, but can you lend me a thousand dollars?</i></li> <li>7) Use plural pronouns: <i>We regret to inform you.</i></li> </ol>

B. Study the figure and discuss with you partner what forms can be used to get a pen within positive and negative politeness. Interpret the content of this figure as the frame of "request".

## Politeness and interaction

### Positive and negative politeness II

Summary: How to get a pen from someone else



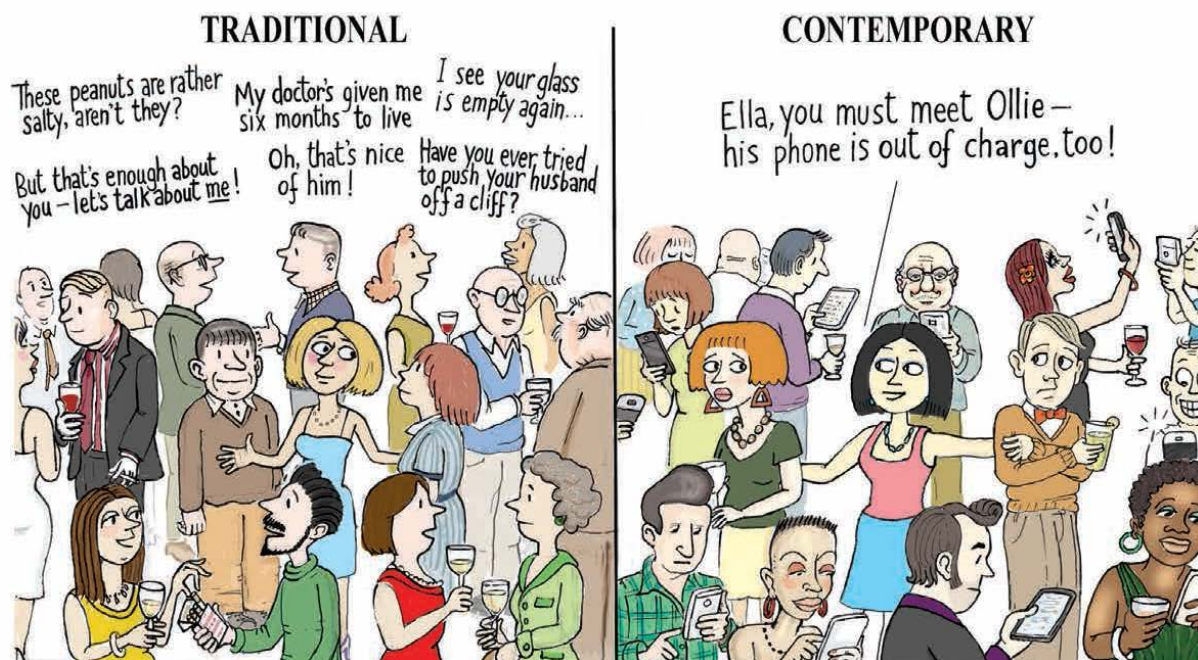
C. Summarize the given information in the previous activities and write commentary on the cultural specificity of the positive and negative faces strategies (250 words).

**Activity 6.** Look at the picture and think about explanation of small talk. Why are they classified into traditional and contemporary? Has the small talk any cultural specificity? Are there topics which are taboo in the English or in the Uzbek cultures?



### Small Talk

In the past, when meeting people you didn't know, or didn't know well, you would be expected to open the conversation with a few general remarks on a simple, uncontroversial topic. In the 21st century, however, communication has evolved so that this kind of 'small talk' is now largely unnecessary....



### Activity 7.

A. You should know some rules to communicate with native speakers. One of such rules is described in the text. Read and interpret this rule from your culture norms.

The most important rule of social interaction in America is "Be articulate". This means, when you are in a social setting, don't sulk, don't hide in the corner, and don't make yourself out to be a *smart alec* (a person who is irritating because he/she behaves as if knowing everything). If there is nothing to say – it doesn't matter, talk anyway. It seems like there is no one worth talking to, then go up to someone and start talking anyway. The sounds that you make should be loud and intelligible. Preferable, you should be as noisy as possible; there is no place for mumbling. It is unacceptable to snicker and to wear an all-knowing smile. All you have to do is laugh loudly in obnoxious manner.

There is no place for public displays of your problems, or fluctuations in mood. People want to have a clear and straightforward impression of you, and you should accommodate them. It would not be a bad idea to tell them about your past, and background, because this will help them to understand you better. Generally, it is desirable to create a short story about yourself. This way you don't have to regurgitate three or four moments from your entire life history, that are interesting to

others. Don't be afraid to speak about your plans and intentions, even they are selfish. People will understand you because they do the same things.

B. Find information about political correctness and self-expression and discuss them as communicative rules of American linguoculture. Think about communicative rules of the British people.

- political correctness
- self-expression

### Activity 8.

A. Analyze the dialogue taken place at the hotel where Mr. Brown is calling to Mr. Morton. Underline the linguistic devices of expressing politeness and explain the specificity of developing ideas by Mr. Brown during voicing the problem. Imagine that you develop ideas to explain the given incident from the position of the Uzbek culture? Are there any differences?

*Mr. Morton:* (on the telephone) Mr. Morton speaking.

*Mr. Brown:* Mr. Morton, this is Brown in 502. I have some bad news to report.

*Mr. Morton:* Oh? What is the news, Mr. Brown?

*Mr. Brown:* It is rainy day, and the boys are staying in their room. They have colds and can't go out.

*Mr. Morton:* Oh, that's too bad. It is nothing serious, I hope.

*Mr. Brown:* Well it's serious enough. While Mrs. Brown, Mary, and I were out, the boys broke a window, a mirror above the dresser, and a lamp besides the bed. They were playing ball, I guess. Can you get a repairman to fix the window and someone to clean the room? There is a lot of glass on the rug.

*Mr. Morton:* Yes, Mr. Brown, I'll inform the maintenance department and the housekeeper. Thank you for calling.

*Mr. Brown:* I'm very sorry. I'll pay the damage, of course. The responsibility is mine. Usually the boys behave quite well.

*Mr. Morton:* Don't worry, Mr. Brown. Boys will be boys.

B. Analyze the examples presented in the scale of less polite to more polite forms. What do you think how the principle of politeness is realized quantitatively. There are politeness markers as *please* or other one, but we can notice their degree via context.

1. Tell me, does she live alone?
2. Doesn't she live alone?
3. Does she live alone?
4. She lives alone, doesn't she?
5. I suppose she lives alone?

6. I wonder if she lives alone.
7. I'd like to know whether she lives alone.
8. Do you happen to know if she lives alone?
9. Could you tell me whether she lives alone?
10. I want to ask you if she lives alone.
11. May I ask you whether she lives alone?
12. I hope you don't mind my asking you but I was wondering if you could tell me whether she lives alone.

C. Take one of the current EL textbooks which you like and analyze the texts within the following items:

- speech acts strategies
- polite formulas
- communicative rules of the English people.

**Activity 9.** Success of communication depends very much on the knowledge of successful strategies chosen by the speakers. E.g. the Prince (in *The Prince and the Pauper* by M. Twain) was unable “to ask” because he was only competent in how to “give orders”.

Successful strategies are known as the “four maxims” of good communication described by Grice (1985). These maxims include:

- 1) quality – say only what is supported by evidence
- 2) quantity – say no more and no less than you think is needed
- 3) relevance – say what is relevant to the point of communication
- 4) manner – present your ideas clearly and unambiguously.

*Reflect on the questions:*

Can you illustrate these maxims with examples?

What is the value of these maxims for successful organization of communication?

How are these maxims related to politeness category?

### **Activity 10.**

A. Watch the video “Speech etiquette” (<https://youtube/i21kRhHF50>) and say what types of the etiquette are touched upon in the video? Fill in the chart with the signals or examples to the given items, having been discussed in the video.

Meeting	
Night before	
Morning behavior	



Female attire	
Male speech attire	
What to bring	
Speech while lecture	

B. Study the specificity of the English speech etiquette and compare the examples with the Uzbek /Russian ones.

The peculiarity of the English speech etiquette is characterized with politeness and tactfulness. If an Englishman disagrees with his partner of communication he never expresses his disagreement in the explicit and rough form and tries to argue his view point using the following expressions.

- It is not the way I see it.
- I can't say that I share your point of view.
- I see things rather differently myself.

But in the informal situation an Englishman may afford the following disagreement expressions:

- Rubbish!
- Nonsense!
- Are you joking?

Besides if somebody invites an Englishman, for example, to the party, he never refuses in the explicit form:

- I'd like you to go to other party today with me.
- I'm sorry I don't see any opportunity to accept your invitation.

C. Modal verbs with constructions are used as polite form of question. Analyze their function and explain why these sentences are considered as a polite form?

I wonder if you might be interested in... / could possibly.../ would like to...?

If I were you I'd...; It would be better if...; If you would...

You might see if Pr. Smith is free this afternoon.

Could I ask you something if you're not too busy?

I wonder if I might have some more tea.

It would be really nice if you could, but don't worry if you don't have time....

I could go and see him if that would help.

I'd rather you.../ I wish you would...

I'd rather not answer that if you don't mind.

I'd really like to say yes/ help, but....

D. The native speaker can say “I was beginning to worry that something had happened to you” when somebody is late. Find the appropriate context to the given sentence and interpret it from the position of the English and Uzbek cultures. What values are reflected implicitly in the given sentence?

- a) I always have to wait for you
- b) I am angry at you for making me wait
- c) I care about you.

### **Activity 11.**

A. Read the text and extend the key idea of the text.

It is easier to talk about etiquette (accepted standards and norms of behavior) and about values when we try to define "American culture." What really unites people, for example? It can be said that there are "American values" or ideals. These are not unique to America, but they are, for the most part, shared by almost all Americans. It means things like freedom, democracy, equality, respect for the constitution/bill of rights, belief in the rule of law, etc.

It can be also said that American culture as such involves quite a bit of day to day etiquette – things we don't even realize we do, but we know to do otherwise would be considered as impolite by those around us. Men shake hands with women (not just with other men), we smile quite a bit more than people of other nationalities, we communicate in a more direct, straightforward manner than many other cultures, various behaviors and manners, etc. There are so many things, actually. In particular,

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B. Compliments, approvals, encouragements are used to please a person to raise his/her spirits, and inspire him/her. Use appropriate response for the given situations and discuss in the group the attitude to the complement in the Uzbek culture.

1. You are at a party. Another student you haven't met before compliments you on your outfit and says: “That dress is so pretty!” You say:

2. You are at the first seminar of a new term. You sit next to a student that you haven't spoken to before. She says: “I like your bag.” You say:

3. You give a presentation in a seminar. Afterwards, another student says to you, “That was a great presentation!” You say:

4. You receive the results of an exam. One of your friends has done better than you. She says to you: “Well done, you worked really hard for that mark.” You say:

5. You and a close friend are having lunch. In conversation, she says: “You’ve got such lovely hair; I wish mine was like that!” You say:

6. You are in the queue in the canteen. Another student in the queue says: “You’ve got really nice eyes, they’re of an unusual color.” You say:

7. You have lost weight recently. You meet a friend of yours, who you know has concerns about her own body image and struggles to lose weight. She says: “You’ve lost so much weight, you look fantastic!” You say:

8. You and your friends are getting ready to go out. One of your friends says: “Hey, I really like how you’re doing your make-up tonight.” You say:

9. You are paired with other students in your seminar to work on a project together. When you meet to discuss the project, one of the other students in the group says: “I’m glad you’re in the group, you’re so organized and good at making everything run smoothly.” You say:

C. Analyze the picture from the position of cultural context. What problems can appear in this situation?



D. Collect the given compliments into semantic groups.

- 1) It was very magnanimous of you to overlook his rude behavior.
- 2) You look so pretty tonight!
- 3) No wonder people tumble over one another to get you to their houses.
- 4) You have the inestimable gift of making a party go marvelous.
- 5) You must have an iron will to have given up smoking after all those years.
- 6) You’re a punctual sort of a young woman!
- 7) You’re tops for cooking!

- 8) You are sharp-witted!
- 9) Well, you're a very determined young man.
- 10) This hairstyle is just right for you.
- 11) What a nice color of face you've got.
12. You have golden fingers!
- 13) How frightfully clever of you!

**Activity 12.** Analyze the dialogues (A, B, C) and a) define the form of the speech (formal, informal), b) what mitigation devices are used by communicants, c) what types of speech acts can be found in the dialogues, d) what polite formulas are used, e) what the specificity of structure and content can be revealed within frame analyses of discrete units.

A.

*Ashley:* Oh, hi Jennifer. How are you?

*Jennifer:* Oh, hi Ashley! It's nice to see you. Are you here for the end of season sale, like me?

*Ashley:* Yes, I'm looking for a new sweater.

*Jennifer:* Gee, I really like the sweater you have on right now. It's really nice! Where did you get it?

*Ashley:* You like it? Thanks! I got it at Old Navy last year. It was really cheap, because I got it on sale. I'm always looking for sales.

*Jennifer:* Well, it's really nice. I like the color. I'm looking for something blue like that, but just a little darker, to go with jeans.

*Ashley:* Why don't you try 'The Bay'? I was just there, and they still had a lot of sweaters.

*Jennifer:* Okay, I will. Thanks.

*Ashley:* See you.

*Jennifer:* See you.

B.

- Cyd, do you have free time today?

- Yes.

- Maybe, we will go with our children to the cinema?

- No, I don't think that it is a good idea. Leave me alone. You will never be a good man for my daughter.

C.

- Jane, I'd like to invite you to my birthday party. It will be tomorrow. What is your attitude towards it?

- I don't see any sense in it because there will be your friends but not mine. And as a result, this party will be boring for me.

### Activity 13.

A. Explore the given sentences taken from literary books. The sentences have been selected to show the expression of imperative mood in the English languages. How can we express imperative mood? Are the forms and ways of expressing imperative mood similar with the Uzbek/Russian language?

"Come on now, or you will be fit for nothing tonight."("Theatre" W.S. Maugham)
"Speak out, man, and don't stand staring!"; "Go back! Go straight back to London, instantly!"; "Go to your room, you two, and we shall talk further about this matter in the morning." "Come, speak up!"; "Speak out then! What does it mean?" ("The Hound of the Baskervilles" A.C. Doyle)
"You've got to stop them! Beat them, burn them, break them -" (S. King "Trucks")
"Use a little imagination. Remember all that pioneer shit they taught you in Boy Scouts. Remember your high school chemistry." (Chuck Palahniuk "Fight Club")
"Oh, shut up and get something to read."("The Snows of Kilimanjaro" E. Hemingway).
"Shut up, said Al from the kitchen." ("The Killers" E. Hemingway)
"Now you shut up that nonsense and climb out of this."; "Come, now, that's enough of that!" ("The Adventures of Tom Sawyer" M. Twain).
"Hold your tongue – that kind of talk can hurt me professionally..."("Tender is the Night" F.S. Fitzgerald).
"Shut up! Wait! Listen!"; "Stand out of the light."; "Give me a drink. All sit down."; "I'm a chief. Now you run after food." (W. Golding "Lord of the Flies").

B. Read the given situation which leads to cultural shock or misunderstanding because of the specificity of politeness in different cultures. What formulas are appropriate in one national context may shock another as in the given situation. Find other examples from your experience in intercultural communication.

The Russian scholar was sent to Japan to do research. He was very confident and fluent in Japanese. Once he was on a bus in Tokyo. When the bus was coming to the stop, after checking thoroughly the accuracy and lexical part of his phrase, he asked a Japanese man, “Will you get off at the station?” In reply, he met angry face and eyes of the Japanese saying, “It is none of your business where I get on or get off”. The Russian scholar, at that very moment, didn’t understand what had gone wrong since it was usual phrase used in Russia to let other passenger standing in front know that you want to get off.

**Activity 14.** Study the given maxims and rules for successful communication. Write examples of speech acts to the maxims and rules to justify them.

The principle of politeness is taken as special strategy directed to prevent or avoid conflict situations and misunderstanding. In addition to grace maxims J. Leech pointed out such six rules:

- 1) Tact maxim – reduce to minimum the efforts of others, try to increase the profit of others
- 2) generosity maxim – reduce to minimum the profit for yourself, take all efforts for yourself
- 3) approval maximum – don’t abuse others
- 4) modesty maxim – reduce to minimum the praise of yourself, praise others;
- 5) agreement maxim – avoid disagreement and speed to agreement
- 6) sympathy maxim – be kindly/well-disposed to others.

It is necessary to add to these maxims the following communicative rules:

- Don’t impose
- Don’t enforce your partner
- Give him the free choice
- Don’t make an encroachment on your partner’s right
- Don’t break your partner’s personal space.

**Activity 15.**

A. Analyse the rules to be polite in England (taken from the coursebook “Culture matters” by G. Makhkamova). Think about universals and differences with your native culture. You can add to the given rules.

\* Don’t shake hands with your friends and family members. But you do shake hands when you meet a person for the first time. You also say “How do you do?” This is not really a question, it’s a tradition. The correct answer is exactly the same, “How do you do?”

\* It is polite to ask someone “How are you?”, when you meet him again or at the start of a phone conversation. This greeting expects reply “Fine, thanks”, or “Not too bad, thank you”.

- \* It is polite to open a present in front of the person who gives it to you.
- \* It is polite to ask permission to leave the table after a meal especially in the case of children.
- \* Don't make telephone calls in other people's houses, unless you ask permission and offer to pay for the call.
- \* People do not take off their shoes when they enter a house.
- \* It is not polite to stare (look closely) at strangers.
- \* It is a good manner to say "please", "thank you", "excuse me", "sorry".
- \* When you are first introduced to someone, shake his/her right hand with your own right hand.
- \* Don't greet people with a kiss (they kiss people who are close friends and relatives).
- \* Smile to everybody, a smiling face is a welcoming face.
- \* Do not spit (it is a very bad manner);
- \* Do not ask personal and intimate questions.

B. Study the social rules used in England and add your examples.

- \* Loud talking and other forms of noisy behavior should always be avoided;
- \* Tipping is not extremely widespread in British pubs.
- \* To wait in line in the UK is to "queue up". You must never "jump the queue" which would be to push your way into line of other people. Uzbek people have always had time for each other. Walk with friends, long conversations on the phone and meal together are of great importance

C. Study the chart and fill in the second column.

UK/US	Your country
When people are invited to a party, they often take a bottle of wine, or even bottle of beer.	
When invited to a dinner party, people usually arrive within fifteen minutes of the appointed time.	
At an informal party, people don't wait to be introduced. They introduce themselves.	
When people are being introduced, they try to make direct eye-contact with the other person.	
After a formal introduction, people often use titles until they are invited to use first names.	
People shake hands when they meet other people for the first time, but not every time they see them after that.	
Men and women friends may kiss each other on the cheek if they see each other after a long time, or even each time they meet.	
People often try to start a conversation with someone they don't know by making a comment about the weather.	

People may try to start a conversation by complimenting the other person.	
During the “farewell” stage of a conversation people will often move away from each other little by little and decrease eye contact.	

**Activity 16.** Summarize the key ideas you have learned within this section and prepare presentation.

**Key reading:**

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**Questions for reflection on the obtained knowledge within this module:**

- What do you understand by the culture of communication?
- Why should we know research approaches?
- What ways of analysis can we use for revealing cultural semantics?
- What difficulties do you face when you organize the oral speech?
- What linguistic norms do we usually follow during communication?
- What communicative maxims and conventions do you know?



How is culture reflected in the language?  
Why should we study speech acts?  
What factors influence each language items functioning?  
Do you have mistakes when you communicate with the native speakers?  
What is politeness?  
Why should we save our face during communication?  
What is the role of speech etiquette in communication?  
What are the objectives of Proxemics?  
What are the aspects of study in accordance with Hall's proxemics?  
What cultural patterns for delimiting the distance can you use?  
How can you analyse nonverbal items to reveal their national specificity?  
What communicative rules do you know for organizing intercultural communication?

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## GLOSSARY

### A

**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

**Adaptation** – is a process of reconciliation and of coming to terms with a changed socio-cultural environment by making “*adjustments*” in one’s cultural identity. It is also a stage of intercultural sensitivity, which may allow the person to function in a bicultural capacity. In this stage, a person is able to take the perspective of another culture and operate successfully within that culture. The person should know enough about his/her own culture and a second culture to allow a mental shift into the value scheme of the other culture, and an evaluation of behavior based on its norms, rather than the norms of the individual’s culture of origin. This is referred to as “*cognitive adaptation*.” The more advanced form of adaptation is “*behavioral adaptation*,” in which the person can produce behaviors appropriate to the norms of the second culture. Adaptation may also refer to patterns of behavior which enable a culture to cope with its surroundings.

**Agent-oriented** – where an agent is active and everything depends on him/her.

**Assimilation:** The process whereby an individual or group is absorbed into the social structures and cultural life of another person, group, or society

**Alien** – The United States Bureau of Citizenship and Immigration Services define an alien as “any person not a citizen or national of the United States.” However, many people take offense at the use of this term because it places emphasis on difference. Preferable terms might be “immigrant” or “refugee,” and for those who have entered the United States illegally, “undocumented workers” as opposed to “illegal aliens.”

**Americanization** – Philosophy of immigrant acculturation in which immigrants expected to assimilate to the existing American culture even if this required loss of their original culture.

**Anthropocentricity** – The belief that humans are the most important elements in the universe and reality can be approached exclusively in terms of human values and experience.

**Anthropology** – The study of the human species and its immediate ancestors. Anthropology is the comparative study of past and contemporary cultures, focusing on the ways of life, and customs of all peoples of the world. Main sub-disciplines are physical anthropology, archaeology, linguistic anthropology, ethnology (which is also called social or cultural anthropology) and theoretical anthropology, and applied anthropology.

**Archetype** – the original pattern or model from which all things of the same kind are copied or on which they are based; a prototype. Also (in Jungian psychology) a collectively inherited unconscious idea, pattern of thought, image, etc., universally present in individual psyches.

**Assimilation** – is a process of consistent integration whereby members of an ethno-cultural group, typically immigrants, or other minority groups, are “*absorbed*” into an established larger community. If a child assimilates into a new culture, he/she gives up his/her cultural values and beliefs and adopts the new cultural values in their place. Originates from a Piagetian (Swiss Developmental Psychologist JEAN PIAGET, 1896-1980) term describing a person’s ability to comprehend and integrate new experiences.

**Attribution** – is ascribing the meanings to the facts, events, phenomena, behavior, or character.

**Attribution Theory** – Attribution theory is a social psychology theory developed by Fritz Heider, Harold Kelley, Edward E. Jones, and Lee Ross. The theory is concerned with the ways in which people explain (or attribute) the behavior of others or themselves (self-attribution) with something else. It explores how individuals “attribute” causes to events and how this cognitive perception affects their usefulness in an organization.

## **B**

**Barrier** – a fence or other obstacle that prevents movement or access

**Behavior** – is a way we act based on our learned beliefs and values.

**Behavioral Cue** – A stimulus, either consciously or unconsciously perceived, that elicits or signals a type of behavior. In other words it is a stimulus that provides information about what to do in a particular situation.

**Beliefs** – are our conviction in the truth of something that we learned by living in our culture; they are the core of our actions and tell us how to behave in the world. Our beliefs are the basis for our values. If you are bewildered, you are very confused and cannot understand something or decide what you should do.

**Bias** – Prejudice; an inclination or preference, especially one that interferes with impartial judgment.

## **C**

**Categorization** – The natural cognitive process of grouping and labeling people, things, etc. based on their similarities. Categorization becomes problematic when the groupings become oversimplified and rigid (e.g. stereotypes).

**Chronemics** – The study of how people perceive, structure, and use time as communication.

**Code** – Set of rules or symbols used to translate a message from one form to another.

**Collectivism value** – means that individuals in that society believe that the groups they belong to are the most important parts of the society. When people make decisions, they consider the groups’ goals and wants.



**Communication** – The mutual process through which persons interpret messages in order to coordinate individual and social meanings. The process by which a person, group, organization (the sender) transmits some type of information (the message) to another person, group, organization (the receiver). The simultaneous sharing and creating of meaning through human symbolic action.

**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

**Context** – is understood by Hofstede as density of information net.

**Cross-cultural** – The various forms of encounter and exchange between disparate cultural groups, often in a manner that reflects mutual respect. Interaction between individuals from different cultures. The term cross-cultural is generally used to describe comparative studies of cultures. Inter-cultural is also used for the same meaning. Whereas multiculturalism deals with cultural diversity within a particular nation or social group, cross-culturalism is concerned with exchange beyond the boundaries of the nation or cultural group.

**Cross-Cultural Awareness** – develops from cross-cultural knowledge as the learner understands and appreciates the deeper functioning of a culture. This may also be followed by changes in the learner's own behavior and attitudes and a greater flexibility and openness becomes visible.

**Cross-Cultural Communication** – (also referred to as *Intercultural Communication*) is a field of study that looks at how people from differing cultural backgrounds try to communicate. As a science, Cross-cultural communication tries to bring together such seemingly unrelated disciplines as communication, information theory, learning theories and cultural anthropology. The aim is to produce increased understanding and some guidelines, which would help people from different cultures to better, communicate with each other.

**Cross-Cultural Communication Skills** – refer to the ability to recognize cultural differences and similarities when dealing with someone from another culture and also the ability to recognize features of own behavior, which are affected by culture.

**Cross-Cultural Competence** – is the final stage of cross-cultural learning and signals the individual's ability to work effectively across cultures. Cross-cultural competency necessitates more than knowledge, awareness and sensitivity because it requires the digestion, integration and transformation of all the skills and information acquired through them and applied to create cultural synergy within the workplace or elsewhere. This should be the aim of all those dealing with multicultural clients, customers or colleagues.

**Cross-Cultural Knowledge** – refers to a surface level familiarization with cultural characteristics, values, beliefs and behaviors. It is vital to basic cross-cultural understanding and without it cross-cultural competence cannot develop.

**Cross-Cultural Sensitivity** – refers to an individual's ability to read into situations, contexts and behaviors that are culturally rooted and consequently the individual is able to react to them suitably. A suitable response necessitates that the individual no longer carries his/her own culturally predetermined interpretations of the situation or behavior (i.e. good/bad, right/wrong).

**Culture** – is a group of people who share a background because of their common language, knowledge, beliefs, views, values, and behaviors. Culture often results in hidden patterns of communication, viewpoints, and expressions that people in that specific culture share. These hidden patterns have an effect on the way people behave, perceive the world, and interact with others. The learned and shared values, beliefs, and behaviors of a group of interacting people.

**Culture markers** – items bring the cultural information or specific meaning.

**Cultural Anthropology** – The study of contemporary and recent historical cultures among humans all over the world. The focus is on social organization, culture change, economic and political systems and religion. Cultural anthropologists argue that culture is "*human nature*," and that all people have a capacity to classify experiences, encode classifications symbolically and teach such abstractions to others. They believe that humans acquire culture through learning and people living in different places or different circumstances may develop different cultures because it is through culture that people can adapt to their environment in non-genetic ways. Cultural anthropology is also referred to as social or socio-cultural anthropology. Key theorists: Franz Boas, Emile Durkheim, Clifford Geertz, Marvin Harris, Claude Levi-Strauss, Karl Marx.

**Cultural blunder** – is a stupid or careless mistake, related to cultural knowledge.

**Cultural connotation** – interpretation of denotative or image-motivated aspects of meaning in the cultural categories (V.N. Telia).

**Cultural Competency** – The ability to respond respectfully and effectively to people of all cultures, classes, ethnic background and religions in a manner that recognizes and values cultural differences and similarities.

**Cultural Diffusion** – The spreading of a cultural trait (e.g., material object, idea, or behavior pattern) from one society to another.

**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-marked items** – verbal and nonverbal units or patterns which bring the cultural meaning.

**Cultural pattern** – is collective term to describe a cluster of interrelated cultural orientations. Cultural patterns are made up of interrelated cultural behaviors which are influenced by values that are shared by a cultural group.

**Cultural Relativism** – The position that the values, beliefs and customs of cultures differ and deserve recognition and acceptance. This principle was established by the German anthropologist Franz Boas (1858-1942) in the first few decades of the 20th century. Cultural relativism as a movement was in part a response to Western ethnocentrism. Between the World War I and the World War II, “*Cultural relativism*” was the central tool for American anthropologists in their refusal of Western claims to universality.

**Culture shock** – a feeling of confusion felt by someone visiting a country or place that they do not know.

**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.")

**Cultural Sensitivity** – is a necessary component of cultural competence, meaning that we make an effort to be aware of the potential and actual cultural factors that affect our interactions with others.

**Cultural Traits** – Distinguishing features of a culture such as language, dress, religion, values, and an emphasis on family; these traits are shared throughout that culture. The identity of a group or culture or of an individual as his/her belonging to a group or culture affects his/her view of him/her. People who feel they belong to the same culture share a common set of norms.

**Cultural Universal** – General cultural traits and features found in all societies of the world. Some examples are organization of a family life; roles of males, females, children and elders; division of labor; religious beliefs and practices; birth and death rituals; stories of creation and myths for explaining the unknown; “*rights*” and “*wrongs*” of behavior etc.

**Cultural Universalism** – Cultural Universalism is the assertion that there exist values, which transcend cultural and national differences. Universalism claims that more “primitive” cultures will eventually evolve to have the same system of law and rights as Western cultures. Cultural relativists on the other hand hold an opposite viewpoint, that a traditional culture is unchangeable. In universalism, an individual is a social unit, possessing inalienable rights, and driven by the pursuit of self-interest. In the cultural relativist model, a community is the basic social unit where concepts such as individualism, freedom of choice, and equality are absent.

**Cultural values** – The individual’s desirable or preferred way of acting or knowing something that is sustained over time and that governs actions.

## **D**

**Discourse** – verbal communication; talk; conversation, written and oral discourse.

**Distance** – is “relational concept, typically measured in terms of how far one individual is from the other” (Leather 1978. p.87).

**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

**Dominant Culture** – There is usually one “dominant” culture in each area that forms the basis for defining that culture. This is determined by power and control in cultural institutions (church, government, education, mass media, monetary systems, and economics). Often, those in the dominant culture do not see the privilege that accrues to them by being dominant “norm” and do not identify themselves as being the dominant culture. Rather, they believe that is their cultural norm.

**Dominant style** – Tendency to lead and take control in social situations.

## **E**

**Emic** – studying or describing a particular language or culture in terms of its internal elements and their functioning rather than in terms of any existing external scheme. Often contrasted with *etic*. Origin: 1950s: abstracted from such words as *phonemic* (see phoneme) and *systemic*.

**Emic Perspective (Emic View)** – A term used by ethnographers or cultural anthropologists to refer to the insider’s or native’s view of his/her world, it is an attempt at understanding a culture from “*inside*,” from within its own frame of reference, from experiencing it as a participant (see also *etic* perspective).

**Empathy** – is the ability to share another person's feelings and emotions as if they were your own.

**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.)

**Epistemology** – is the science about nature of knowledge and their enlarging. It is interpreted as the process of the uninterrupted structuring with the help of mental schemata (frames), appeared as a result of people’s interaction with the environment. Thus, it is related to the forming and developing of structural forms of knowledge.

**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

**Etic** – studying or describing a particular language or culture in a way that is general, non-structural, and objective in its perspective. Often contrasted with *emic*.

**Etic Perspective (Etic View)** – is the research strategy used by ethnographers that emphasize the observers' rather than the natives' explanations, categories, and criteria of significance. Etic is the phase in the study of a particular culture, after having experienced it and participated in it first-hand, of “*stepping back*” and evaluating the experience into explanatory terms in one's own culture (see *emic perspective*).

**Ethnic Group** – Group characterized by cultural similarities (shared among members of that group) and differences (between that group and others). Members of an ethnic group share beliefs, values, habits, customs, norms, a common language, religion, history, geography, kinship, and/or race.

**Ethnocentrism** – Belief in the superiority of one's own ethnic group. Seeing the world through the lenses of one's own people or culture so that own culture always looks best and becomes the pattern everyone else should fit into.

## **F**

**Feminism** – Theory and practice that advocates for educational and occupational equity between men and women and undermines traditional cultural practices that support the subjugation of women by men and the devaluation of women's contributions to society.

**Feminine communication orientation** – Fostered by socialization in feminine communication cultures, this orientation assumes that the purposes of communication are to create and sustain relationships, support others, and maintain harmony between people. It is enacted through communication that is cooperative, supportive, emotionally expressive, relationship-focused, and attentive to interactional processes.

**Feminity** – Masculinity/Feminity is one of the Hofstede's dimensions. Hofstede defines this dimension as follows: “*femininity pertains to societies in which social agenda roles overlap (i.e., men and women are supposed be modest, tender, and concerned with the quality of life).*” (Hofstede, 1991. p. 83)

**Forms of culture** – material, spiritual, interactional.

**Fundamental Attribution Error** – A common cognitive action in which one attributes his/her own success and positive actions to his/her own innate characteristics (“I'm a good person”) and failure to external influences (“I lost it in the sun”), while attributing others success to external influences (“he had help, was lucky”) and failure to others' innate characteristics (“they're bad people”). This operates on the group levels as well, with the in-group giving itself favorable

attributions, while giving the out-group unfavorable attributions, as the way of maintaining a feeling of superiority. A “double standard.”

## G

**Gender** – Sexual classification based on the social construction of the categories of “men” and “women.” Gender differs from one’s biological sex (male or female) in that one can assume a gender that is different from one’s biological sex.

**Gender Bending** – Dressing or behaving in such a way as to question the traditional feminine or masculine qualities assigned to articles of clothing, jewelry, or mannerisms.

**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.)

**Global Village** – A term coined by Marshall McLuhan in the 1960s that refers to a world in which communication technology links people from remote parts of the world.

## H

**Haptics** –Tactile, or touch, communication; one of the most basic forms of communication.

**High Context and Low Context Cultures** – According to E.T. Hall (1981), all communication (verbal as well as nonverbal) is contextually bound. What we do or do not pay attention to is largely dictated by a cultural context. In low-context cultures, the majority of the information is explicitly communicated in the verbal message. In high-context cultures the information is embedded in the context. High- and low-context cultures also differ in their definition of social and power hierarchies, relationships, work ethics, business practices, time management. Low-context cultures tend to emphasize the individual while high-context cultures place more importance on the collective.

**High-power distance** – means that people who have more power and who have higher positions are treated more formally than other people.

**Homesick** – state of unhappiness, because of being away from home for a long period.

## I

**Identity Group** – A particular group, culture, or community with which an individual identifies or shares a sense of belonging.

**Ideology** – The way in which a given society “talks and thinks about itself.” Ideology can also be thought of as a shared belief system in which the knowledge

shared is considered unquestionable “common sense,” knowledge that seems “obvious and natural” regardless of societal reality.

**Individualism** – Individualism/Collectivism is one of the Hofstede dimensions in intercultural communication studies. He defines this dimension as: “*individualism pertains to societies in which the ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family.*” (Hofstede, 1991. p.51)

**Individualism value** – which encourages people to base their decisions on their personal goals and wants. People believe that they are the most important things in their environment.

**Intercultural** – Intercultural describes contact between people of different cultures including different groups within a nation or people of different national origins. Inter-cultural is sometimes used as a synonym for cross-cultural. However, cross-cultural generally refers to contacts between persons of different nations. Multicultural refers to contacts between persons of the nations in one community. Inter-cultural can be used as a more inclusive term that refers to both cross cultural and multicultural contact.

**Intercultural communication** – communication with representatives of different cultures using lingua franca. During inter-cultural communication misunderstanding, attribution can appear. That’s why we can distinguish the inter-cultural interference because of individual’s two cognitive bases relationship.

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 (heart-set), and behavioral (skill-set) skills and characteristics that support effective and appropriate interaction in various cultural contexts

**Interference** – transfer the native language experience into foreign which leads to appearance of mistakes in the speech.

**Interaction** – exchange of communication in which communicators take turns sending and receiving messages.

**Interpretation** – An active process whereby individuals perceive and assign meaning to phenomena, relying on their working models to do so.

## K

**Kinesics** – sometimes referred to as "body language"; any movement of the face or body that communicates a message.

## L

**Language** – is the primary means of communication for humans. It may be spoken or written and features productivity and displacement and is culturally transmitted.

**Language acquisition** – learning language mechanism.

**Language and culture** – conception where interests of all sciences about human are crossed, the bounds between disciplines studied human beings are deteriorated because of the anthropocentric approach. The language embodies the people's originality, national perception of the world, national culture. A language plays a great role in creation of the world picture of some culture.

**Language of culture** – a set of signs, ways or means of verbal and nonverbal communication, which are objectified specificities of culture and reflect interaction with other languages and cultures.

**Linguoculture** – community or people.

**Linguocultureme** – a complex interlevel item which is dialectic unit of linguistic and extralinguistic aspects or it is a set of form of the sign, its content and cultural meaning.

**Lingua franca** – a language that is adopted as a common language between speakers whose native languages are different

**Logos** –Aristotelian concept associated with persuasion; proof or apparent proof provided by the words used in the speech.

**Logoepisteme** – knowledge about language/speech item which brings language and extra-language information.

**Low-context culture** – culture in which most information in a message is contained in the explicit or verbal message. The meaning of the communication act is inferred from the messages being sent and not the location where the communication occurs.

**Low-power distance** – means that people believe all people are equal and should be treated equally regardless of their positions and authority in the society.

## M

**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.

**Masculinity** – possession of the qualities traditionally associated with men. One of the Hofstede dimensions. Hofstede defines this dimension as follows: “*masculinity pertains to societies in which social roles are clearly distinct (i.e., men are supposed to be assertive, tough and focused on material success whereas women are supposed to be more modest, tender and concerned with the quality of life).*” (Hofstede, 1991. p. 83)

**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

**Meaning** – a human construction arising out of interpreting and negotiating interpretations with others.

**Mentality** – the characteristic way of thinking of a person or group.

**Mental processes** – is done in the individual's brain, it is related to mental qualities and cognitive processes.



**Metaphor** – a figure of speech in which a word or phrase relates one object or idea to another object or idea that are not commonly linked together.

**Model** – a verbal or pictorial description or representation of a process. The way of looking at something. A representation of something else. Models may represent their referents physically, verbally, and/or visually.

**Monochronic** – E.T. Hall introduced the concept of Polychronic/Monochronic cultures. According to him, in mono-chronic cultures, people try to sequence actions on the “*one thing at a time*” principle. Interpersonal relations are subordinate to time schedules and deadlines.

**Monoethnic** – belonging to the same ethnic group.

**Multiculturalism** – a belief or policy that endorses the principle of cultural diversity of different cultural and ethnic groups so that they retain distinctive cultural identities. The United States is understood as a “*mosaic*” of various and diverse cultures, as opposed to the single monolithic culture that results from the “*melting pot*” or assimilation model. Pluralism tends to focus on differences within the whole, while multiculturalism emphasizes the individual groups that make up the whole. The term multiculturalism is also used to refer to strategies and measures intended to promote diversity.

## N

**National character** – more steady and typical features of behavior and perception of the world picture by people.

**Norms** – prescriptions for appropriate behavior held by members of a social group.

**Nonverbal communication** – the transmission of messages without the use of words (e.g., by gestures, the use of space). One of two major communication code systems; sometimes defined as all that language is not; communicated via channels other than words. Any information that is expressed without words.

## O

**One-World Culture** – a belief that the future will bring development of a single homogeneous world culture through advances and links created by modern communication, transportation and trade.

**Onomasiological** – is a way of discovering cultural meaning on the basis of the formula “from cultural value and cultural symbols to meaning reflected in the words”.

**Otherness** – is the quality that someone or something has which is different from yourself or from the things that you have experienced.

**Overstatement** – the action of stating something too strongly; exaggeration.

## P

**Paralanguage** – vocal (but non-verbal dimension) of speech; the manner in which something is said rather than what is said. The way of vocalize, or say, the words we speak.

**Perception** –the process by which an organism assimilates, interprets, and uses sensory data.

**Personal Space** – humans’ desire to have a pocket of space around them and into which they tend to resent others intruding. Personal space is highly variable. Those who live in a densely populated environment tend to have smaller personal space requirements. Thus a resident of a city in India or China may have a smaller personal space than someone who lives in Northern Lapland. It is “an area with invisible boundaries surrounding a person’s body into which intruders may not come” (Sommer, 1979. P. 26).

**Polychronic** – the concept of Polychronic/Monochronic cultures was introduced by E.T. Hall. He suggested that in Polychronic cultures, multiple tasks are handled at the same time, and time is subordinate to interpersonal relations.

**Power Distance** – one of the Hofstede’s dimensions of national cultures. “*The extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally*” (Hofstede, 1991. p.27)

**Precedent names** – individual names related to the widely known texts to a culture (Amir Timur, Robin Hood) and situations.

**Prejudice** – over-generalized, oversimplified or exaggerated beliefs associated with a category or group of people. These beliefs are not easily changed, even in the face of contrary evidence. Example: A French woman is in an elevator alone. She grabs her purse tight when an African young man enters. Prejudice can also be devaluing (looking down on) a group because of its assumed behavior, values, capabilities, attitudes, or other attributes.

**Privacy** – the desirable state of being away from other people, so that they cannot see or hear what one is doing, interest themselves in one’s affairs, etc. In many western countries this is usually given particular value and people expect to have their privacy respected by others.

**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.

**Proxemics** – is the study of human “*perception and use of space*” (Hall, 1959). Proxemics tries to identify the distance and the way the space around persons are “*organized*“. In some cultures, people are comfortable with being very close, or even touching each other as a normal sign of friendship. In other cultures, touching and sitting/standing very close can cause considerable discomfort.

## R

**Relativism** – a willingness to consider other persons’ or groups’ theories and values as equally reasonable as one’s own.

**Religion** – a system of beliefs, usually spiritual in nature, and often in terms of a formal, organized denomination.

**Rhetorical sensitivity** – tendency to be flexible in adapting to others in communication; to base behavior on a complex network of perceived selves.

**Ritual** – communicative performances that are regularly repeated in an organization and members of an organization come to regard as familiar and routine. Or 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

**Role** – a typical behavior that characterizes a person in a specific social context. A position or status, within a social structure that is shaped by relatively precise behavioral expectations (norms). A role has been described as the active component of status. The individual, placed within a status in a social structure, performs his/her role in a way shaped by normative expectations. Individuals have varying ideas about normative standards and their own unique values, so role behavior is not standardized, however radical departure from expected role behavior will usually result in social sanctions. A position that specifies behavioral expectations and status in relation to others.

**Rules** – Shared understandings about what is appropriate and inappropriate in various situations.

## S

**Saliency** – the quality of a group identity of which an individual is more conscious and which plays a larger role in that individual’s day-to-day life; for example, a man’s awareness of his “maleness” in an elevator with only women.

**Schema** – An organized pattern of knowledge, acquired from past experience, humans use to interpret current experience.

**Script** – a conceptual representation of a stereotyped sequence of events.

**Semasiological** – is a way of discovering cultural meaning on the basis of the formula “from the meaning of the word to cultural values reflected in it”.

**Social Distance** – the degree of physical, social or psychological closeness or intimacy to members of a group like ethnic, racial or religious groups.

**Social Identity** – it involves the ways in which one characterizes oneself, the affinities one has with other people, the ways one has learned to behave in stereotyped social settings, the things one values in oneself and in the world, and the norms that one recognizes or accepts governing everyday behavior.

**Socialization** – a process of behaviors accepted by society.

**Speech etiquette** – is turn up of politeness which provides smooth communication in order to avoid conflicts and misunderstanding. (E. Bern).

**Stereotype** – is the belief or opinion held by one group that the majority of a different group can be classified by actions, appearance, or attitudes of a few members of that group. Or Stereotypes (or “*characterizations*”) are generalizations or assumptions that people make about the characteristics of all members of a group, based on an inaccurate image about what people in that group are like. For example, Americans are generally friendly, generous, and tolerant, but also arrogant, impatient, and domineering. Asians are humble, shrewd and alert, but reserved. Stereotyping is common and causes most of the problems in cross-cultural conflicts.

**Structural-functionalism** approaches the basic structures of a given society as serving key functions in meeting basic human needs. Another form of structuralism, developed by Claude Levi-Strauss, argues that social/cultural structures are actually rooted in the fundamental structure of the human brain, which generates basic building-blocks of social/cultural systems. In this approach, culture is studied for its deeper meaning to be discovered in the careful structural analysis of meaning in myth and ritual.

**Subculture** – a part or subdivision of a dominant culture or an enclave within it with a distinct integrated network of behavior, beliefs and attitudes. The subculture may be distinctive because of the race, ethnicity, social class, gender or age of its members.

**Symbol** – a constitutive element of culture that Gerald A. Arbuckle defines as “emotionally experienced meaning” (Culture, Enculturation, 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)

## T

**Taboos** – are the things you do not talk about or do without strong social condemnation.

**Territory aspect** – refers to any area controlled and defended by an individual or group of individuals with emphasis on physical possession.

**Theory** – an explanatory framework, containing a series of statements, that help us understand why (something exists or functions in a certain manner). Theories suggest patterns, connections, and relationships that may be confirmed by new research. Transactional process

**Tolerance** – acceptance and open-mindedness to different practices, attitudes, and cultures; does not necessarily mean agreement with the differences.

**Trait** – describes regularities in behavior, especially with reference to an individual’s personality.

**Turn-taking** – behavior which exhibits the exchange of source and receiver roles during conversation.

**Typology of cultures** – method of scientific cognition with the help of which cultures are classified or categorized into certain groups on the basis of grounding, sign, indication.

**Type of culture** – is resemblance and commonality, which unite cultural items into a set of cultures and differentiate them from others.

## U

**Uncertainty Avoidance** – is one of Hofstede's dimensions, which he defines as "*the extent to which the members of a culture feel threatened by uncertain or unknown situations.*" (Hofstede, 1991)

**Understatement** – the presentation of something as being smaller or less good or important than it really is.

**Universal** – something that exists in every culture.

**Universalism** – one of the Trompenaars & Hampden-Turner (1997) dimensions describing the preference for rules over relationships (or vice versa). In a universalist culture, a rule cannot be broken and is a "*hard fact*", no matter what the relationship with the person is. People in universalistic cultures share the belief that general rules, codes, values and standards take precedence over particular needs and claims of friends and relations.

## V

**Values** – are a set of beliefs that are made up of rules for making choices that we have learned. They tell us what is right and wrong, good and bad; they tell us how to live our lives. *Or* relatively general cultural prescriptions of what is right, moral and desirable. Values provide the broad foundations for specific normative regulation of social interaction. A general, relatively long-lasting ideal that guides behavior.

**Value dimension** – is a set of interrelated values that exist along a continuum of relative importance

**Variables** – attributes (e.g., sex, age, height, weight) that differ from one person or case to the next.

**Verbal communication** – one of two major communication code systems; associated with our spoken and written language; typically labeled as "language". The transmission of messages using words, either written or spoken.

## W

**Westernization** – the acculturative influence of Western expansion on native cultures.

**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 "being 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.

**World picture** – ideology, world outlook, cognitive base. There are two types: 1) language world picture and 2) conceptual world picture.

## **X**

**Xenophobia** – the belief that people and things from other countries are dangerous and always have ulterior motives. Xenophobia is an irrational fear or hatred of anything foreign or unfamiliar.