

INTERCULTURAL COMMUNICATION

**Учебное пособие по
межкультурной коммуникации**

Душанбе 2023

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РОССИЙСКО-ТАДЖИКСКИЙ (СЛАВЯНСКИЙ) УНИВЕРСИТЕТ

INTERCULTURAL COMMUNICATION

Учебное пособие по
межкультурной коммуникации
для студентов бакалавров и магистров специальность 45.04.02
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Данное пособие освещает теоретические проблемы культуры, языка, коммуникации, языковой личности, идентичности, стереотипов сознания, картины мира и др. В нем рассматриваются национально-культурные особенности вербального и невербального коммуникативного поведения.

Пособие содержит лекции, деловой этикет некоторых европейских и азиатских стран, тесты, способствующие формированию у студентов и магистров навыков применения на практике знаний, полученных в процессе изучения теории предмета, а также развитию межкультурной компетенции. Учебное пособие предназначено для студентов бакалавров и магистров по специальности лингвистики. Пособие представляет интерес для тех, кто изучает и преподаёт межкультурную коммуникацию.

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№ 5117

Foreword

The main objective of this textbook is to assist students and magistrates achieving this aim by providing teaching materials that focus on intercultural learning.

The knowledge, skills and attitudes that are necessary for successful intercultural communication have to be observed, discussed and practiced. This textbook wished to help the trainer, the teacher and the learner in this process by encouraging culture general discussions about culture with a small and by using a reflective approach.

We believe that it is of great importance to increase intercultural understanding in the globe, and incorporating intercultural communicative competence in teacher training programmes should be one of the first steps in this process. Making intercultural communication training an integral part of teacher education is probably one of the biggest challenges of our times, but if successful, it would have a beneficial multiplier effect in the field of education and beyond.

Author

History of communication

The history of communication dates back to prehistory, with significant changes in communication technologies (media) and appropriate inscription tools) evolving in tandem with shifts in political and economic systems, and by extension, systems of power. Communication can range from very subtle processes of exchange, to full conversations and mass communication. Human communication was revolutionized with speech approximately 100,000 years ago. Symbols were developed about 30,000 years ago,¹ and writing about 5000 years ago.

Various religious symbols.

The imperfection of speech, which nonetheless allowed easier dissemination of ideas and stimulated inventions, eventually resulted in the creation of new forms of communications, improving both the range at which people could communicate and the longevity of the information. All of those inventions were based on the key concept of the symbol: a conventional representation of a concept.

Cave paintings

The oldest known symbols created with the purpose of communication through time are the cave paintings, a form of rock art, dating to the Upper Paleolithic. Just as the small child first learns to draw before it masters more complex forms of communication, so homo sapiens' first attempts at passing information through time took the form of paintings. The oldest known cave painting is that of the Chauvet Cave, dating to around 30,000 BC. Though not well standardized, those paintings contained increasing amounts of information: Cro-Magnon people may have created the first calendar as far back as 15,000 years ago. The connection between drawing and writing is further shown by linguistics: in the Ancient Egypt and Ancient Greece the concepts and words of drawing and writing were one and the same (Egyptian: 's-sh', Greek: 'graphein').

Petroglyphs from Häljesta, Sweden, Nordic Bronze Age.

The next step in the history of communications is petroglyphs, carvings into a rock surface. It took about 20,000 years for homo sapiens to move

from the first cave paintings to the first petroglyphs, which are dated to around 10,000 BC.

It is possible that the humans of that time used some other forms of communication, often mnemonic purposes - specially arranged stones, symbols carved in wood or earth, quipu-like ropes, tattoos, but little other than the most durable carved stones has survived to modern times and we can only speculate about their existence based on our observation of still existing 'hunter-gatherer' cultures such as those of Africa or Oceania.

Pictograph from 1510 telling a story of coming of missionaries to Hispaniola

A pictogram (pictograph) is a symbol representing a concept, object, activity, place or event by illustration. Pictography is a form of proto-writing whereby ideas are transmitted through drawing. Pictographs were the next step in the evolution of communication: the most important difference between petroglyphs and pictograms is that petroglyphs are simply showing an event, but pictograms are telling a story about the event, thus they can for example be ordered chronologically.

Pictograms were used by various ancient cultures all over the world since around 9000 BC, when tokens marked with simple pictures began to be used to label basic farm produce, and become increasingly popular around 6000-5000 BC.

They were the basis of cuneiform and hieroglyphs, and began to develop into logographic writing systems around 5000 BC.

Ideograms

The beginning of the Lord's Prayer in Mikmaq hieroglyphic writing. The text reads *Nujjinen wásóy* - "Our father / in heaven"

Pictograms, in turn, evolved into ideograms, graphical symbols that represent an idea. Their ancestors, the pictographs, could represent only something resembling their form: therefore a pictogram of a circle could represent a sun, but not concepts like 'heat', 'light', 'day' or 'Great God of the Sun'. Ideograms, on the other hand, could convey more abstract concepts, so that for example an ideogram of two sticks can mean not only 'legs' but also a verb 'to walk'.

Because some ideas are universal, many different cultures developed similar ideograms. For example an eye with a tear means 'sadness' in Native American ideograms in California, as it does for the Aztecs, the early Chinese and the Egyptians.

Ideograms were precursors of logographic writing systems such as Egyptian hieroglyphs and Chinese characters.

Examples of ideographical proto-writing systems, thought not to contain language-specific information, include the Vinca script (see also Tàrtària tablets) and the early Indus script. In both cases there are claims of decipherment of linguistic content, without wide acceptance.

Writing

26th century BC Sumerian cuneiform script in Sumerian language, listing gifts to the high priestess of Adab on the occasion of her election. One of the earliest examples of human writing.

The oldest-known forms of writing were primarily logographic in nature, based on pictographic and ideographic elements. Most writing systems can be broadly divided into three categories: *logographic*, *syllabic* and *alphabetic* (or *segmental*); however, all three may be found in any given writing system in varying proportions, often making it difficult to categorise a system uniquely.

The invention of the first writing systems is roughly contemporary in with the beginning of the Bronze Age in the late Neolithic of the late 4000 BC. The first writing system is generally believed to have been invented in pre-historic Sumer and developed by the late 3000's BC into cuneiform. Egyptian hieroglyphs, and the undeciphered Proto-Elamite writing system and Indus Valley script also date to this era, though a few scholars have questioned the Indus Valley script's status as a writing system.

The original Sumerian writing system was derived from a system of clay tokens used to represent commodities. By the end of the 4th millennium BC, this had evolved into a method of keeping accounts, using a round-shaped stylus impressed into soft clay at different angles for recording numbers. This was gradually augmented with pictographic writing using a sharp stylus to indicate what was being counted. Round-stylus and sharp-stylus writing was gradually replaced about 2700-2000

BC by writing using a wedge-shaped stylus (hence the term cuneiform), at first only for logograms, but developed to include phonetic elements by the 2800 BC. About 2600 BC cuneiform began to represent syllables of spoken Sumerian language.

Finally, cuneiform writing became a general purpose writing system for logograms, syllables, and numbers. By the 26th century BC, this script had been adapted to another Mesopotamian language, Akkadian, and from there to others such as Hurrian, and Hittite. Scripts similar in appearance to this writing system include those for Ugaritic and Old Persian.

The Chinese script may have originated independently of the Middle Eastern scripts, around the 16th century BC (early Shang Dynasty), out of a late neolithic Chinese system of proto-writing dating back to c. 6000 BC. The pre-Columbian writing systems of the Americas, including Olmec and Mayan, are also generally believed to have had independent origins.

Alphabet

A *Specimen* of typeset fonts and languages, by William Caslon, letter founder; from the 1728 *Cyclopaedia*.

The first pure alphabets (properly, "abjads", mapping single symbols to single phonemes, but not necessarily each phoneme to a symbol) emerged around 2000 BC in Ancient Egypt, but by then alphabetic principles had already been incorporated into Egyptian hieroglyphs for a millennium (see Middle Bronze Age alphabets).

By 2700 BC Egyptian writing had a set of some 22 hieroglyphs to represent syllables that begin with a single consonant of their language, plus a vowel (or no vowel) to be supplied by the native speaker. These glyphs were used as pronunciation guides for logograms, to write grammatical inflections, and, later, to transcribe loan words and foreign names.

However, although seemingly alphabetic in nature, the original Egyptian uniliterals were not a system and were never used by themselves to encode Egyptian speech. In the Middle Bronze Age an apparently "alphabetic" system is thought by some to have been developed in

central Egypt around 1700 BC for or by Semitic workers, but we cannot read these early writings and their exact nature remain open to interpretation.

Over the next five centuries this Semitic "alphabet" (really a syllabary like Phoenician writing) seems to have spread north. All subsequent alphabets around the world^[citation needed] with the sole exception of Korean Hangul have either descended from it, or been inspired by one of its descendants.

Models of communication

Transactional Model of Communication

Models of communication are conceptual models used to explain the human communication process. The first major model for communication came in 1949 and was conceived by Claude Elwood Shannon and Warren Weaver for Bell Laboratories. Following the basic concept, communication is the process of sending and receiving messages or transferring information from one part (sender) to another (receiver).

Shannon and Weaver

The new model was designed to mirror the functioning of radio and telephone technologies. Their initial model consisted of three primary parts: sender, channel, and receiver. The sender was the part of a telephone a person spoke into, the channel was the telephone itself, and the receiver was the part of the phone where one could hear the other person. Shannon and Weaver also recognized that often there is static that interferes with one listening to a telephone conversation, which they deemed noise. The noise could also mean the absence of signal.

In a simple model, often referred to as *the transmission model* or *standard view of communication*, information or content (e.g. a message in natural language) is sent in some form (as spoken language) from an *emisor/ sender/ encoder* to a *destination/ receiver/ decoder*. This common conception of communication views communication as a means of sending and receiving information. The strengths of this model are simplicity, generality, and quantifiability. Mathematicians Claude Shannon and Warren Weaver structured this model based on the following elements:

An information source, which produces a message.

A transmitter, which encodes the message into signals
 A channel, to which signals are adapted for transmission
 A receiver, which 'decodes' (reconstructs) the message from the signal.
 A destination, where the message arrives.
 Shannon and Weaver argued that there were three levels of problems for communication within this theory.

The technical problem: how accurately can the message be transmitted?

The semantic problem: how precisely is the meaning 'conveyed'?

The effectiveness problem: how effectively does the received meaning affect behavior?

Daniel Chandler critiques the transmission model by stating:

It assumes communicators are isolated individuals.

No allowance for differing purposes.

No allowance for differing interpretations.

No allowance for unequal power relations.

David Berlo

In 1960, David Berlo expanded Shannon and Weaver's 1949 linear model of communication and created the Source-Message-Channel-Receiver (SMCR) Model of Communication. The SMCR Model of Communication separated the model into clear parts and has been expanded upon by other scholars.

Schramm

Communication is usually described along a few major dimensions: Message (what type of things are communicated), source / emitter / sender / encoder (by whom), form (in which form), channel (through which medium), destination / receiver / target / decoder (to whom), and Receiver. Wilbur Schramm (1954) also indicated that we should also examine the impact that a message has (both desired and undesired) on the target of the message.^[5] Between parties, communication includes acts that confer knowledge and experiences, give advice and commands, and ask questions. These acts may take many forms, in one of the various manners of communication. The form depends on the abilities of the group communicating. Together, communication content and form

make messages that are sent towards a destination. The target can be oneself, another person or being, another entity (such as a corporation or group of beings).

Communication can be seen as processes of information transmission governed by three levels of semiotic rules:

1. Syntactic (formal properties of signs and symbols),
2. Pragmatic (concerned with the relations between signs/expressions and their users) and
3. Semantic (study of relationships between signs and symbols and what they represent).

Therefore, communication is social interaction where at least two interacting agents share a common set of signs and a common set of semiotic rules. This commonly held rule in some sense ignores autocommunication, communication via diaries or self-talk, both secondary phenomena that followed the primary acquisition of communicative competences within social interactions.

Barnlund

In light of these weaknesses, Barnlund (1970) proposed a transactional model of communication. The basic premise of the transactional model of communication is that are simultaneously engaging in the sending and receiving of messages.

In a slightly more complex form, a sender and a receiver are linked reciprocally. This second attitude of communication, referred to as the constitutive model or constructionist view, focuses on how an individual communicates as the determining factor of the way the message will be interpreted. Communication is viewed as a conduit; a passage in which information travels from one individual to another and this information becomes separate from the communication itself. A particular instance of communication is called a speech act. The sender's personal filters and the receiver's personal filters may vary depending upon different regional traditions, cultures, or gender, which may alter the intended meaning of message contents. In the presence of "communication noise" on the transmission channel (air, in this case), reception and decoding of content may be faulty, and thus the speech act

may not achieve the desired effect. One problem with this encode-transmit-receive-decode model is that the processes of encoding and decoding imply that the sender and receiver each possess something that functions as a code-book, and that these two code books are, at the very least, similar if not identical. Although something like code books is implied by the model, they are nowhere represented in the model, which creates many conceptual difficulties.

Theories of co-regulation describe communication as a creative and dynamic continuous process, rather than a discrete exchange of information. Canadian media scholar Harold Innis had the theory that people use different types of media to communicate and which one they choose to use will offer different possibilities for the shape and durability of society (Wark, McKenzie 1997). His famous example of this is using ancient Egypt and looking at the ways they built themselves out of media with very different properties stone and papyrus. Papyrus is what he called 'Space Binding', it made possible the transmission of written orders across space, empires and enables the waging of distant military campaigns and colonial administration. The other is stone and 'Time Binding', through the construction of temples and the pyramids can sustain their authority generation to generation, through this media they can change and shape communication in their society (Wark, McKenzie 1997).

Psychology of communication

Bernard Luskin, UCLA, 1970, advanced computer assisted instruction and began to connect media and psychology into what is now the field of media psychology. In 1998, the American Association of Psychology, Media Psychology Division 46 Task Force report on psychology and new technologies combined media and communication as pictures, graphics and sound increasingly dominate modern communication. The Social Psychology of Communication is the first comprehensive introduction to social psychological perspectives on communication. This accessible guide provides an overview of key theoretical approaches from a variety of different disciplines (including cognitive, developmental and evolutionary psychology) as well as practical guidance on how to implement communication interventions in differing contexts.

Divided into three parts covering theoretical perspectives, special topics in communication and applied areas and practice, the book features:

- Navigational tools providing a "how to" guide to using the book most effectively
 - A list of key words at the beginning of each chapter which are highlighted throughout the chapter for easy reference
 - A thorough glossary of keywords and definitions
 - A section on Special Topics in Communication including identity and resistance, rumour and gossip, evolution and communication
- This book will be an invaluable resource for students, academics and practitioners in psychology and communication.

Constructionist model

There is an additional working definition of communication to consider that authors like Richard A. Lanham (2003) and as far back as Erving Goffman (1959) have highlighted. This is a progression from Lasswell's attempt to define human communication through to this century and revolutionized into the constructionist model. Constructionists believe that the process of communication is in itself the only messages that exist. The packaging can not be separated from the social and historical context from which it arose, therefore the substance to look at in communication theory is style for Richard Lanham and the performance of self for Erving Goffman.

Lanham chose to view communication as the rival to the over encompassing use of CBS model (which pursued to further the transmission model). CBS model argues that clarity, brevity, and sincerity are the only purpose to prose discourse, therefore communication. Lanham wrote: "If words matter too, if the whole range of human motive is seen as animating prose discourse, then rhetoric analysis leads us to the essential questions about prose style" (Lanham 10). This is saying that rhetoric and style are fundamentally important; they are not errors to what we actually intend to transmit. The process which we construct and deconstruct meaning deserves analysis.

Erving Goffman sees the performance of self as the most important frame to understand communication. Goffman wrote: "What does seem to be required of the individual is that he learn enough pieces of

expression to be able to 'fill in' and manage, more or less, any part that he is likely to be given" (Goffman 73), highlighting the significance of expression.

The truth in both cases is the articulation of the message and the package as one. The construction of the message from social and historical context is the seed as is the pre-existing message is for the transmission model. Therefore any look into communication theory should include the possibilities drafted by such great scholars as Richard A. Lanham and Goffman that style and performance is the whole process.

Communication stands so deeply rooted in human behaviors and the structures of society that scholars have difficulty thinking of it while excluding social or behavioral events. Because communication theory remains a relatively young field of inquiry and integrates itself with other disciplines such as philosophy, psychology, and sociology, one probably cannot yet expect a consensus conceptualization of communication across disciplines.

Communication Model Terms as provided by Rothwell (11-15):

- *Noise*; interference with effective transmission and reception of a message.

For example; physical noise or external noise which are environmental distractions such as poorly heated rooms, startling sounds, appearances of things, music playing some where else, and someone talking really loudly near you.

physiological noise are biological influences that distract you from communicating competently such as sweaty palms, pounding heart, butterfly in the stomach, induced by speech anxiety, or feeling sick, exhausted at work, the ringing noise in your ear, being really hungry, and if you have a runny nose or a cough.

psychological noise are the preconception bias and assumptions such as thinking someone who speaks like a valley girl is dumb, or someone from a foreign country can't speak English well so you speak loudly and slowly to them.

semantic noise are word choices that are confusing and distracting such as using the word tri-syllabic instead of three syllables.

- *Sender*; the initiator and encoder of a message
- *Receiver*; the one that receives the message (the listener) and the decoder of a message
- *Decode*; translates the sender's spoken idea/message into something the receiver understands by using their knowledge of language from personal experience.
- *Encode*; puts the idea into spoken language while putting their own meaning into the word/message.
- *Channel*; the medium through which the message travels such as through oral communication (radio, television, phone, in person) or written communication (letters, email, text messages)
- *Feedback*; the receiver's verbal and nonverbal responses to a message such as a nod for understanding (nonverbal), a raised eyebrow for being confused (nonverbal), or asking a question to clarify the message (verbal).
- *Message*; the verbal and nonverbal components of language that is sent to the receiver by the sender which conveys an idea.

Humans act toward people or things on the basis of the meanings they assign to those people or things. "Language is the source of meaning". - Meaning arises out of the social interaction people have with each other.

-Meaning is not inherent in objects but it is negotiated through the use of language, hence the term symbolic interactionism. As human beings, we have the ability to name things. Symbols, including names, are arbitrary signs. By talking with others, we ascribe meaning to words and develop a universe of discourse A symbol is a stimulus that has a learned/shared meaning and a value for people Significant symbols can be nonverbal as well as linguistic.

-Negative responses can consequently reduce a person to nothing. -Our expectations evoke responses that confirm what we originally anticipated, resulting in a self-fulfilling prophecy.

Linear Model

It is a one way model to communicate with others. It consists of the sender encoding a message and channeling it to the receiver in the

presence of noise. In this model there is no feedback which may allow for a continues exchange of information. This form of communication is a one-way form of communication that does not involve any feedback or response, and noise. (F.N.S. Palma, 1993,

Interactive/convergence Model

It is two linear models stacked on top of each other. The sender channels a message to the receiver and the receiver then becomes the sender and channels a message to the original sender. This model has added feedback, indicating that communication is not a one way but a two way process. It also has "field of experience" which includes our cultural background, ethnicity geographic location, extent of travel, and general personal experiences accumulated over the course of your lifetime. Draw backs – there is feedback but it is not simultaneous.

The Interactive Model.

For example – instant messaging. The sender sends an IM to the receiver, then the original sender has to wait for the IM from the original receiver to react. Or a question/answer session where you just ask a question then you get an answer.

Transactional Model

It assumes that people are connected through communication; they engage in transaction. First, it recognizes that each of us is a sender-receiver, not merely a sender or a receiver. Secondly, it recognizes that communication affects all parties involved. So communication is fluid/simultaneous. This is what most conversations are like. The transactional model also contains ellipses that symbolize the communication environment (how you interpret the data that you are given). Where the ellipses meet is the most effective communication area because both communicators share the same meaning of the message.

Communication Theory Framework

It is helpful to examine communication theory through one of the following viewpoints

Mechanistic: This view considers communication as a perfect transaction of a message from the sender to the receiver. (as seen in the diagram above)

Psychological: This view considers communication as the act of sending a message to a receiver, and the feelings and thoughts of the receiver upon interpreting the message.

Social Constructionist (Symbolic Interactionist): This view considers communication to be the product of the interactants sharing and creating meaning. The Constructionist View can also be defined as, how you say something determines what the message is. The Constructionist View assumes that "truth" and "ideas" are constructed or invented through the social process of communication. Robert T. Craig saw the Constructionist View or the constitutive view as it's called in his article, as "...an ongoing process that symbolically forms and re-forms our personal identities." (Craig, 125). The other view of communication, the Transmission Model, sees communication as robotic and computer-like. The Transmission Model sees communication as a way of sending or receiving messages and the perfection of that. But, the Constructionist View sees communications as, "...in human life, info does not behave as simply as bits in an electronic stream. In human life, information flow is far more like an electric current running from one landmine to another" (Lanham, 7). The Constructionist View is a more realistic view of communication¹ because it involves the interacting of human beings and the free sharing of thoughts and ideas. Daniel Chandler looks to prove that the Transmission Model is a lesser way of communicating by saying, "The transmission model is not merely a gross over-simplification but a dangerously misleading representation of the nature of human communication" (Chandler, 2). Humans do not communicate simply as computers or robots so that's why it's essential to truly understand the Constructionist View of Communication well. We do not simply send facts and data to one another, but we take facts and data and they acquire meaning through the process of communication, or through interaction with others.

Systemic: This view considers communication to be the new messages created via "through-put", or what happens as the message is being interpreted and re-interpreted as it travels through people.

- Critical: This view considers communication as a source of power and oppression of individuals and social groups.

Inspection of a particular theory on this level will provide a framework on the nature of communication as seen within the confines of that theory.

Theories can also be studied and organized according to the ontological, epistemological, and axiological framework imposed by the theorist.

Ontology

Ontology essentially poses the question of what, exactly, it is the theorist is examining. One must consider the very nature of reality. The answer usually falls in one of three realms depending on whether the theorist sees the phenomena through the lens of a realist, nominalist, or social constructionist. Realist perspective views the world objectively, believing that there is a world outside of our own experience and cognitions. Nominalists see the world subjectively, claiming that everything outside of one's cognitions is simply names and labels. Social constructionists straddle the fence between objective and subjective reality, claiming that reality is what we create together.

Meanings are in people, not in words.

Epistemology

Epistemology is an examination of how the theorist studies the chosen phenomena. In studying epistemology, particularly from a positivist perspective, objective knowledge is said to be the result of a systematic look at the causal relationships of phenomena. This knowledge is usually attained through use of the scientific method. Scholars often think that empirical evidence collected in an objective manner is most likely to reflect truth in the findings. Theories of this ilk are usually created to predict a phenomenon. Subjective theory holds that understanding is based on situated knowledge, typically found using interpretative methodology such as ethnography and also interviews. Subjective theories are typically developed to explain or understand phenomena in the social world.

Axiology

Axiology is concerned with how values inform research and theory development. Most communication theory is guided by one of three axiological approaches. The first approach recognizes that values will influence theorists' interests but suggests that those values must be set aside once actual research begins. Outside replication of research findings is particularly important in this approach to prevent individual researchers' values from contaminating their findings and interpretations.^[9] The second approach rejects the idea that values can be eliminated from any stage of theory development. Within this approach, theorists do not try to divorce their values from inquiry. Instead, they remain mindful of their values so that they understand how those values contextualize, influence or skew their findings. The third approach not only rejects the idea that values can be separated from research and theory, but rejects the idea that they should be separated. This approach is often adopted by critical theorists who believe that the role of communication theory is to identify oppression and produce social change. In this axiological approach, theorists embrace their values and work to reproduce those values in their research and theory development.

Mapping the theoretical landscape

A discipline gets defined in large part by its theoretical structure. Communication studies often borrow theories from other social sciences. This theoretical variation makes it difficult to come to terms with the field as a whole. That said, some common taxonomies exist that serve to divide up the range of communication research. Two common mappings involve contexts and assumptions.

Contexts

Many authors and researchers divide communication by what they sometimes called "contexts" or "levels", but which more often represent institutional histories. The study of communication in the US, while occurring within departments of psychology, sociology, linguistics, and anthropology (among others), generally developed from schools of rhetoric and from schools of journalism. While many of these have become "departments of communication", they often retain their

historical roots, adhering largely to theories from speech communication in the former case, and from mass media in the latter. The great divide between speech communication and mass communication becomes complicated by a number of smaller sub-areas of communication research, including intercultural and international communication, small group communication, communication technology, policy and legal studies of communication, telecommunication, and work done under a variety of other labels. Some of these departments take a largely social-scientific perspective, others tend more heavily toward the humanities, and still others gear themselves more toward production and professional preparation.

These "levels" of communication provide some way of grouping communication theories, but inevitably, some theories and concepts leak from one area to another, or fail to find a home at all.

The Constitutive Metamodel

Another way of dividing up the communication field emphasizes the assumptions that undergird particular theories, models, and approaches. Robert T. Craig suggests that the field of communication as a whole can be understood as several different traditions who have a specific view on communication. By showing the similarities and differences between these traditions, Craig argues that the different traditions will be able to engage each other in dialogue rather than ignore each other. Craig proposes seven different traditions which are:

1. Rhetorical: views communication as the practical art of discourse.
2. Semiotic: views communication as the mediation by signs.
3. Phenomenological: communication is the experience of dialogue with others.
4. Cybernetic: communication is the flow of information.
5. Socio-psychological: communication is the interaction of individuals.
6. Socio-cultural: communication is the production and reproduction of the social order.
7. Critical: communication is the process in which all assumptions can be challenged.

Craig finds each of these clearly defined against the others, and remaining cohesive approaches to describing communicative behavior. As a taxonomic aid, these labels help to organize theory by its assumptions, and help researchers to understand why some theories may seem incommensurable.

While communication theorists very commonly use these two approaches, theorists decentralize the place of language and machines as communicative technologies. The idea (as argued by Vygotsky) of communication as the primary tool of a species defined by its tools remains on the outskirts of communication theory. It finds some representation in the Toronto School of communication theory (alternatively sometimes called medium theory) as represented by the work of Innis, McLuhan, and others. It seems that the ways in which individuals and groups use the technologies of communication — and in some cases are used by them — remain central to what communication researchers do. The ideas that surround this, and in particular the place of persuasion, remain constants across both the "traditions" and "levels" of communication theory.

Intercultural communication

Intercultural communication is a form of communication that aims to share information across different cultures and social groups. It is used to describe the wide range of communication processes and problems that naturally appear within an organization made up of individuals from different religious, social, ethnic, and educational backgrounds. Intercultural communication is sometimes used synonymously with cross-cultural communication. In this sense it seeks to understand how people from different countries and cultures act, communicate and perceive the world around them. Many people in intercultural business communication argue that culture determines how individuals encode messages, what medium they choose for transmitting them, and the way messages are interpreted. In a broader sense, Intercultural communication encompasses cross-cultural communication, international communication, development communication, and intercultural communication's narrower referent, intercultural communication proper. With regard to intercultural communication proper, it studies situations where people from different

cultural backgrounds *interact*. Aside from language, intercultural communication focuses on social attributes, thought patterns, and the cultures of different groups of people. It also involves understanding the different cultures, languages and customs of people from other countries. Intercultural communication plays a role in social sciences such as anthropology, cultural studies, linguistics, psychology and communication studies. Intercultural communication is also referred to as the base for international businesses. There are several cross-cultural service providers around who can assist with the development of intercultural communication skills. Research is a major part of the development of intercultural communication skills.

Cross Cultural Business Communication

Cross Cultural Business Communication is very helpful in building cultural intelligence through coaching and training in cross-cultural communication, cross-cultural negotiation, multicultural conflict resolution, customer service, business and organizational communication. Cross-cultural understanding is not just for incoming expats. Cross-cultural understanding begins with those responsible for the project and reaches those delivering the service or content. The ability to communicate, negotiate and effectively work with people from other cultures is vital to international business.

Problems in intercultural communication

The problems in intercultural communication usually come from problems in message transmission. In communication between people of the same culture, the person who receives the message interprets it based on values, beliefs, and expectations for behavior similar to those of the person who sent the message. When this happens, the way the message is interpreted by the receiver is likely to be fairly similar to what the speaker intended. However, when the receiver of the message is a person from a different culture, the receiver uses information from his or her culture to interpret the message. The message that the receiver interprets may be very different from what the speaker intended.

Attribution is the process in which people look for an explanation of another person's behavior. When someone does not understand another, he/she usually blames the confusion on the other's "stupidity, deceit, or craziness".

Effective communication depends on the informal understandings among the parties involved that are based on the trust developed between them. When trust exists, there is implicit understanding within communication, cultural differences may be overlooked, and problems can be dealt with more easily. The meaning of trust and how it is developed and communicated vary across societies. Similarly, some cultures have a greater propensity to be trusting than others.

Nonverbal communication is behavior that communicates without words—though it often may be accompanied by words. Nonverbal communication has been shown to account for between 65% and 93% of interpreted communication. Minor variations in body language, speech rhythms, and punctuality often cause mistrust and misperception of the situation among cross-cultural parties.

Kinesic behavior is communication through body movement—e.g., posture, gestures, facial expressions and eye contact. The meaning of such behavior varies across countries.

Ooculesics are a form of kinesics that includes eye contact and the use of the eyes to convey messages.

Proxemics concern the influence of proximity and space on communication (e.g., in terms of personal space and in terms of office layout). For example, space communicates power in the US and Germany.

Paralanguage refers to how something is said, rather than the content of what is said—e.g., rate of speech, tone and inflection of voice, other noises, laughing, yawning, and silence.

Object language or material culture refers to how we communicate through material artifacts—e.g., architecture, office design and furniture, clothing, cars, cosmetics, and time. In monochronic cultures, time is experienced linearly and as sometime to be spent, saved, made up, or wasted. Time orders life, and people tend to concentrate on one thing at a time. In polychronic cultures, people tolerate many things happening simultaneously and emphasize involvement with people. In these cultures, people may be highly distractible, focus on several things at once, and change plans often.

Management of intercultural communication

Important points to consider:

- Develop cultural sensitivity
- Anticipate the meaning the receiver will get.
- Careful encoding
- Use words, pictures, and gestures.
- Avoid slang, idioms, regional sayings.
- Selective transmission
- Build relationships, face-to-face if possible.
- Careful decoding of feedback
- Get feedback from multiple parties.
- Improve listening and observation skills.
- Follow-up actions

Facilitation

There is a connection between a person's personality traits and the ability to adapt to the host-country's environment—including the ability to communicate within that environment.

Two key personality traits are openness and resilience. Openness includes traits such as tolerance for ambiguity, extrovertedness, and open-mindedness. Resilience includes having an internal locus of control, persistence, tolerance for ambiguity, and resourcefulness.

These factors, combined with the person's cultural and racial identity and level of preparedness for change, comprise that person's potential for adaptation.

Theories

The following types of theories can be distinguished in different strands: focus on effective outcomes, on accommodation or adaption, on identity negotiation and management, on communication networks, on acculturation and adjustment.^[5]

Theories focusing on social engineering effective outcomes

- Cultural Convergence

In a relatively closed social system in which communication among members is unrestricted, the system as a whole will tend to converge over time toward a state of greater cultural *uniformity*. The system will tend to diverge toward diversity when communication is restricted.

Communication Accommodation Theory

This theory focuses on linguistic strategies to decrease or increase communicative distances.

Intercultural Adaption

This theory is designed to explain how communicators adapt to each other in "purpose-related encounters", at which cultural factors need to be incorporated. According to intercultural adaptation theory communicative competence is a measure of adaptation which is equated with assimilation. As Gudykunst and Kim (2003) put it, "cross-cultural adaptation process involves a continuous interplay of deculturation and acculturation that brings about change in strangers [immigrant] in the direction of assimilation, the highest degree of adaptation theoretically conceivable" (p. 360). This approach was first theorized at the height of colonialism in Victorian England by Herbert Spencer who applied a notion of adaptation he borrowed from Francis Galton to social adjustment and efficient outcomes in wealth production. Communicative competence is defined as thinking, feeling, and pragmatically behaving in ways defined as appropriate by the dominant mainstream culture. Communication competence is an outcomes based measure conceptualized as functional/operational conformity to environmental criteria such as working conditions. Beyond this, adaptation means "the need to conform" (p. 373) to mainstream "objective reality" and "accepted modes of experience" (Gudykunst and Kim, 2003, p. 378). Adaptation theory advocates that immigrants and migrants "deculturize" and "unlearn" themselves and assimilate mainstream host cultural values, beliefs, goals, and modes of behavior so that they may become "fit to live with" (Gudykunst and Kim, 2003, p. 358). Adaptation is thus postulated as a zero-sum process where the minority person is conceptualized as something like a full finite container so that as some new goal or belief is added or learned

something old must be "unlearned." Prominent current promoters of assimilation repeat Spencer's arguments stating that for the sake of the success of the mainstream culture ("effective progress") adaptation/assimilation must be in the direction of the dominant mainstream culture. While Spencer postulated mainstream culture as the dominant ways of thinking, feeling, and behaving, Gudykunst and Kim (2003) define the dominant group as a simple numerical majority ("differential size of the population" Gudykunst and Kim, 2003, p. 360). Any tendency by the newcomer to retain their original identity (language, religious faiths, ethnic associations including attention to "ethnic media," beliefs, ways of thinking, et cetera) is defined by Gudykunst and Kim (2003) as operational/functional unfitness (p. 376), mental illness (pp. 372-373, 376), and communication incompetence, dispositions linked by Spencer and Galton and later Gudykunst and Kim (2003), to inherent personality predispositions and traits such as being close-minded (p. 369), emotionally immature (p. 381), ethnocentric (p. 376), and lacking cognitive complexity (pp. 382, 383). Conformity pressure has been defined since W. E. B. Dubois in 1902 as symbolic violence especially when a minority cannot conform even if they wish to due to inherent properties such as disabilities, race, gender, ethnicity, and so forth. Forced compliance/assimilation based on majority group coercion constitutes what Pierre Bourdieu writing in the 1960s and dealing with issues of intercultural communication and conflict called symbolic violence (in English, Bourdieu, P. (1977). *Outline of a Theory of Practice*. Cambridge and New York: Cambridge Univ Press). As Bourdieu (1977) maintains, the effect of symbolic violence such as host cultural coercion, the catalyst for "positive" cross-cultural adaptation according to Gudykunst and Kim (2003), results in the personal disintegration of the minority person's psyche. If the coercive power is great enough and the self-efficacy and self-esteem of the minority immigrant is destroyed, the effect leads to a mis-recognition of power relations situated in the social matrix of a given field. For example, in the process of reciprocal gift exchange in the Kabyle society of Algeria, where there is asymmetry in wealth between the two parties the better endowed giver "can impose a strict relation of hierarchy and debt upon the receiver."^[9] Symbolic violence, therefore, is fundamentally the imposition of categories of

thought and perception upon dominated social agents who, once they begin observing and evaluating the world in terms of those categories — and without necessarily being aware of the change in their perspective — then perceive the existing social order as just, thereby perpetuating a social structure favored by and serving the interests of those agents who are already dominant. Symbolic violence is in some senses much more powerful than physical violence in that it is embedded in the very modes of action and structures of cognition of individuals, and imposes the specter of legitimacy of the social order.

Co-cultural Theory

In its most general form, co-cultural communication refers to interactions among underrepresented and dominant group members.^[10] Co-cultures include but are not limited to people of color, women, people with disabilities, gay men and lesbians, and those in the lower social classes. Co-cultural theory, as developed by Mark P. Orbe, looks at the strategic ways in which co-cultural group members communicate with others. In addition, a co-cultural framework provides an explanation for how different persons communicate based on six factors.

Theories focusing on identity negotiation or management

- Identity Management Theory
- Identity Negotiation
- Cultural Identity Theory
- Double-swing model
- Theories focusing on communication networks
- Networks and Outgroup Communication Competence
- Intracultural Versus Intercultural Networks
- Networks and Acculturation
- Theories focusing on acculturation and adjustment
- Communication Acculturation

- This theory attempts to portray "cross-cultural adaption as a collaborative effort in which a stranger and the receiving environment are engaged in a joint effort."

- Anxiety/Uncertainty Management

- When strangers communicate with hosts, they experience uncertainty and anxiety. Strangers need to manage their uncertainty as well as their anxiety in order to be able to communicate effectively with hosts and then to try to develop accurate predictions and explanations for hosts' behaviors.

- Assimilation, Deviance, and Alienation States

- Assimilation and adaption are not permanent outcomes of the adaption process; rather, they are temporary outcomes of the communication process between hosts and immigrants. "Alienation or assimilation, therefore, of a group or an individual, is an outcome of the relationship between deviant behavior and neglectful communication."

Other Theories

- Meaning of Meaning Theory - "A misunderstanding takes place when people assume a word has a direct connection with its referent. A common past reduces misunderstanding. Definition, metaphor, feedforward, and Basic English are partial linguistic remedies for a lack of shared experience."

- Face Negotiation Theory - "Members of collectivistic, high-context cultures have concerns for mutual face and inclusion that lead them to manage conflict with another person by avoiding, obliging, or compromising. Because of concerns for self-face and autonomy, people from individualistic, low-context cultures manage conflict by dominating or through problem solving"

- Standpoint Theory - Is an individual experiences, knowledge, and communication behaviors are shaped in large part by the social groups to which they belong. Individuals sometimes view things similarly, but other times have very different views in which they see the world. The ways in which they view the world are shaped by the experiences they have and through the social group they identify themselves to be a part of. "Feminist standpoint theory claims that

the social groups to which we belong shape what we know and how we communicate. The theory is derived from the Marxist position that economically oppressed classes can access knowledge unavailable to the socially privileged and can generate distinctive accounts, particularly knowledge about social relations."

- Stranger Theory - At least one of the persons in an intercultural encounter is a stranger. Strangers are a 'hyperaware' of cultural differences and tend to overestimate the effect of cultural identity on the behavior of people in an alien society, while blurring individual distinctions.

- Feminist Genre Theory - Evaluates communication by identifying feminist speakers and reframing their speaking qualities as models for women's liberation.

- Genderlect Theory - "Male-female conversation is cross-cultural communication. Masculine and feminine styles of discourse are best viewed as two distinct cultural dialects rather than as inferior or superior ways of speaking. Men's report talk focuses on status and independence. Women's support talk seeks human connection."

- Cultural Critical Studies Theory - The theory states that the mass media impose the dominant ideology on the rest of society, and the connotations of words and images are fragments of ideology that perform an unwitting service for the ruling elite.

- Marxism - aims to explain class struggle and the basis of social relations through economics.

Intercultural communication competence

Intercultural communication is competent when it accomplishes the objectives in a manner that is appropriate to the context and relationship. Intercultural communication thus needs to bridge the dichotomy between appropriateness and effectiveness:

- Appropriateness. Valued rules, norms, and expectations of the relationship are not violated significantly.

- Effectiveness. Valued goals or rewards (relative to costs and alternatives) are accomplished.

Competent communication is an interaction that is seen as effective in achieving certain rewarding objectives in a way that is also related to the

context in which the situation occurs. In other words, it is a conversation with an achievable goal that is used at an appropriate time/location.

The components of intercultural competence

Intercultural communication can be linked with identity, which means the competent communicator is the person who can affirm other avowed identities. As well as goal attainment is also a focus within intercultural competence and it involves the communicator to convey a sense of communication appropriateness and effectiveness in diverse cultural contexts.

Ethnocentrism plays a role in intercultural communication. The capacity to avoid ethnocentrism is the foundation of intercultural communication competence. Ethnocentrism is the inclination to view one's own group as natural and correct, and all others as aberrant.

People must be aware that to engage and fix intercultural communication there is no easy solution and there is not only one way to do so. Listed below are some of the components of intercultural competence.

- **Context:** A judgement that a person is competent is made in both a relational and situational context. This means that competence is not defined as a single attribute, meaning someone could be very strong in one section and only moderately good in another. Situationally speaking competence can be defined differently for different cultures. For example eye contact shows competence in western cultures whereas, Asian cultures find too much eye contact disrespectful.

- **Appropriateness:** This means that your behaviours are acceptable and proper for the expectations of any given culture.

- **Effectiveness:** The behaviours that lead to the desired outcome being achieved.

- **Knowledge:** This has to do with the vast information you have to have on the person's culture that you are interacting with. This is important so you can interpret meanings and understand culture-general and culture-specific knowledge.

Motivations: This has to do with emotional associations as they communicate intercultural. Feelings which are your reactions to thoughts and experiences have to do with motivation. Intentions are thoughts that guide your choices, it is a goal or plan that directs your behaviour. These two things play a part in motivation.

Basic tools for improving intercultural competence

The following are ways to improve communication competence:

- **Display of interest:** showing respect and positive regard for the other person.

- **Orientation to knowledge:** Terms people use to explain themselves and their perception of the world.

- **Empathy:** Behaving in ways that shows you understand the world as others do.

- **Interaction management:** A skill in which you regulate conversations.

- **Task role behaviour:** initiate ideas that encourage problem solving activities.

- **Relational role behaviour:** interpersonal harmony and mediation.

- **Tolerance for ambiguity:** The ability to react to new situations with little discomfort.

- **Interaction posture:** Responding to others in descriptive, non-judgemental ways.

Important factors that are valuable for intercultural competence

- **Proficiency in the host culture language:** understanding the grammar and vocabulary.

- **Understanding language pragmatics:** how to use politeness strategies in making requests and how to avoid giving out too much information.

- **Being sensitive and aware to nonverbal communication patterns in other cultures.**

- **Being aware of gestures that may be offensive or mean something different in a host culture rather than your own home culture.**

- **Understanding a culture's proximity in physical space and paralinguistic sounds to convey their intended meaning.**

Traits that make for competent communicators

- Flexibility.
- Tolerating high levels of uncertainty.
- Reflectiveness.
- Open-mindedness.
- Sensitivity.
- Adaptability.
- Engaging in divergent and systems-level thinking.

Verbal Communication

Verbal communication consist of messages being sent and received continuously with the speaker and the listener, it is focused on the way messages are portrayed. Verbal communication is based on language and use of expression, the tone in which the sender of the message relays the communication can determine how the message is received and in what context.

Factors that effect verbal communication:

- Tone of voice
- Use of descriptive words
- Emphasis on certain phrases
- Volume of voice

The way a message is received is dependent on these factors as they give a greater interpretation for the receiver as to what is meant by the message is. By emphasizing a certain phrase with the tone of voice, this indicates that it is important and she be focused more on.

Along with these attributes verbal communication is also accompanied with non-verbal cues. These cues make the message clearer and give the listener an indication of what way the information should be received.[22]

Example of non-verbal cues

- Facial expressions
- Hand gestures
- Use of objects
- Body movement

In terms of intercultural communication there are language barriers which are effected by verbal forms of communication. In this instance

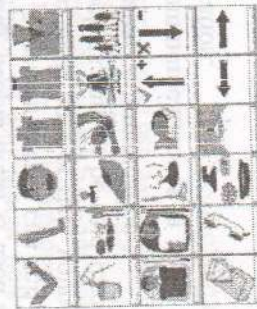
there is opportunity for miscommunication between two or more parties. Other barriers that contribute to miscommunication would be the type of words chosen in conversation. do to different cultures there are different meaning in vocabulary chosen, this allows for a message between the sender and receiver to be misconstrued.

Nonverbal Communication

Nonverbal communication is behaviour that communicates without words—though it often may be accompanied by words. Nonverbal behaviour can include things such as

- facial expressions and gestures
- clothing
- movement
- posture
- eye contact.

When these actions are paired with verbal communication a message is created and sent out. A form of nonverbal communication is kinesic behaviour. Kinesic behaviour is communication through body movement—e.g., posture, gestures, facial expressions and eye contact. The meaning of such behaviour varies across countries and affects intercultural communication. A form of kinesic nonverbal communication is eye contact and the use of the eyes to convey messages. Overall, nonverbal communication gives clues to what is being said verbally by physical portrayals.



Nonverbal communication techniques used around the world and in multiple cultures.

Nonverbal communication and kinesic is not the only way to communicate without words. Proxemics, a form of nonverbal communication, deals with the influence of proximity and space on communication. Another form of nonverbal behaviour and communication dealing with intercultural communication is paralanguage. Paralanguage refers to how something is said, rather than the content of what is said—e.g., rate of speech, tone and inflection of voice, other noises, laughing, yawning, and silence. Paralanguage will be later touched on in the verbal section of intercultural communication.

Nonverbal communication has been shown to account for between 65% and 93% of interpreted communication. Minor variations in body language, speech rhythms, and punctuality often cause mistrust and misperception of the situation among cross-cultural parties. This is where nonverbal communication can cause problems with intercultural communication. Misunderstandings with nonverbal communication can lead to miscommunication and insults with cultural differences. For example, a handshake in one culture may be recognized as appropriate, whereas another culture may recognize it as rude or inappropriate.^[26]

Nonverbal communication can be used without the use of verbal communication. This can be used as a coding system for people who do not use verbal behaviour to communicate in different cultures, where speaking is not allowed. An facial expression can give cues to another person and send a message, without using verbal communication.

Something that usually goes unnoticed in cultures and communication is that clothing and the way people dress is used as a form of nonverbal communication. What a person wears can tell a lot about them. For example, whether someone is poor or rich, young or old or if they have specific cultures and beliefs can all be said through clothing and style. This is a form of nonverbal communication.

Overall, nonverbal communication is a very important concept in intercultural communication.

The Five Communication Styles

Learning to identify the different communication styles - and recognising which one we use most often in our daily interactions with friends, family and colleagues - is essential if we want to develop effective, assertive communication skills. But how can we tell the difference between the styles, and is there a time and place for each one in certain situations?

Being assertive means respecting yourself and other people. It is the ability to clearly express your thoughts and feelings through open, honest and direct communication.

Becoming more assertive does not mean that you will always get what you want - but, it can help you achieve a compromise. And even if you don't get the outcome you want, you will have the satisfaction of knowing that you handled the situation well, and that there are no ill feelings between you and the other person or people involved in the discussion.

Communicating assertively is not a skill reserved for the very few - anyone can do it - but, it does take time and practice if it is not how you are used to communicating. Fortunately, it is a technique you can practice and master at home in your own time - either by yourself or with a friend you can trust to give you honest feedback. Remember to also think about how the person you are talking to may react and how best you might cope with this.

Before deciding that you would like to communicate assertively, you need to have an understanding of what your usual style of communication is. There are five communication styles, and while many of us may use different styles in different situations, most will fall back on one particular style, which we use as our 'default' style.

The Five Communication Styles

- Assertive
- Aggressive
- Passive-aggressive
- Submissive
- Manipulative

Different sorts of behaviour and language are characteristic of each.

The Assertive Style

Assertive communication is born of high self-esteem. It is the healthiest and most effective style of communication - the sweet spot between being too aggressive and too passive. When we are assertive, we have the confidence to communicate without resorting to games or manipulation. We know our limits and don't allow ourselves to be pushed beyond them just because someone else wants or needs something from us. Surprisingly, however, Assertive is the style most people use least.

The Aggressive Style

This style is about winning - often at someone else's expense. An aggressive person behaves as if their needs are the most important, as though they have more rights, and have more to contribute than other people. It is an ineffective communication style as the content of the message may get lost because people are too busy reacting to the way it's delivered.

The Passive-Aggressive Style

This is a style in which people appear passive on the surface, but are actually acting out their anger in indirect or behind-the-scenes ways. Prisoners of War often act in passive-aggressive ways in order to deal with an overwhelming lack of power. People who behave in this manner usually feel powerless and resentful, and express their feelings by subtly undermining the object (real or imagined) of their resentments - even if this ends up sabotaging themselves. The expression "Cut off your nose to spite your face" is a perfect description of passive-aggressive behaviour.

The Submissive Style

This style is about pleasing other people and avoiding conflict. A submissive person behaves as if other peoples' needs are more important, and other people have more rights and more to contribute.

The Manipulative Style

This style is scheming, calculating and shrewd. Manipulative communicators are skilled at influencing or controlling others to their own advantage. Their spoken words hide an underlying message, of which the other person may be totally unaware.

The Benefits of Understanding the Different Styles of Communication

A good understanding of the five basic styles of communication will help you learn how to react most effectively when confronted with a difficult person. It will also help you recognise when you are not being assertive or not behaving in the most effective way. Remember, you always have a choice as to which communication style you use. Being assertive is usually the most effective, but other styles are, of course, necessary in certain situations - such as being submissive when under physical threat (a mugging, hijacking etc.).

Good communication skills require a high level of self-awareness. Once you understand your own communication style, it is much easier to identify any shortcomings or areas which can be improved on, if you want to start communicating in a more assertive manner.

If you're serious about strengthening your relationships, reducing stress from conflict and decreasing unnecessary anxiety in your life, practice being more assertive. It will help you diffuse anger, reduce guilt and build better relationships both personally and professionally.

Remember the first rule of effective communication: The success of the communication is the responsibility of the communicator.

Semiotics of culture

Semiotics of culture is a research field within semiotics that attempts to define culture from semiotic perspective and as a type of human symbolic activity, creation of signs and a way of giving meaning to everything around. Therefore here culture is understood as a system of symbols or meaningful signs. Because the main sign system is the linguistic system, the field is usually referred to as semiotics of culture and language. Under this field of study symbols are analyzed and categorized in certain class within the hierarchal system. With postmodernity, metanarratives are no longer as pervasive and thus

categorizing these symbols in this postmodern age is more difficult and rather critical.

The research field was of particular interest for the Tartu-Moscow Semiotic School (USSR). Linguists and semioticians by the Tartu School viewed culture as a hierarchical semiotic system consisting of set of functions correlated to it, and linguistic codes that are used by social groups to maintain coherence. These codes are viewed as superstructures based on natural language, and here the ability of humans to symbolize is central.

The study received a research ground also in Japan where the idea that culture and nature should not be contrasted and contradicted but rather harmonized was developed.

Semiotics of culture is the quality of diverse or different cultures, as opposed to monoculture, as in the global monoculture, or a homogenization of cultures, akin to cultural decay. The phrase cultural diversity can also refer to having different cultures respect each other's differences. The phrase "cultural diversity" is also sometimes used to mean the variety of human societies or cultures in a specific region, or in the world as a whole. The culturally destructive action of globalization is often said to have a negative effect on the world's cultural diversity.

The Relationship Between Language & Culture and the Implications for Language Teaching

The relationship between language and culture is deeply rooted. Language is used to maintain and convey culture and cultural ties. Different ideas stem from differing language use within one's culture and the whole intertwining of these relationships start at one's birth.

Written by Aubrey Neil Leveridge for TEFL.net

The relationship between language and culture is deeply rooted. Language is used to maintain and convey culture and cultural ties. Different ideas stem from differing language use within one's culture and the whole intertwining of these relationships start at one's birth.

When an infant is born, it is not unlike any other infant born, in fact, quite similar. It is not until the child is exposed to their surroundings that they become individuals in and of their cultural group. This idea, which describes all people as similar at birth, has been around for thousands of years and was discussed by Confucius as recorded in the book by his followers, *Analects* (Xu, 1997). From birth, the child's life, opinions, and language are shaped by what it comes in contact with. Brooks (1968) argues that physically and mentally everyone is the same, while the interactions between persons or groups vary widely from place to place. Patterns which emerge from these group behaviours and interactions will be approved of, or disapproved of. Behaviours which are acceptable will vary from location to location (Brooks, 1968) thus forming the basis of different cultures. It is from these differences that one's view of the world is formed. Hantrais (1989) puts forth the idea that culture is the beliefs and practices governing the life of a society for which a particular language is the vehicle of expression. Therefore, everyone's views are dependent on the culture which has influenced them, as well as being described using the language which has been shaped by that culture. The understanding of a culture and its people can be enhanced by the knowledge of their language. This brings us to an interesting point brought up by Emmitt and Pollock (1997), who argue that even though people are brought up under similar behavioural backgrounds or cultural situations but however speak different languages, their world view may be very different. As Sapir-Whorf argues, different thoughts are brought about by the use of different forms of language. One is limited by the language used to express one's ideas. Different languages will create different limitations, therefore a people who share a culture but speak different languages, will have different world views. Still, language is rooted in culture and culture is reflected and passed on by language from one generation to the next (Emmitt & Pollock 1997). From this, one can see that learning a new language involves the learning of a new culture (Allwright & Bailey 1991). Consequently, teachers of a language are also teachers of culture (Byram 1989).

The implications of language being completely entwined in culture, in regards for language teaching and language policy are far reaching. Language teachers must instruct their students on the cultural

background of language usage, choose culturally appropriate teaching styles, and explore culturally based linguistic differences to promote understanding instead of misconceptions or prejudices. Language policy must be used to create awareness and understandings of cultural differences, and written to incorporate the cultural values of those being taught.

Implications for language teaching

Teachers must instruct their students on the cultural background of language usage. If one teaches language without teaching about the culture in which it operates, the students are learning empty or meaningless symbols or they may attach the incorrect meaning to what is being taught. The students, when using the learnt language, may use the language inappropriately or within the wrong cultural context, thus defeating the purpose of learning a language.

Conflict in teaching styles also stem from the relationship between language and culture. During the past decade, I have taught English in Taiwan and have observed a major difficulty in English instruction brought about by teachers and suffered by students. Western English teachers who teach in Taiwan bring along with them any or all of their teaching and learning experiences. To gain employment in Taiwan as an English teacher (legally), one must have received a Bachelor's degree (Information for foreigners), thus, all instructors of English in Taiwan have, to some degree, an experience of learning in a higher educational setting. From this, they bring with them what they imagine to be appropriate teaching methodology. What is not generally understood, even seldom noticed is that while Taiwanese classes are conducted in a Chinese way, that is in a teacher centered learning environment, the native English teacher's instruction is focused on student centered learning (Pennycook 1994). Pennycook (1994) continues by pointing out that student centered learning is unsuitable for Chinese students. The students may not know how to react to this different style of learning. A case in point, when at the beginning of my teaching career in Taiwan, I found it very easy to teach English, but very difficult to get the students to interact with me while I was teaching. Teaching was very easy because the students were well behaved and very attentive. The difficulties surfaced when trying to get the students to interact with me,

their teacher. At the time, I did not realize that in Taiwan, it was culturally unacceptable for students to interact with their teacher. The Taiwanese students were trained to listen to what the teacher said, memorize it, and later regurgitate it during an exam. I was forced to change my method of teaching so that I was recognised as a "friend" rather than a teacher. The classroom setting had to be changed to a much less formal setting to coax out student interaction. As Murray (1982) pointed out, Chinese students will refuse to accept this "informal discussion" style of teaching. However, once the students were comfortable in their surroundings and didn't associate it to a typical "Chinese" style class, they became uninhibited and freely conversed in English. The language classes taught using this style proved to be most beneficial to the students with an overall increase in the grade point average.

Because language is so closely entwined with culture, language teachers entering a different culture must respect their cultural values. As Hinglebert (2004) describes: "...to teach a foreign language is also to teach a foreign culture, and it is important to be sensitive to the fact that our students, our colleges, our administrators, and, if we live abroad, our neighbours, do not share all of our cultural paradigms."

I have found teaching in Taiwan, the Chinese culture is not the one of individualism, as is mine, but focused on the family and its ties. The backlash from teaching using western culturally acceptable methods must be examined before proceeding as they may be inappropriate teaching methods, intentional or not, may cause the student embarrassment, or worse, to the entire students' family. As Spence (1985) argues, success and failure in a Chinese cultural framework influences not just oneself but the whole family or group. Therefore, teachers must remember to respect the culture in which they are located.

Language teachers must realize that their understanding of something is prone to interpretation. The meaning is bound in cultural context. One must not only explain the meaning of the language used, but the cultural context in which it is placed as well. Often meanings are lost because of cultural boundaries which do not allow such ideas to persist. As Porter (1987) argues, misunderstandings between language educators often

evolve because of such differing cultural roots, ideologies, and cultural boundaries which limit expression.

Language teachers must remember that people from different cultures learn things in different ways. For example, in China memorization is the most pronounced way to study a language which is very unlike western ideologies where the onus is placed on free speech as a tool for utilizing and remembering vocabulary and grammar sequences (Hui 2005). Prodromou (1988) argues that the way we teach reflects our attitudes to society in general and the individual's place in society. When a teacher introduces language teaching materials, such as books or handouts, they must understand that these will be viewed differently by students depending on their cultural views (Maley 1986). For instance, westerners see books as only pages which contain facts that are open to interpretation. This view is very dissimilar to Chinese students who think that books are the personification of all wisdom, knowledge and truth (Maley 1986).

One should not only compare, but contrast the cultural differences in language usage. Visualizing and understanding the differences between the two will enable the student to correctly judge the appropriate uses and causation of language idiosyncrasies. For instance, I have found, during my teaching in Taiwan, that it is necessary to contrast the different language usages, especially grammatical and idiom use in their cultural contexts for the students to fully understand why certain things in English are said. Most Taiwanese students learning English are first taught to say "Hello. How are you?" and "I am fine. Thank you, and you?" This is believed to be what one must say on the first and every occasion of meeting a westerner. If I asked a student "What's new?" or "How is everything?" they would still answer "I am fine, thank you and you?" Students often asked me why westerners greet each other using different forms of speech which, when translated to Mandarin, didn't make sense. This question was very difficult to answer, until I used an example based in Chinese culture to explain it to them. One example of this usage: In Chinese, or popular way to greet a person is to say (...phonetically using pinyin) "chi bao le ma?" This, loosely translated to English, would be an outcome similar to "Have you eaten?" or "Are you full?" The greeting was developed in ancient Chinese culture

there was a long history of famine. It was culturally (and possibly morally) significant to ask someone if they had eaten upon meeting. This showed care and consideration for those around you. Even now, people are more affluent but this piece of language remains constant and people still ask on meeting someone, if they have eaten. If someone in a western society was greeted with this, they would think you are crazy or that it is none of your business. The usage of cultural explanations for teaching languages has proved invaluable for my students' understanding of the target language. It has enabled them to differentiate between appropriate and inappropriate circumstances of which to use English phrases and idioms that they have learnt. Valdes (1986) argues that not only similarities and contrasts in the native and target languages have been useful as teaching tools, but when the teacher understands cultural similarities and contrasts, and applies that knowledge to teaching practices, they too become advantageous learning tools.

Implications for language policy Creators of second language teaching policies must be sensitive to the local or indigenous languages not to make them seem inferior to the target language. English language teaching has become a phenomenon in Southeast Asia, especially in Taiwan. Most Taiwanese universities require an English placement test as an entry requirement (Information for Foreigners Retrieved May 24, 2007). Foreigners (non-native Taiwanese) which are native English speaking students however, do not need to take a similar Chinese proficiency test, thus forwarding the ideology that the knowledge of English is superior to the Chinese counterpart and that to succeed in a globalized economy; one must be able to speak English (Hu 2005). Such a reality shows that our world has entered the age of globalisation of the English language, in which most observers see a tendency toward homogeneity of values and norms; others see an opportunity to rescue local identities (Stromquist & Monkman 2000, p 7). The implications for language policy makers are that policies must be formed which not only include but celebrate local languages. Policies must not degrade other languages by placing them on a level of lower importance. Policies should incorporate the learner's first language, the usage, and complexities as a means to create better linguistic comprehension as well as cultural understanding.

Policies for language teaching must encompass and include cultural values from the societies from which the languages are derived as well as being taught. In other words, when making policies regarding language teaching, one must consider the cultural ideologies of all and every student, the teacher, as well as the culture in which the target language is being taught. Language teaching policies formed with the cultural characteristics of both teacher and student in mind will not be prone to make assumptions about the appropriateness of students' behaviour based on the policy maker's own cultural values (Englebert 2004) but will increase cultural awareness. The American Council on The Teaching of Foreign Languages has expounded on the importance of combining the teaching of culture into the language curriculum to enhance understanding and acceptance of differences between people, cultures and ideologies (Standards 1996). One example where as policy makers did not recognize the importance of culture is outlined by Kim (2004), in which the Korean government had consulted American ESL instructional guidelines which stated that for students to become competent in English they must speak English outside of the classroom. The government on reviewing this policy requested that all Korean English language students use English outside of the classrooms to further enhance their language competency. What they failed to consider is that while in America, English is taught as a second language and speaking English was quite acceptable in all locations, that in Korea, English is taught as a foreign language and the vast majority of the Korean population do not converse with each other in English. Korean students speaking English outside of the classroom context were seen as show-offs. In a collectivistic culture, as is Korea, such displays of uniqueness are seen as a vice to be suppressed, not as a virtue (Kim 2004). Thus policy makers must not rely on the cultural views and policies of others, but incorporate the cultural views of the students as well as considering the culture where the teaching is taking place. Language teachers need to be informed about various teaching interaction-based methodologies, manipulate them and develop their own teaching methods compatible with the educational context to foster interaction between students (Kim 2004).

When creating policies, one must consider the cultural meanings of teaching materials used. The materials may have a far broader meaning

or encompass far more (or less) than what one has considered. An example of this is when the school I worked for decided that I introduce a discussion topic on holidays with one of my classes. The school did not enlighten me as to the cultural significance of holidays or what the Chinese equivalent of the word entails. This problem, as described by Yule (1996), is that people have pre-existing schemata or knowledge structure in their memory of what constitutes certain ideas; e.g. an apartment, a holiday, what are breakfast items. The culturally based schemata that the students had for holidays were considerably different than that of my own. Their ideology of a holiday was any day that was special, possibly where one did not have to go to school, a weekend, a birthday, or any other major happening. When I asked the students what their favourite holiday was, I received many replies, all of which were not what I was looking for. I proceeded to tell them that Christmas was a holiday. This however, was a bad example as Christmas is not a holiday in Taiwan. In addition, I did not consider that a Chinese definition of the English word 'holiday' has a very broad meaning, thus the students were correctly answering my question however in their own cultural context.

Finally, as this paper has shown, language and culture are intertwined to such an extent whereas one cannot survive without the other. It is impossible for one to teach language without teaching culture. The implications for language teaching and policy making are therefore vast and far reaching. As a teacher of language, one must be culturally aware, considerate of the students' culture, and inform students of cultural differences thus promoting understanding. Language policy must reflect both the target language culture as well as the students', teacher's, and administrative persons' culture thus avoiding any cultural misinterpretations.

Cultural Intelligence, cultural quotient or CQ, is a term used in business, education, government and academic research. Cultural intelligence can be understood as the capability to relate and work effectively across cultures. Originally, the term cultural intelligence and the abbreviation "CQ" was developed by the research done by Soon Ang and Linn Van Dyne as a researched-based way of measuring and predicting intercultural performance.

The term is relatively recent: early definitions and studies of the concepts were given by P. Christopher Earley and Soon Ang in the book *Cultural Intelligence: Individual Interactions Across Cultures* (2003) and more fully developed later by David Livermore in the book, *Leading with Cultural Intelligence*. The concept is related to that of Cross-cultural competence, but goes beyond that to actually look at intercultural capabilities as a form of intelligence that can be measured and developed. According to Earley, Ang, and Van Dyne, cultural intelligence can be defined as "a person's capability to adapt as s/he interacts with others from different cultural regions", and has behavioral, motivational, and metacognitive aspects. Without cultural intelligence, both business and military actors seeking to engage foreigners are susceptible to mirror imaging.

Cultural intelligence or CQ is measured on a scale, similar to that used to measure an individual's intelligence quotient. People with higher CQ's are regarded as better able to successfully blend into any environment, using more effective business practices, than those with a lower CQ. CQ is assessed using the academically validated assessment created by Linn Van Dyne and Soon Ang. Both self-assessments and multi-rater assessments are available through the *Cultural Intelligence Center* in East Lansing, Michigan and the Center makes the CQ Scale available to other academic researchers at no charge. Research demonstrates that CQ is consistent predictor of performance in multicultural settings. *Cultural intelligence research* has been cited and peer reviewed in more than seventy academic journals. The research and application of cultural intelligence is being driven by the *Cultural Intelligence Center* in the U.S. and Nanyang Business School in Singapore.

Four CQ capabilities

Ang, Van Dyne, & Livermore describe four CQ capabilities: motivation (CQ Drive), cognition (CQ Knowledge), meta-cognition (CQ Strategy) and behavior (CQ Action). CQ Assessments report scores on all four capabilities as well as several sub-dimensions for each capability. The four capabilities stem from the intelligence-based approach to intercultural adjustment and performance.

CQ-Drive CQ-Drive is a person's interest and confidence in functioning effectively in culturally diverse settings. It includes: Intrinsic Interest -

deriving enjoyment from culturally diverse experiences
Extrinsic Interest - gaining benefits from culturally diverse experiences
Self-efficacy - having the confidence to be effective in culturally diverse situations

CQ-Knowledge CQ-Knowledge is a person's knowledge about how cultures are similar and how cultures are different. It includes: Business knowledge about economic and legal systems
Interpersonal knowledge about values, social interaction norms, and religious beliefs
Socio-linguistics - knowledge about rules of languages and rules for expressing non-verbal behaviors

CQ-Strategy CQ-Strategy is how a person makes sense of culturally diverse experiences. It occurs when people make judgments about their own thought processes and those of others. It includes: Awareness - knowing about one's existing cultural knowledge
Planning - strategizing before a culturally diverse encounter
Checking - checking assumptions and adjusting mental maps when actual experiences differ from expectations

CQ-Action CQ-Action is a person's capability to adapt verbal and nonverbal behavior to make it appropriate to diverse cultures. It involves having a flexible repertoire of behavioral responses that suit a variety of situations. It includes: Non-Verbal - modifying non-verbal behaviors (e.g., gestures, facial expressions)
Verbal - modifying verbal behaviors (e.g., accent, tone)

Additional research on cultural intelligence is being conducted by academics around the globe, including research on culturally intelligent organizations, the correlation between neuroscience and the development of cultural intelligence, and situational judgment making and CQ Assessment.

Cultural intelligence in business

Cultural intelligence, also known within business as "cultural quotient" or "CQ," is a theory within management and organisational psychology, positing that understanding the impact of an individual's cultural background on their behaviour is essential for effective business, and measuring an individual's ability to engage successfully in any environment or social setting.

Christopher Earley and his wife Elaine Mosakowski in the October 2004 issue of *Harvard Business Review* described cultural intelligence. CQ has been gaining acceptance throughout the business community. CQ teaches strategies to improve cultural perception in order to distinguish behaviours driven by culture from those specific to an individual, suggesting that allowing knowledge and appreciation of the difference to guide responses results in better business practice.

CQ is developed through:

- cognitive means: the head (learning about your own and other cultures, and cultural diversity)
- physical means: the body (using your senses and adapting your movements and body language to blend in)
- motivational means: the emotions (gaining rewards and strength from acceptance and success)

Cultural intelligence in government

Cultural intelligence refers to the cognitive, motivational, and behavioral capacities to understand and effectively respond to the beliefs, values, attitudes, and behaviors of individuals and groups under complex and changing circumstances in order to effect a desired change.

Cultural knowledge and warfare are bound together as cultural intelligence is central to ensuring successful military operations. Culture is composed of factors including language, society, economy, customs, history, and religion. For military operations, cultural intelligence concerns the ability to make decisions based on an understanding of these factors.

In the military sense, cultural intelligence is a complicated pursuit of anthropology, psychology, communications, sociology, history, and above all, military doctrine.

Diplomatic implications

Diplomacy is the conduct by governmental officials of negotiations and other relations between nations. The use of cultural intelligence and other methods of soft power have been endorsed and encouraged as a primary tool of statecraft as opposed to more coercive forms of national power; its further development is being stressed as a primary exercise of

power as opposed to the expensive (politically and financial) coercive options such as military action or economic sanctions. For example, in 2007, US Secretary of Defense Robert Gates called for "strengthening our capacity to use 'soft' power and for better integrating it with 'hard' power," stating that using these other instruments "could make it less likely that military force will have to be used in the first place, as local problems might be dealt with before they become crises." In a speech in 2006, Secretary of State Condoleezza Rice urged similar actions in support of her doctrine of "transformational diplomacy." she made a similar speech, again, in 2008.

Governmental negotiation and other diplomatic efforts can be made much more effective if knowledge of a peoples is understood and practiced with skill. Joseph Nye, a leading political scientist, asserts in his book, *Soft Power*, that, "a country may obtain the outcomes it wants in world politics because other countries – admiring its values, emulating its example, aspiring to its level of prosperity and openness – want to follow it. In this sense, it is also important to set the agenda and attract others in world politics, and not only to force them to change by threatening military force or economic sanctions. This soft power – getting others to want the outcomes that you want – co-opts people rather than coerces them."

The sorts of effects Nye describes are much more effective if there is a willingness on the part of the influencing agent to respect and understand the other agent's cultural background. An example of diplomacy was a provision within the USA PATRIOT Act "condemning discrimination against Arab and Muslim Americans" response to the events of 9/11. This provision ensures the protection of U.S. Muslims and Arabs, ensures a distinction between them and those that committed those terrorist acts, and lives up to the ideals of the U.S. constitution of non-discrimination. This precedent sets up an attitude of an awareness of and respect for peaceful, law-abiding Muslims.

However, cultural intelligence can be used to the opposite effect. In 2006 and 2007, Russian president Vladimir Putin used his knowledge of German chancellor Angela Merkel and her fear of dogs to intimidate her during negotiations by bringing his Labrador Retriever, Koni. A similar, unintentional gaff occurred in 1968 when President Richard Nixon flashed the A-OK hand gesture to Brazilians as he stepped off his

plane. A gesture that means things are good in America is the equivalent of the middle finger in Brazil – and an unintentional offense that could have been avoided had Nixon known about this cultural difference.

Cultural intelligence in the U.S. military

Cultural Intelligence as a U.S. military term did not gain prominence until the late 20th century with the rise of low-intensity and counterinsurgency warfare. However, the importance of cultural intelligence has only recently become commonly accepted with the counterinsurgency campaigns the U.S. has conducted in Afghanistan and Iraq.

Since the Iraq War and the War in Afghanistan, cultural intelligence is being seen as playing a more important role in the success of military operations in counterinsurgency. The U.S. Army and Marine Corps Counterinsurgency Field manual is explicit on this point:

“Cultural knowledge is essential to waging a successful counterinsurgency,” and goes further, urging “counterinsurgents... should strive to avoid imposing their ideals of normalcy on a foreign cultural problem.”

The manual’s logic is that the “primary goal of any COIN operation is to foster development of effective governance by legitimate government.”¹ And the manual points out that different cultures have different ideas of what legitimacy entails, and that operations at building legitimacy need to meet the host nation’s peoples’ criteria. Failure to recognize and respect a host nation’s culture has resulted in the deaths of some NATO troops, and attempts have been made to make Afghans aware of Western culture and vice versa to mitigate some of these unintentional effects. But the cultural attitudes of the host nation’s peoples aren’t the only consideration. The culture of the insurgents is crucial as well – for that information helps to develop “effective programs that attack the insurgency’s root causes.” In this way, this information helps to shape counterinsurgent military operations.

Human Terrain System

To this effect, the U.S. Army has developed the Human Terrain System to provide cultural information of host nations. To date, the HTS program remains the primary unified effort to provide this information

to supplement military operations in areas where armed services are deployed. The program is also controversial, with the American Anthropological Association arguing that such efforts represent a conflict of interest and a possible violation of the ethical standards of anthropologists; but it has been defended by others as ethical. Despite these objections, the military continues to employ this program with the hope of relying less on traditional military operations, and instead on diplomatic and civilian efforts, all with more effect.

Lecture 1.

The Study of Intercultural Communication

1. Key Terms

Intercultural Communication

Identity

Gender Identity

Age Identity

Racial and Ethnic Identity

Physical Ability Identity

Religious Identity

Multicultural Identity

Prejudice

Discrimination

Cultural Background

Intercultural Interactions

Communication messages

Ethnocentrism

Ethnocentric

Xenophobic

Culture

Communication

Ingroup

Outgroup

Racism

Stereotyping

Group Membership

Self-Identification

Intercultural communication as a field of study began after World War II. Several centuries ago the world seemed small, and most people only communicated with others much like themselves. The typical villager in Medieval Europe seldom traveled as far as the nearby market town. There were no strangers in the village. Over the years, improved transportation brought wider travel, newer means of communication allowed information exchange over longer distances. Today, improved technologies of communication (like the Internet) and more rapid means of transportation have increased the likelihood of intercultural communication. Trade and travel brought strangers into face-to-face contact. So did invasion, warfare, and colonialization.

For many people, the sheer joy of learning about other cultures is sufficient reason to study intercultural communication. They are curious about how different worldviews affect communication and human understanding. People who consider their own culture as the only culture often feel that they do not need to study how others see the world. They presume that everyone sees the world pretty much as they do, or they are ethnocentric, judging other cultures as inferior to their own culture. A

few people are even xenophobic, fearing that which is foreign, strange, and different.

Many of us perceive the world through the eyes of a single culture, surrounded by other people with similar views. We attempt to move away from that monocultural viewpoint. The ability to see the world from different points of view is fundamental to the process of becoming intercultural. While students can study intercultural communication from their own single point of view, they will not learn or retain as much as students who are aware of multiple perspectives. This is not to say that the student's existing point of view is wrong and another one is right. Rather, it is to suggest that there are different ways of thinking and that such differences must be recognized and respected.

Intercultural communication may be said to occur when people of different cultural backgrounds interact, but this definition seems simplistic and redundant. To define intercultural communication, it's necessary to understand the two root words - culture and communication.

1.1 Identity and Intercultural Communication

Identity plays a key role in intercultural communication, serving as a bridge between culture and communication. It is through communication with our family, friends, sometimes with people from different cultures that we come to understand ourselves and our identity. And it is through communication that we express our identity to others. Knowing about our identity is particularly important in intercultural interactions.

Conflicts may arise when there are sharp differences between who we think we are and who others think we are. We examine the relationship between communication and identity, and the role of identity in intercultural communication. After we define identity, we focus on the development of specific aspects of our social and cultural identity including those related to gender, age, race or ethnicity.

Identities emerge when communication messages are exchanged between persons. This means that presenting our identities is not a simple process. Does everyone see you as you see yourself? Probably not. Different identities are emphasized depending on whom we are communicating with and what the conversation is about. In a social conversation with someone we are attracted to, our gender or sexual orientation identity is probably more important to us than our ethnic or

national identities. And our communication is probably most successful when the person we are talking with confirms the identity we think is most important at the moment. Our identities are formed through communication with others, but societal forces related to history, economics, and politics also have a strong influence. To grasp this notion, think about how and why people are identified with particular groups and not others. What choices are available to them? The reality is, we are all pigeonholed into identity categories, or contexts, even before we are born. Many parents give a great deal of thought to a name for their unborn child, who is already part of society through his or her relationship to the parents. It is very difficult to change involuntary identities rooted in ethnicity, gender, or physical ability, so we cannot ignore the ethnic, socioeconomic, or racial positions from which we start our identity journeys.

To illustrate, imagine two children on a train that stops at a station. Each child looks out from a window and identifies their location. One child says that they are in front of the door for the women's room; the other says that they are in front of the door for the men's room. Both children see and use labels from their seating position to describe where they are; both are on the same train but describe where they are differently. And like the two children, where we are positioned – by our background and by society – influences how and what we see, and, most important, what it means.

Societal influences also relate to intercultural communication by establishing the foundation from which the interaction occurs. But the social forces that give rise to particular identities are always changing. For example, the identity of "woman" has changes considerably in recent years in the United States. Historically, being a woman has variously meant working outside the home to contribute to the family income or to help out the country when men were fighting wars, or staying at home and raising a family. Today, there are many different ideas about what being a woman means – from wife and mother to feminist and professional.

In the United States, young people often are encouraged to develop a strong sense of identity, to "know who they are", to be independent. However, this individualistic emphasis on developing identity is not shared by all societies. In many African, Asian, and Latino societies, the experience of childhood and adolescence revolves around the family. In

these societies, educational, occupational, and even marital choices are made with extensive family guidance. Thus, identity development does not occur in the same way in every society.

1.2 Gender Identity

We often begin life with gendered identities. When newborns arrive, they may be greeted with clothes in either blue or pink. To establish a gender identity for a baby, visitors may ask if it's a boy or a girl. But gender is not the same as biological sex. This distinction is important in understanding how our views on biological sex influence gender identities. We communicate our gender identity, and popular culture tells us what it means to be a man or a woman. For example, some activities are considered more masculine or more feminine. Similarly, the programs that people watch on television – soap operas, football games, and so on – affect how they socialize with others and come to understand what it means to be a man or a woman. Our expression of gender identity not only communicates who we think we are but also constructs a sense of who we want to be. We learn what masculinity and femininity mean in our culture, and we negotiate how we communicate our gender identity to others. As an example, think about the recent controversy over whether certain actresses are too thin. The female models appearing in magazine advertisements and TV commercials are very thin – leading young girls to feel ashamed of anybody fat. It was not always so. In the mid-1700s, a robust woman was considered attractive. And in many societies today, in the Middle East and in Africa, full-figured women are much more desirable than thin women. This shows how the idea of gender identity is both dynamic and closely connected to culture.

There are implications for intercultural communication as well. Gender means different things in different cultures. For example, single women cannot travel freely in many Muslim countries. And gender identity for many Muslim women means that the sphere of activity and power is primarily in the home and not in public.

1.3 Age Identity

As we age, we tap into cultural notions of how someone our age should act, look, and behave, that is we establish an age identity. And even as we communicate how we feel about our age to others, we

receive messages from the media telling us how we should feel. Thus, as we grow older, we sometimes feel that we are either too old or too young for a certain "look". These feelings stem from an understanding of what age means and how we identify with that age. Some people feel old at 30; others feel young at 40. Our notions of age and youth are all based on cultural conventions and they change as we grow older. When we are quite young, a college student seems old. But when we are in college, we do not feel so old. Different generations often have different philosophies, values, and ways of speaking.

1.4 Racial and Ethnic Identity

The issue of race seems to be pervasive in the United States. It is the topic of many public discussions, from television talk shows to talk radio. Yet many people feel uncomfortable discussing racial issues. Most scientists now agree that there are more physical similarities than differences among so-called races and have abandoned a strict biological basis for classifying racial groups. Instead, taking a more social scientific approach to understanding race, they recognize that racial categories like White and Black are constructed in social and historical contexts. Several arguments have been advanced to refute the physiological basis for classifying racial groups. Racial categories vary widely throughout the world. In general, distinctions between White and Black, for example, are fairly rigid in the United States, and many people become uneasy when they are unable to categorize individuals. By contrast, Brazil recognizes a wide variety of intermediate racial categories in addition to White and Black. This indicates a cultural, rather than a biological, basis for racial classification. Racial identities, then, are based to some extent on physical characteristics, but they are also constructed in fluid social contexts. The important thing to remember is that the way people construct these identities and think about race influences how they communicate with others.

One's ethnic identity reflects a set of ideas about one's own ethnic group membership. It typically includes several dimensions: self-identification, knowledge about the ethnic culture (traditions, customs, values, behaviors), and feelings about belonging to a particular ethnic group. Ethnic identity often involves a common sense of origin and history, which may link members of ethnic groups to distant cultures in Asia, Europe, Latin America, or other locations. Ethnic identity thus

means having a sense of belonging to a particular group and knowing something about the shared experiences of group members. For some Americans, ethnicity is a specific and relevant concept. These people define themselves in part in relation to their roots outside the United States — as "hyphenated Americans" (Mexican-American, Japanese-American) — or to some region prior to its being part of the United States (Navajo, Hopi, Cherokee).

1.5 Physical Ability Identity

We all have a physical ability identity because we all have varying degrees of physical capabilities. We are all handicapped in one way or another — by our height, weight, sex, or age — and we all need to work to overcome these conditions. And our physical ability, like our age, changes over a lifetime. For example, some people experience a temporary disability, such as breaking a bone or experiencing limited mobility after surgery. Others are born with disabilities, or experience incremental disability, or have a sudden-onset disability. The number of people with physical disabilities is growing. In fact, people with disabilities see themselves as a cultural group and share many perceptions and communication patterns. Part of this identity involves changing how they see themselves and how others see them. For people who become disabled, there are predictable stages in coming to grips with this new identity. The first stage involves a focus on rehabilitation and physical changes. The second stage involves adjusting to the disability and the effects that it has on relationships; some friendships will not survive the disability. The final stage is when the individual begins to integrate disabled into his or her own definition of self.

1.6 Religious Identity

Religious identity is an important dimension of many people's identities, as well as a common source of intercultural conflict. Often, religious identity gets confused with racial/ethnic identity, which means it can be problematic to view religious identity simply in terms of belonging to a particular religion. For example, when someone says, "I am Jewish", does this mean that this person practices Judaism or views Jewishness as an ethnic identity? When someone says, "That person has a Jewish last name", does this confer a Jewish religious identity? Historically, Jews have been viewed as a racial group, an ethnic group, and a religious group. Drawing distinct lines between various identities

— racial, ethnic, religious, class, national, regional — can lead to stereotyping. For example, Italians and Irish are often assumed to be Catholic. Intercultural communication among religious groups also can be problematic. Religious differences have been at the root of conflicts from the Middle East, to Northern Ireland, to India/Pakistan, to Bosnia-Herzegovina. The traditional belief is that everyone should be free to practice whatever religion they want to, but conflict can result from the imposition of one religion's beliefs on others who may not share those beliefs. Religion traditionally is considered a private issue, and there is a stated separation of church and state. However, in some countries, religion and the state are inseparable, and religion is publicly practiced. Some religions communicate and mark their religious differences through their dress. Other religions do not mark their members through their clothes; for example, you may not know if someone is Buddhist, Catholic, Lutheran. Because these religious identities are less obvious, everyday interactions may not invoke them.

1.7 Multicultural Identity

Today, a growing number of people do not have clear racial, ethnic, or national identities. These are people who live "on the borders" between various cultural groups. While they may feel torn between different cultural traditions, they also may develop a multicultural identity — an identity that transcends one particular culture — and feel equally at home in several cultures. Sometimes, this multicultural identity develops as a result of being born or raised in a multiracial home. The United States, for example, has an estimated 2 million multiracial people — that is, people whose ancestry includes two or more races — and this number is increasing. The development of racial identity for multiracial children seems to be different from either majority or minority development. These children learn early on that they are different from other people and that they don't fit into a neat racial category — an awareness-of-differentness stage. The second stage involves a struggle for acceptance, in which these children experiment with and explore both cultures. They may feel as if they live on the cultural fringe, struggling with two sets of cultural realities and sometimes being asked to choose one racial identity over the other. In the final stage, self-acceptance and assertion, these children find a more secure sense of self. This exposure to more than one culture's norms and

values often leads to a flexible and adaptable sense of identity — a multicultural identity.

1.8 Ethnocentrism

Ethnocentrism is the degree to which individuals judge other cultures as inferior to their own culture. The concept of ethnocentrism comes from two Greek words (*ethos*, people or nation, and *ketron*, center) which mean being centered on one's cultural group (and thus judging other cultures by one's cultural values). No one is born with ethnocentrism. It has to be taught. Everyone learns to be ethnocentric, at least to a certain degree. The concept of ethnocentrism may be divided into two parts: the belief in the superiority of one's own group and the consequent belief that other groups are inferior. It is quite natural to feel that one's own group is the best, whether a country or a culture. The problems arise not from feeling pride in one's own culture but from drawing the unnecessary conclusion that other cultures are inferior. Ethnocentrism is a block to effective intercultural communication because it prevents understanding unlike others.

Ethnocentrism is not just an intellectual matter of making comparisons with another culture; emotions are involved. The symbols of one's ethnicity, religion, or national ingroup become objects of pride, while the symbols of an outgroup (a flag, for example) become objects of contempt and hatred. Outgroup members are perceived as inferior and perhaps immoral. For example, European colonialists often perceived the native people that they conquered in Latin America, Africa, and Asia as subhuman. Extreme ethnocentrism may lead to conflict and even to warfare with an outgroup.

Many languages inherently convey a certain degree of ethnocentrism. For instance, the word for the language of the Navajo people, *Dine*, means "the people". So all non-Dine are, by implication, non-people. An ethnocentric parallel exists in many other languages. For example, *La Raza* (Spanish for "The Race") implies exclusivity for Latinos in the United States. The word for foreigner in most languages is negative, implying something that is undesirable. An example is the expression "a foreign object in my eye". In Hindi, the word for foreigner is *ferengi*. This word is not a compliment in India. The Chinese refer to their own country as "the Middle Kingdom", implying that it is the center of the world. Similarly, people living in the United States refer to

themselves as "Americans", forgetting that everyone who lives in North America, South America, and Central America are also Americans.

Ethnocentrism tends to be the strongest concerning outgroups that are most socially distant and most unlike the ingroup. At least some degree of ethnocentrism is almost always involved in intercultural communication and is a barrier to communication effectiveness. An individual who despises a particular outgroup because he/she perceives that outgroup ethnocentrically will not be able to exchange meaningful information with that outgroup.

1.9 Prejudice and Discrimination

Prejudice is an unfounded attitude toward an outgroup based on a comparison with one's ingroup. In other words it is a negative attitude toward a cultural group based on little or no experience. Prejudice is prejudging, without knowledge or examination of the available information. Whereas stereotypes tell us what a group is like, prejudice tells us how we are likely to feel about that group. It often consists of judgments made about an individual based on assumptions about the outgroups that individual is presumed to represent. Some prejudices consist of the irrational suspicion or hatred of a particular group or religion. For instance, a prejudiced individual might say, "African Americans aren't as smart as other Americans". Or, "Asian Americans study all of the time, and always get the highest grades in my classes". These are prejudices. They can create avoidance and interpersonal conflict - and prevent effective communication between culturally different individuals.

Why are people prejudiced? One answer might be that prejudice fills some social functions. One such function is the adjustment function, whereby people hold certain prejudices because it may lead to social rewards. People want to be accepted and liked by their cultural groups, and if they need to reject members of another group to do so, then prejudice serves a certain function. Another function is the ego-defensive function, whereby people may hold certain prejudices because they don't want to admit certain things about themselves. For example, part of belonging to some religious groups might require holding certain prejudices against other religious groups.

It is also helpful to think about different kinds of prejudice. The most blatant prejudice is easy to see but is less common today. It is more

difficult, however, to pinpoint less obvious forms of prejudice. For example, "tokenism" is a kind of prejudice shown by people who do not want to admit they are prejudiced. They go out of their way to engage in unimportant but positive intergroup behaviors - showing support for other people's programs or making statements like "I'm not prejudiced" to persuade themselves and others that they are not prejudiced. "Arms-length" prejudice is when people engage in friendly, positive behavior toward members of another group in public and semiformal situations (casual friendships at work, interactions in large social gatherings or at lectures) but avoid closer contact (dating, attending intimate social gatherings).

With a negative attitude toward an outgroup is translated into action, the resulting behavior is called discrimination, defined as the process of treating individuals unequally on the basis of their ethnicity, gender, age, sexual orientation, or other characteristics. Prejudice is an attitude, while discrimination is overt behavior to exclude, avoid, or distance oneself from other groups. Discrimination may be based on racism or any of the other "isms" related to belonging to a cultural group (sexism, ageism, elitism). If one belongs to a more powerful group and holds prejudices toward another, less powerful, group, resulting actions toward members of that group are based on an "ism" and so can be called discrimination.

As a result of past discrimination, particularly discrimination against African Americans, affirmative action programs were established. Affirmative action is a policy or a program that seeks to compensate for past discrimination through active measures to ensure equal opportunity, particularly in education and employment. Affirmative action gives preference to individuals or groups that have experienced discrimination in order to correct for this discrimination. For example, there were no African-American firefighters in Miami Beach, Florida, before 1968. Affirmative action policies required the city government to give preference to hiring African-American firefighters over other equally qualified firefighters until the proportion of African Americans in the city's fire department matched the general population.

Racism categorizes individuals on the basis of their external physical traits, such as skin color, hair, facial structure, and eye shape, leading to prejudice and discrimination. Race is a social construction - an attempt to give social meaning to physical differences. Race is biologically meaningless because biological variations blend from one racial category to another.

Richard LaPiere, a Stanford University sociologist, conducted a much-cited study of prejudice and discrimination in the early 1930s. He traveled 10 000 miles by car with a young Chinese couple, stopping at 250 hotels and restaurants. At that time many North Americans had a high degree of prejudice against Asians. They were refused service only once, by the proprietor of a motel in a California town who exclaimed: "No, I don't take Japs!" As a follow-up LaPiere wrote to the 250 hotels and restaurants to ask: "Will you accept members of the Chinese race as guests in your establishment?" Ninety percent replied that they would refuse to serve the Chinese. LaPiere's findings were interpreted as evidence of the difference between an attitude (defined as a relatively enduring belief by an individual that predisposes action) and overt behavior, like discrimination.

LaPiere's study was later replicated by Kutner, Wilkins and Yarrow (1952) who arranged for an African-American woman, accompanied by two European American friends, to request service at eleven restaurants. All admitted the interracial party of three, but all later refused to make reservations over the telephone.

Discrimination may be interpersonal, collective, and institutional. In recent years, interpersonal racism seems to be much more subtle and indirect but still persistent. Institutionalized or collective discrimination – whereby individuals are systematically denied equal participation or rights in informal and formal ways – also persists.

How might one explain the greater degree of prejudice than discrimination? The simple explanation is that it is more difficult to refuse people service face-to-face than by letter or telephone. Further, the Chinese couple was well dressed (as was the African-American woman) and accompanied by one or more European Americans. The hotel clerks were likely to have judged the Chinese couple by the quality of their clothing and their baggage. These nonverbal characteristics were not involved when the communication channel was by letter or telephone. Thus the communication context of the face-to-face visit was unlike that of the letter or telephone request.

1.10 Stereotyping

Another barrier to intercultural communication is stereotypes, which develop as part of our everyday thought processes. Stereotypes are widely held beliefs about a group of people and are a form of

generalization – a way of categorizing and processing information we receive about others in our daily life. They may be both positive and negative. The example of a negative one is the following: some people hold the stereotype that all attractive people are also smart and socially skilled. They can also develop out of negative experiences. If we have unpleasant contact with certain people, we may generalize that unpleasantness to include all members of that particular group, whatever group characteristic we focus on (race, gender, sexual orientation).

Why do we hold stereotypes? One reason is that stereotypes help us know what to expect from and how to react to others. We pick up stereotypes in different ways. The media, for example, tend to portray cultural groups in stereotypic ways – older people as needing help, or Asian Americans or African Americans as followers or background figures for Whites. We may even learn stereotypes in our family. Stereotypes often operate at an unconscious level and are so persistent, people have to work at rejecting them. This process involves several steps: 1) recognizing the negative stereotypes (we all have them), and 2) obtaining individual information that can counteract the stereotype.

2. Building Intercultural Skills

1. Understand the relationship between identity and history. How does history help you understand who you are?
2. What do you consider to be your identity? Describe your cultural identity. What is the most important part of your identity to you?
3. Which kinds of history are most important in your identity?
4. Develop sensitivity to other people's histories. Aside from where "Where are you from?" what questions might strangers ask that can be irritating to some people?
5. What do you leave out when you tell the story of your identity?
6. Talk to members of your own family to see how they feel about your family's history. Find out how the family history influence the way they think about who they are. Do they wish they knew more about your family? What things has your family continued to do that your forebears probably also did?

7. List some of the stereotypes that foreigners have about Russians and Americans. Where do these stereotypes come from? How do they develop? How do these stereotypes influence communication between Americans/Russians and people from other countries?

8. Notice how different cultural groups are portrayed in the media. If there are people of colour or other minority groups represented. What roles do they play?

9. Notice how diverse your friends are. Do you have friends from different age groups? From different ethnic groups? Do you have friends with disabilities? Whose first language is not Russian? Think about why you have/don't have diverse friends and what you can learn from seeing the world through their "prescription lenses".

10. Become more aware of your own communication in intercultural encounters. Think about the message you are sending, verbally and nonverbally. Think about your tone of voice, gestures, eye contact. Are you sending the messages you want to send?

11. Look for advertisements in popular newspapers and magazines. Analyze the ads to see if you can identify the societal values that they appeal to.

12. What stereotypes do you believe in?

Lecture 2.

The Concepts of Culture and Communication

1. Key Terms

Culture

Cultural Identification

Cultural Markers

Cultural Beliefs

Cultural Attitudes

Cultural Values

Norms

Collectivistic Culture

Individualistic Culture

High-Context Culture

Beliefs

Attitudes

Values

Interpersonal

Communication

Low-Context Culture

Cultural Clash

The Nature of the Self

Cultural Differences

Communication

Code

Decoding

Encoding

Source

Receiver

Channel

Feedback

Message

Noise

Intrapersonal

Communication

Symbols

Initial Contact

Uncertainty

Strangers

Intercultural Communication is the exchange of information between individuals who are unlike culturally. This definition implies that two or more individuals may be unlike in their national culture, ethnicity, age, gender, or in other ways that affect their interaction. Their dissimilarity means that effective communication between them is particularly difficult. The cultural unalikehood of the individuals who interact is the unique aspect of intercultural communication. One type of difference occurs when the two or more participants in a communication situation each have a different national culture. If the two communication participants differ in age, -- one individual is a teenager and the other is a parent, the younger person has been socialized into a somewhat different culture than the adult. For example, while discussing rap music, which the parent regards as just loud noise and inferior to classical music. The teenager feels that rap is a meaningful expression of contemporary culture. This information exchange among individuals who differ in age also is intercultural communication because the teenager and the parent have somewhat different cultures.

Similarly, information exchange between individuals who differ in religion, ethnicity, disability status, health, or in other characteristics can be affected by their cultural or subcultural differences. Now consider two individuals who differ in their socioeconomic status.

Culture is defined as the total way of life of people, composed of their learned and shared behavior patterns, values, norms, and material objects. Culture is a very general concept. Nevertheless, culture has very powerful effects on individual behavior, including communication behavior. Not only do nationalities and ethnic groups have cultures (for example, Japanese culture, Mexican culture, African-American culture, etc.), but so do communities, organizations, and other systems. For example, the IBM Corporation has its own culture.

The language (or languages) that an individual speaks is a very important part of cultural identification. A Spanish-surnamed person who is fluent in Spanish is more likely to self-identify as a Latino than a

similarly Spanish-surnamed individual who only speaks English. In the past many immigrants to the United States, once they or their children learned English, began to identify with the new culture. This melting pot process assimilated the immigrant cultures and languages into the general culture. Today, immigrants to the United States continue speaking their native tongue for a longer period of time, rejecting English, and thus are more likely to identify with their immigrant culture.

2.1 Cultural Markers

Many people have a culturally identifiable name and, perhaps, a physical appearance that conveys, or at least suggests, their cultural identity. For example, imagine a brown-skinned, dark-haired person named Augusto Torres. He identifies himself as Latino. But many individuals are not so easily identified culturally. Two million people in the United States are culturally mixed and may identify with one or two or with multiple cultures. A person named Susan Lopez might be expected to be Latina, judging only from her last name. "Lopez" actually comes from her adoptive parents, who raised her in the Latino tradition in the Southwest. But Susan's biological father was a European American, and her mother is a Native American. Her physical appearance reflects her biological parentage. However, Susan is culturally Latina, preferring to speak Spanish, enjoying traditional food and music, and displaying other aspects of Latino culture. Here we see that blood ancestry does not dictate an individual's cultural identification.

Many individuals have names that do not fit exactly with their self-perceived cultural identity. For example, consider three communication scholars named Fernando Moret, Miguel Gandert, and Jorge Reina Schement. Can you guess the culture with which each individual identifies? Do you think that their first name or their surname best predicts their cultural identification? In intercultural marriages, if the wife takes her husband's surname, her cultural identity may no longer be conveyed by her married name.

When individuals change their religious or ethnic identity, they often change their name to reflect their new identification. For instance, when the world heavyweight boxer Cassius Clay became a Black Muslim, he changed his name to Mohammed Ali. Likewise, basketball

player Kareem Abul-Jabbar was Lew Alcindor before he joined the Muslim faith. Some European immigrants had their names changed by U.S. immigration officials when they were processed through Ellis Island in New York. For example, "Stein" became "Stone", "Schwarz" was often changed to "Black". In many cases, the name change was to an Anglo-Saxon name that was easier to understand in the United States.

2.2 Beliefs, Attitudes, and Values

Culture is stored in individual human beings, in the form of their beliefs, attitudes, values.

Beliefs are an individual's representations of the outside world. Some beliefs are seen as very likely to be true. Others are seen as less probable. Beliefs serve as the storage system for the content of our past experiences, including thoughts, memories. Beliefs are shaped by the individual's culture. When a belief is held by most members of a culture we call it a cultural belief. Culture influences the perceptions and behaviors of the individuals sharing the culture through beliefs, values and norms. They are important building blocks of culture. Not everyone in a society holds exactly the same cultural beliefs. In other words, an individual's culture does not totally determine his/her beliefs. But the members of a society who share a common culture have relatively more similar beliefs than do individuals of different cultures. For instance, most Japanese believe that gift giving is much more important than do people in the United States. West African people believe in magic and in the religious sacrifice of animals more than do individuals in most other cultures.

Attitudes, like beliefs, are internal events and not directly observable by other people. Attitudes are emotional responses to objects, ideas, and people. Attitudes store these emotional responses in the same way that beliefs store the content of past events. People express opinions, observable verbal behavior, and engage in other behaviors, partially on the basis of their attitudes and beliefs. Attitudes and beliefs form a storage system for culture within the individual. Attitudes and beliefs are internal and are not publicly observable. We cannot know your attitudes or your beliefs directly, but we can observe what we say (our expressed opinions) and what we do (our behavior). Many attitudes are based on cultural values. In the United States, freedom is a dominant

value. In others, it's just one value among others. The meaning of any value, including freedom, differs across cultures.

Values are what people who share a culture regard strongly as good or bad. Values have an evaluative component. They often concern desired goals, such as the values of mature love, world peace. Values also concern ways of behaving that lead to these goals, such as valuing thrift, honesty, or speaking and acting quietly so as not to make noise that disturbs other people. Cultural values involve judgments (they specify what is good or bad) and are normative (they state or imply what should be). For instance, most people in the United States feel that bullfighting is disgusting and cruel. But to many Mexicans and Spaniards it is an important and exciting sport.

2.3 Cultural Clash

A cultural clash is defined as the conflict that occurs between two or more cultures when they disagree about a certain value. A cultural clash may involve strongly held values, such as those concerning religion. Cultural clashes occur frequently in cities, such as Miami, that are composed of a large number of ethnic groups. For example, Sunni Muslims immigrated from the Middle East and Pakistan in the 1950s. These people have maintained their culture over the several decades of living in North Miami, resisting assimilation into the dominant general culture. This cultural maintenance of the Sunni Muslims, however, frequently leads to the intergenerational cultural clash between youth and their parents. This conflict may center on the degree of individual freedom allowed young women. For instance, a fourteen-year-old asked her parents for permission to go to a shopping mall with her friends. They refused because of the Sunni Muslim value that unmarried women should not be seen in public unless chaperoned by parents or older brothers. The adolescent daughter insisted on going to the mall, so her parents chained her to her bed.

As the degree of intercultural difference becomes wider in human communication situations, information exchange is likely to be less effective. Meanings are less likely to be shared as the result of communication exchange. The message intended by the source participant has less probability of being interpreted predictably by the receiver if the two are culturally unlike. The basis for understanding one another narrows as cultural differences increase. For example,

marriage advertisements in India might describe a prospective bride as "homely", meaning she is expert in domestic matters, a good cook, and a charming hostess. To someone from the United States, the word "homely" describes an unattractive person.

When each participant in a communication exchange represents a different culture, the likelihood of effective communication is lessened. Communication between unlike individuals does not have to be ineffective. For instance, if the participants can empathize with each other (that is, put themselves in the shoes of the other person), then they may be able to overcome the ineffective communication. Further, the individuals can try to learn about people of different cultures.

2.4 Collectivistic Versus Individualistic Cultures

We define a collectivistic culture as one in which the collectivity's goals are valued over those of the individual. In contrast, an individualistic culture is one in which the individual's goals are valued over those of the collectivity. Individualism-collectivism is perhaps the most important dimension of cultural differences in behavior across the cultures of the world. Japanese culture is an example of a collectivistic culture. Harmony is very important to the Japanese. The collectivistic nature of Japanese culture is evident when observing a typical business office in Tokyo. More than a dozen employees are packed into an office that in the United States might house two or three individuals. The Japanese workers sit at small desks, facing each other, clustered in the middle of the room. Their boss sits among them. Individual privacy is completely lacking; instead, much informal conversation occurs among the office workers as they help each other with various work-related tasks.

The nature of the self is different in an individualistic versus a collectivistic culture. Culture shapes one's self, and thus one's communication, perceptions, and other behavior. In an individualistic culture, the individual perceives himself/herself as independent. In a collectivistic culture, the individual mainly thinks of himself/herself as connected to others. To be independent in one's thinking or actions would be considered selfish, rude, in poor taste. An individual who is not a good team player is punished for breaking the norm on collectivism. Interaction between individuals with these different

perceptions of self can easily result in misinterpreting the other's behavior.

Obviously, not everyone in a collectivistic culture is equally collectivistic in thinking and behavior, nor are all of the individuals in an individualistic culture equally individualistic. For example, certain Japanese are task oriented rather than relationship oriented; they are very direct in their speaking style, telling it like it is. There is individual variation within both collectivistic and individualistic cultures, even though the average degree to which individuals are collectivistic-oriented is much greater in a collectivistic society like Japan than in an individualistic culture like the United States.

2.5 What is Communication?

Communication is the process through which participants create and share information with one another as they move toward reaching mutual understanding. Communication is involved in every aspect of daily life, from birth to death. It is universal. Communication is defined as a symbolic process whereby meaning is shared and negotiated. In other words, communication occurs whenever someone attributes meaning to another's words or actions. Because communication is so pervasive, it is easy to take it for granted and even not to notice it. One way to understand the crucial role of communication in all human activities is to consider individuals who have had little or no human communication. Isolates are children who for some reason have grown up without talking to anyone. While physically human, such isolates cannot talk or read and are completely lacking in social relationship skills.

Communication is also a process involving several components: people who are communicating, a message that is being communicated (verbal or nonverbal), a channel through which the communication takes place, and a context. What are the main elements in the communication process through which participants create and share information with one another in order to reach a mutual understanding. Communication is receiver-oriented. Human communication is never perfectly effective. The receiver usually does not decode a message into exactly the same meaning that the source had in mind when encoding the message. A code is a classification such as a language used by individuals to categorize their experience and to communicate it to others. Decoding is

the process by which the physical message is converted into an idea by the receiver. Encoding is the process by which an idea is converted into a message by a source. Noise can interfere with the transmission of a message. Noise is anything that hinders the communication process among participants. Perhaps the symbol that was communicated was interpreted differently by the receiver than by the source. When the source and the receiver do not share a common value regarding the message content, effective communication is unlikely to occur, leading to conflict. The more dissimilar the source and receiver, the more likely that their communication will be ineffective. A source is the individual who originates a message by encoding an idea into a message. A receiver is the individual who decodes a communication message by converting it into an idea. A channel is the means by which a message is transmitted from its origin to its destination. Feedback is a message about the effects of a previous message that is sent back to the source. So communication is symbolic. That is, the words we speak and the gestures we make have no meaning in themselves; rather, they achieve significance. When we use symbols, such as words and gestures, to communicate, we assume, that the other person shares our symbol system. If we tell someone to "sit down", we assume that the individual knows what these two words (symbols) mean. Also, these symbolic meanings are conveyed both verbally and nonverbally. Thousands of nonverbal behaviors — gestures, postures, eye movements, facial expressions — involve shared meaning.

Communication is dynamic. This means that it is not a single event but is ongoing, so that communicators are at once both senders and receivers. When we are communicating with another person, we take in messages through our senses of sight, smell, hearing — and these messages do not happen one at a time, but rather simultaneously. When we are communicating, we are creating, maintaining, or sharing meaning. This implies that people are actively involved in the communication process. Technically, one person cannot communicate alone — talking to yourself while washing your car does not qualify as communication.

Communication does not have to be intentional. Some of the most important communication occurs without the sender knowing a particular message has been sent. During business negotiations, an American businessman in Saudi Arabia sat across from his Saudi host

showing soles of his feet (an insult in Saudi society), inquired about the health of his wife (an inappropriate topic), and turned down the offer of a tea (a rude act). Because this triable insult, the business deal was never completed.

2.6 Initial Contact and Uncertainty among Strangers

An interpersonal communication process must have a starting place, and getting a conversation underway with a complete stranger is particularly difficult. Charles Berger and Richard Calabrese set forth a theory of uncertainty reduction that takes place in initial communication between strangers. When two individuals encounter one another for the first time, they face a high degree of uncertainty due to their lack of information about each other. This uncertainty is especially high when the two individuals do not share a common culture. If they at least share a common language and have certain common interests, they can begin talking. Their discourse then allows them to share meanings and to decrease their uncertainty gradually as they get better acquainted. We do not build an intimate interrelationship suddenly. The process typically proceeds through a series of stages over time.

Uncertainty is an individual's inability to predict or to understand some situation due to a lack of information about alternatives. The antidote for uncertainty is information, defined as a difference in matter-energy that affects uncertainty in a situation where a choice exists among a set of alternatives. As an individual gains information about another person, uncertainty is reduced, and the situation becomes more predictable. Uncertainty is unpleasant, and individuals generally seek to reduce it. In order to communicate with another person in a smooth and understandable process, one must be able to predict how the other person will behave, what the individual will say next, and how the person will react to one's remarks.

How does one obtain information in order to start a conversation with a complete stranger? In some cases, a mutual acquaintance may provide certain information about the stranger. Once a conversation gets underway between strangers, the degree of uncertainty is reduced, so that the further communication is facilitated. Notice that a conversation between strangers in the United States usually begins with many questions being asked that demand short answers (such as questions dealing with one's occupation, hometown). As two people get

acquainted, the number of questions decreases, the number of statements increases, and they become longer. Uncertainty is being reduced.

The degree of uncertainty between two strangers is greatest, of course, when they come from different cultural backgrounds. You do not even know if you share a common language with the other person. What if the other person does not speak your language? In what language should you begin the conversation? When meeting a business counterpart from another culture, should you kiss, bow, or shake hands? These uncertainties are all inhibitors to beginning a conversation with a cultural stranger.

2.7 Interpersonal and Intrapersonal Communication

Communication is fundamentally intrapersonal. Intrapersonal communication is information exchange that occurs inside of one person. It is the process of selecting and interpreting symbols to represent thoughts, perceptions, or physical reality. In contrast, interpersonal communication involves the face-to-face exchange of information between two or more people. Interpersonal communication is the process of exchanging mutually understood symbols. You communicate with yourself (intrapersonal) as well as with others (interpersonal).

Language allows humans to perceive reality symbolically. Words and their meanings allow people to be human beings. Humans use symbols as mental events to represent physical reality, as well as their hopes and dreams. If a person did not engage in thinking processes, that person could not learn to communicate using symbols. We use both signs and symbols to communicate. For example, when we turn and go into another room in the process of communication, this action is called a nonverbal sign. A sign is a physical event or action that directly represents something else. The words we exchange are symbols.

Language is a key influence in intercultural communication. It is the use of vocalized sounds, or written symbols representing these sounds or ideas, in patterns organized by grammatical rules in order to express thoughts and feelings. People of a particular nation or ethnic group who share a language usually share a common history and a set of traditions. Speaking a particular language gives an individual a cultural identification. If the language of a cultural group disappears, the members of the cultural group find it difficult or impossible to maintain

their culture, and they will be assimilated into another language/culture. An example is the Irish people, who lost their language (Celtic), and have become assimilated, at least in part, into English culture.

Intercultural communication also begins with intrapersonal communication and ways of thinking. Levels of meaning suggest that meaning is assigned to messages during the decoding process, rather than residing in messages to be discovered. Based on our experiences, we develop attitudes, beliefs, and values that then influence the meanings we assign. Our culture accounts for a very large portion of what we experience and how we interpret the experience.

Intercultural communication depends on an understanding of the belief system of the other person. Cultural belief systems serve as message filters that determine, to a certain degree, the meaning each person assigns to messages and how events are perceived. The notion of cultural-ways-of-thinking is used here in a broad sense to include religions, countries, cultures, belief systems. Understanding different cultural ways of thinking allows us to understand and predict the ways in which individuals from a given culture will respond to specific intercultural interactions. To understand communication and how it works, we need to understand what happens within people's internal thinking processes.

The meanings of a message are interpreted through a process in which the message content is interfaced with an individual's feelings, prior experiences, cultural values. David Berlo, a communication scholar at Michigan State University, stated: "Words don't mean, meanings are in people". He meant that the meaning of a word exists only within the people who use words, not in some other location such as in the word itself. The written symbols for the word can be expressed with ink on paper, and definitions of words can be compiled in a dictionary, but the meaning is neither in the ink nor in the dictionary. When a human who shares the meaning of that particular written code reads the dictionary definition, that person can construct a meaning for the word in question.

Communication helps people create meaning rather than just transmit meaning. It is a process of creating meaning for the messages received from other people. Humans are sense-makers. They decode communication messages in ways that make sense to them, thus forming perceptions that guide their behavior. The essence of intrapersonal

communication is the process through which an individual creates meaning for himself out of the information in a message. Much communication is intentional, that is, the source individual is trying to convey a particular meaning to the receiver individual. In this case clear messages are desired in order to have the intended effect on the receiver. In certain situations, however, ambiguous communication may be appropriate, such as in diplomacy, business negotiations, and on romantic occasions.

When the two or more participants in a communication process come from different cultures, it is less likely that the attempt to convey a meaning will be effective. The importance of "meanings are in people" for intercultural communication is that people construct meanings from their language, attitudes, and their interpersonal and cultural knowledge and experience. An individual's culture shapes the meaning given to a word or other symbol.

2. Building Intercultural Skills

1. What would you do if:
 - a friend of yours who worked in your department gave a very poor presentation and then asked you: "How did I do?"
 - you must write a thank-you note to a friend at work who gave you an awful gift at a holiday party. How do you express your thanks?
2. Which 3 aspects do you think are most important for your culture? Do different cultures emphasize different aspects?
3. What is your intercultural IQ? To get an idea, name:
 - at least 3 holidays that take place in December (besides New Year's Eve);
 - at least one of the native American tribes that inhabit most of the states now;
 - at least 2 religions that prohibit the consumption of alcohol.
4. Which movies you've seen have been a place for the audience to experience and learn about another culture?
5. Why do you think one of the most common pieces of advice people get when learning a foreign language is that they should live in another country for a while?

Lecture 3.

Verbal and Nonverbal Communication

Language influences thought, and thus influences the meanings that are conveyed by words. Becoming fluent in a foreign language is a difficult and time-consuming task, but it is essential to gaining intercultural understanding of the society in which that language is spoken. An individual's perceptions are more important than objective reality in determining the individual's behavior. These perceptions differ from one culture to another. One of the main propositions of intercultural communication is that culture shapes an individual's perceptions, and thus behavior.

One of the important intellectual contributions of the Chicago School is a theoretical perspective called symbolic interaction, defined as the theory that individuals act toward objects on the basis of meanings and perceptions that are formed through communication with others. The founder of symbolic interactionism was George Herbert Mead. Mead argued that no one is born with a self (a personality), nor does it develop instinctively. Instead, an individual's self-conception evolves through talking with others (parents, teachers) during childhood. Mead suggested that human behavior could be understood by learning how individuals give meaning to the symbolic information that they exchange with others. Through such conversations, an individual forms perceptions which then determine actions.

3.1 Code-Switching

Code-switching is the process by which individuals change from speaking one language to another during a conversation. Participants must be equally fluent in at least two languages. Intercultural communication scholars have investigated under what conditions code-switching takes place and its consequences. They have learned that code-switching has complex rules, although it usually happens naturally without the code-switchers being fully aware of why they switch when they do. The language spoken may affect the meanings derived by the conversation partners. For example, two people fluent in both English and Spanish are having a conversation in Spanish. A third person joins them who can only speak English. The conversation rather naturally switches to English. No one states: "Okay, now let's talk in English."

The change happens naturally. Now let's assume the speakers do not know the third person who joins them, but they know his name is Jesus Martinez. They could continue speaking Spanish, assuming that Jesus knows the language, until they perceive that he does not comprehend what they are saying. This example illustrates code-switching as a desire to accommodate another participant. Code-switching occurs more frequently in countries where many people are bilingual. Code-switching can be used in the opposite direction of the examples above. If the goal was to send a very different message, code-switching could be used to distance oneself from others. Refusing to communicate in a shared code sends a clear message that the conversation is closed to "strangers".

3.2 Turn-Taking

One important and necessary behavior in every face-to-face interpersonal exchange is turn-taking, defined as the process through which the participants in a conversation decide who will talk first, next, and so forth. Have you noticed how individuals in a conversation decide who will talk next? Nonverbal clues may be important, such as when an individual looks at the person who is expected to talk next in a conversation. When two people who are talking do not share a common culture, they may misunderstand each other's subtle clues as to when each should speak. As a result, both individuals may try to talk at the same time, or their discourse may be interrupted by awkward silences. As a consequence of these difficulties with turn-taking, both conversation partners may feel uncomfortable. For instance, when a Japanese and a North American talk in English, a pause of a few seconds' duration may frequently occur before the Japanese speaker responds.

3.3 Self-Disclosure

Self-Disclosure is the degree to which an individual reveals personal information to another person. An individual may not want to disclose such details as sexual orientation, feelings toward another person who is a mutual friend, or some item of taboo information. Imagine a university student disclosing to another individual that he or she was sexually abused by an adult as a child. Or consider a gay man or woman who comes out of the closet. Such topics are generally not considered

acceptable in casual conversation because of social taboos and sanctions. However, individuals may consciously break their silence on these subjects as a political act in order to change these taboos.

Research has been conducted on self-disclosure. Scholars have investigated whether or not women are more likely to disclose personal information about themselves than are men. Generally, personal and social characteristics are not related to the degree of an individual's disclosure. The personal relationship between two or more individuals, however, does affect self-disclosure, with same-culture intimates. Researchers found that both men and women were more disclosing of descriptive information about themselves while talking with a stranger than with their spouse. The opposite was true when disclosing intimate feelings, which were more likely to be disclosed to a spouse.

When an individual discloses personal information to another, such disclosure encourages reciprocal disclosure by the other party. The feeling of intimacy created by one individual's personal remarks about himself/herself seems to encourage the other person to disclose personal information.

Cultural factors strongly determine the degree to which self-disclosure is appropriate. Collectivistic cultures are not very disclosing, while individualistic are more self-disclosing. European Americans disclose more personal details about their health, thoughts than do the Japanese or Chinese. This distinction implies that an individual may often not disclose inner feelings to others. Asians believe that self-centered talk is boastful, pretentious, and should be avoided. So when a European American discloses some personal information to an Asian American, the latter feels uncomfortable and does not self-disclose in return.

3.4 Content Versus Relationship

Communication scholars distinguish between two dimensions of a message:

- 1) the message content, or *what* is said;
- 2) the relationship, or *how* it is said.

This distinction was originally formulated by Gregory Bateson while observing monkeys playing in the San Francisco zoo. He noticed that one monkey would nip another in a way that looked like real combat, but both monkeys understood that the nip was just in play.

Bateson concluded that the bite message must have been preceded by another signal that established a playful relationship between the two monkeys. He called the relationship message metacommunication, that is communication about communication. Humans, as well as monkeys, frequently engage in metacommunication. For example, one person is laughing while he makes a very offensive statement to a close friend, who thus understands from the smile that the remark is in jest.

The content versus relationship dimensions of communication are different in different cultures. Collectivistic cultures put greater emphasis upon the relationship aspect of a message. For example, individuals in a collectivistic culture form messages in a way so as not to offend or make another person lose face. Less important is the clarity of the message content because relationships are considered more important. In comparison, individualistic cultures stress message content over the relationship dimension of a message. If someone's feelings get hurt by a communication message, too bad. Individuals generally feel that effective communication depends on being clear and avoiding ambiguity, although in an individualistic culture there are situations when ambiguous messages are appropriate. For example, a certain degree of ambiguity would be appropriate when an individual refuses an invitation for a date. Explanations such as "I'm too busy" or "I have to study for an exam" are more acceptable than "No, I don't like you".

One of the important functions of interpersonal communication is to form and maintain interpersonal relationships (intimate or distant, etc). Culture defines the nature of these relationships between people and their intercultural interpersonal communication. Thus one of the most important dimensions of interpersonal relationships, especially in most Asian cultures, is face, defined as the public self-image that an individual wants to present in a particular social context. Face is particularly important for the Japanese, Chinese, and other Asians and Asian Americans who share a collectivistic culture. These individuals are extremely concerned with how they will appear to others around them. They wish to avoid looking foolish or making a social error that could lead to guilt or shame. Much attention is given to maintaining positive interpersonal relationships with peers. In order to help another person maintain face, one should pay compliments, and offer frequent apologies for oneself. One should not criticize Asian persons in public situations, as this act might harm the individual's face. For example, a

North American teaching English as a foreign language in Japan playfully said in class to a favorite student: "You are a lazy student". The student did not talk to the teacher for the next several weeks and was very hurt by the teacher's joking comment. The student had lost face.

A distinction can be made between maintaining someone else's face versus your own. In collectivistic cultures like Asia, the maintenance of other-face predominates. In individualistic cultures, attention to self-face is more important. Yet, face is not unimportant in an individualistic culture like the United States. Bosses are advised to praise their employees publicly but to offer criticism in private.

3.5 Listening

Communication is a two-way process, for every person speaking there is usually someone who is listening. The receiving role in the communication process is just as important as the sending role, although it has received much less attention from communication scholars.

Most of us are not very effective listeners, because we are passive instead of active listeners. One reason for our inattentiveness while listening is because humans typically speak at about 125 to 150 words per minute, while individuals can listen at a rate of 400 words per minute. During our spare time as a listener, we often let our mind wander to other topics. Such inattentive listening often occurs during lecture classes. Twenty minutes after a lecture, listeners can remember only about half of the message content. One hour after the lecture, remembering drops to 40 percent; one day later this figure is 35 percent, and after two days it is 30 percent. One week after the lecture, listeners can remember 27 percent, and after two weeks, 25 percent. These data reflect the abilities of average individuals.

One principle of listening is to listen through the words in order to detect central themes. A good listener demonstrates attentiveness, does not interrupt, and is cautious in asking questions of the speaker. A listener should control his/her emotions and avoid being distracted. Listening demonstrates caring for the speaker and the topic.

Active listening consists of two steps:

- 1) hearing, or exposure to the message;
- 2) understanding, when we connect the message to what we already know;

- 3) remembering, so that we do not lose the message content;
- 4) evaluating, thinking about the message and deciding whether or not it is valid;

- 5) responding, when we encode a return message based on what we have heard and what we think of it.

Cultural factors affect each of these five components of active listening. In many cultures that consider it impolite to ask a speaker a question responding may not be valued, and to disagree would be unthinkable. Many of the difficulties in communication between culturally unlike individuals may be due to cultural factors in listening behavior. It is often problematic as to whether one's conversation partner is tuned in or not.

3.6 Language and Power

All languages are social and powerful. The language that is used, the words and the meanings that are communicated, depends not only on the context but also on the social relations that are part of that interaction. For example, bosses and workers may use the same words, but the meanings that are communicated may differ. A boss and a worker may both refer to the company personnel as a "family". To the boss, this may mean "one big happy family", while to an employee, it may mean a "dysfunctional family". To some extent, the difference is due to the power differential between the boss and the worker.

Language is powerful and can have tremendous implications for people's lives. For example, saying the words "I do" can influence lives dramatically; being called names can be hurtful, etc.

Just as organizations have particular structures and specific job positions within them, societies are structured so that individuals occupy social positions. Differences in social positions are central to understanding communication. Not all the positions within society are equivalent; everyone is not the same. Thus, for example, when men whistle at a woman walking by, it has a different force and meaning than if women were to whistle at a man walking by.

Power is a central element, by extension, of this focus on differences in social position. When a judge in court says what he or she thinks freedom of speech means, it has much greater force than when your friend who is not a judge gives an opinion about what this phrase means.

When we communicate, we tend to note, however unconsciously, the group memberships and positions of others.

Groups also hold different positions of power in society. Groups with the most power (Whites, heterosexuals) — consciously or unconsciously — use a communication system that supports their perception of the world. This means that cocultural groups (ethnic minorities, gays) have to function within communication systems that may not represent their lived experience.

Cocultural groups can communicate nonassertively, assertively, or aggressively. Within each of these communication postures, cocultural individuals may focus on assimilation, trying to become like members of the dominant group. Or they can try to accommodate or adapt to the dominant group. Or they can remain separate from the dominant group as much as possible.

3.7 Cultural Variations in Language

Which is more important, being a good speaker or a good listener? Is it preferable to be effective at communicating verbally or nonverbally? Is it better to be direct and to the point in communicating? There are cultural variations in how language is used: differences in attitudes toward speech and silence, differences in whether meaning is more in the verbal or nonverbal communication, and differences in communication style.

In some cultural groups speaking is highly-valued. For example, being a good political, business, or religious leader often depends on the ability to express oneself well, to be “quick on one’s feet”. In these cultural groups, a secondary, or less important, mode of communication is listening. And silence is sometimes viewed negatively. For example, people may be embarrassed if there are too many pauses in conversations, or they may feel that they aren’t really connecting with people. Silence also may be associated with being isolated. By contrast, many cultural groups place a primary emphasis on silence and harmony, and a secondary emphasis on speech. Many Japanese have a distrust of verbal skills; the Japanese proverb “You have two ears and one mouth” implies that one should listen twice as much as one speaks. And other Asian cultures share this distrust.

Another way of looking at power and language is to think about the labels we use to refer to other people and ourselves. For example, we

might label ourselves or others as “male” or “female” to indicate gender identity. The context in which a label is used may determine how strongly we feel about the label.

Sometimes, people might complain: “Why do we have labels? Why can’t I just be me?” But the reality is, it would be nearly impossible to communicate without labels. Trouble arises, however, from the use of labels that we don’t like or that we feel inaccurately describe us. Think about how you feel when someone describes you by the terms you do not like. Labels communicate many levels of meaning and establish specific relationship between speaker and listener. Sometimes, people use labels to communicate a sense of equality with and affection for another — for example, “friend”, “lover”, or “partner”. Sometimes people use labels that are offensive to others, which reflect the speaker’s ignorance and lack of cultural sensitivity and connection to the other group. For instance, the use of terms such as “Oriental” and “homosexual” communicates negative characteristics about the speaker and establishes distance between speaker and listener. “Oriental” is viewed as negative because it does not refer to any real place and has negative connotations of things exotic and strange; it is better to use “Asian”.

People who speak two languages are considered bilingual; people who speak more than two languages are considered multilingual. Rarely, however, do bilinguals speak both languages with the same level of fluency. More commonly, they prefer to use one language over another, depending on the context and the topic. Sometimes, entire nations are bilingual or multilingual. Belgium, for example, has three national languages: Dutch, German, and French.

3.8 Nonverbal Communication

Nonverbal Communication is defined as all types of communication that take place without words. As is generally characteristic of anything that is defined as the absence of something else, nonverbal communication includes a very wide range of communication behaviors — everything from a nod, to the wave of a hand, to a wearing a new suit. All of these activities and artifacts transmit meaning, so they are considered to be communication. None involve words, so they are examples of nonverbal communication.

Why is nonverbal communication so important?

3.9 Cultural Factors in Nonverbal Communication. Types of Nonverbal Communication

Participants in a communication process adapt to each other's speaking style — for example, by leaning forward, matching the other's speech rate, assuming a similar posture, using similar gestures, or pronouncing words with the same accent. If a communicator rejects the style of the other as culturally inappropriate — for example, by leaning away, intentionally slowing the speech rate, or assuming an uninviting posture — the flow of communication is interrupted. Edward Hall stated: "People in interactions move together in a kind of dance, but they are not aware of their synchronous movement". He found that each culture has its own characteristic manner of sitting, standing, reclining and gesturing. Most people are unaware when these are happening. When they become aware, they are unable to pay attention to anything else. When someone from a low-context culture interacts with someone from a high-context culture, the rhythms are likely to be very different and may create such discomfort that communication is jeopardized.

Culture establishes standards for nonverbal behavior. We often have an involuntary reaction to someone violating our expectations about personal space. Our culture specifies behaviors that invite or discourage interaction. We learn nonverbal signals that indicate another person is receptive to being approached — for example, smiling, and eye contact. If we use those same cues in interaction with someone from another culture, we could be quite startled by the response. If our expectations are not met, we will probably evaluate the other person negatively based on behavior that conforms to a culture different from our own.

There are seven types of nonverbal communication: kinesics and other body movements, space, time, touch, voice, artifacts, and physical appearance.

3.10 Body movements

Kinesics is a type of nonverbal communication that involves body movement and activities (also called body language). The four main types of kinesic communication are: emblems, illustrators, regulators, affect displays.

Emblems are body movements that can be translated into words and that are used intentionally to transmit a message. One type of emblem that is particularly important, perhaps ranking second only to facial

1. Nonverbal communication is present everywhere and usually comes first. There is no way to avoid communicating nonverbally. Even the decision not to speak is a message, such as when you do not talk with the person sitting next to you in a bus. In other words, you cannot stop someone from making inferences about your nonverbal behavior, even if you are not intentionally sending a message. This statement is certainly true of nonverbal communication. Much nonverbal communication is unconscious and unintentional.

2. Nonverbal communication usually comes first. Even before individuals open their mouths, they have communicated nonverbally by their posture, their clothing, and so forth. During the initial impressions between two or more people, when there is a high degree of uncertainty in the communication situation, nonverbal communication is particularly important. When strangers meet, nonverbal communication often determines whether or not verbal interaction will occur.

3. Nonverbal communication is especially likely to be trusted. When nonverbal communication contradicts verbal communication, nonverbal communication wins out. Because it is difficult for individuals to control their nonverbal messages, such messages are perceived as more valid. It is difficult to lie nonverbally. However, under certain circumstances, even nonverbal communication can be deceptive. Facial expressions, for example, are carefully watched in card games in order to determine if a card player is bluffing.

4. Nonverbal communication can lead to misunderstanding, especially when verbal messages are missing or limited. If two participants in a communication situation do not share the same meaning for a nonverbal symbol, the results will be miscommunication. The "language" of nonverbal symbols differs from culture to culture, just as verbal language does.

5. Nonverbal communication is especially important to intercultural communication situations. When verbal and nonverbal communication are redundant, misunderstandings are less likely to occur. Each type of communication can reinforce the other. When the verbal fluency of the communication participants is limited, nonverbal reinforcement may clarify the intended meaning.

expressions, is hand gestures. People talk with their hands. Hand gestures like the thumbs up or the thumb and forefinger circle (okay sign, the palm outward gesture (silence, or stop), and circling a forefinger near one's head (crazy) all have a widely understood meaning in the United States. So hand gestures can be very confusing intercultural. As with verbal language, nonverbal codes are not universal. There are gender differences as well as cultural differences in hand gestures. An emblem unique to Japanese women is the hand held in front of the mouth when smiling or laughing. People from the United States perceive this gesture as girlish, polite, and cute. Only women in Japan cover their mouth when smiling. Men never do.

In addition to hand gestures, head movements can also communicate nonverbally. Like hand movements, head movements differ from one culture to another. In India the head gesture for a positive response to a question is a sideways movement which is perceived by most non-Indians as a head shake meaning no. But after visiting India for a period of time, the typical foreigner is likely to have picked up the sideways head nod. When the person returns to the home country and uses shaking the head sideways to mean yes, further confusion occurs. In Turkey, an up-and-down movement of the head conveys a negative rather than a positive expression.

Illustrators are a type of kinesic behavior that accompanies what is said verbally. Hand and body gestures are a natural part of speaking for most individuals. Illustrators include gesturing with one's hands, smiling or frowning. They are particularly noticeable when an individual is giving directions to a certain place. Illustrators differ from emblems in that they cannot be translated into words.

Regulators are kinesic behaviors that control turn-taking and other procedural aspects of interpersonal communication. A practical necessity in every conversation is to determine who is going to speak first, next, and so on. This process of turn-taking is mainly an unconscious process. Sometimes problems occur, such as when two or more people talk at once and no one can be understood. Usually this behavior occurs when individuals are excited or angry. In most conversations, turn-taking proceeds smoothly because of regulators like the turn of a head, gaze, and other body movements.

Gaze is an important type of regulator. A speaker who maintains eye contact with members of the audience is perceived as a forceful

presenter in the United States. But direct eye contact with elders is perceived as disrespectful by some Native Americans and in Asian cultures like Japan. It is extremely impolite to gaze at one's grandparent's eyes. Japanese children are taught to gaze at their grandparent's Adam's apple instead. Appropriate gazing behavior can have important consequences in certain communication situations.

Affect displays are kinesic behaviors that express emotions. Facial expressions are one of the most important ways of communicating meaning to another person. For example, surprise is conveyed by arching the eyebrows, opening the eyelids so that the white of the eye shows. In contrast, the emotion of fear is shown by raising the eyebrows and drawing them together, while tensing the lips and drawing them back. Disgust is conveyed by wrinkling the nose, lowering the eyebrows, and raising the upper lip. The facial expressions for anger, happiness, and sadness are generally universal across all cultures, but other emotions are expressed differently depending on particular cultural constraints. Rules for expressing emotions vary depending on the culture. All cultures have display rules telling members when it is appropriate to show emotion and when to hide it. Affect displays can occur via crying, laughing, and even by one's posture.

3.11 Space

Proxemics is nonverbal communication that involves space. The word proxemics derives from the same Latin root as proximity, implying that one dimension of space is how close or distant two or more people are located. How physically close or distant two people stand when they talk tells a great deal about their relationship. A distance of only eight to thirteen inches between males, for example, is considered very aggressive. When a European American talks with a Latin American, the former feels that the Latin American is uncomfortably "pushy" or trying to be intimate, while the Latin American perceives the person from the United States as cold and remote. Arabic people from the Middle East do not feel that someone is friendly unless they are standing close enough to smell the garlic on the other's breath. Clearly, there are strong cultural differences in perception of the appropriate space between people involved in interpersonal communication.

People are often unaware that their culture has assigned meaning to the distances between communicators. Even if we are aware that cultures have different definitions of appropriate spacing, our emotions often override that information. Proxemics conveys a very important message about interpersonal relationships, but the definitions are culture-bound. In the United States, a smaller social distance indicates intimacy and communicates a close personal relationship. In other cultures, one cannot use the same standards to interpret relationships.

When people are forced by a building, a room, or other constraints to stand at a distance closer than their culture would indicate is appropriate for conversation, they seldom talk. For example, have you ever observed communication among people on a crowded elevator? They generally avoid eye contact, remain silent, and tense their bodies. Touching another person, even accidentally, is embarrassing and leads to an apology.

Space affects human communication in many other ways. For instance, whether or not individuals remain behind their desks when visitors enter their offices is an unstated message about friendliness or formality. Classroom arrangements of desks and chairs can determine how much discussion takes place in a class. A circular arrangement generally encourages discussion, while sitting in rows often discourages student participation.

Religious values may affect spatial arrangements. For example, the Navajo always build their hogans (six- or eight-sided one-story structures) facing east, in order to face the rising sun. According to traditional beliefs, a Navajo should begin the day by running toward the sun. Islamic people believe that the main entrance of important buildings should face in the direction of Mecca.

Space also affects who talks to whom. For example, employees in an office whose desks are located closer are more likely to communicate. Families who live in neighboring homes are more likely to become friends than those who live farther away, even though the spatial difference may be negligible. New communication technologies like the Internet may overcome the effect of spatial distance on the frequency of communication. E-mail effectively removes spatial barriers whether two people are working in adjoining buildings or are located across the world from each other.

3.12 Time

Another important dimension of nonverbal communication is time. Chronemics is the way in which time affects communication. The amount of time elapsed before being considered late for an appointment varies widely from culture to culture. The Japanese are extremely prompt in meeting with someone at an appointed time. It is considered very rude to keep someone waiting even for several minutes. Many Japanese students have never been late for a class. In contrast, individuals in Latin America and the Middle East are extremely relaxed about punctuality.

The length of time for a certain type of communication may also be culturally determined. Let's take the following example. An American was invited by officials in a Japanese advertising agency to a 10.00 a.m. meeting at their office in Tokyo. The topic was interesting, and the discussions were exciting. But after 11.00 a.m., the visitor noticed that he was the only one talking. The Japanese officials seemed to have lost any interest in the discussion. Later, he learned that the appointment had been pre-set for one hour. Because Japan is a high-context culture, this point was not explained to the visitor. It was assumed that he knew. The Japanese officials had other appointments at 11.00 a.m.

Time can be organized into technical, formal, and informal components. Scientists developed the atomic clock to be the most accurate available; time is measured by the vibration of electrons in atoms. Formal time involves the process of separating units of time into days, weeks, and months. In the United States, formal time is used for precise appointments: government hearings, court dates, job interviews. Informal time in the same culture has a more loosely defined (within limits) approximation: 8.00 can mean anywhere between 8.00 and 8.15 to 8.50. Informal time involves attitudes about punctuality within a culture.

Symbolic uses of time can be related to a person's or culture's orientation. In the West, time is viewed as a linear progression from the past, to the present, to the future. Other cultures do not segment events the same way. Some cultures have a reverence for past experience; they value precedent and reject the present as untested. Other cultures have a future orientation — visions of how life will be. Others find both looking backward and forward irrelevant — the present is what counts.

Language can reveal a culture's attitudes towards time. In the United States we "spend" time; "time is money"; and we ask if we can "have some of your time?"

3.13 Touch

Haptics is nonverbal communication that involves touching. Individuals within a culture vary as to the degree to which they touch while speaking, and there are important differences in touching from culture to culture. Touching is usually intended to convey warmth, caring, and other positive emotions; but it may be playful or show irritation. Hugging or kissing as a greeting conveys intimacy.

A set of cultural conventions guides who may touch whom, under what conditions, and where to touch. For instance, same-sex touching in the United States is more permissible than cross-sex touching. Male-to-male touching is much less frequent (except in sports) than female-to-female touching, perhaps out of fear that such touching might be perceived as indicating a sexual preference. The difference is the displays of touching are not only gender based, they are also determined by status. In business, higher-status employees generally initiate touch; lower-status employees are less likely to do so since the behavior could be interpreted as assuming a familiarity which does not exist.

Shaking hands is an example of differing cultural perceptions. In the United States, a moist handshake transmits a message that the individual is nervous or anxious. Most people in that culture think that a firm handshake is appropriate, and that a weak handshake is wimpy. In India, where handshaking is not practiced very widely as a form of greeting, a rather limp handshake is culturally appropriate. Indians generally greet each other by holding their palms together in front of their chest. In Korea and in Mali a person touches his/her right forearm with the left hand while shaking hands. Moroccans kiss the other person's hand while shaking. Islamic men may greet each other by embracing and kissing first on one cheek and then on the other. Thais greet each other with a *wai* (pronounced "wi"), which is executed by placing the hands together in a praying position in front of the chest. Japanese people greet each other with a bow. The depth of the bow depends on the other person's status. Bows entail bending at the waist at about 30 degrees, 45 degrees, 90 degrees, depending on the relative status of the other person. One should not rise from the bow until the person of higher status has risen.

The arms should be at the sides while bowing and one should gaze downward. A common greeting between a Japanese person and a foreigner is to bow while shaking hands.

3.14 Voice

Paralanguage is vocal communication other than the verbal content. In addition to loudness, paralanguage includes the speed of speaking, accent, tone. Often, hearing a stranger's voice (in a telephone conversation, for example) is sufficient to guess the person's gender, ethnic group, age. Voice is a means by which individuals can be identified nonverbally.

Loudness of voice when speaking is another type of nonverbal communication. Generally, we speak more loudly when we are more distant from the person we are addressing or when we are in a public speaking situation, such as in a classroom. Males often speak more loudly than females. Asians generally speak softly, with Asian women speaking even more softly than men. Most Thais speak very softly, and it is considered good manners to do so. In Arabic nations, males speak loudly in order to indicate sincerity. North Americans consider this volume aggressive. A Saudi Arabian also lowers his voice in order to show respect for a superior. Emotions such as anger, excitement, or enthusiasm may be conveyed by speaking in a loud voice.

3.15 Artifacts and Physical Appearance

Artifacts include an individual's clothing, lipstick, wedding ring, eyeglasses, and personal possessions like an attaché case or an expensive sports car. The clothing that one wears is an important message in a communication situation. For instance, individuals often ask, when invited to a party or some other event, whether they should dress casually or formally. In this instance, people want to know how other guests will be dressed.

Sometimes artifacts are selected for the opposite effect. Younger generations often choose clothing specifically because their parents find it inappropriate. Artifacts make statements. They can communicate belonging or independence. The most uniform dress, conforming precisely with one culture's norms, might be considered outlandish or inappropriate in another culture. Body ornamentation – including tattoos, piercing, or painting – is culturally or co-culturally based.

Physical appearance is another type of nonverbal communication. Rule-governed cultural preferences dictate the elements of appearance that are considered physically attractive. Physical beauty is more important to U.S. men in dating situations than is male physical attractiveness to women, who prefer intelligence, an outgoing personality, and a man who is considerate. For either gender, however, physical attractiveness is an advantage in interpersonal communication. Physically attractive individuals, particularly women, have higher self-esteem. In the United States, youth is valued over age. Cosmetics can mask the effects of the aging process and have a positive effect on self-image. Physical appearance is especially important during first impressions between strangers.

3.16 Cultural space

Nonverbal communication also involves the notion of cultural space – the contexts that form our identity – where we grow up and where we live (not necessarily the actual homes and neighborhoods, but the cultural meanings created in these places). Our identities and views are formed, in part, in relation to cultural places. Each region has its own histories and ways of life that help us understand who we are. Our decision to tell you something about the cultural spaces we grew up in was meant to communicate something about who we think we are.

The meanings of cultural spaces are dynamic and ever-changing. Let's look at some specific cultural spaces that we can all identify with – our homes and our neighborhoods.

What happens when people change cultural space? Traveling is frequently viewed as simply a leisure activity, but it is more than that. In terms of intercultural communication, traveling changes cultural spaces in a way that often transforms the traveler. Changing cultural spaces means changing who you are and how you interact with others. Perhaps the old saying "When in Rome, do as Romans do" holds true today as we cross cultural spaces more frequently than ever.

People often change cultural spaces through migration from a primary cultural context to a new one. Migration involves a different kind of change in cultural spaces than traveling. With traveling, the change is temporary and, usually desirable. It is something people seek out. By contrast, people who migrate do not always seek out this change. Many immigrants leave their homelands simply to survive. But they

often find it difficult to adjust to the change, especially if the language and customs of the new cultural space are unfamiliar.

Home is the immediate cultural context for our upbringing. It involves issues of status, and the home is not exempt from issues of status. For example, the social class of an American home is often expressed nonverbally – from the way the lawn is cared for, to the kinds of cars in the driveway, to the way the television is situated, to the kinds of furniture in the home. These signs of social class are not always so obvious for all social class positions, but they often provide important clues about social class.

Even if our home does not reflect the social class we wish to be in, we often identify with it strongly. We often model our own lives on the way things were done in our childhood homes. Home is variously defined as specific addresses, cities, states, regions, and even nations. Although we might have historical ties to a particular place, not everyone feels the same relationship between those places and their own identities. Some people have feelings of fondness for the region of the country where they grew up. Others feel less positive about where they come from.

The relationship between various places and our identities are complex. Where you come from and where you grew up contributes to how you see yourself, to your current identity.

Neighborhood is a living area defined by its own cultural identity, especially an ethnic or racial one. Cities typically developed segregated neighborhoods, reflecting common attitudes of prejudice and discrimination, as well as people's desire to live among people like themselves. In these segregated neighborhoods, certain cultural groups defined who got to live where and dictated the rules by which other groups had to live.

Many intercultural communication misunderstandings occur due to nonverbal messages. It is particularly difficult for an individual to learn the nonverbal codes of another culture. Even if someone knows the nonverbal code of another culture, the unintentional and unconscious nature of nonverbal communication requires that such understandings must be practiced until they become natural to the individual. For a stranger to learn to communicate effectively with the Japanese, for example, requires years of living in Japan. There are some ways to speed up this slow process. Reading literature about intercultural

communication and taking training courses on this topic may help, but attaining a high level of intercultural competence in nonverbal communication requires very intensive effort.

3.17 Comparing Verbal and Nonverbal Communication

Both verbal and nonverbal communication are symbolic, both communicate meaning, and both are patterned – that is, are governed by rules that are determined by particular contexts and situations. And as different societies have different spoken language, so they have different nonverbal languages. However, there are some important differences between nonverbal and verbal communication in any culture. Let's look at the following example of these differences. The incident happened to Judith when she was teaching public speaking to a group of Japanese teachers of English. She explained how to write a speech and gave some tips for presenting the speech. The teacher seemed attentive, smiling and nodding. But when the time came for them to present their own speeches, she realized that they had many questions about how to prepare a speech and had not really understood the explanations. What she learned was that it is customary for students in Japan not to speak up in class unless they are called upon. In Japan a nod means that one is listening – but not necessarily that one understands. As this example illustrates, rules for nonverbal communication vary among cultures and contexts.

When misunderstandings arise, we are more likely to question our verbal communication than our nonverbal communication. We can use different words to explain what we mean, or look up words in a dictionary, or ask someone to explain unfamiliar words. But it is more difficult to identify and correct nonverbal miscommunication or misperception.

Whereas we learn rules and meanings for language behavior in grammar and spelling lessons, we learn nonverbal meanings and behavior more unconsciously. No one explains: "When you talk with someone you like, lean forward, smile, and touch the person frequently, because that will communicate that you really care about him or her". In the United States, for example, this behavior often communicates positive meanings. But if someone does not display this behavior, we are likely to react quite differently.

Sometimes we learn strategies for nonverbal communication. For example, you may have been taught to shake hands firmly when you meet someone, or you may have learned that a limp handshake indicates a person with a weak character. Likewise, many young women learn to cross their legs at the ankles and to keep their legs together when they sit. In this sense, we learn nonverbal behavior as part of being socialized about appropriate behavior.

Nonverbal behavior can reinforce, substitute for, or contradict verbal behavior. When we shake our heads and say "no", we are reinforcing verbal behavior. When we point instead of saying "over there", we are substituting nonverbal behavior for verbal communication. Nonverbal communication operates at a more subconscious level, thus we tend to think that people have less control over their nonverbal behavior. Therefore, we often think of it as containing the "real" message. Have you ever received a compliment from someone you thought was not being sincere? You may have thought the person insincere because her nonverbal communication contradicted the spoken words. Perhaps she did not speak very forcefully or was not smiling very much. Perhaps she was giving other nonverbal clues indicating that she did not really mean she was saying. As was already mentioned above, nonverbal behavior sends relational messages and communicates status and deception. Although language is effective at communicating specific information, nonverbal communication often communicates relational messages about how we really feel about the person, and so on. For example, when you first meet someone, he may say, "Glad to meet you", but he also communicates nonverbally how he feels about you. He may smile, make direct eye contact, and mirror your body language – all very positive messages in U.S. culture. Or perhaps he does not make direct eye contact, does not smile, and does not give any other nonverbal cues that indicate enthusiasm. One difficulty is that nonverbal clues are not always easy to interpret. And it is dangerous to assume that, every time someone doesn't smile or make direct eye contact, he is communicating lack of interest. It may be that he is preoccupied, and his nonverbal message is not meant the way you interpret it.

2. Building Intercultural Skills

1. What kinds of personal power do you invoke with your labels?
2. Do you know how many language groups were represented in your institute?

Lecture 4

Intercultural Competence

3. Is it true to your opinion that when we lose languages we lose cultures?

4. As the use of e-mail and Internet chat rooms increases, certain communication styles will probably become more important because of the unique kind of communication involved in such text-based media. What is the preferred style for e-mail and computer-mediated communication?

5. Practice expanding your language repertoire in intercultural situations. When you speak with others whose first language is different from yours, speak more slowly, use easy-to-understand words and simple sentences, avoid slang.

6. Meet in small groups with other class members and come up with a list of general labels used to refer to people from other countries who come to Russia as immigrants. For each label, identify a general connotation (positive, negative and mixed). Discuss how the connotations of these words may influence our perceptions of people from other countries.

7. Standards of beauty vary widely across cultures, but people with the most symmetrical faces are more likely to be considered beautiful across cultures, regardless of supposed racial or cultural markers of beauty. Is beauty truly in the eye of the beholder?

8. Why do you think nonverbal communication is so necessary before (and after) we have the ability to communicate verbally?

9. Become more conscious of your nonverbal behavior in intercultural encounters. Practice your encoding skills. You can do this by noting the nonverbal behavior of others – their facial expression, gestures, eye contact. Check to see if their nonverbal communication is telling you that they understand or misunderstand you.

10. Choose a cultural space that you're interested in studying. Visit this space on 4 different occasions to observe how people interact there. Focus on eye contact and personal space. Based on your observations, list some rules about proper nonverbal behavior in this cultural space.

4.1 Characteristics of Intercultural Conflict

Conflict is usually defined as involving a perceived or real incompatibility of goals, values, expectations, or outcomes between two or more interdependent individuals or groups. An example of intercultural conflict can be seen between people sorting or assembling plants along the Mexican – U.S. border. Because Mexicans and U.S. Americans work alongside one another, intercultural conflict inevitably occurs. For example, some Mexican managers think that the U.S. American managers are rude in their dealings with each other and with the workers. While both Mexican and U.S. American managers have common goals, they also have some different expectations and values, which leads to conflict. The Mexican managers expect the U.S. American managers to be more polite and to value harmony in their relationships. The U.S. American managers expect the Mexicans to be more direct and honest and not to worry so much about the “face” and feelings of other managers and workers. These conflicts have roots in the history of U.S. – Mexican relations, a history characterized by economic and military domination on the part of the United States and by hostility and resentment on the part of Mexico.

There is often a great deal of ambiguity in intercultural conflicts. We may be unsure of how to handle the conflict or of whether the conflict is seen in the same way by the other person. And the other person may not even think there is a conflict. However when we encounter ambiguity, we quickly resort to our default style of handling conflict – the style we learned in our family. If your preferred way of handling conflict is to deal with it immediately but you are in a conflict with someone who prefers to avoid it, the conflict may become exacerbated as you both retreat to your preferred styles. Thus, the confronting person becomes increasingly confrontational, while the avoider retreats further.

Language issues may be important ones. Language can sometimes lead to intercultural conflict, and it can also be the primary vehicle for solving intercultural conflict. When you don't know the language well, it is very difficult to handle conflict effectively. At the same time some silence is not necessarily a bad thing. Sometimes it provides a “cooling

off" period during which the participants can calm down and gather their thoughts.

4.2 Types of Conflict

Common categories of conflict include:

1. affective conflict;
2. conflict of interest;
3. value conflict;
4. cognitive conflict;
5. goal conflict.

Affective conflict occurs when individuals become more aware that their feelings and emotions are incompatible. For example, suppose someone finds out that his or her romantic feelings for a close friend are not reciprocated. Their different levels of affection may lead to conflict.

A conflict of interest describes a situation in which people have incompatible preferences for a course of action or plan to pursue. For example, one student of described an ongoing conflict with an ex-girlfriend: "The conflicts always seem to be a jealousy issue or a controlling issue, where even though we are not going out anymore, both of us still try to control the other's life to some degree. You could probably say that this is a conflict of interest".

Value conflict, a more serious type, occurs when people have differing ideologies. For example, suppose that Ruben and Laura have been married for several months and are starting to argue frequently about their views on when to start their family and how to raise their children. Laura believes strongly that one parent should stay at home with the children when they are small, so she would like to wait until they have saved enough money and she can stop working for a few years. Ruben wants to have children immediately but does not want Laura to stop working; he thinks their children will do fine in day care. This situation illustrates value conflict.

Cognitive conflict describes a situation in which two or more people become aware that their thought processes or perceptions are in conflict. For example, suppose that Ruben and Laura argue frequently about whether Laura's friend Bob is paying too much attention to her. Their different perceptions of the situation constitute cognitive conflict.

Goal conflict occurs when people disagree about a preferred outcome or end state. For example, suppose that Marissa and Derek,

who have been in a relationship for 10 years, have just bought a house. Derek wants to furnish the house slowly, making sure that money goes into the savings account for retirement. Marissa wants to furnish the house immediately, using money from their savings. Marissa's and Derek's individual goals are in conflict with each other.

4.3 Strategies and Tactics in Conflict Situations

The ways in which people respond to conflict may be influenced by their cultural backgrounds. Most people deal with conflict in the way they learned while growing up – the default style. Conflict resolution strategies usually relate to how people manage their self-image in relationships. For example, they may prefer to preserve their own self-esteem rather than help the other person save face. Or they may prefer to sacrifice their self-esteem in order to preserve the relationship.

Although individuals may have a general predisposition to deal with conflict in particular ways, they may choose different tactics in different situations. People are not necessarily locked into a particular style of conflict strategy. There are at least five specific styles of managing conflicts:

1. dominating style;
2. integrating style;
3. compromising style;
4. obliging style;
5. avoiding style.

The dominating style reflects a high degree of concern for oneself and a low degree of concern for others, such that an individual might use forceful behavior to "win" the argument. For example, suppose that "tom and his ex-wife, Lynn, often argue about how much child support he should give her for their children. Tom usually ends the argument by saying, "You'll get what I give you, and that's that" and then leaving before Lynn can say anything. This dominating style is often associated with loud, forceful expressiveness, which may be counterproductive to conflict resolution.

The integrating style reflects a high degree of concern for both the self and the other person. This style involves an open exchange of information in an attempt to reach a solution that is acceptable to both parties. It is the style that involves collaboration, empathy, objectivity, recognition of feelings, and creative solutions. This style thus requires a

lot of time and energy, but it is seen as most effective in most conflicts because it attempts to be fair and equitable.

The compromising style reflects a moderate degree of concern for oneself and for others. This style involves sharing information such that both individuals give up something to find a mutually acceptable solution. For example, suppose that Jim likes to spend money on what his partner Donna considers frivolous things, such as fast cars and nights on the town. Donna prefers to put most of their disposable income into savings for retirement. But they agree, after long hours of discussion, that Jim will contribute some of his salary to the couple's retirement fund in exchange for being able to spend a portion of his salary in any way he wants - with no objections from Donna. Thus, they each give up something in using a compromising style to resolve the conflict. This style can be less effective than the integrating approach because people may only reluctantly give up something they value.

The obliging style describes a situation in which one person in the conflict plays down the differences and emphasizes commonalities that satisfy the concerns of the other person. An obliging style may be most appropriate when one person is more concerned with the future of the relationship than with the issue at hand. For example, suppose that Jennifer hates to do housework and doesn't help her partner, Lindsay, very much around the house. However, Lindsay doesn't mind doing the extra work and loves Jennifer very much, so she is content to use an obliging style. This style is common in hierarchical relationships in which one person has more status or power than the other, with the person with lower status using an obliging style in conflicts.

The avoiding style reflects a low degree of concern for the self and others. In the dominant U.S. cultural contexts, a person who uses this style attempts to withdraw, deny the conflict. However, in some cultural contexts, this is an appropriate strategy that, if used by both parties, may result in more harmonious relationships. For example, Amish children are taught that it's much better to avoid conflict than to damage relationships by open conflict. From a traditional Asian perspective, obliging and avoiding styles do not have negative connotations of being passive or elusive. Thus, avoiding can be an effective way for Amish or Asians to deal with one another; but it may be less effective when they are in conflict with people who don't share their approaches to conflict resolution. For example, Yuko, a Japanese exchange student, used an

avoiding style when she had some small conflicts with two American friends while on vacation together. "We talked about what we were thinking, and they said to me 'you should express more what you think'." With some discussion, they solved their problem and became better friends.

We tend to prefer a particular conflict style in our interactions for many reasons. A primary influence is our family background; some families prefer a particular conflict style, and children come to accept this style as normal. Sometimes people try very hard to reject the conflict styles they saw their parents using. For example, suppose that Lauren's parents argued loudly when she was growing up, and her mother often used a controlling style of conflict management. Lauren has vowed she will never deal with conflict that way with her own children and has tried very hard to use other ways of dealing with conflicts when they do arise in her family. It is important to recognize that people deal with conflict in a variety of ways and may not have the same reasons for choosing a certain style.

4.4 Approaches to Conflict

In many cultures, especially Western cultures, conflict is viewed as fundamentally a good thing. That is, working through conflicts constructively results in stronger, healthier, and more satisfying relationships. Similarly, groups that work through conflict can gain new information about members or about other groups.

According to this viewpoint, individuals should be encouraged to think of creative, even far-reaching solutions to conflict. There is also value in direct confrontation, recognizing conflict and working through it in an open, productive way. In fact, many people consider conflict-free relationships to be less than healthy and potentially problematic. In this view, conflict presents opportunities to clarify issues in relationships, release tensions, and renew relationships.

However, many cultural groups view conflict as ultimately destructive for relationships. For example, many Asian cultures, reflecting the influence of Confucianism, and some religious groups in the United States see conflict as disturbing the peace. Most Amish, for example, think of conflict not as an opportunity for personal growth, but as a threat to interpersonal and community harmony. When conflict does

arise, the strong spiritual value of pacifism dictates a nonresistant response – often avoidance.

Also, these groups think that when members disagree they should adhere to the consensus of the group rather than engage in conflict. In fact, members who threaten group harmony may be sanctioned. In such cultures like Amish, silence and avoidance may be used to manage conflict. Amish would prefer to lose face or money rather than escalate a conflict, and Amish children are instructed to turn the other cheek in any conflict situation, even if it means getting beat up by their neighborhood bully.

Individuals from these groups also use intermediaries – friends or colleagues who act on their behalf in dealing with conflict. People who think that interpersonal conflict provides opportunities to strengthen relationships also use mediation, but mainly in formal settings. For instance, people retain lawyers to mediate disputes, hire real estate agents to negotiate commercial transactions, and engage counselors to resolve or manage interpersonal conflicts.

What are the basic principles of nonviolence applied to interpersonal relations? Actually, nonviolence is not the absence of conflict, and it is not a simple refusal to fight. Rather it involves peacemaking – a difficult, and sometimes very risky, approach to interpersonal relationships.

1. Peacemaking approach helps to value strongly the other person and encourage his or her growth.
2. Attempt to de-escalate conflicts – keeping them from escalating once they start.
3. Attempt to find creative negotiation to resolve conflicts when they arise.

These approaches to conflict resolution reflect different underlying cultural values involving identity and face saving. In the more individualistic approach that sees conflict as good, the concern is with individuals preserving their own dignity. The more communal approach espoused by both Amish and Asian cultures and by other collectivist groups is more concerned with maintaining harmony in interpersonal relationships and preserving the dignity of others. For example, in classic Chinese thought, social harmony is the goal of human society at all levels – individual, family, village, and nation.

4.5 Gender, Ethnicity and Conflict

Our gender and ethnicity may influence how we handle conflict. Men and women in the United States seem to have different communication styles. These different ways of communicating sometime lead to conflict and can influence how men and women handle conflict. The problem area involves what is known as “trouble talk”. For example, women typically make sympathetic noises in response to what a friend says, whereas men may say nothing, which women interpret as indifference. Or women commiserate by talking about a similar situation they experienced, whereas men follow rules for conversational dominance and interpret this as stealing the stage. And in telling stories, men tend to be more linear, whereas women tend to give more details and offer information, which men interpret as an inability to get to the point.

Men and women also talk about relationships in different ways. Women may express more interest in the relationship process and may feel better simply discussing it. But men are more oriented toward problem solving and may see little point in discussing something if nothing is identified as needing fixing.

How does ethnic background affect the way males and females deal with conflict? In one study, when African Americans, Asian Americans, White Americans, and Mexican Americans were asked to describe how they dealt with conflicts they had had with a close friend, they gave different kinds of answers. African American males and females generally said they used a problem-solving approach (integration style). One respondent said: “I told him to stay in school and that I would help him study”. Another explained: “We decided together how to solve the problem and deal with our friend”.

White males and females generally seemed to focus on the importance of taking responsibility for their own behavior. Males mentioned the importance of being direct, using expressions like “getting things in the open” and “say right up front”. Females talked about the importance of showing concern for the other person and the relationship and of maintaining situational flexibility. One woman explained: “She showed respect for my position and I showed respect for hers”. By contrast, Asian Americans generally used more conflict-avoiding strategies than did White Americans.

Mexican American males and females tended to differ in that males described the importance of talking to reach a mutual understanding. One man wanted to "make a better effort to explain"; another said that he and his partner "stuck to the problem until we solved it together". Females described several kinds of reinforcement of the relationship that were appropriate. In general, males and females in all groups described females as more compassionate and concerned for feelings, and males as more concerned with winning the conflict and being "right".

In any case, it is important to remember that, while ethnicity and gender may be related to ways of dealing with conflict, it is inappropriate and inaccurate to assume that any person will behave in a particular way because of his or her ethnicity or gender.

4.6 Value Differences and Conflict Styles

Another way of understanding cultural variations in intercultural conflict resolution is to look at how cultural values influence conflict management. Cultural values in individualistic societies differ from those in collectivist societies. Individualistic societies place greater importance on the individual than on groups like the family or professional work groups. Individualism is often cited as the most important European American value, as can be seen in the autonomy and independence encouraged in children. For example, children in the United States may be encouraged to leave home at age 18, and older parents often prefer to live on their own rather than with their children. By contrast, people from collectivist societies often live in extended families and value loyalty to groups.

These contrasting values may influence communication patterns. Thus, people from individualistic societies tend to be more concerned with preserving their own self-esteem during conflict, tend to be more direct in their communication, and tend to adopt more controlling, confrontational, and solution-oriented conflict styles. By contrast, people from collectivist societies tend to be more concerned with maintaining group harmony and with preserving the other person's dignity during conflict. They may take a less direct conversational approach and adopt avoiding and obliging conflict styles.

How people choose to deal with conflict in any situation depends on the type of conflict and on their relationship with the other person. For example, in conflicts involving values and opinions, the Japanese may

use the avoiding style more with acquaintances than with close friends. This suggests that, with people they don't know very well and with whom harmony is not as important, the Japanese use dominating or avoiding styles. However, with close friends, the way to maintain harmony is to work through the conflict using an integrating style.

4.7 Managing Intercultural Conflict: Becoming More Intercultural

What happens when there is conflict in intercultural relationships? One option involves distinguishing between productive and destructive conflict in at least four ways. First, in productive conflict, individuals or groups try to identify the specific problem; in destructive conflict, they make sweeping generalizations and have negative attitudes. For example, in an argument, one shouldn't say: "You never do the dishes", or "You always put me down in front of my friends". Rather, one should state the specific example of being put down: "Last evening when you criticized me in front of our friends, I felt bad".

Second, in productive conflict, individuals or groups focus on the original issue; in destructive conflict, they escalate the conflict from the original issues and anything in the relationship is open for reexamination. For example, guests on talk shows discussing extramarital affairs might start by citing a specific affair and then expand the conflict to include any number of prior arguments. The more productive approach would be to talk only about the specific affair.

Third, in productive conflict, individuals or groups direct the discussion toward cooperative problem solving ("How can we work this out?"); in destructive conflict, they try to seize power and use threats and deception ("Either you do what I want, or ...").

Finally, in productive conflict, individuals or groups value leadership that stresses mutually satisfactory outcomes; in destructive conflict, they polarize behind single-minded and militant leadership. In many political conflicts, such as those in the Middle East, people seem to have fallen into this trap, with leaders unwilling to work toward mutually satisfactory outcomes.

Intercultural competence is the degree to which an individual is able to exchange information effectively and appropriately with individuals who are culturally dissimilar. Individuals vary widely in their ability to communicate with culturally unlike others.

The purpose of most research, trainings, teaching in the field of intercultural communication is to improve the intercultural competence of individuals. One of the most important skills for cultural competence is the ability to suspend our assumptions about what is "right". The greater the range of alternatives to which we are exposed, the more choices we have for deciding what makes sense for us. Knowing another culture gives you a place to stand while you take a good look at the one you were born into. Anthropologists are taught to be nonjudgmental about cultural differences. Even though they may study a culture that has sexual practices considered bizarre by European/North American standards, anthropologists seek to understand the functions fulfilled by these sexual practices from the point of view of the culture in which they occur.

We live in a world that is increasingly diverse in a cultural sense. Large cities, for example, have diverse populations. Improved communication technologies and transportation make intercultural contact increasingly common. This trend will continue in the future; the "global village" becomes more real every day. If individuals could attain a higher degree of intercultural competence, they would become better citizens, students, and so forth. Society would be more peaceful, more productive, and become a generally more attractive place in which to live. Individuals would be better able to understand others who are unlike themselves. Through such improved understanding, a great deal of conflict could be avoided, the world would be a better place.

If you want to become more interculturally experienced you should learn about individuals unlike yourselves, make friends with them, take vacations in other nations (go on student exchanges, study at foreign universities). Contacts with culturally different people provide an opportunity to become more interculturally competent, but they do not guarantee it. Our ability to learn from other individuals depends on our ability to overcome the barriers of culture.

Willingness to expand one's skills to include intercultural communication is an essential first step in overcoming barriers to intercultural communication. Intercultural contact in many cases leads an individual to become more ethnocentric, prejudiced, and discriminatory. Even when we are aware of the barriers that make intercultural communication particularly difficult, we may mistakenly attribute problems to other people rather than examining our own skills

or lack of them. Misunderstandings are as likely to result from intercultural contact as are understandings. Thus one of the most important barriers to intercultural competence is ethnocentrism.

Lecture 5

5.1. Ethnocentrism

Ethnocentrism is the degree to which other cultures are judged as inferior to one's own culture. Ethnocentrism can lead to racism and sexism. Racism categorizes individuals on the basis of their external physical traits, such as skin color, hair, facial structure, and eye shape, leading to prejudice and discrimination. Sexism is the assignment of characteristics to individuals on the basis of their sex, such that the genders are treated unequally. In many cultures, the female gender is treated as inferior and subjected to prejudice and discrimination.

How can ethnocentrism, racism and sexism be decreased or eliminated? Decreasing ethnocentrism is usually not just a matter of increased information but rather one of bringing about an emotional change on the part of the individuals involved. Greater contact between unlike individuals may be one means to lessen ethnocentrism. Many individuals study other national cultures or travel to visit them because they think that closer contact will help them toward better understanding of an unlike culture. However, the nature of such intercultural contact is an important determinant of whether such travel decreases or increases ethnocentrism toward the culture that is visited. Many tourists who visit another culture for a brief period, often without knowing the language, become more ethnocentric toward that culture. Language competence, contact over a lengthy period of time, and a more intense relationship with members of the foreign culture (such as through close personal friendships) can help decrease ethnocentrism. The key is that only positive contacts produce positive feelings about another culture.

The various elements of a culture are integrated so that each element generally makes sense in light of the other elements. When a stranger encounters only one cultural, independently of the other elements, it may seem exotic, unusual. Only when the outside observer experiences and understands all the cultural elements, does that culture make sense. This level of cultural understanding can be achieved more fully if an individual has fluency in the language that is spoken and has had extended personal contact. Only then can the stranger perceive all of the

elements of an unfamiliar culture and understand that the totality is coherent.

The nature of contact also applies to the case of ethnocentrism toward another religion, race, or any outgroup within one's own society. Just as most individuals have only limited, and socially distant, contact with foreigners. Direct, personal (one-on-one) contact with an unlike other can decrease ethnocentrism.

More individuals today have the opportunity to meet people from another culture. Frequently the reasons for increased contact are related to studying or working abroad. The special cultural patterns created, shared, and learned by individuals who have lived in a culture other than their own have been termed "third culture". Someone who was born in the United States and then lived in India has a third culture experience in common with another individual who was born in Japan and then sojourned in Mexico.

Most people learn the third culture as adults when they sojourn abroad. Their children may learn the third culture by accompanying their parents on the sojourning experience. Third culture young people have much in common and, in fact, often marry each other. Third culture individuals are unusually tolerant and understanding of cultural differences. They are less likely to think in terms of borders between ingroups and outgroups.

Some individuals have a third culture from birth. Biracial children, for example, can often operate effectively within each of their parents' cultures and can connect the two. Biracial people, who never leave their home nation, have a third culture. In the United States, the number of interracial marriages is increasing, as is the number of multiracial children. Today there are more than two million people of mixed racial ancestry in the United States; this number may be a substantial underestimate.

Ethnocentric attitudes are firmly entrenched in cultural norms and thus are extremely difficult to change. Change is not, however, impossible. One means of decreasing ethnocentrism is intervention through training. There are courses designed to help individuals understand the nature of their ethnocentric beliefs.

Intercultural communication training must be highly experiential in order for it to increase intercultural competence. Thus intercultural communication courses often use simulation games, exercises, videos,

and other types of learning in which another culture can be experienced by the learner. In other words, if intercultural communication training is to have an effect on individuals' behavior, the unlike culture must be experienced. One cannot just talk about intercultural communication. One has to do it.

The variable of ethnocentrism versus ethnorelativism is marked by a series of stages through which an individual may pass.

1. A denial of cultural differences, in which there is little contact with unlike others.
2. An evaluative defense against understanding cultural differences, because they may be threatening to one's view of the world. An individual may say, "I don't want to understand what those people think. They are so different from us".
3. A minimization of cultural differences, through which cultural similarities are stressed.
4. The acceptance of cultural differences, which are acknowledged and understood.
5. The adaptation of one's thinking and behavior to cultural differences.
6. The integration of cultural differences into one's own worldview, so that one's identity is both a part of, but apart from, the different culture, and a new "third culture" perspective replaces the native culture perspective.

5.2. Negative Stereotypes. Anxiety

A second challenge in intercultural relationships is negative stereotyping. As we have already discussed, stereotypes are a way of categorizing and processing information, but they are particularly detrimental when they are negative and held rigidly. Sometimes it takes work to get individual information, information that can counteract the stereotype.

An African American professor describes the beliefs and stereotypes about White people passed along to her in her family: (1) White people are often violent and treacherous; (2) White people probably have some kind of inferiority complex, which drives them to continually "put down" Blacks and anyone else who is not White; (3) White men are usually arrogant; (4) White women are lazy; and (5) there are some good White people, but they are the exception. More important, she goes on to

describe how she did not let these stereotypes become a "prison" that determined how she felt about herself or all White people. And because of her open-mindedness, her beliefs changed and her reliance on stereotypes decreased. She learned that race was not a predictor of intelligence, but that income and opportunity were. She learned that all people, regardless of color, deserve to be treated with dignity and respect. And she made definite choices about how to relate to others and about the importance of having a variety of friends, not just African Americans.

A third challenge in intercultural relationships involves overcoming the increased anxiety commonly found in the early stages of the relationship. (Some anxiety always exists in the early stages of any relationship.) This anxiety stems from fears about possible negative consequences of our actions. We may be afraid that we will look stupid or will offend someone because we're unfamiliar with that person's language or culture. For example, our student Sam has a lot of friends who speak Spanish at home, and he has studied Spanish for five years in high school and college. But when he visits with his friends' families, he's often anxious about speaking Spanish with them. He's afraid he'll say something stupid or reveal his ignorance in some way.

Differences of age are not usually cause for discomfort, but relationships that span differences in physical ability, class, or race may engender more anxiety.

The level of anxiety may be even higher if people have negative expectations based on previous interactions or on stereotypes. For example, some White and African American students seem to have more difficulty discussing intercultural issues with each other than they do with international students, perhaps because of negative stereotypes held by both groups. By contrast, intercultural interactions in which there are few negative expectations and no history of negative contact probably have less anxiety associated with them. For example, one student tells of traveling to New Zealand as an 18-year-old on a sports team. He had no negative preconceptions about New Zealanders and no real language barrier. While he experienced a little anxiety at the beginning, he quickly found similarity with people he met, and it was "truly an unforgettable experience."

5.3. The Need for Explanations

Finally, intercultural relationships often present the challenge of having to explain things. Intercultural relationships can be more work than in-group relationships and can require more "care and feeding" than do those relationships between people who are very similar. A lot of the work has to do with explaining – explaining to themselves, to each other, and to their respective communities.

First, in some way, consciously or unconsciously, we ask ourselves what it means to be friends with someone who is not like us. Do we become friends out of necessity, or for our job, or because everyone around us is different in some way? Do we become friends because we want to gain an entree into this group for personal benefit or because we feel guilty?

Second, we explain things to each other. This process of ongoing mutual clarification is one of the healthiest characteristics of intercultural relationships. It is the process of learning to see from the other's perspective.

People who cross cultural boundaries and form close relationships with individuals who are, say, much older or of a different ethnicity often have to explain this to their respective communities. For example, in the film *Naturally Native*, three Native American sisters have different views on being Indian. The oldest sister, Karen, doesn't understand why her youngest sister can't be more Indian, why she wants to go outside her group to find friends, and why being Indian isn't more important to her. Note that usually the biggest obstacles to boundary-crossing friendships come not from minority communities but from majority communities. This is because those in the majority, such as Whites, have the most to gain by maintaining social inequality and are less likely to initiate boundary-crossing friendships. By contrast, minority groups have more to gain.

In intercultural relationships, individuals recognize and respect the differences. In these relationships, we often have to remind ourselves that we can never know exactly what it is to walk in another person's shoes. Furthermore, those in the majority group tend to know less about those in minority groups than vice versa.

5.4. Similarities and Differences. Cultural Differences in Relationships

An awareness of the importance of both similarities and differences is at the heart of understanding intercultural relationships. According to the similarity principle, we tend to be attracted to people whom we perceive to hold attitudes similar to ours in terms of politics, religion, personality, and so on. And there is evidence that this principle holds for many cultural groups. Finding people who agree with our own beliefs confirms those beliefs. After all, if we like ourselves, we should like others who share our views. Thus, individuals may explicitly seek partners who hold the same beliefs and values due to deep spiritual, moral, or religious convictions.

In addition, the similarity principle seems to reinforce itself. Not only do we like people we think are similar to us, but we also may think that people we like are more similar to us than they actually are. Similarity is based not on whether people actually are similar, but on the perceived (though not necessarily real) recognition or discovery of a similar trait. This process of discovery is crucial in developing relationships. In fact, when people think they're similar, they have higher expectations about future interactions.

But we may also seek out people who have different personality traits and therefore provide balance, or complementarity, in the relationship. For example, an introverted individual may seek a more outgoing partner, or a spendthrift may be attracted to an individual who is more careful with money.

Some individuals are attracted to people simply because they have different cultural backgrounds. Intercultural relationships present intriguing opportunities to have new experiences and to learn new ways of looking at the world. And whether (and when) we seek out people who are different or similar to ourselves may be due partly to our own experiences.

U.S. Americans tend to accept some relationships of complementarity more than others. For example, it's more acceptable to date international students than to date across class lines. So, intercultural relationships are characterized by both similarities and differences. Although we may be attracted initially by differences, some common ground or similarity must be established if the relationship is to develop, flourish, and be mutually satisfying over time.

How are friendships – personal, nonromantic relationships with culture-specific overtones – formed? What are the characteristics of a friend? How do these notions vary across cultures? For some people, a friend is someone to see or talk with occasionally and someone to socialize with – go to lunch or a movie, discuss interests, and maybe share problems. These casual friendships may not last if one person moves away. But other people view friendship much more seriously. For these people, friendships take a long time to develop, include many obligations (perhaps lending money or doing favors), and last a lifetime.

What most people in the world consider simply a friend is what U.S. Americans would consider a "close friend." A German student explained that in Germany one can hardly call somebody a friend even if he or she has known that person for over a year. Only if one has a "special emotional relationship" can he or she view that person as a friend. For most U.S. Americans, the special emotional relationship would be reserved for a close friend.

Hispanic, Asian American, African American, and Anglo American students hold similar notions about two important characteristics of close friendship: trust and acceptance. However, whereas Latino, Asian American, and African American students report that it takes, on average, about a year to develop a close friendship, Anglo Americans report that it takes only a few months. And each group may emphasize a slightly different aspect of friendship. For example, Latinos/as emphasize relational support; Asian Americans emphasize a caring, positive exchange of ideas; African Americans emphasize respect and acceptance; and Anglo Americans emphasize recognizing the needs of individuals.

There are also similarities and differences in how romantic relationships are viewed in different cultures. In general, most cultures stress the importance of some degree of openness, involvement, shared nonverbal meanings, and relationship assessment in romantic relationships. However, there are some differences. In general, U.S. American students emphasize the importance of physical attraction, passion, love, and autonomy, reflecting a more individualistic orientation. Thus, togetherness is important as long as it doesn't interfere too much with one's own freedom. Practicing openness, talking things out, and retaining a strong sense of self are strategies for maintaining a healthy intimate relationship.

But many other cultural groups emphasize the acceptance of the potential partner by family members as more important than romantic or passionate love, reflecting a more collectivist orientation.

The U.S. American emphasis on individual autonomy in relationships can be problematic. Trying to balance the needs of two "separate" individuals is not easy, and extreme individualism makes it difficult for either partner to justify sacrificing or giving more than he or she is receiving. All this leads to fundamental conflicts as partners try to reconcile the need for personal freedom with marital obligations. In fact, one study indicated that people with extremely individualistic orientations may experience less love, care, trust, and physical attraction with their partners in romantic relationships. These problems are less common in more collectively oriented societies.

5.5. Assimilation and Acculturation

Assimilation is the degree to which an individual relinquishes an original culture for another. When individuals are assimilated into a mainstream culture, they lose their previous culture. The assimilation process usually occurs as an immigrant gradually learns the language of the host culture, forms friendships with a network of host nationals rather than with fellow immigrants, becomes increasingly exposed to the mass media of the host nation, and gradually cuts ties and identification with the original homeland. This assimilation process may occur over two or more generations. Some cultures resist any acculturation into the host society even after many, many generations. Examples in the United States are Orthodox Jews and the Old Order Amish, who maintain their original culture. The Gypsies are another example.

Native Americans have suffered greatly from attitudes toward "strangers" and from earlier concerted efforts to bring about their assimilation. We have read briefly about the forced marches to reservations where Native Americans were isolated from the society that took their lands but rejected the people. Labels such as the "Five Civilized Tribes" were applied to the Choctaw, Chickasaw, Cherokee, Creek, and Seminole because of their strong cultural heritage, Christian influences, and "cooperation" with relocation efforts. In 1953 Congress passed House Concurrent Resolution 108 to terminate aid and protection to Native Americans. The belief was that Native Americans should leave tribal identities behind and assimilate into the general population. The

only concrete results of the policy to assimilate were more lands lost by Native Americans.

Acculturation is the process through which an individual is socialized into a new culture while retaining many aspects of a previous culture. In contrast to assimilation, the acculturated individual becomes a mixture of two or more cultures. The process of acculturation incorporates similar stages as the stranger modifies some aspects of the original culture, retains others, and adopts some of the norms of the new culture. Acculturation involves a less complete integration of an individual into the host culture than does assimilation.

5.6. The Role and Impacts of the Mass Media

Mass communication is the exchange of information via a mass medium (for instance radio, television, newspapers, and so forth) from one or a few individuals to an audience of many. The scholarly field of mass communication centers on understanding the effects of mass media messages on individuals who are exposed to these messages. Intercultural communication scholars are particularly interested in whether the media help (1) to maintain an individual's culture or (2) to assimilate the individual into the broader society in which the individual is living.

Although newspapers and magazines had existed for several decades previously, the first mass communication research began in the United States about the time that radio was introduced. From that point, the mass media increased exponentially. The first commercial radio station was founded in 1920 in Pittsburgh. Ten years later 46 percent of U.S. households owned radios; by 1940 this figure reached 82 percent. In the decade of the 1950s, television spread to most households in the United States. Today, the mass media of newspapers, radio, and television reach almost everyone every day, making the United States a media-saturated society.

In the years after World War I, the number of foreign-language newspapers decreased sharply. A primary factor in the decline was that the emphasis on assimilation at that time meant that the second generation offspring of immigrant parents rarely learned their parents' language. The newspapers effectively provided a transition between the two cultures, with an emphasis on providing newcomers with the information necessary to establish themselves as members of their new

culture. In order to avoid discrimination against them as strangers, immigrants learned the language and assumed the culture of the larger group.

As we already know, cultures must communicate their content to future generations if they are to survive. The socialization process works through society's institutions: the family, peer groups, schools, and religious institutions. The media are major players in communicating culture. They offer steady streams of information in appealing formats, capturing the attention of children over long periods of time—more time than is often spent with parents or teachers. Entertainment, including television, comic books, music, movies, and Internet chat groups, carries potent messages about politics, economics, and social behavior.

Because culture is not stagnant, the means of communicating attitudes and values often create their own contributions to the culture. The media as an institution reinforce a culture's beliefs and values. As a powerful channel transmitting cultural norms, the media can also generate new attitudes that become part of the general culture. One small indication of the influence of television was its power to rearrange living room. When introduced in the 1950s, this artifact became a focal point and furniture was grouped accordingly. Television influenced nonverbal behavior, family interactions, and leisure patterns. In providing a range of cultural information to children, the electronic media also blurred the lines between childhood and adulthood that existed previously. Ease of use and the demands of programming to fill hours of broadcast time meant that multiple topics from which children had been shielded previously were available at the flip of a power button.

Most individuals rely on the mass media for perceptions of others with whom they do not have regular interpersonal contact. Thus the media play a major role in forming and maintaining stereotypes. If journalists do not share the cultures of the society whose news they report, then society will not see itself reflected accurately in the news. In an ideal world, the media would serve as mirrors of society, accurately conveying the reality of different cultures to their audience. This is not the current state of affairs.

Reports about certain nations like Japan, Germany, and England appear far more frequently in the U.S. media than their population or economic size would seem to justify. Other nations such as Mexico and Canada, which border the United States and are very important trading

partners, appear in the news only rarely. When the developing nations of Latin America, Africa, and Asia are covered by the U.S. media, the news is usually negative and mainly concerns wars, military coups, and disasters.

Although the growth of cable and satellite broadcasting has curtailed the monolithic power of the major networks that existed through the 1980s, the mainstream mass media still can counteract the effects of specialized media. The expansion of media outlets has allowed Univision, for example, to gain a strong foothold, but think of other cultures that do not have the same economic and political strength as the Latino population. Are they as well represented? Are they represented at all? The bulk of U.S. advertising dollars still goes to programs and networks dominated by mainstream U.S. culture. In a media-saturated society, what are the effects of an endless stream of images on viewers and listeners? What are the prevalent images projected? What values are reflected? Imagine a Pakistani child watching television in Chicago, or a Navajo child in Gallup, or an Indonesian child in San Diego. Depending on the amount of time spent watching the media, the child will copy the speech mannerisms of television characters, adopt their clothing styles, and beg his/her parents for the toys, sweetened drinks, and other products advertised on television. Even if the child's family members speak their own language at home, cook native recipes, and consider themselves to be Pakistani, Navajo, or Indonesian, their child is likely to grow up with a self-image as a European American. Such is the potent process of assimilation, driven in part by the ubiquitous nature of the dominant mass media.

Who gathers and produces the news and who appears in the mass media have an important impact on society. In an ideal world, people of color would be represented in the media in the same proportions as in the populations that the media serve. In the media of the United States, this ideal is far from being reached, although progress is being made in recent decades.

The underrepresentation of ethnic groups in the media is not in the economic interest of the media. The experience of the Los Angeles Times maps what may happen as demographics change. When the media do not have a workforce that reflects the audience that they seek to serve, news coverage is unbalanced and ethnic groups in the audience tune out. General newspapers have been particularly hard hit. With the growth of new media forms such as the Internet, and facing competition

from evening television news, many of the general-circulation newspapers have disappeared, especially big-city afternoon newspapers. Few U.S. cities have more than one newspaper today. In the late 1990s, only 62 percent of adults in the United States read a daily newspaper, down from 75 percent 20 years previously. Some of the lost readership has been recovered by special-interest publications.

The effects of the mass media on intercultural relations are not easy to characterize. The messages they communicate often depend on the perceptions of the audience. Communities and societies are made up of forces that pull people together and forces that push them apart. In the 1930s, Herbert Blumer viewed the broadcast media as the bulwark of social solidarity. From this view, the insistently omnipresent, standardizing influence of the media was a means to counteract disruptive forces. Today, new communication technologies support the creation of interest groups that often promote their own interests to the exclusion of all others. Both positions can harm efforts to exchange culturally different views.

The contributions of the media to the assimilation process will continue to be a focus of intercultural communication researchers. The opportunities and risks inherent in the ability of the media to reach limitless audiences supply rich veins to tap in the exploration of how culture is communicated. The remainder of this chapter looks at a unique group of people whose experiences clearly illustrate the pervasive influence of culture.

5.7. The Sojourner

A sojourner is an individual who visits another culture for a period of time but who retains his/her original culture. The sojourner typically is a visitor or traveler who only resides in the other culture for a relatively specific time, often a year or two, with the intention of returning home. Sojourners may be businesspeople, diplomats, students, military personnel, or guest workers. Many U.S. citizens experience sojourning:

1. Over two million people from the United States work overseas. The average company spends \$250,000 per year for salary, benefits, and expenses to keep a U.S. employee and dependents overseas; some 25 percent of returnees leave their company within one year of coming home (many sojourning businesspeople expect that their experience in

another culture will benefit their career and are disappointed when they find that it does not).

2. More than half a million U.S. military personnel and their dependents are stationed abroad.
3. Some 30,000 high school students and 75,000 university students study abroad each year.

Large numbers of sojourners come to the United States:

1. About 450,000 international students study in the United States. The majority come from China, Japan, Taiwan, and India.
2. Over 12 million international visitors come to the United States each year. Japan, Britain, and Germany are the leading nations from which these sojourners come.

Sojourners are a favorite topic of study by intercultural communication scholars. Sojourners represent a unique situation in which most everyday communication is intercultural. The sojourner is a particular type of stranger. While immigrants decide the degree to which they will become assimilated, sojourners know that their stay in the new culture is temporary. Regardless of their intent to learn the new culture, they will eventually return to their original culture. This "escape clause" can affect adjustment to the new culture. The sojourner is a stranger caught between two worlds. Past research shows that sojourning is a very difficult process, especially when an individual is sojourning for the first time. Sojourning threatens the self-worth of many individuals. The degree of culture shock that many individuals experience tells us that culture is important and that intercultural adjustment is not easy, although it can be a valuable learning experience. Some individuals perceive the sojourning experience as negative and personally painful, at least during their sojourn. However, if one has the desire to understand a different culture, sojourning can be an exciting and wonderful event once the period of adjustment passes. Some sojourners thrive on the experience. Sojourning can change one's life by giving a feeling of self-confidence and self-efficacy, a sense of controlling one's life and overcoming difficult situations. Many sojourners look back on their intercultural experience as something resembling a profound religious rebirth.

Self study work

Business etiquette in Russia

The People

Russia has had a long history of totalitarianism, which has resulted in a rather fatalistic approach to living. The desire to work individually under personal initiative was suppressed by the Czarist and Communist states. With the advent of perestroika (restructuring), the Soviet/Communist value system has been scrapped, but the pace of reform has been slow and many are finding it very difficult to adapt to the Western values of individualism and profit maximization. Older Russians are generally quite pessimistic and don't have much faith in a better life in the future. Younger urban Russians have adopted a more Western outlook on life.

Meeting and Greeting

Initial greetings may come across as cool. Do not expect friendly smiles.

A handshake is always appropriate (but not obligatory) when greeting or leaving, regardless of the relationship. Remove your gloves before shaking hands. Don't shake hands over a threshold (Russian folk belief holds that this action will lead to an argument).

Body Language

Russians are a very demonstrative people, and public physical contact is common. Hugs, backslapping, kisses on the cheeks and other expansive gestures are common among friends or acquaintances and between members of the same sex.

Russians stand close when talking.

Putting your thumb through your index and middle fingers or making the "OK" sign are considered very rude gestures in Russia.

Corporate Culture

Russians appreciate punctuality. Business meetings generally

begin on time.

Under Communism there were no incentives for bureaucrats to perform well or to even be pleasant toward clients; this meant that the usual answer to any question was "No." This practice is still found in Russian society today, but "No" is usually not the final word on an issue. One has to bargain and be persistent to get what he or she wants.

Business cards are handed out liberally in Russia and are always exchanged at business meetings. The ceremony of presenting and receiving business cards is important. Don't treat it lightly.

Representatives of the Russian company or government body are usually seated on one side of a table at meetings with guests on the other side.

Your company should be represented by a specialized team of experts. Presentations should be thoroughly prepared, detailed, factual and short on "salesmanship."

Russians usually negotiate technical issues very competently, directly and clearly but, being newcomers to capitalism, often do not fully understand Western business practices and objectives. You may have to explain the reasoning behind some of your demands.

Russians find it difficult to admit mistakes, especially publicly. They also find it difficult to risk offending someone by making requests or assertions.

Trying to do business in Russia over the telephone is generally ineffective. The Russian telecommunications system is inadequate, but improving quickly. The telex is widely used.

Personal relationships play a crucial role in Russian business.

Business negotiations in Russia are lengthy and may test your patience. Plan to be in for the long haul.

No agreement is final until a contract has been signed.

Dining and Entertainment

When dining in a restaurant, arrive on time.

Russians are great hosts and love entertaining guests in their homes. They will often put more food on the table than can be eaten to indicate there is an abundance of food (whether there is or not). Guests

who leave food on their plates honor their host. It means they have eaten well.

If you're invited for dinner, don't make other plans for later in the evening. You are expected to spend time socializing after the meal.

An invitation to a Russian dacha (country home) is a great honor.

Do not turn down offers of food or drink. Given Russian hospitality, this can be difficult, but to decline such offers is considered rude.

At formal functions, guests do not usually start eating until the host has begun. At such functions, no one should leave until the guest of honor has left. If you are the guest of honor, do not stay too late.

Know your limits when drinking alcohol in Russia. Drinking is often an all-or-nothing affair -- moderation is not understood.

Toasts, which are sometimes lengthy and occasionally humorous, are common. The host starts and the guests reply. Do not drink until the first toast has been offered.

After a toast, most Russians like to clink their glasses together. Do not do so if you are drinking something non-alcoholic.

Dress

A "serious" businessperson is expected to look formal and conservative. Wearing very light or bright colors might make you appear lazy or unreliable to a Russian.

Men should wear suits and ties. Women should wear suits and dresses or pantsuits.

Gifts

A small business gift is always appropriate, but its value should correspond to the rank of the Russian businessperson with whom you are meeting.

As a general rule, do not give items that are now easily obtainable in Russia.

Bring a gift for the hostess when visiting a Russian home. A small gift for a Russian child is always appropriate (and appreciated).

Helpful Hints

Russians are very proud of their culture and enjoy opportunities to talk about their music, art, literature and dance. Knowledge about art, music and some Russian history is appreciated.

Learn Russian! Learning the language is of incalculable value, and is the best way to win friends for yourself, your company and your country. If that simply isn't possible, try to learn at least a few phrases in Russian. It doesn't have to be perfect; Russians greatly appreciate any attempt by foreigners to speak their language.

Never refer to a Russian as "Comrade."

Do not expect to find smoke-free areas anywhere. A standard joke among foreign businesspeople in Russia is that Russian buildings have two sections: "smoking" and "chain-smoking."

Especially for Women

Women are initially regarded with skepticism and may have to prove themselves. Before you visit, have a mutually respected colleague send a letter introducing you. Your business cards should clearly state your title and academic degree. If you establish your position and ability immediately, you will encounter far fewer problems.

Be feminine. Allow men to open doors, light cigarettes, etc. Even if you think such customs are antiquated or silly, respect the cultural background of your Russian colleagues.

Foreign businesswomen can use their femininity to their advantage. For fear of not appearing a gentleman, many Russian businessmen may allow foreign businesswomen to get away with some things (requests for meetings, favors, etc.) that foreign businessmen aren't allowed.

A woman can invite a Russian businessman to lunch and pay the bill, although it might be interpreted by some men as an invitation to flirt.

Business Etiquette in Saudi Arabia

Islam is a major religion in the entire Arab world and it affects the day-to-day social customs as well as the Arabian business etiquette. Non-Saudi Arabians must obtain official government permission to enter and exit the country to conduct business. Once in the country, the Westerners should follow the Islamic law in Saudi Arabia, which prohibits alcohol abuse, drug abuse, pornography and pork. Business people should know the basic business Etiquette when enter the country. (Business Etiquette)

Greetings: Rather than saying "Hello" or "How are you?", Arabs greet partners by saying "Assalamo Alaikum" which means "May peace be with you, May God's blessing be with you." This is the traditional Islamic greeting exchanged in Arab countries. Saudis converse about general things when greet each other. Men and women that are from outside the family would not greet each other in public.

Exchange of Business Cards: Business cards are not essential in Saudi Arabia. For people who prefer to use business cards, make sure to print in both English and Arabic. Men shake hands and women generally hug and kiss with close friends or they may greet each other with a handshake.

Appropriate Greetings/ Introductions/ Use of Titles: Business people should address your Saudi Arabian partner with the appropriate titles of Doctor, Shaikh (chief), Mohandas (engineer), and Ustadh (professor), followed by his or her first name. The word "bin" or "ibn" (son of) and "bint" (daughter of) may be present a number of times in a person's name because Saudi names are indicators of genealogy.

Exchange of Gifts: Gift giving in Saudi Arabia is appreciated but not necessary. Bring something small as a thank you when invited to a Saudi's house. Gifts are seen as rather personal and often exchanged between close friends. Remember to not open gift when received. Try not to complement too much on one thing because they may feel obliged to give it to you. It's does not make a good gift for man to give flowers

to woman, although she could give them to her hostess. Not accepting a gift from others is considered impolite and offensive.

Business Entertainment: Most of the business entertainment that is done for business partners occurs in restaurants or hotels when entertaining expatriates whom they do not know well. After some time you will be invited to the home. Entertainment will generally be same-sex only. If both sexes are included, they will be in separate rooms. Tipping is often calculated ten percent over and above the service charge if merited. It is not necessary to tip taxi drivers. Sharing a meal is one of the best way for people to get to know each other. To offer someone something by the left hand is considered rude. Also, eat only with the right hand as the left is considered unclean.

Business Dress Code: Business visitors are expected to wear a conservative and formal dress. Men should wear suits and ties. Women should wear suits (not trousers) to leave as little flesh as possible. Skirts that are well below the knee to ankle-length are the best skirts to wear in a business meeting. Women who carry headscarves will be preferable. Men are not required to wear the Saudi traditional clothing because this may be seen as strange, or even offensive behavior. (business tips)

Meeting Time: Communications occur at a slower pace in Saudi Arabia and patience is often necessary, therefore, don't rush your Arabian partners during business negotiations. They are generally long in duration and discussions are conducted over tea and coffee. Be on time and try to schedule in the morning for business meetings. Time should be allocated when meeting with friends. Appointments are necessary and should be made several weeks to one month. Business meetings start after the conversation about health, family, etc. Never inquire about a Saudi's wife. Meetings are generally not private until after a relationship of trust has been developed. Therefore you may be interrupt frequently.

Things to be avoid: Offering meat, pork, and poultry to the Arab business partners should be avoided. Choose restaurants that have a lot of vegetarian options when offering business meetings. Avoiding smoking, drinking, and caffeine would be great. All of these practices are also frowned upon in the Islamic culture, therefore, they are not

conductive to the Arabic business meeting etiquette. (Do's and Don'ts). Something important to keep in mind when you are arranging a business meeting with Saudis. People will tell you that you can come whenever you have time when you try to make appointment with them. But they would want you to call before going.
Business etiquette in Japan

Japanese Business Meeting Etiquette

The Japanese place a high level of value on etiquette and protocol during any type of business affairs. This rule holds true to foreigners as well. However, the Japanese are generally very forgiving to foreigners as long as they show respect and an effort to understand the Japanese culture and business etiquette. Often the Japanese host will offer to help you in any way that they can.

When meeting for any type of business affairs you should always play it safe and dress formally. Business casual attire is not always accepted in Japanese business etiquette. Of course there are situations where it is appropriate to dress casually such as a sporting event or activity, but you would never want to be the one who is underdressed in comparison to the group. On the contrary, it never hurts you to be overdressed for any occasion, therefore, it is always better to be safe than sorry.

Your demeanor should be conservative. It is not common for the Japanese businessman to be brash and abrasive. That type of behavior can result in lack of trust and you may not be taken very seriously. Avoid using flashy pens or articles of clothing. Also, do not write in red ink, use black or blue.

When first meeting face to face with your Japanese host, it is important to honor the Japanese cultural traditions. You should first bow and wait to see if your Japanese counterpart initiates a handshake. Although your Japanese host will likely offer a handshake, it is not as natural for them as bowing. It is important to understand this principal and demonstrate it to your Japanese counterpart.

When the time comes to sit down and meet with your Japanese hosts, it is important to wait for direction on where to sit. Seating is much more important than one may suspect and each persons seating position is determined by their status. Usually the highest ranking person will take

the head of the table, and the subordinates will sit on both sides of the table. The higher ranking people will sit closest to the highest ranking person, and the rank will decrease as you travel toward the opposite side of the table.

Another important rule to remember is that you do not want to be the first or only one sitting. You don't have to wait for the instruction to sit down, but if none of your Japanese hosts are sitting than you should not be the one to break the ice. This rule applies to mostly all actions that may occur during a meeting such as speaking, drinking, eating, and others.

It is very important to show interest in the meeting and acknowledge every members input. It may help to take notes or repeat an idea to clarify. This will keep you involved in the dialog and also make you look like you are very interested in what is happening.

Finally, Gifts may be presented during a meeting. They are not mandatory for you or your host, but it always makes for a nice gesture. If you receive a gift from your Japanese host, make sure that you show your appreciation and thank everyone who was involved in its presentation. If the gift is wrapped you should wait until you leave to open it.

Business etiquette in German

Attitudes and values are the foundation of every country's culture, and are the building blocks for developing business culture. Cultural influences, attitudes and behaviour vary within and across nations and within and across ethnicities, and are strongly embedded within communities.

In many respects, Germans can be considered the masters of planning. This is a culture that prizes forward thinking and knowing what they will be doing at a specific time on a specific day. The German thought process is extremely thorough, with each aspect of a project being examined in great detail. Careful planning, in one's business and personal life, provides a sense of security. Most aspects of German living and working are defined and regulated by structure, for example, through laws, rules, and procedures, which are evident in all economic,

political and even social spheres. Rules and regulations allow people to know what is expected so that they can plan their lives accordingly. Germans believe that maintaining clear lines of demarcation between people, places, and things is the surest way to lead a structured and ordered life. In German business culture, this is reflected in the adherence to prescribed business rules resulting in, a low degree of flexibility and spontaneity in attitudes and values.

Germans do not like surprises. Sudden changes in business transactions, even if they may improve the outcome, are unwelcome. Business is viewed as being very serious, and Germans do not appreciate humour in a business context. In addition, counterparts do not need or expect to be complimented.

Work and personal lives are rigidly divided, and Germans subscribe to the ideal that there is a proper time and place for every activity.

When doing business in Germany, it is essential that you appreciate that business etiquette is of great importance to your German counterpart. Germany is a nation that is strongly individualistic, and demands the utmost respect at all times, therefore the highest of standards are expected. Any unethical behaviour will seriously diminish all future business negotiations.

Business executives who hope to profit from their travels in Europe should learn about the culture and customs of the countries that they wish to visit. Flexibility and cultural adaptation should be the guiding principles for doing business in this country. Business manners and methods, religious customs, corporate social responsibilities, are all covered in the following sections. Some of the cultural distinctions that businesspeople most often face include differences in business styles, attitudes towards the development of business relationships, attitudes toward punctuality, gift-giving customs and the meanings of colours and numbers. The following sections give an insight into the values, attitudes and culture of Germany.

Corporate Social Responsibility

The German government takes environmental issues in the country extremely seriously and the inclusion of the Green party in the ruling coalition over the past few years has greatly influenced Germany's energy and environmental policy objectives. From phasing out nuclear power to promoting energy efficiency and renewable energy, Germany has become a pioneer within the EU in reducing greenhouse gas emissions and in making alternative fuel sources viable. As a result, Germany has become the world leader in wind energy.

Despite this however, emissions from coal-burning utilities and industries contribute to air pollution and acid rain in Germany, and are damaging the country's forests. Pollution in the Baltic Sea from raw sewage and industrial effluents from rivers in Eastern Germany, along with hazardous waste disposal remain environmental problems for Germany.

In 2000, the government established a mechanism for ending the use of nuclear power over the next 15 years. The government is also working to meet the EU's commitment to the preservation of nature.

Germany leads Europe by having the greatest solar and wind electricity generating capacity on the continent.

Punctuality

Germans are most comfortable when they can organise and compartmentalise their world into controllable units. Time, therefore, is managed carefully, and calendars, schedules and agendas must be respected. Trains arrive and leave on time to the minute, projects are carefully scheduled, and organisation charts are meticulously detailed.

Do not turn up late for an appointment or when meeting people. Germans are extremely punctual, and even a few minutes delay can offend. If you are going to be even slightly late, call ahead and explain your situation. Be five to 10 minutes early for important appointments.

Gift giving

Gift giving among business associates is not common in Germany. There has recently been a move towards concentrating much more on the actual business at hand, and less on formalities and rituals like gift giving when travelling on business. However, for more social occasions, gift giving is relatively customary. The following issues are important to note when considering giving a gift:

- A visitor thinking of giving a gift should choose one that is small and of good quality, but not overly expensive.
- Acceptable gifts at business meetings are items of office equipment, good quality pens with your company's logo or liquor.
- When invited to a German home, it is appropriate to bring a gift of flowers, wine, chocolates, or a small gift that represents your home country or region.
- Flowers should be given in uneven numbers and unwrapped (unless wrapped in cellophane). Avoid presenting 13 of any kind of flower or red roses. However, this rule does not apply to bouquets arranged/wrapped by a florist.
- Do not give red roses as they symbolise romantic intentions.
- Do not give carnations as they symbolise mourning.
- Do not give lilies or chrysanthemums as they are used at funerals.
- Gifts are usually opened when received.

Germany generally has the same traditions as most other European countries in terms of gift giving.

Business Dress Code

Germans take great pride in dressing well, regardless of where they are going or what position they hold. Appearance and presentation is very important to Germans, particularly with regard to business.

Even when dressed informally, they are neat and conservative; their clothes are never ostentatious. The following points give an insight into the correct dress code suitable for conducting business in Germany:

Being well and correctly dressed is very important. Casual or sloppy attire is frowned upon.

Business dress in Germany is understated, formal and conservative. Businessmen should wear dark coloured, conservative business suits; solid, conservative ties, and white shirts.

Women also dress conservatively, in dark suits and white blouses or conservative dresses. This form of dress is observed even in comparatively warm weather. Do not remove your jacket or tie before your German colleague does so.

Women are recommended to refrain from wearing heavy make-up and ostentatious jewellery or accessories.

Do not be surprised however, if occasionally you do see a fashion statement with white socks being worn with a dark suit.

For further information, please see below:

Bribery and corruption

According to www.transparency.org, with a score of 79 out of 100, Germany is ranked 13th out of 176 according to the corruption perceptions index (CPI)

The construction sector and public contracting, in conjunction with undue political party influence, represent particular areas of continued concern and the German government has sought to reduce both domestic and foreign corruption. Strict anti-corruption laws apply to domestic economic activity and these are rigorously enforced. Germany ratified the 1998 OECD Anti-Bribery Convention in February 1999, thereby criminalising bribery of foreign public officials by German citizens and firms abroad.

The necessary tax reform legislation ending the tax write-off of bribes in Germany and abroad became law in March 1999. Germany has signed the UN Anti-Corruption Convention but has not yet ratified it. The country participates in the relevant EU anti-corruption measures and Germany has increased the penalties for bribery of German officials, for corrupt practices between companies, and for price-fixing by companies competing for public contracts. It has also strengthened anti-corruption

provisions applying to support extended by the official export credit agency and tightened the rules for public tenders.

Most State governments and local authorities have contact points for whistle-blowing and provisions for rotating personnel in areas prone to corruption. Government officials are forbidden from accepting gifts linked to their jobs. Some individual States maintain their own registers and pressure is growing to reintroduce such legislation at a Federal level. Transparency Deutschland, the German Chapter of Transparency International, sees a national corruption register as one of its main goals in Germany, closely followed by Freedom of Information legislation at Federal and State level, and a speedy ratification of the UN Anti-Corruption Convention placing bribery of parliamentarians on the same level as bribery of public officials. The German government has successfully prosecuted hundreds of domestic corruption cases over the years with numbers rising significantly over the last two years. To date, charges have been filed in only one case involving the bribery of foreign government officials since the 1999 changes in German law were enacted to comply with the OECD Anti-Bribery Convention.

Business Etiquette in India

Westerners going to India to do business find out pretty soon that India is a culture where it is absolutely impossible to just drop in to conduct business and then fly away unaffected.

The pace of life, the vivacity of the teeming masses, the *mélée* of sounds, the richness of colors and smells, the tenacity of the unpredictable to surface like an ubiquitous spook amidst all attempts on both sides to make business smooth and manageable - all this is India. Trying to understand the astonishing diversity of this ancient yet vibrant culture and yet finding rules for behaving in an effective manner is a daunting challenge for anyone.

In India you would discover thriving matriarchal societies, a group of people utterly convinced that they are one of the lost tribes of the Jews, signs of democratic forms of governments 2000 years before the Athenians, aboriginals who shun 'civilization' and shoot poisoned arrows at anyone going near them etc. India is not a monolithic culture

but the kaleidoscopic variety also contains underlying streams of unity. One mentor gives you a valuable piece of advice on business etiquette and then you notice that people behave exactly the opposite in some contexts.

The first thing for Westerners to learn about business etiquette in India is:

You need to be sensitive to the context at all times.

Personal space

Indians keep very small bubbles of personal space around them and there is so much touchy cuddly walking hand in hand behavior all around. However:

Men don't touch women in public and vice versa.

Superiors pat subordinates on their shoulders and there is much collegial backslapping. The handshake is practiced everywhere in cities. The traditional Indian greeting is the "Namaste," which you do with hands pressed together, palms touching and fingers pointed upwards, in front of the chest with a slight nod or bow of the head. This has a spiritual basis in recognizing a common divine essence within the other person.

Always be polite, although you need to be firm.

Never lose your temper, even when it is to your advantage to show anger.

Conversation

All meetings start with some small talk. Indians are very curious and like to exchange views even with total strangers. Be prepared for Indians talking about matters which would be considered an invasion of privacy in the west.

Learn to recognize the "NO" as Indians don't say NO directly, unless it is a crucial issue.

Don't point out poverty, dirt, and social ills to Indians as they might interpret it as condescending coming from a foreigner. Indians are proud of their rich history and appreciate intelligent discussions with

mutual respect, so avoid preaching about democracy and women's rights etc.

Addressing others

Indian businesses are hierarchical. Titles such as Mr, Mrs or Professor are used almost always unless the other person asks you to go on a first name basis.

- Get used to people always calling you Mr this or Madam this or saying "yes, Sir" or "yes, Madam" all the time.
- Find out how you should address the other person - naming and addressing practices vary across the country.

Giving Gifts

Gifts are not opened in the presence of the giver. If your Indian host insists on your opening the gift, do so and show appreciation for his/her choice. If you are invited to an Indian home for dinner, take some small gift, like a box of chocolates or flowers or a gift for the children (if they have any). Wrap in red, yellow, green or blue colored wrapping paper. White and black colors in wrappings are considered inauspicious. A small gift from your culture or a framed photograph with the host or colleagues would be valued as a gift. If your Indian host drinks and keeps alcoholic drinks at home, a bottle would be an appreciated gift. Meetings and Negotiations

Meetings and negotiations are spaced over time and there are many digressions. Give background information such as who is involved, who else has implemented such a proposal or who higher up has endorsed - Indians understand matters in their overall context and such information is vital for them. Don't get nervous over frequent interruptions, digressions or bargaining in negotiations. Keep buffers, which you can cut in your offers as Indians interpret fixed offers as inflexible thus unsuitable for their needs. Don't expect quick commitment as all decisions take time and may involve people not present in meetings. Business Dress

Business attire varies in different parts of India. Decency and decorum is the guiding principle here. It is better to dress slightly more conservatively than too casually. In India position in the hierarchy of business dictates formality of dress. Use common sense in dressing

Visiting Cards

The visiting card ritual is not so formal as in China or Japan but you should always carry decent and presentable cards with you. Cards in English are fine. You don't need to print them in local languages.

Never use the left hand to give and receive cards.

Appointments

Appointments must be fixed well in advance. Always confirm beforehand to make sure nothing has changed meanwhile. Traffic is always unpredictable so leave a lot of margin. Be prepared to be kept waiting when visiting government officials.

Invitations

Foreigners visiting India might receive many social invitations. A direct refusal to an invitation (e.g., "Sorry, I can't come.") would be seen as impolite or arrogant.

Use "I'll try" or "I will confirm with you later," etc. when declining social invitations.

When refreshments/ snacks or beverages are served, it is customary, though not compulsory, to refuse the first offer, but to accept the second or third. Accept what is offered to you even if you don't want to eat or drink everything. Leave some on the plate or all of it untouched. If you eat all, it is a sign you want more.

What people consider taboo in food or drinks varies greatly among people in India:

- Generally Muslims don't eat pork and Hindus shun beef.
- Chicken, mutton or fish suit most people.
- All vegetable menus are safer choices for everyone.
- Be very sensitive to customs and preferences when hosting invitations.
- Never use your left hand for eating, serving, or taking food or in fact handing over or accepting things. The left hand is considered the toilet hand and thus taboo.

Business etiquette in Italy

When doing business in Italy having cross cultural skills should improve the potential of your business trip. In order to prepare yourself and also to ensure that your business proposal is well tailored to the target audience, leading to a successful meeting with your Italian counterpart, you should demonstrate and understand Italian culture and etiquette.

Courtesy is a quality that is very much appreciated in Italy, so ensure your conduct is always polished. There are specific etiquettes and protocols for individual social and business situations however, you should remember that Italian codes of behaviour are less important than consideration.

Corporate social responsibility

Environmental issues have rapidly taken centre stage over the last two decades and specific legislation has been developed, according to European and International Standards (ISO - EMAS).

In Italy, safeguarding and protecting the country's natural heritage is very important. Restrictions are currently in place in 47% of the territory with an environmental protection system of:

- 20 national parks;
- 142 state natural reserves;
- 89 regional parks;
- 197 regional natural reserves;
- 106 other protected areas;
- 16 state marine reserves.

However, the importance of enforcing environmental legislation is not always fully supported by public opinion. A common example of a rather generalised abuse is the building of houses, etc., without the required permits.

Italian law has gradually included many principles of European law to protect consumers, securing them the right to form associations in this field. Product Safety is protected by law (L.281/98).

The activities that SMEs usually undertake under the umbrella of Corporate Social Responsibility (CSR) are focussed on employees and local communities. CSR and ethical values are not seen to be as important for small businesses as are other values, such as security, innovation and quality.

SME's of Italy still don't consider CSR and social values as being part of their strategic goals that could have a positive influence all aspects of their business.

Punctuality

Punctuality is not a priority for Italians. Be patient and be prepared for some delay when you start working with a new Italian partner. In particular, do not take a small delay as a sign of lack of respect.

As a general guideline, work plans are often not taken too strictly, so that some flexibility can be built into a deadline. Where a deadline must be firmly met, be sure to make it very clear to your Italian partner.

Italians tend to "multitask", since they like to do many things at once, shifting their priorities as new demands arise but being unruffled by interruptions. As a consequence, you might experience differing reaction times from your Italian contact as he/she is probably following several other projects at once.

Gift giving

In Italian business culture, gift giving is not particularly common; only after a tried and trusted familiar relationship has been established, might it appear natural to give a small and not obviously expensive gift as a sign of friendship.

A small gift may also be appropriate as a token of appreciation for Italian hospitality. In such a case, the choice of gift may include liquors, delicacies or crafts from the visitors' country.

When invited for a family lunch or dinner (see Entertaining), small presents can be given in an informal way as typically such an invitation would indicate a high level of familiarity. Pastries, chocolates or flowers are appropriate on such occasions. Never give an even number of flowers (especially roses) and avoid chrysanthemums as they are used for funerals.

Business dress code

Dress and presentation plays an important role in Italian culture. Fashionable style is considered a sign of wealthy social status and success. Milan is one of the World's four main centres of fashion and Italian design and craftsmanship is valued, respected and coveted the world over. Anything that is 'made in Italy' has a tremendous cachet and respect. Prada, Marni, Max Mara, Armani, Dolce and Gabbana. Missoni and Gucci are just some high fashion Italian brands.

In general, the characteristics of elegance are quality fabric dresses, such as lightweight wools and silk. Quite often, great attention is given to fashionable brand clothing and accessories.

Formal attire is generally expected for business meetings, for the most part dark colours for businessmen. Businesswomen tend to wear elegant and modest pant or skirt suits, accessorised with simple jewellery and makeup.

While a conservative style is always accepted, more informal clothing is also common, especially outside of large companies and financial circles. To be on the safe side it is recommended to adopt tasteful coordinated clothes and to refrain from "competing" on fashion details if you are not particularly interested in such things.

Keep in mind that Italy is a major centre of European fashion design and production. Even casual clothes are smart and chic.

Bribery and corruption

The OECD Convention on Combating Bribery of Foreign Public Officials in International Business Transactions was signed by Italy on 21 November 1997. The Convention has been ratified and implemented through Act No. 300 of 29.9.2000 and entered into force in Italy on 26 October 2000.

The Act integrated the Criminal Code, introducing Article 322-bis which provides for the criminal responsibility of anyone who bribes or attempts to bribe a foreign public official receiving and/or procuring an undue benefit for himself or others.

However, Italians continue to perceive that political and business sectors are the most affected by corrupt practices and that Government efforts to combat corruption are largely ineffective.

The Global Coalition against Corruption Transparency International provides quantitative tools about levels of transparency and corruption in Italy.

Business etiquette in France

Attitudes and values are the foundation of every country's culture, and are the building bricks for developing business culture. Cultural influences, communities, attitudes and behaviour vary within and across nations and within and across ethnicities, and are strongly embedded in

Business executives who hope to profit from their travels to France should learn about the history, culture, and customs of the areas that they wish to visit. Flexibility and cultural adaptation should be the guiding principles for doing business in this country. Business manners and methods, religious customs, the importance of family are all covered in the following sections. Some of the cultural distinctions that businesspeople most often face include differences in business styles, attitudes towards the development of business relationships, attitudes toward punctuality, negotiating styles, gift-giving customs, greetings, significance of gestures, meanings of colours and numbers, and customs

regarding titles. The following headings give an insight into the values, attitudes and culture of the French.

Corporate social responsibilities

France's environmental outlook appears positive, as successive French governments have demonstrated their commitment to protecting the environment, and future governments are expected to continue this trend. France is also a leader in adopting the European Commission's 'green paper' on corporate social responsibility, which requires listed companies to publish information in relation to the environmental and the social impact of their activities, in their annual reports. Thus, companies in France must report on their use of water and natural resources, their emissions of greenhouse gases and energy consumption, and what efforts they have undertaken to reduce environmental risks and to educate their employees about environmental management.

France's commitment to the use of nuclear power has allowed the country to keep a lid on its carbon emissions, since nuclear power emits no carbon or other greenhouse gases. France's preference for nuclear-generated electricity over thermal (oil-, natural gas-, and coal-fired power plants) power, has allowed it to maintain relatively low levels of both energy and carbon intensity.

Despite its nuclear power programme, France still suffers from air pollution, especially in Paris and other major cities. Despite the country's reduction in its dependence on oil imports, France has been the unfortunate victim of several major oil tanker spills, with disastrous consequences for the country's tourism and fishing industries along the Atlantic coast.

Other environmental issues in France include some forest damage from acid rain. Major forest damage also occurred as a result of severe windstorms in December 1999. One of the country's biggest concerns is water pollution from urban waste and agricultural runoff. For Punctuality

In France it is vital to ensure that you make appointments for both business and social occasions. It is not acceptable in France to 'drop in' on someone unannounced and such conduct will be taken as an act of

rudeness, whatever the occasion. While you should strive to be punctual, you will not be considered to be late, should you arrive ten minutes after the scheduled time.

Punctuality is treated quite casually in France, although there are some regional differences, the further South you go the more casual the approach to time is. The French themselves have a very relaxed attitude when attending appointments themselves, so do not be surprised to find your French colleague arriving fairly late. The French consider this a prerogative, so do not expect any apologies- but as ever it will depend who you are dealing with. However, staying late at the office is common, especially for individuals in more senior positions.

For social events, being on time is more important, especially if your hosts have cooked a meal.

Gift giving

Gift-giving among business associates is not common practice in France. To express appreciation to a French business contact, it may be better to host a special event or dinner than to give a business gift. Gifts are however expected at social events, especially to thank the host/ess of private dinner parties.

When Invited to Dinner

If you are invited to a French home, consider it a rare honour. Bring flowers, quality chocolates or liqueur for the host, and present your gift before the entertaining proceeds.

Flowers should be sent in advance on the day of the dinner (popular in Paris) so that the hostess has time to arrange them and is not faced with this task when she is busy with a meal, or else unwrap them before presenting them to your hostess. Otherwise, present a gift on arrival - this will probably not be unwrapped immediately (unless no other guests are present or expected).

In accordance with the old European tradition, a bouquet should have an odd number of flowers, but never seven or thirteen. On Labour Day (May 1) the French give lily-of-the-valley. Red roses are not

reserved for lovers in France, but do imply a familiarity that business associates are unlikely to achieve. Carnations are associated with bad luck or bad will. Chrysanthemums are used for funerals, and are placed on graves on All Saints Day (November 1).

Do not take a gift of wine, since the host usually prefers to make the evening's selection themselves — this will have been carefully thought out to complement the food. The only possible exceptions to this would be a special French dessert wine or high-quality liqueur. Other exceptions if you really want to bring a bottle of wine would be one from your own country or a bottle of Champagne.

If you have been a guest at a dinner party or similar social gathering in a home, ensure that you send a thank-you note to your hosts the next day. Preferably, your note should be handwritten and delivered by La Poste. Sending flowers or a basket of fruit is another thoughtful gesture appreciated by the French.

Take Note

Be aware that displays of warmth and generosity between business associates are not the norm in French business culture. Giving presents is acceptable here, but exercise discretion. Business gifts are usually not exchanged at the first meeting.

Give a good quality gift or none at all

Gifts are expected for social events, especially as a thank-you after a dinner party.

Give candy, macaroons, cakes and flowers. A gift should be of high quality and beautifully wrapped.

Esoteric books and music are often valued as gifts. Make sure, however, that you are reasonably acquainted with the recipient's interests and tastes before making this kind of gift purchase.

Good gift selections can also include coffee table books about your home country, or anything that reflects the interests of your hosts and is representative of your country.

Do not offer gifts with your company logo stamped on them (the French consider this vulgar).

French business etiquette dictates that you do not include your business card with a gift.

Never send a gift for a French colleague to his/her home unless it is related to a social event.

Card giving at holidays is appropriate and appreciated. Thanking business partners for the previous year's business and wishing them a prosperous year to come is a sentiment that will be received with gratitude. The practice in France is to send New Year's greetings and this can occur during the whole month of January but not later.

Business dress code

As you would expect, the nation that created 'haute couture' puts a premium on style. Fashion and appearance are much more important in France than in most other countries in the world. Even low-paid, entry-level executives buy the best clothes they can afford. Generally, dress tends to be on the formal side for both men and women, whether in business or social situations. As the French will perceive the way you dress as being a reflection of your social status and relative success, do your best to make clothing choices that are tasteful and stylish.

High quality and conservative suits and accessories are recommended. Men should wear dark suits, particularly during the winter and when visiting the north. You'll notice that men's suits made in France are cut differently. In France, executives usually do not loosen their ties or take off their jackets while at the office, or in restaurants. Never be the first to shed your jacket. As blue shirts are worn by raw French military recruits, you may be labelled 'Un bleu', the French version of a 'greenhorn' if you choose blue for your shirt.

Frenchwomen are particularly fashion conscious in both their social and business wear, and are famous for their restrained, feminine chic. Visitors are advised to dress simply and with elegance. A well-tailored business suit or dress is appropriate and good shoes are a must. Careful accessorising (even of simple outfits), is also widely seen in France. French women are also more careful with makeup than many of their European counterparts and place a huge emphasis on skin care and maintaining a slender figure.

When you receive an invitation stating "informal" dress, don't assume you'll be welcome in a t-shirt and jeans. For a social gathering, informal usually means tastefully coordinated clothes, sometimes including a jacket and tie for men. An invitation stating "formal" dress usually means formal evening wear, which is very dressy and involves a tuxedo for men and evening dress for women. On the street, jeans and sneakers can be acceptable leisurewear, although this kind of clothing is often reserved for the gym or the beach. However, increasingly and dependent on the industry, casual Fridays are becoming common in offices where you can wear jeans and even sneakers sometimes. These exceptions to formal attire however are not applicable for business meetings.

Bribery and corruption

France is ranked in the top 25 countries (on the Corruption Perception Index of government organisations) in the world for being perceived as least corrupt compared to 176 other countries. There are laws, regulations and penalties to reduce and prevent corruption in France. As a consequence, the French legal system has witnessed numerous investigations and successful convictions of corrupt public officials and businessmen.

The OECD Anti-Bribery Convention has been adopted in France and enforced since the year 2000. This was done through amendments to the Criminal code, which includes article 435-3 which incriminates the offer or promise of a bribe. A more detailed explanation of bribery and corruption in France can be found at.

Business etiquette in UK

Attitudes and values form the basis of any culture. They reflect the ways people both think and behave. Knowledge of attitudes and values can therefore be of significant importance if you wish to communicate with your counterparts effectively. Ignorance can result in a cultural barrier that may hinder the communication process and have a detrimental effect on the success of your activities in a given country.

How important is the work-life balance in the UK? How do they value fairness in business? Although seemingly unimportant and often neglected during the preparation phase, an understanding of such issues may prove to be invaluable when doing business in the UK. The following section will introduce you to the essential attitudes and values you will find in the UK and highlight their implications for business practice.

Corporate and Social Responsibilities

Corporate Social Responsibility (CSR) is becoming more important for businesses in the UK, where there is strong growth in consumer activism thanks to the prevalence of social media and grass roots organisations.

The three main themes for CSR in the UK are work place issues (work life balance, human rights, employment); community contribution (big society/social justice) and the environment (sustainability of resources, etc). The UK has subscribed to the Millennium Goals of the United Nations and many business leaders are actively working towards achieving these. The UK Government supports CSR through tax breaks and the encouragement of charitable giving.

There are several issues that currently represent sensitive topics for UK society. Most notable is the tax avoidance of large online retailers and international chains exposed by the media in 2013. In times of austerity it is seen as distasteful that such profitable companies should be seeking legal loopholes to reduce their tax liabilities when normal people and small businesses are struggling to make ends meet.

Waste management is an important environmental topic, due to unsustainable consumption of natural resources and environmental damage caused by excess waste. The sector is currently undergoing a period of substantial change and extensive discussions are taking place in order to find the best solutions to the problem. The United Kingdom is substantially reducing the amount of industrial and commercial waste disposed of in landfill sites and increasingly a growing percentage of household waste is being recycled or composted.

Genetically-modified (GM) food has become a major health and environmental issue in the UK. Some authorities argue that people still do not have enough knowledge about the way genes operate to be able to determine the potential long term effects of any modified crops.

The United Kingdom is also concerned with global warming and, as a signatory to the Kyoto Protocol, continues to reduce greenhouse gasses. This issue is closely linked to another problematic area, that of transport and its impact on the environment and air quality.

Punctuality

In general, the British value time-keeping for business arrangements. If you set up a meeting for two o'clock, the chances are your counterparts will arrive on time or just before. Since the British are so time conscious, sometimes you may feel their lives are very rushed. In fact, however, they are only doing their best to avoid losing time, which is valued as an economic resource. It is considered very impolite to arrive late for a business meeting. If your delay is inevitable and you arrive late, it is usually sufficient to excuse yourself with an apology. If, however, you are running more than a few minutes late, you should call ahead to apologise and give an indication of how long you will be; in the case of a longer delay that would compromise the value of attending the meeting, you should consider offering to postpone the meeting to a new time and/or day. The busier people are, the greater the likelihood that they will have to leave for another engagement, so respecting their time is very important.

Attending social events is slightly different, and guests may be expected to arrive about fifteen minutes after the specified time, but this is contingent on the nature of the event and the number of attendees. You need to be particularly careful when using public transport, as some journeys may take significantly longer than advertised. Public transport, such as trains and buses, is generally reliable although it is recommended to allow extra time, especially if travelling in winter when the transport network is usually unable to cope with even the slightest flurry of snow (unless you are travelling in Scotland). The golden rule is

that the more important the appointment, the more time you should allow for potential delays.

Gift giving

Gift Giving is not a usual part of British business etiquette, although reciprocation is good practice when gifts are received. Some organisations are encouraged not to accept any form of gift and some are prevented from doing so on legal grounds. However, where a gift is offered, it is important to ensure that it is not expensive enough to be considered a bribe or so inexpensive as to be considered an insult.

There is a large range of suitable gifts to choose from: company greeting cards, pens, books, diaries, alcohol, flowers, souvenirs from the visitors' country or invitations to a cultural event etc. If a gift is received in public, it is advisable to open it immediately and express your gratitude to the giver.

Usually, the successful conclusion of negotiations presents an ideal opportunity for gift giving. Here the meaning is an acknowledgement of the occasion. Ideally, such gifts will be gold, silver or porcelain and it is important to consider the suitability of the gift and the taste of the recipient. It is not usual to exchange business gifts at Christmas; however, it is still good practice to send a greetings card to express thanks to your business counterparts.

If you receive an invitation to dinner or a party at the home of one of your business colleagues, it is normal to bring a bottle of wine and possibly a small gift such as flowers or chocolates. When giving flowers beware that red roses (which signify romantic intentions) and white lilies (which express grief and are used for funerals) are best avoided.

Business dress code

When it comes to business dress codes, classical conservative attire is the norm for both men and women in British culture and dark colours such as black, dark blue and charcoal grey are predominant. It is common for women to wear either trousers or a skirt in an office

environment, and head scarves are accepted as part of religious freedom. Many senior managers are fond of quality and express their status through their choice of clothing. Shopping in designer boutiques is popular among British society and bespoke suits, designer shirts, silk ties and hand-made shoes are signs of affluence and status.

Denim is not normally acceptable for professional business meetings and the Scots do not wear kilts to work. When in doubt about the dress code for a particular business event, it is advisable to be overdressed rather than risk making a poor impression. It is always relatively easy to hire suitable attire for special events; your efforts will be appreciated and you will feel that you are fitting in.

Many organisations provide their non-professional employees with a work-based uniform, which enables everyone to look 'corporate' and reflects a certain image of the company. The type of uniform, whether smart or more casual, will give you a good understanding of the type of organisation and the culture to be found there. Many companies are adopting 'informal' smart casual uniforms, which are comfortable to wear, but still present a professional image for the company.

Dress code inevitably varies across industries. In the creative sectors (e.g. digital marketing) a more relaxed dress code is common – just a shirt and trousers. Numerous office-based organisations have introduced Casual Friday, Casual Day or Dress-Down Friday, where a more relaxed dress code (and hopefully increased creativity) is encouraged based on the California inspired Dot Com Business Culture.

If unsure of the dress code and what to wear, it is perfectly acceptable to ask a representative from the company. It is often better to find out in advance, so you can make any necessary changes before your introduction to the company. This will put you at ease and make you more relaxed in your encounters with the company representatives.

Bribery and Corruption

A highly valued sense of fairness is probably the reason why the British are an honest nation with relatively low levels of corruption. This has

been confirmed in a recent report (2012) by the Global Coalition against Corruption, Transparency International and the United Kingdom has regularly ranked in the top 10% in the International Corruption Perception Index, which compares countries from all over the world.

Bribery and corruption are generally taken very seriously in the United Kingdom and the chances of a bribe being accepted are very low. The risks are too high and it is strongly advisable not to try to bribe anyone.

Business etiquette in USA

The People

Throughout most of its history, the United States has had influxes of immigration. The ethnic mix is 83% white (generally of European descent, but also from the Middle East and Latin America), 12% African-American, 3% Asian and about 1% Native American. Today the biggest immigrant groups are from Latin countries.

Meeting and Greeting

American greetings are generally quite informal. This is not intended to show lack of respect, but rather a manifestation of the American belief that everyone is equal.

Although it is expected in business situations, some Americans do not shake hands at social events. Instead, they may greet you with a casual "Hello" or "How are you?" or even just "Hi." In larger groups, many may not greet you at all. In social situations, Americans rarely shake hands upon leaving.

The only proper answers to the greetings "How do you do?" "How are you?" or "How are you doing?" are "Fine," "Great," or "Very well, thank you." This is not a request for information about your well-being; it is simply a pleasantry.

"See you later" is just an expression. People say this even if they never plan to see you again.

When saying good-bye, Americans may say "We'll have to get

Corporate Culture

In a country that prides itself on its individualism, companies are organized and structured with many different styles depending on the industry, the company's history and its current leaders. In the United States, business relationships are formed between companies rather than between people. Americans do business where they get the best deal and the best service. It is not important to develop a personal relationship in order to establish a long and successful business relationship.

Americans view the business card as a source of future information and tend to exchange cards casually. There is no set ritual for exchanging business cards.

Americans prefer directness in communication. When Americans say "yes" or "no," they mean precisely that. "Maybe" really does mean "it might happen"; it does not mean "no."

It is always proper to ask questions if you do not understand something. Americans ask questions -- lots of them. They are not ashamed to admit what they do know. Americans will assume you understand something if you do not tell them otherwise.

Americans are often uncomfortable with silence. Silence is avoided in social or business meetings.

It is rude to interrupt someone who is talking. Say, "Excuse me" during a pause and wait to be recognized. Interruptions, however, are common. Do not be surprised if someone finishes your sentence if you hesitate when you are speaking.

Americans put a great deal of value on the written word. American law almost always requires contracts to be written out. Verbal contracts are rarely legally binding. Make sure you read the fine print.

Do not enter into any contract without hiring a lawyer. No savvy American businessperson would dream of signing a contract before consulting a lawyer.

It is very important in written communication to spell names correctly and have correct titles. If you are unsure of these, call the

together" or "Let's do lunch." This is simply a friendly gesture.

Unless your American colleague specifies a time and date, don't expect an invitation. If you want to have lunch, you should take the initiative to schedule it.

Stand while being introduced. Only the elderly, the ill and physically unable persons remain seated while greeting or being introduced.

It is good to include some information about a person you are introducing. Example: "Susan Olson, I'd like you to meet John Harmon. He designed the brochure we are using for this campaign."

Use professional titles when you are introducing people to each other. Example: "Judge Susan Olson, meet Dr. John Harmon." If you are introducing yourself, do not use your professional title.

Handshakes are usually brief. Light handshakes are considered distasteful. Use a firm grip.

Eye contact is important when shaking someone's hand.

Body Language

Keep your distance when conversing. If an American feels you are standing too close, he or she may step back without even thinking about it.

People who like to touch really like touching, and people who do not like to touch really dislike being touched. You will need to watch your colleagues for clues on what they are comfortable with.

Americans are generally uncomfortable with same-sex touching, especially between males.

Holding the middle finger up by itself is considered insulting and vulgar.

Americans smile a great deal, even at strangers. They like to have their smiles returned.

Men and women will sit with legs crossed at the ankles or knees, or one ankle crossed on the knee.

Some Americans are known as "back slappers" -- they give others a light slap on the back to show friendship.

person's assistant to get the correct spelling and title.

Keep appointments once they are made. You may not get a second chance if you do not.

When you are doing business in the United States, you must be on time. Americans view someone being late as rude, showing a lack of respect and having sloppy, undisciplined personal habits.

Being "on time" in business situations generally means being about five minutes early. Five minutes late is acceptable with a brief apology. Ten to fifteen minutes late requires a phone call to warn of the delay and to apologize.

It is very important to meet deadlines. If you tell someone that you will have a report to them by a certain date, or that you will fax something to them immediately, they will take you at your word. People who miss deadlines are viewed as irresponsible and undependable.

Meetings are generally informal and relaxed in manner, but serious in content. Often an agenda will be distributed before a meeting, so the participants will be prepared to discuss certain topics. A successful meeting is short and to the point. Be prepared to begin business immediately, with little or no prior small talk.

Participation is expected in meetings. A quiet person may be viewed as not prepared or as having nothing important to contribute.

Meetings often end with a summary and an action plan for the participants to execute. A meeting is only considered successful if something concrete is decided.

Americans appreciate and are impressed by numbers. Using statistics to support your opinions will help you be persuasive.

Generally, there is one negotiation leader who has the authority to make decisions. Team negotiations are rare. Americans may begin negotiations with unacceptable conditions or demands. They are usually taking a starting position that gives them room to bargain.

The goal of most negotiations in the United States is to arrive at a signed contract. Long-term relationships and benefits may not be the main objective. The immediate deal may be the only important issue.

Negotiations may seem rushed to you. Remember that "time is money" to Americans and that they may not think that building a relationship with potential business partners is necessary.

Americans are very comfortable picking up the telephone and immediately conducting business with someone they have never met and perhaps never will meet.

Dining and Entertainment

Americans conduct business over breakfast, lunch and dinner. Some socializing may start off the meal, but often the conversation will revolve around business.

In a business setting the person extending the invitation to a meal pays for it.

The fork is held in the left hand, tines facing down. The knife is held in the right hand. After cutting the food, the knife is laid down and the fork is switched to the right hand to eat the cut food. Continental style (where the fork stays in the left hand to eat the cut food) is perfectly acceptable.

The guest of honor is often toasted and should reciprocate by giving a toast of thanks.

Your napkin should be placed on your lap shortly after you are seated and kept on your lap at all times during the meal. Do not tuck your napkin under your chin.

Raise your hand or index finger and make eye contact to signal a server.

Dinner at an American home may be fairly informal.

Do not be late for a dinner party. Arrive within 5 to 15 minutes after the time on the invitation. Never arrive before the time you were invited. If you are going to be more than 15 minutes late, phone your hosts and apologize.

Never begin eating until everyone is served and your hosts have begun. Offer food or drink to others before helping yourself. Serve all women at the table first.

If offered a second helping of food, feel free to take what you like. Americans like people to eat a lot.

When you are invited to an event, it is very important to call or drop a note letting the host know if you will attend. That said, Americans are notorious for not responding to invitations.

Do not be afraid of hurting someone's feelings by responding "no" to an invitation. People will be offended if you say you will attend and then do not come.

If an invitation reads "6:00 p.m. to 8:00 p.m.," leave very close to the ending time stated.

Americans tend to eat more quickly than people from other countries. Dining in the United States is seldom the long, lingering event it is in much of the world. The point is more often to eat rather than socialize and savor the meal.

Dress

The appropriate clothing for business varies widely. Proper dress depends on the region of the country, a person's company, his or her position within it and the industry in which he or she works. The best approach is to be conservative until you have had a chance to observe what others wear in an office. You can always get more casual after you get a sense of how people dress. You cannot lose, however, if you begin with a very professional attire and manner.

Men: socks should match your suit. No leg should show between pant hem and shoe. Remove your hat when indoors.

Women: do not overdress for daytime or wear flashy or noisy jewelry. American women do not wear a lot of makeup to the office. Low-cut blouses, short skirts and tight clothing are not appropriate office attire.

Gifts

Americans do not have as many customs and taboos concerning gifts as many other cultures have.

Gifts from your country will always be appreciated. Good choices are local and regional arts and crafts, books, candies, specialty foods and wine or spirits (if you are certain that the

recipient drinks).

If you are invited to someone's home for dinner or a party, bring flowers, a potted plant, a fruit basket, candy, wine, a book or a small household gift.

Many companies have policies that discourage their employees from giving or receiving gifts. Most government employees are not allowed to accept gifts. Do not be offended if someone cannot accept a gift.

Cash gifts are never appropriate.

Helpful Hints

It is considered rude to stare, ask questions or otherwise bring attention to someone's disability.

Smoking is very unpopular in the United States. Restaurants have separate smoking and nonsmoking sections. Public and private buildings may ban smoking except in designated areas. Some people do not allow smoking in their homes and will ask you to go outside if you want to have a cigarette. Never smoke anywhere without asking permission from everyone present.

Names are not held as sacred in the United States. Someone may mispronounce your name and laugh a bit as they do it. Or someone may just call you by your given name if your family name is too difficult to pronounce.

There are several common names and nicknames that are used by both men and women. Call the person's assistant to ask if you are unsure of his or her gender.

"Please" and "thank you" are very important in the United States. Say "please" and "thank you" to everyone for even the smallest kindness. Americans say them regardless of rank or how much they are paying for something, and they expect others to do the same.

Say "Pardon me" or "Excuse me" if you touch someone or even get close to someone. Americans also say this if they sneeze or cough or do not understand something someone has said.

Americans often share things in casual conversation, even with

strangers, that may seem shockingly private.

Social conversation in the United States is light. There is a standard format for small talk. People ask brief questions and expect brief answers. Americans become uncomfortable when one person talks for any length of time in a social situation.

If you feel uncomfortable with a question asked of you, simply smile and say, "In my country, that would be a strange question."

American Women

Women are leaders in all aspects of American life from business to education to government. Never assume that a working woman is in a subordinate position.

American women are independent. They will not appreciate any "special help" offered because of their gender. Do not assume that a woman needs more time or more help than a man doing the same job.

American women pride themselves on the number of responsibilities they take on. Do not assume that a working woman is no longer the primary caretaker of her family and children.

When addressing a woman, use the title "Ms." unless you know that she prefers "Mrs." or "Miss."

Many women keep their maiden names after marriage. Some use both their maiden and married names.

When going to dinner or lunch, the person who invites pays, whether it is a man or a woman.

Do not touch a woman in a business setting except to shake her hand. Hugging and kissing, even of people you know very well, is best left for social occasions.

Business etiquette in South Korea

The People

Korea is one of the most homogeneous countries in the world, racially and linguistically. It has its own culture, language, dress and cuisine, separate and distinct from its neighboring countries. Hard work, filial piety and modesty are characteristics esteemed by Koreans. They are proud of their traditional culture and their modern economic success. Education is highly valued as the path to status, money and success.

Meeting and Greeting

The bow is the traditional Korean greeting, although it is often accompanied by a handshake among men. To show respect when shaking hands, support your right forearm with your left hand.

Korean women usually nod slightly and will not shake hands with Western men. Western women may offer their hand to a Korean man.

Bow when departing. Younger people wave (move their arm from side to side).

Names and Titles

It is considered very impolite to address a Korean with his or her given name. Address Koreans using appropriate professional titles until specifically invited by your host or colleagues to use their given names.

Americans should address a Korean with Mr., Mrs., Miss + family name; however, never address a high-ranking person or superior in this manner.

Korean names are the opposite of Western names with the family name first, followed by the two-part given name. The first of the two given names is shared by everyone of the same generation in

the family, and the second is the individual's given name. Example: Lee (Family) + Dong (Shared Given) + Sung (Given). Dong Sung is the individual's given name. Address him as Mr. Lee or Lee Sonaengnim (which means "teacher").

Body Language

Koreans consider it a personal violation to be touched by someone who is not a relative or close friend. Avoid touching, patting or back slapping a Korean.

Direct eye contact between junior and senior businesspeople should be avoided. This is seen as impolite or even as a challenge.

Do not cross your legs or stretch your legs out straight in front of you. Keep your feet on the floor, never on a desk or chair.

Always pass and receive objects with your right hand (supported by the left hand at the wrist or forearm) or with two hands.

To beckon someone, extend your arm, palm down, and move your fingers in a scratching motion. Never point with your index finger.

Corporate Culture

Koreans expect Westerners to be punctual for social occasions and business meetings. Call if you will be delayed. However, you may be kept waiting up to a half hour. This is not a sign of disrespect, but reflects the pressure of time on Korean executives.

Professionals meeting for the first time usually exchange business cards. Present your card and receive your colleague's card with both hands.

Building trust and relationships is vital to establishing a successful business relationship. This requires patience. Koreans prefer to do business with people they know.

The first meeting is to establish trust, so business should not be discussed. Be formal in meetings until the Korean delegation loosens up.

Negotiations are generally long and require several trips. Be prepared for business meetings to go well beyond business hours.

Koreans generally start negotiations at an unreasonable position and prepare to compromise. Koreans are tough negotiators and admire a firm, persistent negotiator, but refrain from being too aggressive.

A low, deep bow from Koreans at the end of a meeting indicates a successful meeting. A quick, short parting bow could mean dissatisfaction with meetings. Send a meeting review outlining all discussions and agreements to your Korean counterpart after you leave Korea. Make several visits during negotiations and after business is established.

"Yes" is not necessarily "yes." Koreans avoid saying "no." Try to phrase questions in a manner that doesn't require a "yes" or "no" answer. Example: Instead of saying "Could we sign the agreement by next Friday?" say "When is the earliest date that we could expect to sign this agreement?"

Dining and Entertainment

Sharing a dinner is vital to building friendships that foster trust. Your business success is directly related to your social relationships.

Do not pour your own drink, but do offer to pour others'. It is common to trade and fill each other's cup. To refuse is an insult. Women pour men's drinks, but never another woman's drink. A woman may pour her own drink. Leave some drink in your glass if you don't want a refill.

Wherever you see a "No Tipping" sign, do not tip. Koreans find tipping offensive, although tipping is now becoming expected in Western hotels.

Always allow your host to seat you. The seat of honor is the seat looking at the front door. If you are seated in the seat of honor, it is polite to protest slightly.

Koreans do not like to talk a lot during dinner. Periods of silence are common and appreciated at a dinner. The meal usually comes before socializing at a dinner party.

It is polite to pass or accept food or drink with your right hand while your left hand supports your forearm/wrist.

The person who invites pays the bill for everyone. However, it is polite to offer to pay. When two people are dining, usually the younger person pays for the older person.

Prepare to sing a solo number after dinner, no matter what kind of voice you have. Any song is acceptable, as long as you sing with spirit.

After dinner, the host may invite his guests to go drinking.

Don't refuse this invitation.

Dress

Koreans dress well, and you should dress accordingly to show respect for them. A formal suit and tie is almost always appropriate. Koreans dress up for city activities, especially in Seoul.

Women dress modestly. Prepare to sit on the floor; avoid straight, tight skirts.

Gifts

Gift giving is very common in Korea. Offer and receive a gift with both hands. Wrapped gifts are never opened in the presence of the giver.

Reciprocate with a gift of similar value when receiving a gift from your Korean colleague. Koreans like regional United States gifts and Indian/Western artifacts.

Wrap your gift nicely. Bright colors are preferred for wrapping gifts. Yellow and red or green stripes are a traditional Korean wrapping paper design. Avoid wrapping gifts in dark colors or red.

Always bring a small gift for the hostess when invited to someone's home. Give: small gift, candy, cakes, cookies, flowers, fruit. Do not give liquor to a woman.

It is common to exchange gifts at the first business meeting. Allow the host to present his gift first.

Give: liquor (good quality scotch), fruit, desk accessories,

small mementos, gifts from France or Italy (which often indicate status).

Do not give: expensive gifts (Koreans will feel obligated to reciprocate with a gift of equal value), knives or scissors (they signify "cutting off" a relationship), green headwear, gifts with red writing (denotes death) or gifts in a set of four (denotes death).

Helpful Hints

Never use words like "fellow," "guy," "this man" or "that man." This is considered demeaning.

Koreans are not Chinese. They are distinct from other Asians in food, language and culture.

Expect Koreans to ask personal questions. This is viewed as showing a polite interest in your life.

Deny a compliment. Don't say "thank you." It is impolite and shows a lack of humility.

Never expect Koreans to admit to not knowing an answer when questioned. They may give an incorrect answer or an answer they think you would like to hear to make you feel good or to save face.

Don't talk about Koreans or their customs or culture within earshot of a Korean, even if you are saying good things. Do not talk about politics.

Especially for Women

Foreign women may have difficulty doing business in Korea.

Although women are becoming more accepted in the Korean businessplace, Korean men generally prefer to negotiate with men.

Korean women seldom shake hands. A Western woman can offer her hand to a Korean man, but should not to a Korean woman.

Foreign businesswomen should always act elegant, refined and very "feminine." Laughing and loud talking are frowned upon.

Generally, women wait for Korean men to make the first move.

Business etiquette in China

The People

Deeply rooted in Chinese society is the need to belong and conform to a unit, whether the family, a political party or an organization. The family is the focus of life for most Chinese. Age and rank are highly respected. However, to the dismay of older people, today's young people are rapidly modernizing, wearing blue jeans and sunglasses, drinking Coke and driving motorbikes.

Meeting and Greeting

Shake hands upon meeting. Chinese may nod or bow instead of shaking hands, although shaking hands has become increasingly common.

When introduced to a Chinese group, they may greet you with applause. Applaud back.

Senior persons begin greetings. Greet the oldest, most senior person before others. During group introductions, line up according to seniority with the senior person at the head of the line.

Names and Titles

Use family names and appropriate titles until specifically invited by your Chinese host or colleagues to use their given names.

Address the Chinese by Mr., Mrs., Miss plus family name. Note: married women always retain their maiden name.

Chinese are often addressed by their government or professional titles. For example, address Li Pang using his title: Mayor Li or Director Li.

Names may have two parts; for example: Wang Chien. Traditional Chinese family names are placed first with the given

name (which has one or two syllables) coming last (family name: Wang; given: Chien).

Chinese generally introduce their guests using their full titles and company names. You should do the same. Example: Doctor John Smith, CEO of American Data Corporation.

Body Language

The Chinese dislike being touched by strangers. Do not touch, hug, lock arms, back slap or make any body contact.

Clicking fingers or whistling is considered very rude.

Never put your feet on a desk or a chair. Never gesture or pass an object with your feet.

Blowing one's nose in a handkerchief and returning it to one's pocket is considered vulgar by the Chinese.

To beckon a Chinese person, face the palm of your hand downward and move your fingers in a scratching motion. Never use your index finger to beckon anyone.

Sucking air in quickly and loudly through lips and teeth expresses distress or surprise at a proposed request. Attempt to change your request, allowing the Chinese to save face.

Chinese point with an open hand. Never point with your index finger.

Corporate Culture

The Chinese are practical in business and realize they need Western investment, but dislike dependency on foreigners. They are suspicious and fearful of being cheated or pushed around by foreigners, who are perceived as culturally and economically corrupt. It is very difficult to break through the "them vs. us" philosophy (foreign partner vs. Chinese). In personal relationships, the Chinese will offer friendship and warm hospitality without

conflict, but in business they are astute negotiators.

Punctuality is important for foreign businesspeople. Being late is rude. Meetings always begin on time.

Business cards are exchanged upon meeting. Business cards should be printed in English on one side and Chinese on the other. Make sure the Chinese side uses "simplified" characters and not "classical" characters, which are used in Taiwan and Hong Kong.

English is not spoken in business meetings, although some Chinese may understand English without making it known. Hire an interpreter or ask for one to be provided.

Be prepared for long meetings and lengthy negotiations (often ten days straight) with many delays.

The Chinese will enter a meeting with the highest-ranking person entering first. They will assume the first member of your group to enter the room is the leader of your delegation. The senior Chinese person welcomes everyone. The foreign leader introduces his/her team, and each member distributes his/her card. The leader invites the Chinese to do the same.

Seating is very important at a meeting. The host sits to the left of the most important guest.

There may be periods of silence at a business meeting; do not interrupt these.

A contract is considered a draft subject to change. Chinese may agree on a deal and then change their minds. A signed contract is not binding and does not mean negotiations will end.

Observing seniority and rank are extremely important in business.

The status of the people who make the initial contact with the Chinese is very important. Don't insult the Chinese by sending someone with a low rank.

Chinese negotiators may try to make foreign negotiators feel guilty about setbacks; they may then manipulate this sense of guilt

to achieve certain concessions.

Two Chinese negotiating tricks designed to make you agree to concessions are staged temper tantrums and a feigned sense of urgency.

If the Chinese side no longer wishes to pursue the deal, they may not tell you. To save their own face, they may become increasingly inflexible and hard-nosed, forcing you to break off negotiations. In this way, they may avoid blame for the failure.

Dining and Entertainment

Dining is used to probe positions without any formal commitment. Business is generally not discussed during meals. Meals are a vehicle for indirect business references.

The Chinese are superb hosts. Twelve-course banquets with frequent toasts are a Chinese trademark.

The Chinese sponsoring organization generally hosts a welcoming banquet. Foreign guests should reciprocate toward the end of their visits. Invite everyone with whom you have dealt.

Always arrive exactly on time for a banquet. Never arrive early for dinner. This implies that you are hungry and might cause you to lose face.

Spouses are not usually included in business entertaining, however, businesspeople may bring their secretaries.

Be prepared to make a small toast for all occasions.

The first toast normally occurs during or after the first course, not before. After the next course, the guest should reciprocate.

Three glasses -- a large one for beer, soda or mineral water, a small wine glass and a stemmed shot glass -- are at each place setting. The shot glass is the one used for toasting.

It is not necessary to always drain your glass after a ganbei (bottoms up), although a host should encourage it.

Do not drink until you toast others at the table. Chinese

Be prepared to exchange a modest gift with your business colleagues at the first meeting. Not giving a gift could start a business meeting off on the wrong foot.

Always give gifts to each member of the Chinese delegation that meets you in the order in which they were introduced.

Suggested gifts: cigarettes (especially Marlboro and Kent), French brandy, whiskey, pens, lighters, desk attire, cognac, books, framed paintings. Give more valuable gifts — like cellular phones or small CD players — to senior level people.

Give a group gift from your company to the host company.

Present this gift to the leader of the delegation.

Helpful Hints

Chinese find "no" difficult to say. They may say "maybe" or "we'll see" in order to save face.

Always refer to China as "China" or "People's Republic of China," never as "Red China," "Communist China" or "Mainland China."

Always refer to Taiwan as "Taiwan" or "Province of Taiwan," never "China," "Republic of China" (the name adapted by the Nationalist forces after they fled to Taiwan) or "Free China."

Do not in any way suggest that Taiwan is not part of China.

Show respect for older people. Offer a seat or right of way

through the door to a colleague or older person as a polite gesture.

Return applause when applauded.

Refrain from being loud, boisterous or showy.

Do not be insulted if the Chinese ask personal questions such as "How much money do you make?" "How many children do you have?" or "Are you married?" Just change the subject if you do not want to answer.

Asking about divorce would cause a Chinese person to lose face.

Forcing the Chinese to say "no" will quickly end a relationship.

Never say or act like you are starving and don't ask for a doggy bag.

Most Chinese women don't wear wedding rings. Don't assume marital status.

Especially for Women

China is a difficult place for anyone to conduct business. A woman may gain acceptance, but it will take time and will not be easy.

China is a male-dominated society. However, there are many women in business in China and some occupy high-ranking positions and important managerial jobs. One of the principles of the Chinese communist system is to work toward sexual equality.

Negotiating teams may have women members. Women may be used to decline unpopular proposals.

Businesswomen attend business dinners, but rarely bring their spouses.

Chinese women rarely smoke or drink. However, it is acceptable for Western women to do so moderately.

Business etiquette in Belgium

Meetings are a normal feature of the Belgian business scene, either face-to-face or, with the predominance of international activities and the emergence of virtual teams, over the telecom/Internet network. They vary in their nature and content, but are a very common part of organisational life.

Increasingly, meetings are team-oriented, with or without the participation of senior management. Project team meetings may be planned at short notice and often go on longer than the participants

really want. It may be necessary to plan ahead when arranging meetings with senior executives, as agendas tend to be booked up some time in advance.

If you are planning a sales visit to propose a product or service that you represent, be sure to make arrangements well in advance. You may be able to arrange a meeting over lunch, particularly if you are arriving and leaving the same day. The traditional formula of coming to meet the chief buyer but spending a lengthy lunch with the senior manager, as still practised in France, is dying out.

If formal presentations are planned, then the venue of meetings, who needs to attend, and any required equipment, (e.g. PowerPoint or overhead projector), need to be arranged in advance. Plan to keep to time, even if the meeting overruns, and try to leave with a firm conclusion. You may wish to submit draft minutes or a memorandum of understanding later.

Internet and video conferencing and conference calls are a regular event these days. Belgian executives generally prefer face-to-face contact, but are rapidly adapting to the new technologies.

Importance of business meeting

It is good practice in Belgium to make an appointment at least a few days in advance: once the timing has been agreed there is no need to check or reconfirm. If you later have a conflict of priorities, explain the situation to your Belgian partner and he or she will certainly understand and make an alternative arrangement.

The most suitable time for a business meeting is probably about 10 a.m. If the proceedings are positive, it may lead to lunch, when the agenda can range from a continuation of the business discussion to purely social affairs. This will help build the sense of mutual trust that is so important to Belgians.

If you have a specific product or proposition to offer, by all means supply some background details (price excepted) in advance.

Information about the other company may well be available on the Internet.

Business meeting planning

Being pragmatic and relatively non-hierarchical people compared with some other European cultures, many Belgian managers can be approached directly for an appointment: this certainly applies in the SME sector, where the younger generation of managers has abandoned the autocratic style of its predecessors. Only occasionally will you find yourself dealing with a secretary or personal assistant.

If confirmation is necessary, this can be done by e-mail. Normally, agendas for the meeting will not be exchanged in advance. In fact, there may well be no formal agenda at all as many Belgians prefer to 'feel their way' and leave themselves with the flexibility to work around to a sensible compromise.

Punctuality is generally appreciated in Belgium and meetings will not normally be allowed to run on too long. In the case of social events, plan to arrive 5-10 minutes after the time indicated on the invitation.

Accessibility to meeting venues should not normally be a problem. The transport infrastructure in the main cities is generally excellent and taxi services are regulated.

Negotiation process

With a long history in import and export, Belgians tend to be skilled but sympathetic negotiators. They have a flexible approach to forging win-win deals, hence the reputation of the traditional Belgian compromise. It may not be the ideal solution, but everyone comes out of it with their reputation and pride intact.

The Belgian negotiating manner, both Flemish and Walloon, is the opposite of the Dutch. It is not their style to stick on matters of principle, although they have clear principles of their own. Their approach is more

exploratory, relationship-oriented and flexible. They have good listening skills, but this does not automatically mean they agree with you.

Where the Dutch will insist, in project work, on respecting the original specification to the finest detail, the Belgians will compromise intelligently in order to eliminate a problem.

Negotiation styles do not vary a lot between the different communities. The Flemish may be a bit more direct and incisive than the Walloons, who tend to be more relationship-oriented, while the older class of French-speaking Brussels business person (not to be confused with the Walloons) may be rather more formal. Men and women will normally be treated as equals, as will representatives from ethnic minorities.

The general Belgian attitude to negotiation is exploratory and initially non-committal, using the problem-solving approach and attempting to build bridges between divergent interests. Your counterparts will be receptive to your ideas provided they make basic sense.

The desire to find an arrangement that is satisfactory to both sides can encourage the Belgians to develop creative solutions that are unconventional but which serve their purpose. Make sure you allow time for this to happen. A serious mistake made by some would-be negotiators, Anglo-Saxon in particular, is to start the meeting by saying something like "we have to wrap this up by five as I have a plane to catch..."

It may make sense to send one of your senior managers to negotiate, although Belgium is rapidly evolving from what is called an 'ascription-based' culture to an 'achievement-based' one. The closer you get to the leading-edge technologies, the younger the managers are likely to be.

Negotiations will normally be conducted in English. At most you may find it necessary to have a French-language interpreter present.

Meeting protocol

Start by shaking hands, saying something like 'good day - a pleasure to meet you', and presenting your business card to all involved: this may take a few minutes to conclude but is time well invested.

You should refrain from too vigorous a handshake or physical contact such as backslapping. Smiling suggests positive intentions but, again, should not be overdone.

Sometimes, in a meeting with many attendees, the chairperson will go round the room, with each person introducing themselves, with their name and job title, or if external to the organisation, the company they represent.

How to run a business meeting

When running a meeting, the most important factor to be aware of is the planning and preparation necessary to ensure the meeting achieves its objectives.

Ensure all the required attendees are aware of the meeting, and any necessary work they may need to do in advance. It is important to know who will be attending and what their specific functions are.

Ensure the location is thought through, that the room has all the required facilities, and holds enough space for the numbers likely to attend. If you are responsible for the meeting, it is advisable to arrive early to check the room layout and ensure that enough chairs are available. Also make sure there is a reasonable supply of good coffee as well as soft drinks.

You will most probably be able to fall back on English as the *lingua franca* for the occasion. If simultaneous translation is felt to be essential, then make sure the choice of interpreter(s) is acceptable to both sides.

It is generally accepted as courteous to allow other people to speak, and not to interrupt them when they are speaking. It is also useful to obtain

feedback after the meeting and establish what the attendees thought of the content and what was discussed.

Follow up letter after meeting with client

It is advisable to send a written record of the decisions made at the meeting or a 'memorandum of understanding'. Deadlines should be clearly stated and, if delivery of a product or service is involved, details of specifications and price confirmed. It is essential to give a firm and realistic delivery date. Ask for written confirmation of acceptance, but do not necessarily expect it unless a formal contract is involved.

Your Belgian counterparts will be impressed by prompt follow-up of actions agreed at the meeting.

Business meals

Most Belgians, including the Flemish, think that socialising is an important element in the process of developing a successful business relationship. Added to this, most Belgians enjoy good food and, almost anywhere in the country, have a range of good restaurants to choose from.

Business meals offer a unique opportunity for partners to spend quality time together whilst discussing business matters thoroughly, undisturbed and in an agreeable environment. Unlike their French neighbours, Belgians will discuss such matters throughout the course of the lunch or dinner and not just 'between the pear and the cheese' at the end of the meal.

Most importantly, the business meal provides a suitable occasion to develop social relations that represent the core of the success of any business encounter in a foreign country. Although your Belgian counterpart is not seeking to create deep social bonds, these occasions provide the opportunity to develop trust and find out more about the other side.

Attitudes to business meals

The probability that you will be invited for a meal in a private home is low: the majority of business meals, including dinners, are held in restaurants, pubs or cafes.

Generally, the most suitable time for a serious and fruitful business meal is lunch. Lunch in Belgium is usually taken between 12.30 and 2.30 p.m.

Dinners are often a more sociable occasion (usually between 8 p.m. and 11 p.m.), with the accompaniment of partners on the Belgian side. Any discussion of business on such occasions should be done discreetly.

Restaurant Etiquette

Dining etiquette in Belgium is very much the same as in most other European countries. Common sense and general dining rules should be followed in order to cause neither embarrassment nor annoyance. The golden rules are: making an effort to eat and drink at the same pace as the rest of the group, not speaking with one's mouth full, not stretching across the table, and not waving one's cutlery about. Again, it is good practice to follow the host's lead.

The general rules of restaurant etiquette are as follows:

- Turn off your mobile phone
- Keep your hands on the table
- If you can, avoid leaving anything on your plate
- When you have finished your starter/main course, place your knife and fork at twenty to four with the points of the fork facing upwards (placing the fork the other way indicates you are still hungry and want a second helping)
- It is not normal to tip in Belgium. Restaurant bills already include a service charge.

Belgian cuisine is among the finest in Europe: it is difficult to find even a high street café that fails to offer a tempting lunch known as *dagsschotel/plat du jour* at a very reasonable price. Local specialities,

in addition to the famous but misnamed 'French fries', include *waterzooi* (a delicate chicken or occasionally fish stew), rabbit in beer, *salade liègeoise*, the tasty local grey shrimps and, in season, mussels from Dutch Zeeland. The Belgians are also great coffee drinkers: good quality espresso can be found almost everywhere.

Business meeting tips

It may be appropriate to start a business meeting with an informal conversation, though this should not take too long.

Ensure you bring enough business cards and information material about your company. The ideal time to hand out background material is at the beginning of the meeting.

Negotiations and decisions are usually open and flexible. Your Belgian counterparts will favour a win/win approach.

Business etiquette in Finland

Attitudes and values form the basis of any culture reflecting the ways people think and behave. Knowledge of these can therefore be of significant importance in communicating effectively with your counterparts. Ignorance of these issues can result in a cultural barrier that may inhibit the communication process, and have a negative effect on the success of your activities.

Finnish are considered modest, honest and reliable. They place great value on words and mean what they say. "Take a bull by its horns and a man by his word" is an old Finnish saying. A Finn's 'yes' is a 'yes' and a 'no' is never a 'perhaps'. Finnish frankness may seem a bit daunting but their way of communicating is upfront and uncomplicated, which is rather refreshing.

In business meetings Finns take punctuality very seriously and expect you to do likewise; call to explain if you will be more than five minutes late.

The main values of Finns are as follows: modesty, working at a measured pace, honesty, reliability, a respect for traditions and customs, strength, silence, democracy, independence, resourcefulness, bravery, diligence, sensitivity and cleanliness.

Corporate social responsibility

Finns have a great love for their beautiful natural environment. The transition from an agricultural economy has been very fast and quite late compared to many other western societies. Therefore, many people who live in towns today come originally from the country side and still visit their old hometowns regularly where they have a holiday home. There are some 450,000 holiday homes dotted around Finland, typically beside lakes or the sea, or on islands. The Finns' deep sense of connectedness to nature is also partly intertwined with their need for solitude. For many Finns the forest or sea is a place for peace and solace.

The State has traditionally taken responsibility for addressing social and environmental issues. And Finland has shown leadership in this, with a particularly good record in recycling waste paper, cardboard and drinks containers. An efficient system encouraging the re-use of bottles through returnable deposits has been operating in Finland for decades, with recovery rates in recent years of 97-98 %. However, this kind of mentality towards social issues, where responsibility for social and environmental issues has rested on the State's shoulders, has been replaced by a new mentality, where Corporate Social Responsibility (CSR) is all about understanding sustainability comprehensively. When it comes to Finnish companies, they have in many ways been relatively progressive when it comes to CSR and use it as a competitive advantage. Many have gone beyond the requirements of legislation and have increased their focus on stakeholder views.

Currently, the areas that are being prioritized in the Finnish CSR dialogue are environmental and climate change, cultural adaptation, competitiveness, ethical consumption and employment practices. When compared to other European countries, Finland's record on CSR issues is promising, with high scores in codes of conduct, sustainability reporting, adopting management standards, explicit value statements and

so on. A major driving force for fostering CSR issues in Finland is legislation, as businesses derive the framework for their operations from the legal framework the government provides. The government's legal framework for CSR activities encompasses things such as standards for environmental protection, social security, employment and accounting. International initiatives such as the ILO principles, OECD guidelines and the UN Global Compact are also supported and furthered by the government. However, the government stresses the voluntary nature of CSR activities.

The main challenge for CSR in Finland is to ensure Finnish industries' competitiveness in an environment where much of production is relocated to low-cost countries, and to ensure steady employment and job security for the young generation whilst managing demographic change as Finland becomes more ethnically diverse. Environmental issues also present some challenges as cutting green house gases is high on Finland's priority list, but the cold climate and long travelling distances do not create the most favorable environment for doing this.

Punctuality

Finns endeavour to make productive use of their time. They follow timetables and other plans faithfully and expect the same of others. Being late is considered very rude. This pertains both to business and social occasions. If you are running more than five minutes late for a meeting or a dinner, you should call ahead and apologize.

Meetings are expected to start and end at the agreed. Finns are also well prepared for meetings so much of the work is done in advance. Although Finns are careful with the groundwork, they still often make decisions quickly. They are known for not asking many questions and so you should be prepared to give such an extensive presentation that there will be no need for complementary questions. This also makes time management easier.

Gift giving

When invited to a private home, it's polite to bring a small gift with you. Some safe options for gifts are chocolates, wine and flowers but avoid giving white and yellow flowers as they are common at funerals and as potted plants.

In business meetings it is uncommon to exchange gifts. However after successful negotiations it is acceptable to give small gifts, such as glass, books, local gifts or liquor. When giving gifts you should be careful to make sure that these are not too valuable so that they cannot be interpreted as bribes.

Business dress code

Business attire is stylish and conservative in Finland. Men should wear business suits and women should choose skirt suits, trouser suits, or dresses. For dinner, dress formally if no other dress code is given.

There are distinctive seasonal variations in the climate of Finland. The winters are cold (-30 degrees Celsius at times) and the summers relatively warm (up to +30 degrees Celsius). The temperatures also vary considerably between the north and south. For example a 20-30 degree variation in the temperature between southern and northern Finland at the same point in time is not unusual. In the northernmost parts of the country, the sun does not set at all for a couple of months in summer (midnight sun/white nights) and in winter it does not rise for a couple of months (polar night). Rainfall is present throughout the year with snow in winter, but the low humidity often has the effect of making it seem warmer than the temperature would indicate.

It is advisable to take some waterproof clothing with you throughout the year. In order to keep your feet dry, you should take additional outdoor footwear with you. It is quite common for women to change their outdoor shoes to something more elegant once inside.

Bribery and corruption

The Nordic countries are advanced, affluent societies — some would call them enlightened — with a system of education and welfare, and an underlying ethic of honest toil that together mitigate against corruption. In the global Corruption Perception Index released annually by Transparency International, Finland has been ranked either first (5 times) or second (4 times) since 1997. In smallish, well ordered countries, such as Finland, corruption among officials and politicians is less likely to flourish than in poor or transitional nations.

Business etiquette in Australia

The People

Home to nearly five million immigrants from 160 countries, Australia is rich in cultural diversity. Australians, or "Aussies," enjoy an easy-going lifestyle and are generally friendly and relaxed. Modesty and equality are valued.

Meeting and Greeting

Shake hands with everyone present upon meeting and before leaving. Allow women to offer their hands first.

Women generally do not shake hands with other women.

Use titles, Mr., Mrs., and Miss when first introduced.

Australians generally move to a first-name basis quickly. Still, wait to use first names until invited to do so.

Academic or job-related titles are downplayed.

Body Language

To beckon a waiter use a quiet hand motion.

When yawning, cover your mouth and excuse yourself.

Winking at women is considered rude.

The "V" sign (made with index and middle fingers, palm facing inward) is a very vulgar gesture. The "thumbs up" gesture is also considered obscene.

Corporate Culture

Personal relationships are important in the Australian business world. Connections are valued. An introduction by an established representative may be helpful in establishing a relationship with an Australian firm.

Australians take punctuality seriously. If possible, arrive fifteen minutes early for a business meeting.

Australians will quickly get down to business. Communications will be direct, good-humored and to the point.

Australian businesspeople tend to be pragmatic, efficient and profit-oriented. They appreciate straight-forward, open presentations.

Australians dislike one-upmanship. Don't overplay qualifications, rank or titles.

Negotiations proceed quickly. Bargaining is not customary.

Proposals should be presented with acceptable terms. Leave some allowance for some give and take.

Australians will often negotiate major issues without over-emphasis on details. However, contracts are generally detailed and firm.

Dining and Entertainment

Always arrive on time or a few minutes early for a dinner.

The person who makes the invitation generally pays the bill in restaurants. However, it isn't unusual for friends to split the bill.

Australians follow continental-style dining etiquette (fork held in the left hand; knife in right).

Barbecues -- very informal "cook outs" -- are popular in Australia. Sometimes guests bring their own meat or other items.

The guest of honor is generally seated to the right of host.

Soup should be eaten by moving the spoon away from you, not toward you.

Lay knife/fork parallel on plate at 5:25 position when finished eating.

Keep your hands above the table and elbows off the table.

Offer to help with meal preparation and clean-up when being entertained in a home.

Do not say "I'm stuffed" after a meal. This means you are pregnant.

Dress

Australians wear fashions similar those worn by Europeans and North Americans

For business, men should wear conservative jackets and ties.

During the summer months, jackets are often removed. Women should wear skirts and blouses or dresses.

Gifts

It is not customary to exchange business gifts during initial meetings.

When invited to an Australian's home, bring a small gift (flowers, chocolates, or books about your home country or region) for your hosts.

Australia produces excellent wine. Taking wine would be like taking sand to the desert.

Helpful Hints

Stick with standard English, not Aussie terms.

Aussies dislike class distinctions and have a history of "cutting down the tall poppy." This grew out of the Australian prisoners' hatred of their British overseers. Many Australian politicians have declined the designation of knighthood for fear of alienating their constituents.

Australians sit in the front seat of a taxi/limousine. A single passenger sitting in the back seat is viewed as "putting on airs."

Australians respect people with strong opinions, even if they don't agree.

Avoid discussions about the treatment of the aboriginal people.

Don't comment on anyone's accent. Accents often distinguish social class.

If you are teased, you are expected to reply in kind, with good humor. Such self-confidence will increase an Australian's respect for you. They do not admire a subservient attitude.

Do not sniff or blow your nose in public.

Business etiquette in South Africa

South Africa is a very diverse country, so describing the business culture is not an easy task. In any case how a business meeting goes depends on many factors.

When doing business in South Africa you are expected to have a good knowledge of the local situation - politics, economics and so on - any subject that can help your business.

In South Africa it is common for people to refer to themselves as "blacks" or "whites" so you shouldn't act surprised or consider it rude or racist.

You should take time and try to establish a good relationship with your South African partners.

Being aggressive when doing business in South Africa is not a good idea. Instead you should be patient and try to show understanding.

Business languages in South Africa

The South African government recognizes 11 official languages:

Afrikaans, English, Ndebele, Pedi, Shanganan, Sotho, Tswana, Venda, Xhosa and Zulu. You shouldn't be worried about doing business in English since most people involved in international business speak the language, even though some may have a very strong accent.

Many white South Africans prefer using simple language to heavy business or diplomatic terminology. This should not be confused with lack of commitment or irresponsibility.

Some of the black South African cultures prefer the diplomatic approach. They wouldn't disappoint their foreign business partner by openly disagreeing or by showing that they don't know how to respond to a question.

Dress code for business

The dress code for business meetings in South Africa, as in most parts of the world, depends on the type of company you are working with.

Formal business dress code for men is suits, or alternatively - pants, tie and a suit jacket. You should keep your clothes conservative but stylish.

For women business suits, formal skirts or pants and shirts are acceptable. Formal dresses are also a choice. Avoid wearing too tight or too revealing clothes.

In many cases South Africans appreciate presentation more than substance. You should iron your clothes and polish your shoes to make a good impression.

Formal greetings and communication

Using humour is accepted when doing business in South Africa. It is mostly used as an ice breaker. You should be careful with the extent and frequency you use humour to avoid coming off as unprofessional.

The accepted greeting is a firm handshake. You should keep eye contact when shaking a person's hand. Sometimes, women just nod their heads as a greeting, so it is best to wait for the woman to extend her hand before you proceed to a handshake. If a man knows the woman he is greeting well, he may kiss her on the cheek.

In general, maintaining eye contact is important. You should look your opponent in the eyes while they speak and show that you are listening by nodding your head.

Business meetings in South Africa tend to be quite informal. South Africans are generally straightforward.

Exchange of business cards is not a very common practice. If you want to give your business card to your partners it is best to wait until the end of the meeting. If you are offered a business card, it can mean that the other party is encouraging further communication. In any case, you

should show appreciation when you are offered a business card and treat it with care.

Meetings and meals in South Africa

Scheduling a meeting in South Africa may take some time, especially if you are arranging it by phone or via email. It is best if you send a fax message, for example, which briefly states the context of the meeting before actually calling to appoint a date and time for it.

Punctuality is appreciated by English-speaking South African business representatives, while black cultures tend to be a bit more time-flexible. Still, you should know that in many companies and all of the government buildings visitors are required to sign in and out and also pass through a metal detector. When going to a meeting, keep that in mind so that you can be actually meet the other party on time. Also, organize transportation in advance to avoid being late.

When asked when something is supposed to be done, South Africans may say "just now", but it doesn't necessarily mean "this instant". You should find a way to ask for a more specific deadline.

In South Africa, personal face-to-face meetings are preferred to telephone or online conference calls or emails.

In general, when addressing their associate, South Africans don't use titles. Still, some honorary doctorates may prefer to be addressed by their title. When addressing a female whose marital status is unknown, it is best if you simply call her by her name to avoid misunderstandings. You can start calling someone by their first name only after you are invited to do so, otherwise you risk leaving a bad impression.

Even though gift exchange during business meetings is not a typical habit, it is not unheard of. These gifts are not considered bribing and should be accepted, otherwise the giver may be offended.

If you are invited to diner at the house of a business partner, an appropriate gift is a bottle of good South African wine, chocolates, or flowers for the hostess

Multiple Choice Questions

Test

Culture refers to

1. ☐ gender equality.
☐ the specialized lifestyle of a group of people.
☐ race or nationality.
☐ genetic similarities.

The transmission of culture from one generation to another is called

2. ☐ individualistic.
☐ enculturation.
☐ culture shock.
☐ acculturation.

The process by which one learns the norms of a culture different from your native culture is

3. ☐ multiculturalism.
☐ interculturalism.
☐ culture.
☐ acculturation.

4. Low power distance cultures include

- ☐ India, Brazil, China and the Philippines.
☐ Denmark, New Zealand, Sweden and the U.S.
☐ Iceland, Australia, Sweden and the U.S.
☐ India, Morocco, Brazil and the Philippines.

In a masculine culture, men are viewed as

5. ☐ incredible, strong and assertive.
☐ assertive, oriented to material success and strong.
☐ weak, marginal and ineffective.
☐ strong, sensible and funny.

In a feminine culture, both men and women are encouraged to

6. ☐ be assertive, oriented to material success and strong.
☐ be tender, intelligent and forgiving.
☐ be modest, oriented to maintaining the quality of life and tender.
☐ be tender, modest and forgiving.

An individualist culture promotes

7. ☐ benevolence.
☐ conformity.
☐ tradition.
☐ competition.

Culture shock is

8. ☐ the honeymoon period experienced when introduced to a different way of life.
☐ a psychological reaction that can occur when experiencing a culture for the first time.
☐ a psychological reaction that can occur when overexposed to a culture different from your own.
☐ a physiological reaction that can occur when experiencing a culture for the first time.

Intercultural communication occurs when

9. ☐ different ethnic backgrounds meet.
☐ those with different cultural beliefs, values or ways of behaving communicate with one another.
☐ different cultural beliefs cause conflict.
☐ different races gather for conferences and seminars.

A low context culture is one where

10. ☐ most of the information is nonexistent.
☐ most of the information is unspoken.
☐ most of the information is explicitly stated in the verbal message.
☐ most of the information is apparent.

11. A high context culture is one where

- ☐ much of the information is spoken.
☐ most people use sign language.
☐ much of the information is in the context or in the person.
☐ much of the information is unspoken.

In an individualist culture, members are

12. ☐ comprised of many people doing their own thing.
☐ individuals.
☐ responsible for themselves and perhaps their immediate family.
☐ are responsible for only themselves.

In a collectivist culture members are

13. ☐ collectors.
☐ responsible for themselves.
☐ responsible for the entire group.
☐ responsible for themselves and perhaps their immediate family.

To communicate intercultural you should

14. ☐ recognize meaning in the unspoken word.
☐ recognize the characteristics of a variety of cultures.
☐ recognize the difference between yourself and the culturally different.

- ☐ recognize how different you are from others.

The psychological reaction you experience when you are in a culture very different from your own is called

- ☐ culture shock.
☐ culture adjustment.
☐ culture crisis.
☐ intercultural communication.

Low context cultures rely on

- ☐ less contextual clues to communicate messages.
☐ primarily nonverbal clues to communicate messages.
☐ contextual clues to communicate messages.
☐ an equal mix of verbal and nonverbal clues to communicate messages.

Which type of culture is likely to ask direct questions when seeking personal information about others?

- ☐ Low context
☐ Both high context and low context
☐ High context
☐ Neither high context or low context

Which type of culture is more likely to place the greatest amount of importance on gestures?

- ☐ High context
☐ Both high context and low context
☐ All cultures put the same amount of importance on gestures.
☐ Low context

An individualist culture is a

- ☐ low context culture.
☐ idealistic culture.
☐ collectivist culture.
☐ high context culture.

Polish communication style is

- ☐ very direct with a lot of eye contact
☐ very indirect with very little eye contact
☐ very indirect with a lot of eye contact

You are making a series of proposals and your Bulgarian counterpart keeps nodding her head. Does this mean ...

- ☐ Yes, I agree completely.
☐ Go on, I'm listening.
☐ No, I don't agree.

You are making a series of proposals and your Japanese counterpart keeps nodding his head. Does this mean ...

- ☐ Yes, I agree completely.
- ☐ Go on, I'm listening.
- ☐ No, I don't agree.

4. 4

You're in Japan. A client gives you his card. You should take it with ...

- ☐ your left hand
- ☐ your right hand
- ☐ both hands

5. 5

And then what should you do with it?

- ☐ Look at it carefully and then put it away in your pocket
- ☐ Look at it carefully and place it on the table in front of you during the meeting.
- ☐ Look at it carefully and then pass it to your colleagues so they can see it.

6. ∞

Which of these choices best describes you?

- ☐ I need to go to school and get my degree
- ☐ Make a lot of money working from home
- ☐ I would love to find a new game to play.
- ☐ I'd like to earn extra money by taking surveys online

7. 6

In a meeting you can expect the French to ...

- ☐ agree and disagree with each other but not with you
- ☐ criticise your arguments
- ☐ report information but not discuss it

8. 7

In a meeting you can expect the Japanese to ...

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- ☐ agree and disagree with each other but not with you
- ☐ criticise your arguments
- ☐ report information but not discuss it

9. 8

In reply to a proposal, a Japanese visitor says That might be difficult. What does this mean?

- ☐ I can see a few problems which we need to resolve before we decide.
- ☐ No way.
- ☐ I really like the idea but I have to talk to my boss before I say so.

10. 9

You are talking to a German whom you have already met several times. You should call him by ...

- ☐ his first name - Klaus
- ☐ his surname - eg Schmidt
- ☐ "Mr" + surname - Herr Schmidt
- ☐ his title - Doctor
- ☐ his title and surname - Doctor Schmidt
- ☐ "Mr" + title + surname - Herr Doktor Schmidt

11. 10

In which three of the following countries is it important to be on time for a business meeting?

- ☐ Mexico
- ☐ Portugal
- ☐ Sweden
- ☐ Germany
- ☐ Egypt
- ☐ China

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