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МОЗАИКА ОБЩЕНИЯ: МЕЖКУЛЬТУРНАЯ КОММУНИКАЦИЯ

Учебно-методическое пособие

Текстовое электронное издание

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Предлагаемое практико-ориентированное пособие адресовано студентам 1и 2 курсов неязыковых вузов, обучающимся по гуманитарным направлениям подготовки. Пособие имеет коммуникативную направленность и основывается на использовании проблемно-речевых и творческих упражнений, аутентичных ситуаций общения, предполагающих развитие компетенций подготовленной и спонтанной иноязычной коммуникации и формирование межкультурной толерантности при общении в различных профессиональных ситуациях.

Пособие также может быть использовано специалистами в области межкультурной коммуникации, а также при организации самостоятельной работы студентов.

Минимальные системные требования:
Процессор x64 с тактовой частотой 1,5 ГГц и выше;1 Гб ОЗУ; WindowsXP/7/8/10; Монитор с разрешением 1920х1080,Видеокарта дискретная (128 bit), или встроенная; привод DVD-ROM. Программное обеспечение: Adobe Acrobat Reader версии 9 и старше.

Мозаика общения: межкультурная коммуникация:
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ПРЕДИСЛОВИЕ

Последние десятилетия характеризуются ускорением обновляемости технологий и знаний, расширением каналов коммуникации, превращением общества посредством Интернета в «общество всеобщей коммуникации» (Ридингс Б.), появлением новых когнитивных инструментов (социальные сети, исследовательские сети, виртуальные лаборатории, дистанционные курсы обучения, сообщества практики и др.), что вызывает потребность в качественном изменении модели образования в высшей школе, которая должна модернизироваться с учетом долгосрочной перспективы. Перечисленные тенденции определяют основные направления в развитии новой парадигмы иноязычного образования в условиях инновационной образовательной среды.

Специфика целевых и содержательных аспектов иноязычного образования высшей школы в контексте социокультурных и педагогических инноваций обусловливается тем, что в качестве центрального элемента новой образовательной модели выступает обучающийся как субъект образовательного процесса и как субъект межкультурной коммуникации.

Ориентация российской образовательной системы высшей школы на компетентностный подход при разработке образовательного контента находит выражение в области обучения иностранным языкам посредством формирования иноязычной межкультурной компетенции студентов как показателя сформированности способности обучающихся эффективно участвовать в профессионально ориентированном иноязычном общении на межкультурном уровне.

В настоящее время нельзя недооценивать роль интеграционных процессов в социальной, политической, экономической сферах. Очевидно, что в процессе межкультурной коммуникации возникают проблемы, связанные с несовпадением картин мира, стереотипов мышления, специфики поведения и ценностных шкал коммуникантов.

Коммуникация в современном мире осложняется еще и тем фактом, что ее существенная часть происходит посредством возможностей, предоставляемых информационными технологиями: мы общаемся в социальных сетях, на форумах, в мессенджерах, проводим конференции в Skype, Zoom и т.д. С одной стороны, это позволяет существенно облегчить процесс коммуникации, а с другой, – в некоторых случаях может вызывать коммуникативные затруднения.

В образовательных стандартах нового поколения одна из универсальных компетенций, необходимых будущему специалисту, заключается в умении выстраивать письменную и устную коммуникацию с представителями разных культур.

Знание основ межкультурной коммуникации является также важной составляющей иноязычной коммуникативной компетенции, которая, в свою очередь, предполагает готовность к взаимодействию с носителями других

культур, участие в международных переговорах, беседах, а также способность личности к реализации коммуникативно целесообразных моделей иноязычного речевого поведения в стереотипных коммуникативных ситуациях.

В данных обстоятельствах одна из главных задач данного пособия – научиться преодолевать трудности, возникающие при контактах, общении, что обусловлено различием их исторического, политического и культурного развития. Владение навыками межкультурной коммуникации позволяет будущему специалисту эффективно осуществлять профессиональную деятельность, дает ему возможность расширять свой профессиональной и общекультурный кругозор, а также повышает эффективность делового иноязычного общения.

Основная цель пособия – познакомить студентов с нормами, правилами и стилями межкультурной коммуникации наряду с ментальными особенностями и национальными обычаями представителей различных культурных цивилизаций. Сравнение ценностных систем различных культур способствует формированию толерантности, необходимой современному человеку. Кроме того, систематизация знаний в этой области будет способствовать углублению представлений о собственных культурных традициях, поскольку знание чужой культуры приводит к надлежащему пониманию собственной.

Настоящее учебно-методическое пособие призвано помочь студентам в освоении и совершенствовании научно-практической подготовки в области межкультурной коммуникации средствами иностранного языка, формированию у них межкультурной компетенции за счет комплексной системы упражнений, основанной на проблемном изложении дидактического материала.

PART I. 1. MEETING

Activity 1. Chain of words

- Beginning the course let's meet. We need two volunteers to be media. One is in the room, another is outside, waiting for his/her turn.
- The first volunteer is asked to list 5 words associated with the word "Name" (if it's possible make a recording). The second volunteer is also asked to do it.
- Compare the chains, meditate of their similarity and differences. Talk what words or ideas struck the rest and by the way let them introduce themselves.
- Do the same with 2 more couples of volunteers using other words, for example, "Family" and "Live".

- Create a group chain of words: sitting or standing in a round pass a relay thing denoting the turn of announcing the association with the define sphere (Sport, Culture, Literature). After 3 circles of different spheres recall the facts about each member of the group, let them ask questions to each other to clarify some moments dealing with preferences and occupation

- Practice in pairs: each person writes 5 words associated with one of clusters ("Taboo", "Holidays"), compare in pairs, discuss the attitude then share the discoveries with the whole group
- Practice in groups of 3-4 persons: each person writes 5 words associated with one of clusters ("Elders", "Religion", "Beauty") compare in groups, discuss the attitude then share the discoveries with the whole group.

Activity 2. What Is Culture?

A) Discuss in groups during 5 minutes, present the ideas.

Behavioral patterns
What Is Culture? by L. Underwood
Adapted from Understanding Culture; in Cultural Intelligence for Leaders
Culture consists of the shared beliefs, values, and assumptions of a group of people who learn from one another and teach to others that their behaviours, attitudes, and perspectives are the correct ways to think, act, and feel.
It is helpful to think about culture in the following five ways:
- Culture is learned.
- Culture is shared.
- Culture is dynamic.
- Culture is systemic.
- Culture is symbolic.

The Cultural Iceberg

SURFACE CULTURE

Food
Flags
Fashion
Games   Dances
Performances   Music
Language   Festivals
Holidays   Arts & Crafts
Literature

DEEP CULTURE

COMMUNICATION STYLE
Facial Expressions   Gestures   Touching
Eye Contact   Space   Tone   Body Language
Conversational Patterns   Emotion

NOTIONS of:
Courtesy   Manners
Friendship   Leadership
Cleanliness   Modesty
Beauty

CONCEPTS of:
Self   Time   Past & Future
Fairness   Justice   Roles

ATTITUDES towards:
Elders   Adolescents   Dependents
Rule   Expectations   Work   Authority
Cooperation   Competition   Animals
Age   Sin   Death

APPROACHES to:
Religion   Courtship
Raising Children   Marriage
Decision-Making
Problem-Solving

Adapted from Lindner (2013)

The iceberg, a commonly used metaphor to describe culture, is great for illustrating the tangible and the intangible. When talking about culture, most people focus on the "tip of the iceberg," which is visible but makes up just 10 percent of the object. The rest of the iceberg, 90 percent of it, is below the waterline. Many business leaders, when addressing intercultural situations, pick up on the things they can see – things on the "tip of the iceberg." Things like food, clothing, and language

difference are easily and immediately obvious, but focusing only on these can mean missing or overlooking deeper cultural aspects such as thought patterns, values, and beliefs that are under the surface. Solutions to any interpersonal miscommunication that results become temporary bandages covering deeply rooted conflicts.

Cultural Membership

How do you become a member of a culture, and how do you know when you are full member? So much of communication relies on shared understanding, that is, shared meanings of words, symbols, gestures, and other communication elements. When we have a shared understanding, communication comes easily, but when we assign different meanings to these elements, we experience communication challenges.

What shared understandings do people from the same culture have? Researchers who study cultures around the world have identified certain characteristics that define a culture. These characteristics are expressed in different ways, but they tend to be present in nearly all cultures:

> ➢ rites of initiation;
> ➢ common history and traditions;
> ➢ values and principles;
> ➢ purpose and mission;
> ➢ symbols, boundaries, and status indicators;
> ➢ rituals;
> ➢ language.

Activity 3. Crack the riddle

Read the riddle in groups, discuss during 3 minutes, present the ideas.

We hurt without moving. We poison without touching. We bear the truth and the lies. We are not to be judged by our size. What are we?

Make conclusions together based on the 3 activities.

PART I: 2. GREETING

Activity 1. Hi
- Practice a playful way to greet each other: all members of the class divide randomly into two equal groups and form two circles (interior and exterior), move along chanting, for example, when the chanting is over everyone finds the closest member of the other group and has to greet him/her in one of familiar ways. This procedure may be repeated several times, trying to greet each other differently every time.
- Recall the feelings, extrapolate the experience to a real circumstance situation: roles of greetings, effect of the manners.

Activity 2. Open Space

- Listen to the song Hello, hello *(https://youtu.be/raV4FBqw6q4)*, translate.

Michael Franti & Spearhead

Hello Bonjour

I don't need a passport to walk on this earth
Anywhere I go 'cause I was made of this earth
I'm born of this earth, I breathe of this earth
And even with the pain, I believe in this earth

So I wake up every mornin' and I'm steppin' on the floor
I wake up every mornin' and I'm steppin' out the door
I got faith in the sky, faith in the one
Faith in the people rockin' underneath the sun

'Cause every bit of land is a holy land and
Every drop of water is a holy water and
Every single child is a son or a daughter
Of the one Earth mama and the one Earth papa, so...

Don't tell a man that he can't come here
'Cause he got brown eyes and a wavy kind of hair
And don't tell a woman that she can't go there
Because she prays a little different to a God up there

You say you're a Christian 'cause God made you (say wha...?!?!)
You say you're a Muslim 'cause God made you (say wha...?!?!)
You say you're a Hindu and the next man a Jew,
Then we all kill each other 'cause God told us to? No!

[Refrain]
Hello, hello! (Hello, hello!)
Bonjour, bonjour! (Bonjour, bonjour!)
Hola, hola! (Hola, hola!)
Konnichiwa, konnichiwa-wa! [x2]

B)Define the issues raised in the song and comment on them, exploring each idea exhaustively (emotionally, intellectually or creatively).
C)Read the extract about the singer summarize what issues are important for the singer, what facts could have influenced him to devote his creative work to the mentioned issues.
Define the identity of the singer and say how his background influenced his personality (quotes from *https://en.wikipedia.org/wiki/Michael_Franti*).

Michael Franti (born April 21, 1966) is an American rapper, musician, poet, activist, documentarian, and singer-songwriter. Michael Franti is known for having participated in many musical projects (most of them with a political and social emphasis). He is the creator and lead vocalist of his current independent project, Michael Franti & Spearhead, a band that blends hip-hop with a variety of other styles including funk, reggae, jazz, folk, and rock. He is also an outspoken supporter for a wide spectrum of peace and social justice issues, and he is especially an advocate for peace in the Middle East.

Michael Franti was born in Oakland, California. His mother, Mary Lofy, had Irish, German, and Belgian ancestry, and his father, Thomas Hopkins, was of African-American and Native American descent. However, his mother put him up for adoption because she was afraid that her racist family would not accept him. He was adopted by Carole Wisti and Charles Franti, a Finnish American couple in Oakland, who at the time had three biological children and one adopted African American son. He attended University of San Francisco on a full basketball scholarship.
During his time at school there he met a priest who taught him how to tell a story on paper, and soon he was writing poetry. He purchased a bass at a pawn shop and started creating music inspired by hip hop, punk, and reggae.

Michael Franti & Spearhead released *Stay Human* in 2000. The album's central theme was the unjust nature of the death penalty and other major themes included mass media monopolization, the prison-industrial complex and corporate globalization.
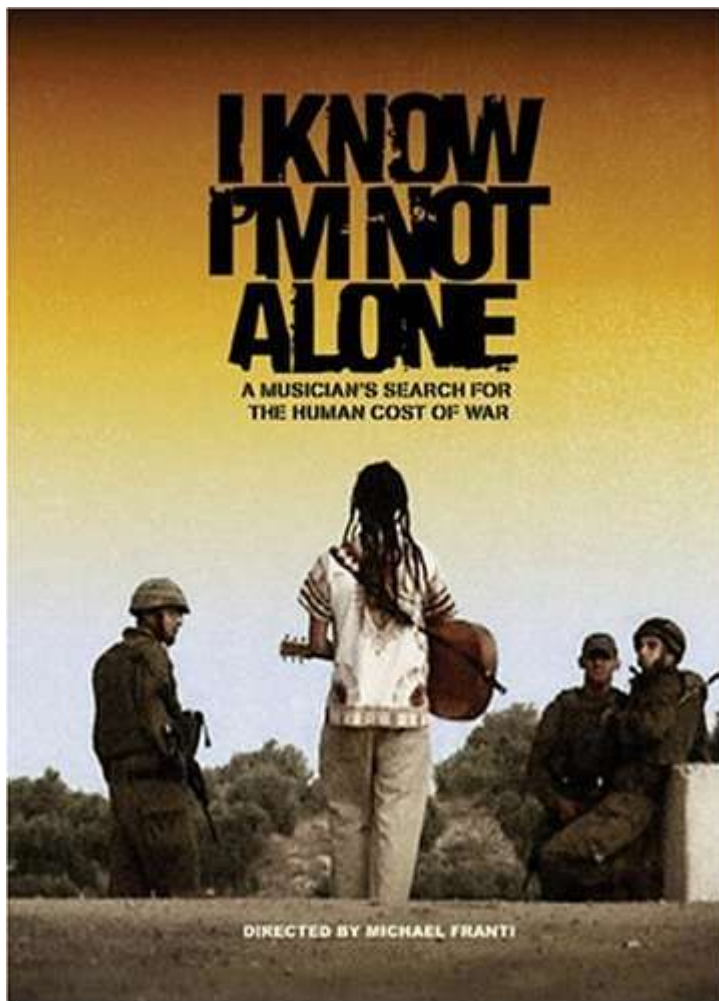
In an interview, Franti talked about the message of *Stay Human*: "Half the record is songs about what's happening in the world right now, and the other half is about how we cope with it as people who are concerned about what's going on. This specter of war, intimidation, this nation vs. the rest of the world, it wears us out. Half the record is a healthy dose of venting anger about that, and the other half is about how we hold on to our spirituality, our community and our connectedness to each other."

Also in 2001, Michael Franti & Spearhead released the song "Oh My God", argument-ally one of Michael Franti & Spearhead's most precise resistance songs. It was analyzed in Catherine Chaput's book Entertaining Fear: Rhetoric and the Political Economy of Social Control. Chaput uses the lyrics of "Oh My God" to show how it is counter-productive to understand politics as distinct from economics and culture. The lyrics make connections across science, popular culture and politics.

Franti is also an advocate for peace in the Middle East. His 2005 film *I Know I'm Not Alone* features footage of Iraq, the Palestinian territories, and Israel. Franti decided to embark on this three-week journey with friends to view the human cost of war in the Middle East first-hand. Franti states, "This film came out of my frustration with watching the nightly news and hearing generals, politicians, and pundits explaining the political and economic cost of the war in the Middle East, without ever mentioning the human cost. I wanted to hear about the war by the people affected by it most: doctors, nurses, poets, artists, soldiers, and my personal favorite, musicians."

The film aims to speak to multiple generations and to give a better understanding of the people who still live in war-torn countries. He did not embark on the trip for the film with any special government groups or organizations. "When I first had the idea for this journey, I had no idea how to get to Iraq and almost no idea how to make a film. After discovering that all you need to get into Iraq is a plane ticket, I prayed that movie making would be that simple..." he said. After his trip to the Middle East, Franti argued that it was poverty more than religion that created tensions in the Gaza region. "The poverty was so severe," said Franti. "This really helped me to understand the frustration the Palestinian youth have. Ultimately, my belief is that it is poverty more than religion that creates tensions and frustrations. If you are struggling to feed your family, living on less than US$2 (Dh7.34) a day, as most Gaza residents are, and can see that past the checkpoint in Israel people live like in Los Angeles, then that really is going to cause mounting tensions."

Test yourself if you are aware of the words and phrases below

Documentarian

a political and social emphasis

projects his current independent project

an outspoken supporter for a wide spectrum of peace and social justice issues

Middle East

Ancestry

Father is… descent

Accept

Adopt

Attend

Scholarship

a priest
purchased a bass at a pawn shop
inspire
intimidation
wears out
a healthy dose of venting anger
ally
the unjust nature of the death penalty and other major themes included
release the song
most precise resistance songs
participate in …
a band that blends
a variety of other styles including

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Activity 3. Another dimension

A) **Read the text and highlight the facts referring to greeting you haven't discussed in your group.** *https://www.communicaid.com/cross-cultural-training/blog/infographic-greeting-across-cultures-101/*

We all know that first impressions count. How you greet someone is part of this first impression. Get it right and your relationship is on a solid footing – get it wrong and you may struggle to regain trust.

Greeting is much more complicated than you might think when you are greeting someone from a different country.

The researcher <u>Mehrabian</u> stated that in communication, we deduce only 7% of meaning through the words we say and a further 38% through how we say it. That leaves 55% of meaning that comes through body language, and the accompanying gestures.

If we combine that statistic with another – that we make up our minds about someone in the first 3 seconds of meeting them – we need to spend much more time understanding greetings.

After all, it is only half the job to learn how to say *zdrastvuitje,* or *wa'asalam alekum,* or even *bonjour.* Even in a formal business context, a good firm handshake may cause embarrassment, or damage your reputation in some intercultural situations.

B) **Come up to the map and stick a flag pin to the country which greeting tradition you are acquainted with, either through personal experience or some other sources. Share the experiences, compare them if they are the same and analyze similarities and differences of countries' traditions based on location, religion or other supposed factors.**

C) Divide into pairs. Each pair gets a piece of information related to greeting in another country. After reading it, they have to act out the procedure of greeting; the rest will have to describe it, pointing out the important stages in the greeting sequence.

Here are the scenarios of greetings to act out

Tibet

Blame this greeting tradition on a really bad king. It all began with monks, who would stick out their tongues to show that they came in peace – and weren't the reincarnation of a cruel 9th-century king named Lang Darma, who was known for having a black tongue. Needless to say, the greeting caught on.

Qatar, Yemen, Oman, United Arab Emirates
Want to demonstrate that you view a potential business contact as a peer? Forget shaking hands; instead, bring your nose in for a few friendly taps. Just remember: Sniffing isn't part of the equation!

France, Italy, Spain, Portugal, Latin America, Ukraine, and Québec, Canada
In Argentina, Chile, Peru, Mexico, São Paulo (Brazil) and Colombia, one air kiss is standard, whereas in Spain, Portugal, Paraguay, Italy, and cities like Paris and Québec, it's two. In Russia and Ukraine, three is the norm, and in some parts of France, it's up to four air kisses on alternating cheeks. To add a little more confusion to the mix, there are some tricky gender and relationship rules, too. In all of the countries mentioned, women air kiss women, and in most of them, men air kiss women, but only in Argentina do men routinely brush cheeks with other men who aren't relatives or romantic partners.

New Zealand
If air kisses sound too intimate for your taste, try on *hongi* for size. This pressing together of forehead and nose is what New Zealand's indigenous Māori people call a "sharing of breath." The greeting signifies the sacred welcoming of a visitor into Māori culture and is used at *pōwhiri* (Māori welcoming ceremonies) – although the honor requires an invitation and isn't extended to everyone.

Botswana, China, Germany, Zambia, Rwanda, and the Middle East
A handshake isn't as simple as it seems when you take it on the road. In Middle Eastern countries, for example, handshakes involve the right hand only, where the left hand is considered unclean. Visitors to China will want to lighten their grip, while folks introducing themselves to Germans should know to stop after one firm downward yank.
Not sure what to do if your hand is dirty or wet? There are country-specific procedures in place for that, too. In Morocco, touch the back of your right hand to the back of the other person's right hand to complete the gesture. In Rwanda, grasp the other person's wrist, unless, of course, their hands are muddy too, in which case, just touch wrists to convey "hello." In Botswana, things are more complicated, even when hands are clean. The local handshake between two people entails multiple steps: Clasp right hands, shake up and down once, interlock thumbs, raise your arms to a right angle, grasp hands again and then release to a relaxed "shake" position before letting the other person's hand go.

Zimbabwe and Mozambique

There's something kind of nice about applause as part of a hello, isn't there? In Zimbabwe, the clapping of hands comes after folks shake in a call and answer style – the first person claps once, and the second person twice, in response. Just be careful how you slap those palms together. Men clap with fingers and palms aligned, and women with their hands at an angle. In northern Mozambique, people also clap, but three times before they say "*moni*" (hello).

Malaysia

It's very formal, but this traditional Malaysian greeting has a particularly lovely sentiment behind it. Take the opposite person's hands lightly in yours. Then, release the other person's hands and bring your own hands to your chest and nod slightly to symbolize goodwill and an open heart. It's polite for the other person to return the gesture. Note that men should wait for local women to extend a hand, and if they don't, a man should put a hand on his chest and give a slight nod. Asking "Where are you going?" is not really a question, but the polite response is considered to be "Just for a walk" or "nowhere important!"

Cambodia, India, Nepal, Laos, Thailand, and Japan

When it comes to bowing, the question isn't just when to take a bow, it's how to do it. In India, Nepal, Cambodia, Laos, and Thailand, press your palms together in an upward-pointing prayer position at heart level or higher, then bend your head slightly forward to take a bow. In India and Nepal, you might hear the phrase *namaste* uttered during this greeting; the Sanskrit term translates to "bend or bow to you," and is considered a sign of respect and gratitude.

In Thailand, taking a bow is referred to as the *wai*, and the higher you place your hands, the more respect you're showing. In Japan, on the other hand, a deeper bow indicates a higher level of respect (90 degrees is the max) and prayer hands aren't used. Men bow with their hands at their sides, and women with their hands on their thighs. Among the younger generations, a head bow (like a nod, but more pronounced) is becoming the new norm.

Greenland and Tuvalu (Oceania)

There's nothing quite like the smell of someone you love . . . or someone you've just met. In Greenland, *kunik*, the Inuit tradition of placing your nose and upper lip against someone's cheek or forehead and sniffing, is limited to very close relationships. But on the South Pacific island of Tuvalu, pressing cheeks together and taking a deep breath is still part of a traditional Polynesian welcome for visitors.

Asia and Africa

Throughout Asia and Africa, honoring your elders is a given. This means greeting seniors and older folks before younger people and always using culture-specific titles and terms of respect upon first meeting. In the Philippines, locals have a particularly unique way of showing their reverence. They take an older person's hand and press it gently to their foreheads. In India, locals touch older people's feet as a show of respect. In Liberia, as well as among members of the Yoruba people in Nigeria, young people drop to one or both knees to honor their elders.

D) In pairs recollect in which country every particular greeting is customary.

Sniff faces
Air kiss on the cheek
Bump noses
Rub noses (and sometimes foreheads)
Shake hands
Bow
Stick out your tongue
Clap your hands
Put your hand on your heart
Revere your elders

E) Read the following and tell about some facts which are new for you, share the ideas they evoke.

THE WAYS PEOPLE GREET EACH OTHER AROUND THE WORLD
pada tanggal September 23, 2016

Philippines: Putting Knuckles On Your Forehead In The Philippines

When respectfully sometimes bow, take the older person's hand and press the knuckles to their own forehead in a gesture called the Mano.

India: Touching Elders' Feet

To show respect in India, it is common to touch another person's feet in a greeting gesture called the Pranama.

 China: Kowtowing

Today only used in the most formal of situations, Chinese people would once prostrate themselves by kneeling and touching their forehead on the ground to greet respected superiors.

Usa: Fist Bumping

Now used worldwide, bumping fist together as a greeting first originated in the USA in the 1940s amongst motorcycle gangs.

Mongolia: Hada

Upon receiving a new guest in their home, a Mongolian will offer the newcomer a *hada* (a cut of cotton or silk). To receive this gift appropriately, take it up gently with both hands and bow slightly.

Greece : Patting Each Other

In Greece you'll see a lot of men patting each other on the back or at shoulder level when greeting each other.

Kenya: Adamu (Jumping Dance)

The Masai warrior tribe in Kenya performs an elaborate ceremony to welcome visitors, not least amazing of which is the adamu or jumping dance. It involves the warriors forming a circle and competing to see who can jump the highest.

F) Read the beginning of the article. Can you recall the picture illustrating it? What else can you suggest in that pandemic case?

Beyond the Handshake: How People Greet Each Other Around the World

By Chris Ciolli, Apr 9, 2020

Shaking hands isn't the normal greeting in every country or culture.

Here are 10 different ways to politely say hello in different countries and cultures – some of which don't involve any touching at all.

In many Western countries, a handshake is considered a warm, respectful greeting when meeting strangers or kicking off business meetings. But in other places in the world, not so much. Taking the time to learn how locals meet and greet is the first step to making a meaningful connection no matter where you are. From bumping noses in Qatar to bowing in Laos, here are 10 ways people greet each other in different countries

and cultures. (Some of these gestures can be made without touching, which is especially helpful if you're currently opting for no-contact salutes to prevent the spread of coronavirus.)

You can find the article here:

https://www.afar.com/magazine/beyond-the-handshake-how-people-greet-each-other-around-the-world

Activity 4. Active listening

A) **Discuss in pairs the way you understand the phrase "active listening", grade the level of its importance for communication, share with the whole group afterwards.**

B) **Listen to the first 25 seconds of this recording *https://www.youtube.com/watch?v=UuWSry2fPDs* what ideas and feelings do you have?**

C) **Translate the following words and phrases, suggest sentences he may say using them.**

In some points of a lifetime/ Belong to

Unique customs and traditions

Be immensely proud of/ Disrespect

International wars/ Interaction

Precede with the formal greeting/ Farewell

 A novel/ Fist bumps/ Bow/ Namaste

Equip with introduction and conclusion

Next 35 seconds pause to repeat the speaker's words. Restore sentences with the words and phrases above.

D) **Listening to the next 30 seconds in the end of each logical statement ask together as many questions as possible to check the understanding or to specify the fact, one person in a row ask a question, the rest should answer.**

E) **Listen to the next 30 seconds and restore the information with the partner, write down the key words, paraphrase them.**

F) **Listen to more 30 seconds. Write down the new words and phrases for you, remember the sentences the speaker used them in, develop the ideas in groups of three.**

Make other groups translate your words and recall the sentences the speaker used them in.

G) **After next 30 seconds comment on the facts and the way they are delivered.**

PART II. PRINCIPLES OF MENINGFUL INTERCULTURAL COMMUNICATION

Activity 1. Brainstorm.

A) **Share ideas about the principles of effective thus meaningful communication, fix them on the blackboard.**

B) **Look through the following principles – try to decode them in pairs and then each team presents one of them at random, the rest add their ideas:**

R-E-S-P-E-C-T

Strike a chord

Keep it simple

Enjoy the experience

When in doubt, leave it out

(to) strike a chord

To hit on a topic that is of importance to person you are speaking to. You can strike a chord either positively or negatively.

C) **Match the principle and the comment (by Monica Charlton 5 Secrets to Meaningful Intercultural Communication).**

https://www.thepolyglotgroup.com/blog/5-secrets-to-meaningful-intercultural-communication/

1. "Every human is like all other humans, some other humans, and no other human." – Clyde Kluckhon

First and foremost, intercultural communication is a form of communication much like any other. It's a flow of information between people.

Think in terms of your audience and speak to their understanding. Yes, you are communicating with humans of diverse origins. But, just like yourself, they are just that – humans!

We all wish to comprehend each other and find joy in discovering common ground between us. To make things easier for everyone, be clear in your speech (enunciation, diction, grammar) and your purpose.

Be wary of jargon and complex structures such as double negatives. This also applies to idioms, as these are highly contextual. Though fun to use in business language, even expressions like "from the get-go", "touch base", and "ballpark figure" can be confusing and distract from your main idea.

This is very important to keep in mind as some members of your audience may not be fluent speakers of your language.

Ultimately, the best kind of message is a clear message.

2. Aretha Franklin couldn't have said it better. When people feel respected, understood, and listened to, it builds a profound level of trust and esteem.

This is the foundation of positive, rewarding relationships, and ideally what you should aim to achieve for powerful communication in any setting.

Respect is a fundamental element of all business communication. Though it comes in a myriad of different forms, you can be sure that it exists in all cultures of the world.

It can be challenging in intercultural settings to know what is acceptable, let alone effective, in communication. Some people will respond well to more frank and direct language and approaches, whilst others may find this aggressive. With conscientious research and observation, this will likely become easier as you go.

Being mindful of others; paying attention to their customs; showing curiosity about their traditions; being open and receptive to their worldviews – these are habits of people who interact with others effectively and consciously.

3. Great leaders know that true communication is never one-sided or void of emotion. In fact, anything related to teams or groups requires collective effort, cooperation, and, ideally, mutual understanding.

"The essence of cross-cultural communication has more to do with releasing responses than with sending messages. It is more important to release the right response than to send the right message." – Edward T. Hall.
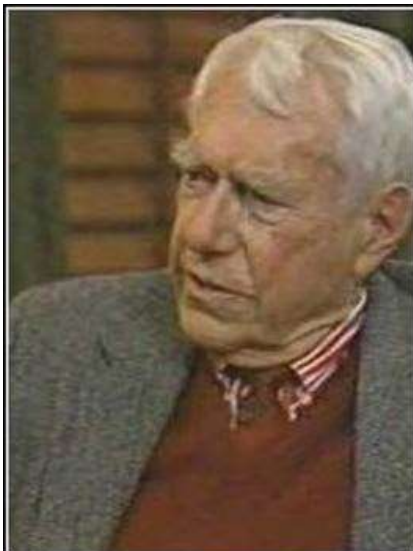
With this in mind, consider how you view yourself in relation to others. Of course, if you are in a higher-tier (executive or managerial) role, you are

responsible for others and perhaps not on their same level as far as the business' organisation is concerned. However, your amount of authority and duty over others does not have to dictate your form of personal expression.

If you wish to really resonate with your team or audience, speak to them as equals and partners. Communicate in a way that not only carries but evokes emotion.

A great trick for leaving a deeper impression can be as simple as choosing your words wisely. Think about the difference between the words 'lead' and 'command', or 'educate' and 'enforce'. Words carry meaning, and the vocabulary that you use when communicating should be in line with the values and messages that you wish to convey.

    4. "The stranger sees only what he knows." – African proverb.

It is human nature to be wary of the unknown. But for some of us, curiosity (and even overconfidence) can tempt us to try and tackle things that we are perhaps not prepared for.

As strangers to another culture, we may only see and perceive what is already familiar to us, potentially misunderstanding or critiquing things that we are not fully informed about.

Discussing certain cultural, religious, and political situations can provoke bias or tension, distracting from your message. If you do find yourself out of your depth when faced with an audience or an issue that is unfamiliar to you, don't fret! Take a moment to reflect, and approach sensitive subjects with due care.

This is a great opportunity to research and expand your knowledge base further. Otherwise, by diving straight into the deep end and 'winging it', you may risk offending others (or, at the very least, coming across as unprofessional).

You know what they say about assuming!

    5. "A people without the knowledge of their past history, origin and culture is like a tree without roots." – Marcus Garvey.

Perspective and attitude can have an immense effect on the way that you interact with others. Ultimately, communicating with others should be a pleasure, not a chore. And this should show when you do it.

D) Analyze which principle it is hard to attain and why, share your thoughts with your partner. Share the conclusion with the whole group.

E) Generate with your partner your own principle or principles, write it or them on the blackboard. Comment it or them, let the rest comment on them as well.

F) Read one more principle, "Genuine curiosity is a way to a fruitful communication". What do you think about it? Express your opinion in front of the others.

Activity 2. Pick up

A) Reading a book, you are also communicating. Let's see if you paid attention to the pictures on pages 23-25. Why did you pay or not pay attention?

B) Divide the group into 3 teams, each team has to prepare a presentation of one of those three persons from the pictures on pages 23-25, their life as a reflection of their principles and ideas.

C) Listening to the presentations get ready with questions which arouse your curiosity to ask the team in the end of their performance.

Activity 3 Contagion.

A) Read an extract from the article (2-3 persons of the group have to read one paragraph from the article), title it with a word or word combination covering the idea of it.

Working in Cross-Cultural Projects
As you set out to work on multicultural projects, it is essential to take into consideration the following guiding principles:
The first thing to do at the beginning of a project assignment is to develop a detailed understanding of the environment around you. Make a 360° assessment and acknowledge historical events that have taken place. Be open to learning more about them. Honest acknowledgment of the mistreatment and oppression that have taken place on the basis of cultural difference is vital for effective communication. Use this as an opportunity to develop a general understanding of

"the other's" point of view, how they see the world and what are the main differences from your perspective. This will allow you immediately to be folded into the context without becoming impatient or defensive.

- Learn from generalizations about other cultures, but don't use those generalizations to create stereotypes. Although stereotypes might describe some characteristics of people from a specific culture, this "description" can easily become the sole model of how people from that culture function, oversimplifying the complexities of human behavior. Relying too heavily on stereotypes may cause someone to misread people who are the exception to the stereotypes.
- Develop your cultural sensitivity. Approaching people who think and react in a different way than you requires a good amount of sensitivity. Understanding others is the foundation to getting along with others. Leveraging cultural diversity and the ability to embrace differences while "learning from each other" is a paramount to success.
- Be genuinely interested in cultural differences. Ask people about the cultural differences that shape their lives. Show curiosity and genuine interest in their way of understanding life. However, do that this prudently, in order not to avoiding hurting the other person's feelings.
- Be genuine, open, and honest towards people. Human beings appreciate these three characteristics. Face any situation with elegance, showing respect for everybody, no matter what their role or their assignments.
- Don't assume that there is one right method (yours!) of communication. Keep questioning your assumptions about the "right way" to communicate. For example, think about your body language; posture that indicates receptivity in one culture might indicate aggressiveness in another.
- During an argument, be sure to have understood the variables well. To prevent problems associated with miscommunication, check with each other for clarity either through paraphrasing or by asking questions. Paraphrasing basically involves restating a point and then asking, "Is that what you meant?" Think and weigh the response style, using your cultural sensitivity. Stay firm on the contents, but shape the answer according to the other's way of understanding life.
- Listen actively and empathetically. Try to put yourself in the other person's shoes – especially when the other person's perceptions or ideas are very different from your own. You might need to operate at the edge of your own comfort zone.
- Respect others' choices about whether to engage in communication with you. Honor their opinions about what is going on.
- Don't assume that breakdowns in communication occur because other

people are on the wrong track. Search for ways to make the communication work, rather than searching for who should receive the blame for the breakdown.

- Suspend any judgment and try to view the situation with some distance and perspective; you are only a part of the whole.
- Remember that cultural norms may not apply to the behavior of any particular individual. We are all shaped by many, many factors: our ethnic background, our family upbringing, our education, and our personalities are all highly and cannot be defined solely by any cultural norm. Check your interpretations of the situation if you are uncertain of the meaning of what is being said.

B) Changing a converser, exchange the titles, try to learn the content of each other by asking questions based on your presupposition.

C) Fix the titles you have learnt about while conversing.

D) Read the passages and find the appropriate titles, find your way to head them.

E) Reading with the group the passages write down the titles and compare paying attention what is in the focus of the readers.

F) Comment on the sayings in groups of 2-4.

People say: idle curiosity.
The one thing that curiosity
cannot be is idle.

Leo Rosten

Curiosity is a willing, a
proud, and eager confession
of ignorance.

S. Leonard Rubinstein

- Why do we jump to conclusions?

- Why are we sure about things
  we don't know?

As Mark Twain put it...

"It ain't what you don't know
that gets you into trouble. It's
what you know for sure that
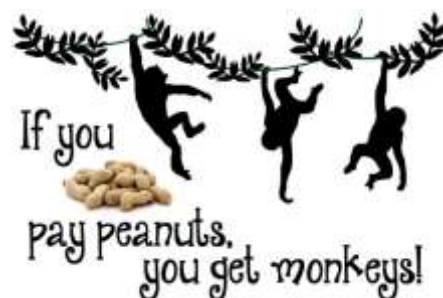just ain't so."

"Curiosity is the Engine of
Achievement"

- Ken Robinson

PART III. ANALYZING IT

Activity 1. Interpretation.

A) Work in pairs, think of the meanings of the following statements.

You are wicked!
Give him props.
What is the bottom line?
Bob's your uncle.
Splash out.
He's the bee's knees.
I get paid peanuts.
He is a con artist.

B) Read the statements in the context, guess their meanings, consult with the dictionary and discuss with the whole group.

After Ronaldo's best performance in the champion's league even a young Juventus supporter was heard shouting, "You are wicked!"

The last Avengers movie "End Game" was the second highest-grossing film of all time, the Russo brothers, the directors of the film deserve the props for that.

The USA has tried to export democracy to Afghanistan, in the process exhausting a lot of money and lives, however, the bottom line is they have failed.
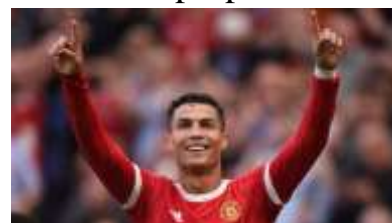
How to fail exams? – Don't attend classes, don't do assignments, take a long nap on the day of the exam and Bob's your uncle.

When Mike Tyson got successful, he splashed out on extravagant cars, fancy watches and exotic animals (a tiger).

If you are interested in history, a highly recommended podcaster is Dan Carlin. He's the bee's knees!

Though teachers are extremely hardworking they often get paid peanuts.

Victor Lustig is the most infamous con artist: he is known for having sold the Eiffel Tower at least twice.

C) Create a short scenario based on one of the above mentioned idioms then let the spectators attempt to guess your idiom.

<u>Activity 2. Soft Skills</u>

A) Work in pairs. Share with your partner your ideas about soft skills: in both cases if you know or don't know, in the second case just tell what associations you have.

B) Read the extract and discuss if your preliminary ideas were similar or different.

Soft skills

Soft skills are qualities and behaviours that you possess such as good communication skills, creativity, problem solving skills etc. They are personality traits which you can cultivate, grow and transform over time.

Having good communication skills also offers you the opportunity to develop the most meaningful and authentic relationships with others.

Communication is definitely one of the most important tools in our life, we seem to be aware of it but how good we are at it :-) especially if it isn't your native language and you communicate with native and non-native speakers**.**

Just as the world around you continues to change, so must your approach and practice of communication. It's important to recognise that effective communication is something that you can continuously cultivate. Communication skills are a muscle to flex, like going to the gym to improve your body. It's important to develop the way you communicate across all media, from writing online via email to one-to-one meetings. If you're dedicated to developing your communication skills, you'll have greater alignment and impact in your personal life and work life.

It takes patience, time and energy to communicate well and learn how to deliver a conversation or message in the most effective way. Good communication isn't simply about being able to best express yourself; it's also about understanding and learning from your audience.

Communication is a partnership between all those involved, so everyone needs to work together.

Before you explore how to communicate with others, you must first understand how you communicate with yourself. It's human nature to create a narrative that makes sense of ourselves and the world and to avoid danger. However, our brains and the world has evolved and you now have the power to be more effective in communicating. You'll explore this in the context of how you engage with events in life by responding or reacting.

Top 10 Soft Skills for Customer Service Jobs

Clear Communication · Listening Skills · Self-Control · Positive attitude · Assertiveness

Conflict Resolution · Empathy · Depersonalization · Taking Responsibility · A sense of humor

the balance

C) In pairs talk about what differences you see between the verbs to respond and to react. Present your bottom line in front of the whole group.
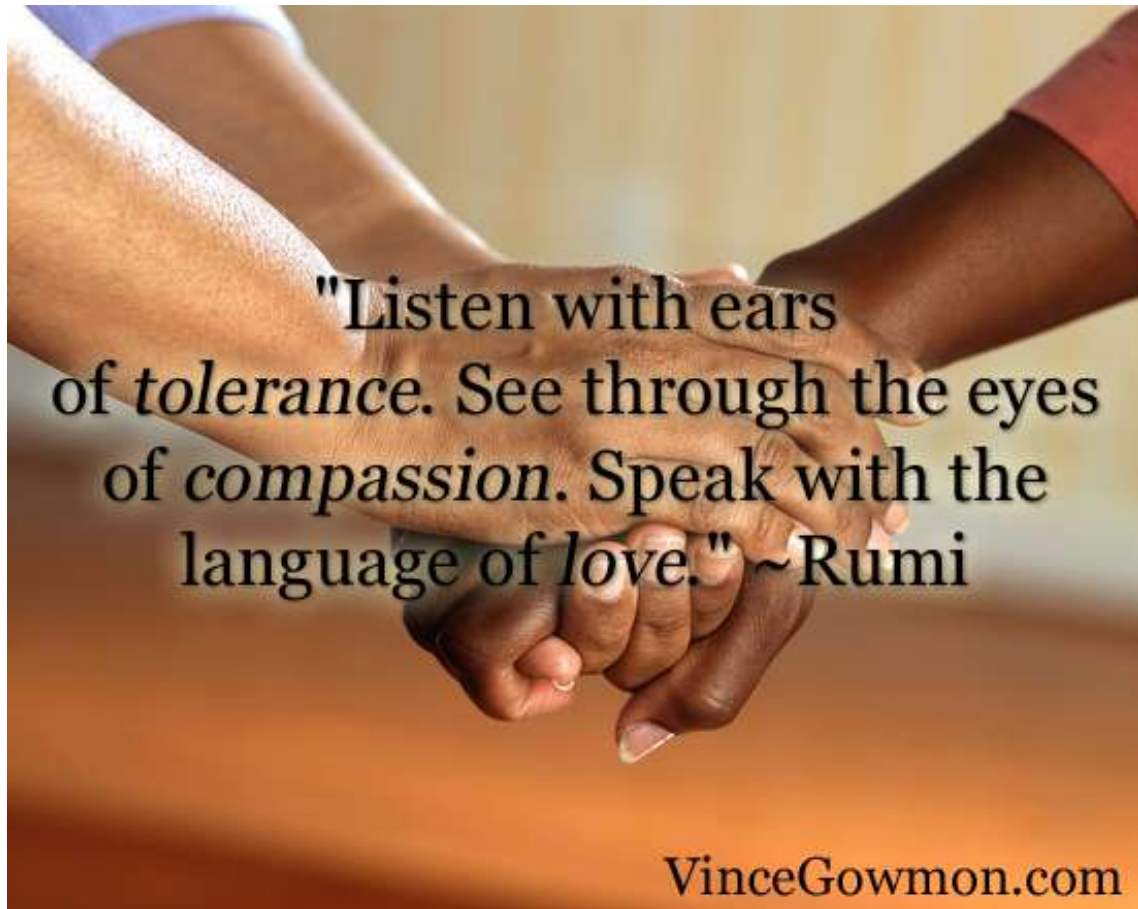
D) Read the extract and answer the questions afterwards.

To respond or to react?

Human instinct quickly assesses a situation by considering it a risk and crafting a partial narrative. You then protect yourself by reacting.

In **conscious communication**, you build a more **evolved brain and communication system** in which you actively listen, mindfully process the information and respond. Responding instead of reacting is the key to effective communication.

For example, imagine that you're called into your dean's office and they ask why the project was not delivered on time. This is a very provoking scenario in which you could have a strong emotional reaction because you could believe the dean is implying that you failed.

"Listen with ears of *tolerance*. See through the eyes of *compassion*. Speak with the language of *love*." ~Rumi

VinceGowmon.com

A conscious communication approach would be to listen to your dean without judgement, keep an open mind to truly take in what they're saying. While you're listening to the information, ensure that you're taking deep breaths to ride the wave of emotion that arises to allow you to process it. When you've finished listening, reflect on what you've heard and respond calmly and rationally. This means not reacting from emotion but instead from a centred state in which you can give a meaningful answer that helps both of you achieve the goal of delivering great work.

The diagram below illustrates the two processes your brain goes through when you react or respond to a situation.

You've begun the course with the idea of developing your communication skills the way you approach other areas of personal development. One of the key objectives is to understand why you communicate the way you do but that you have the power to change it to your benefit. For instance, you explored the notion of responding instead of reacting which enables you to effectively communicate your feelings and thoughts.

E) In the group reflect on the last part of the text. Think about any situation; whether at home, with friends or at any public setting.

- When do you feel most conscious when communicating? What was the impact?
- Is there a scenario you've had or witnessed in which someone reacted instead of responding? What was the outcome?

Activity 3. Styles of communication

A) Read about the different styles. Match some advantages and disadvantages of conversations if you follow this or that style of communication.

There are many different communication styles out there, but these are the most common.

Assertive

With assertiveness, you have the confidence of communicating without having to employ manipulation or games. You know your limits and you don't allow yourself to be pushed beyond them just because the other person wants or needs something from you. Surprisingly, this is the least used style.

You know how to express yourself socially and emotionally. Assertive communication means making choices and taking responsibility for them, asking directly what needs to be done, expressing feelings with 'I' statements and accepting that there is a possibility of disagreement.

It also involves good eye contact, use of even, rounded, and expansive gestures, and medium pitch, speed, and volume.
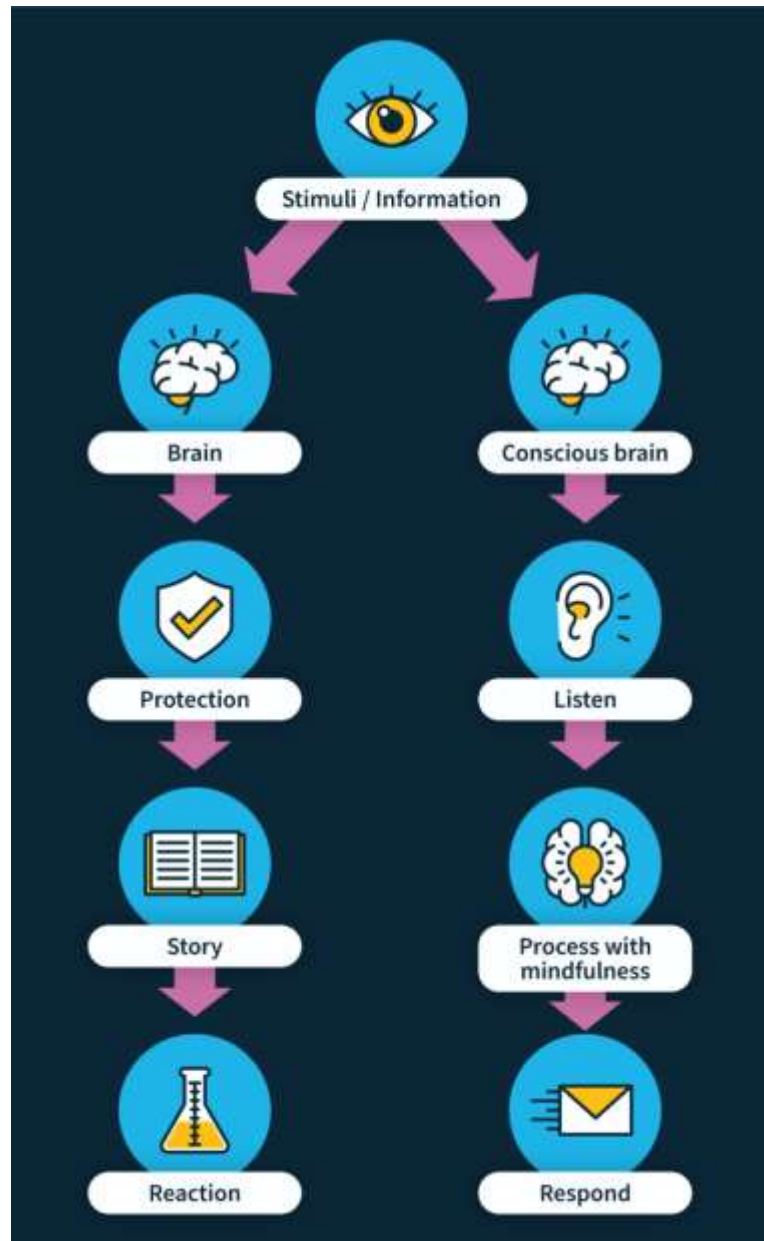
The Aggressive Style

This style involves winning, even if it is at someone else's expense. People employing this method usually feel their needs are much more important than that of other people. They feel like they have more rights and are the ones who contribute most compared to other people.

Aggressive communication can involve using frightening, loud, threatening and hostile voice. It relies on intimidating or bullying - not respecting other people - in order to achieve their goals, they are always out to win. Their posture seems bigger than others and they use fast, big, and sharp gestures when talking. Every method they employ to communicate is there to intimidate the other person and make them do what they want.

The Passive-Aggressive Style

This communication style involves being passive on the surface but actually acting out anger indirectly or behind the scenes. People who opt for this style are those who feel like they have no power and are resentful. They usually express their feelings through the subtle undermining of the object/subject (real or imagined) of their resentment – even if it means sabotaging themselves.

They gossip and are two faced, they will pretend to be pleasant to people to their faces, but become poisonous behind their backs by using rumors, and or sabotage. They try their best to present a perfect picture, but they are doing the opposite behind the other persons back. They are able to fool people because they use a sweet and sugary voice, pulling people into their trap without them realizing it.

The Submissive Style

People who use this style are the ones looking to please other people and avoid any conflicts. People with this type of communication will put the needs of others before theirs, because they see other people needs as being more important than theirs.

The Manipulative Style

This style is scheming, calculating, and shrewd. People who use this style are very skilled at controlling or influencing others for their own advantage. Their words hide the underlying messages, and the other person doesn't know what it is.

Direct

This is a style where the speaker doesn't mask the message he wants to pass across. This involves the use of clear language that can be easily understood

by the other person. The culture of the person can sometimes determine the right style to use in the situation.

Indirect

This is the opposite of direct communication. People employing this style tend to mask their intentions and needs. They can sometimes employ the use of facial expressions or subtle signs. If say you don't approve a certain habit by a co-worker, you may emit loud exasperated sighs or glare at the person whenever they do it.

Match some advantages and disadvantages in conversations if you follow this or that style of communication.

1. They feel like they have more rights and are the ones who contribute more compared to other people. This is not an effective way of communicating because people will be more focused on reacting to how it is delivered

than the message itself. The person on the receiving end will become uncooperative, defensive, hurt, afraid, humiliated, and will lose respect for the communicator. This is never a good place to be in because it can sometimes result in physical and verbal violence. People will find it hard to report any mistake and problems to an attacking person because they fear a "blow up", ultimately conflict and unhealthy relationships result. It is a healthy style of communication and allows you to more likely achieve what you are looking to achieve. A person employing this style will be able to achieve their goals without having to hurt others. People on the receiving end are able to be clear about what is expected or felt because they know where they stand. This will mean more respect and makes it much easier to communicate. With this communications style, you feel good about yourself, and leave the other person feeling respected and heard.

2. They will not contribute much because they don't see it as being good enough as that of other people, because they think the other people have more rights than them. Using this method will leave you feeling inferior and you will have a hard time with your colleagues and friends. Being a doormat is never the best option and harmful to self-esteem. People using this communication style always feel apologetic and try their best to avoid confrontation. They will yield to other people's preferences and are not able to express their feelings and desires. They tend to blame others for events and will always feel like they are the victim. They will also find it hard to take responsibility or make decisions. The other person on the receiving end will feel guilty, frustrated, and exasperated. They will see this as an opportunity to take advantage of you and again resentment can build distancing you from others.

3. People on the receiving end will feel hurt, angry, confused and also resentful. This will make it harder for them to trust the person in the future and may be unwilling to work with them. This style will sometimes get you the results you wanted, but it will have a lasting effect for a long time. Even when you are sincere, people will not believe you because they will think you are trying to take advantage of them again, also resentment and anger build as you are not directly asking for what you need.

4. There are times when the receiving party doesn't want to hear something, but using a direct style will mean providing them with all the information, but might be received in a more harsh way. It is much easier to know where a person stands when they use direct communication. The person on the receiving end will be able to know what you are saying without having to beat around the bush. It is also a good style to use when there is a limited time.

5. It can seem like an effective method to get your way, but it comes at an expense. People who do this don't have regard for other people and are focused on what they are going to get in the end. These types of people don't ask directly for their needs to be met, they guilt other people. They can even employ artificial tears to make it look even more real. People on the receiving end will feel guilt and be ready to help them in any way they can. They can start to develop feelings of frustrations and resentfulness, and can end up getting annoyed, angry, or irritated.
6. The person on the receiving end may not necessarily understand what is wrong and might end up thinking that you don't like them for no particular reason. This can cause a lot of problems especially if you are supposed to work on something together.

*https://dspsychology.com.au/7-communication-styles/*

B) Think of other styles or criteria of defining styles (design, recall or find), share and discuss together the ideas of more effective ways of communication in Russia.

C) Individually look through the charts, choose the ones which are interesting to comment based on the examples you've come across in your life or heard about from your acquaintances, or have picked up from movies, books or mass media. These communication patterns around the world are charted by British linguist Richard D. Lewis in his book, "When Cultures Collide" (in this book you may also find leadership styles and cultural identities). He writes: "By focusing on the cultural roots of national behavior, both in society and business, we can foresee and calculate with a surprising degree of accuracy how others will react to our plans for them, and we can make certain assumptions as to how they will approach us. A working knowledge of the basic traits of other cultures (as well as our own) will minimize unpleasant surprises (culture shock), give us insights in advance, and enable us to interact successfully with nationalities with whom we previously had difficulty."

He also adds, "Determining national characteristics is treading a minefield of inaccurate assessment and surprising exception. There is, however, such a thing as a national norm."

Analize these charts (Appendix 1).

National Communication Patterns — Australia —
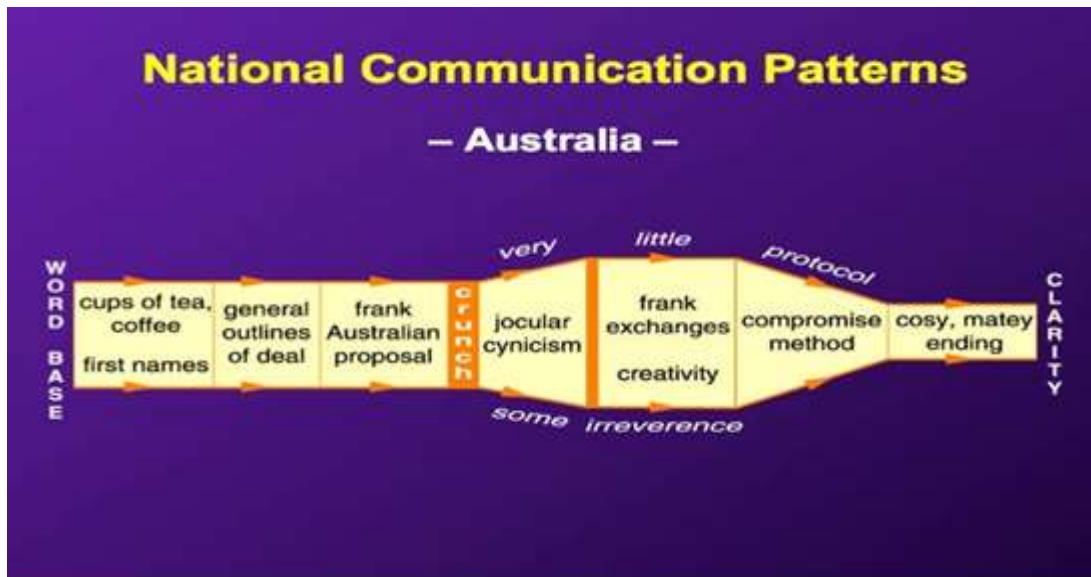
D) **In pairs compare similar in your mind or the most appealing for you cultures. You may also look through the way Richard D. Lewis does it.**

Canadians, compared to Americans, tend to be more low-key and inclined to seek harmony, though they are similarly direct.

English tend to avoid confrontation in an understated, mannered, and humorous style that can be powerful or inefficient.

Germans rely on logic but "tend to amass more evidence and labor their points more than either the British or the French."

Spanish and Italians "regard their languages as instruments of eloquence and they will go up and down the scale at will, pulling out every stop if need be to achieve greater expressiveness."

The Nordic countries often have entrenched opinions that they have formulated "in the long dark nights," though they are reasonable conversationalists. Swedes often have the most wide-ranging discussions, Finns tend to value concision, and most Norwegians fall somewhere in between.

Swiss tend to be straightforward and unaggressive negotiators, who obtain concessions by expressing confidence in the quality and value of their goods and services.

Hungarians value eloquence over logic and are unafraid to talk over each other.

Bulgarians may take a circuitous approach to negotiations before seeking a mutually beneficial resolution, which will often be screwed up by bureaucracy.

Poles often have a communication style that is "enigmatic, ranging from a matter-of-fact pragmatic style to a wordy, sentimental, romantic approach to any given subject."

The Dutch are focused on facts and figures but "are also great talkers and rarely make final decisions without a long 'Dutch' debate, sometimes approaching the danger zone of overanalysis."

Chinese tend to be more direct than the Japanese and some other East Asians; however, meetings are principally for information gathering, with the real decisions made elsewhere. Hong Kongers negotiate much more briskly to achieve quick results.

Indian English "excels in ambiguity, and such things as truth and appearances are often subject to negotiation."

Australians tend to have a loose and frank conversational style.

Singaporeans generally take time to build a relationship, after which they can be shrewd negotiators.

Koreans tend to be energetic conversationalists who seek to close deals quickly, occasionally stretching the truth.

Indonesians tend to be very deferential conversationalists, sometimes to the point of ambiguity.

Israelis tend to proceed logically on most issues but emotionally on some.

E) Watch the movie "How to lose a guy in 10 days", analyze different communication styles by different characters of the movie (major and minor), taking into account vocabulary, grammar, syntaxes they use, tone, movements, gestures they are characterized, the message they send, the end goal, the reaction or response from the receiver. Fix the ideas and evidences in your notebook to present your observances coherently.
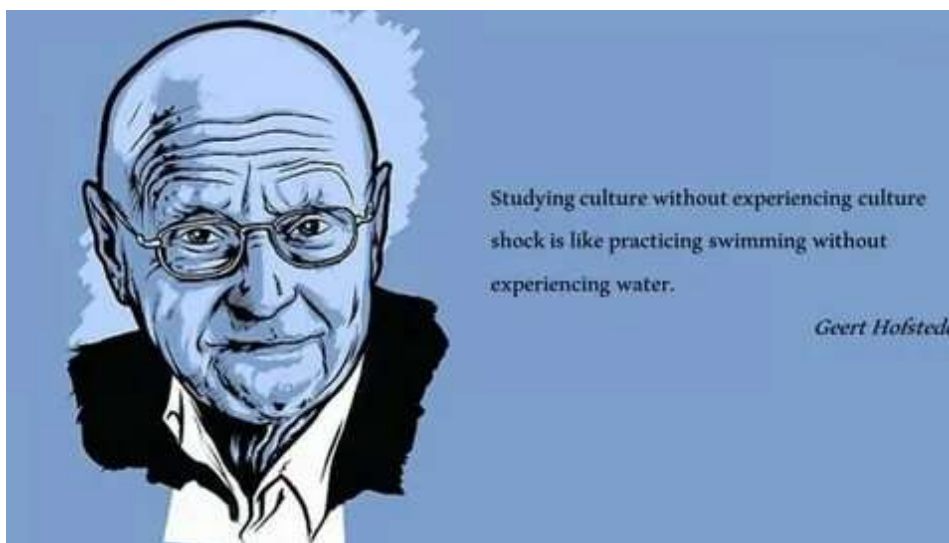
Activity 4. From Theory to Practice

A) **Press conferences.** Form 3 groups: Hofstede, Trompenaars and Toomey. Each group presents one of the Theories of Cross-Cultural Communication. In the group one has to act like the founder of the theory, the supporting members of the group think of illustrating the speech with the help of short acted out dialogues (not more than 2), monologues sharing any experience for the appropriate case (not more than 2), find supporting episodes from famous movies, plays, songs, pictures or books… (not more than 2 in each

field of art), organize the classification, facts or details in a PPT form. After each presentation there is a brief conference (the participants may ask their own questions on any point of interest or role play a representative of cultures or layers of society).

Hofstede

Social psychologist Geert Hofstede (Hofstede, 1982, 2001, 2005) is one of the most well known researchers in cross-cultural communication and management. His website offers useful tools and explanations about a range of cultural dimensions that can be used to compare various dominant national cultures. Hofstede's theory places cultural dimensions on a continuum that range from high to low and really only make sense when the elements are compared to another culture. Hofstede's dimensions include the following:

Studying culture without experiencing culture shock is like practicing swimming without experiencing water.

Geert Hofstede

- Power Distance: High-power distance means a culture accepts and expects a great deal of hierarchy; low-power distance means the president and janitor could be on the same level.
- Individualism: High individualism means that a culture tends to put individual needs ahead of group or collective needs.
- Uncertainty Avoidance: High uncertainty avoidance means a culture tends to go to some lengths to be able to predict and control the future. Low uncertainty avoidance means the culture is more relaxed about the future, which sometimes shows in being willing to take risks.
- Masculinity: High masculinity relates to a society valuing traits that were traditionally considered masculine, such as competition, aggressiveness, and achievement. A low masculinity score demonstrates traits that were traditionally considered feminine, such as cooperation, caring, and quality of life.
- Long-term orientation: High long-term orientation means a culture tends

to take a long-term, sometimes multigenerational view when making decisions about the present and the future. Low long-term orientation is often demonstrated in cultures that want quick results and that tend to spend instead of save.

- Indulgence: High indulgence means cultures that are OK with people indulging their desires and impulses. Low indulgence or restraint-based cultures value people who control or suppress desires and impulses.

Trompenaars

Trompenaars is a researcher whose more detailed explanation of his seven dimensions of culture can be found at this website (The Seven Dimensions of Culture, n.d.), but we provide a brief overview below:
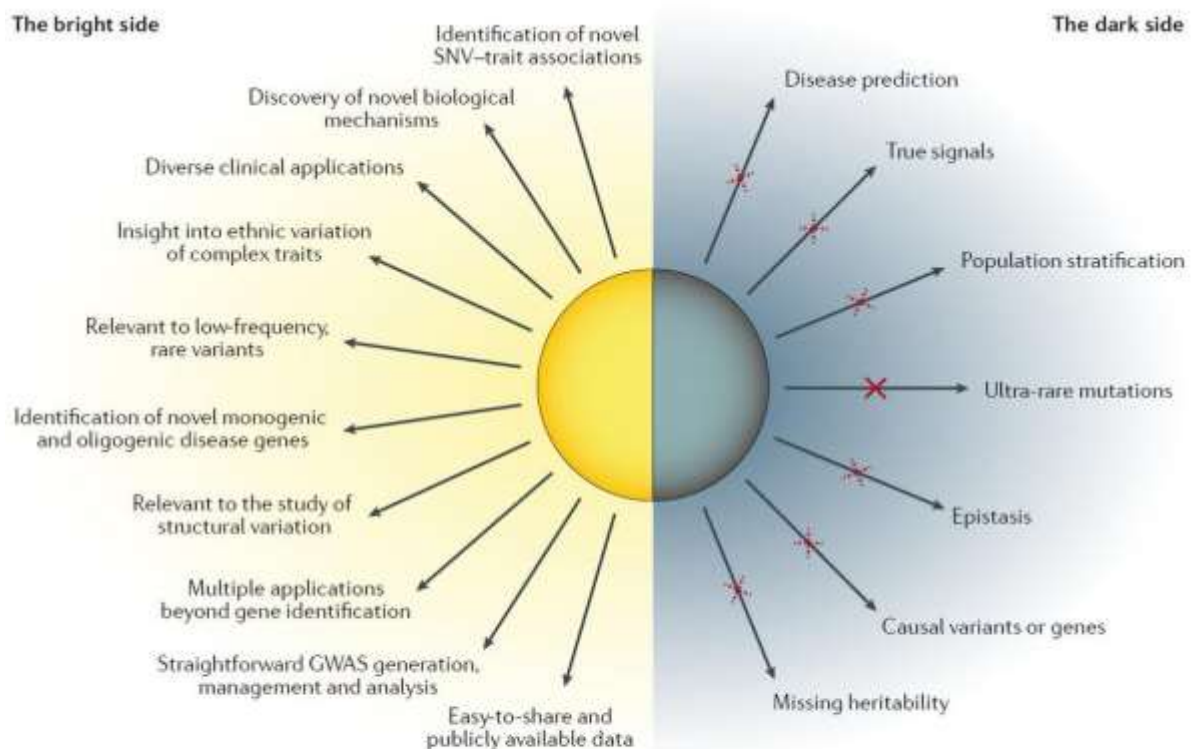

Fig. 4 | **Benefits and limitations of GWAS using SNP arrays.** A visual depiction of the current benefits (the bright side) and limitations (the dark side) of genome-wide association studies (GWAS). The solid X indicates a permanent limitation. The dotted Xs represent limitations that have the potential to be overcome, at least to some extent, in the future (for example, with larger sample sizes, technological and methodological advancements, and a shift from the use of single-nucleotide polymorphism (SNP) arrays to whole-genome sequencing). SNV, single-nucleotide variant.

- Universalism vs. Particularism: the extent that a culture is more prone to apply rules and laws as a way of ensuring fairness, in contrast to a culture that looks at the specifics of context and looks at who is involved, to ensure fairness. The former puts the task first; the latter puts the relationship first.
- Individualism vs. Communitarianism: the extent that people prioritize individual interests versus the community's interest.
- Specific vs. Diffuse: the extent that a culture prioritizes a head-down,

task-focused approach to doing work, versus an inclusive, overlapping relationship between life and work.

- Neutral vs. Emotional: the extent that a culture works to avoid showing emotion versus a culture that values a display or expression of emotions.
- Achievement vs. Ascription: the degree to which a culture values earned achievement in what you do versus ascribed qualities related to who you are based on elements like title, lineage, or position.
- Sequential Time vs. Synchronous Time: the degree to which a culture prefers doing things one at time in an orderly fashion versus preferring a more flexible approach to time with the ability to do many things at once.
- Internal Direction vs. Outer Direction: the degree to which members of a culture believe they have control over themselves and their environment versus being more conscious of how they need to conform to the external environment.

Ting-Toomey

Stella Ting-Toomey's face negotiation theory builds on some of the cross-cultural concepts you've already learned, such as, for example, individual versus collective cultures. When discussing face negotiation theory, face means your identity, your image, how you look or come off to yourself and others (communication theory.org, n.d.). The theory says that this concern for "face" is something that is common across every culture, but various cultures – especially Eastern versus Western cultures—approach this concern in different ways. Individualist cultures, for example tend to be more concerned with preserving their own face, while collective cultures tend to focus more on preserving others' faces. Loss of face leads to feelings of embarrassment or identity erosion, whereas gaining or maintaining face can mean improved status, relations, and general positivity. Actions to preserve or reduce face is called facework. Power distance is another concept you've already learned that is important to this theory. Most collective cultures tend to have more hierarchy or a higher power distance when compared to individualist cultures. This means that maintaining the face of others at a higher level than yours is an important part of life. This is contrasted with individualist cultures, where society expects you to express yourself, make your opinion known, and look out for number one. This distinction becomes really important in interpersonal communication between people whose cultural backgrounds have different approaches to facework; it usually leads to conflict. Based on this dynamic, the following conflict styles typically occur:

- Domination: dominating or controlling the conflict (individualist approach).
- Avoiding: dodging the conflict altogether (collectivist approach).
- Obliging: yielding to the other person (collectivist approach).

- Compromising: a give-and-take negotiated approach to solving the conflict (individualist approach).
- Integrating: a collaborative negotiated approach to solving the conflict (individualist approach).

FACE NEGOTIATION THEORY
(Ting-Toomey, 2005)

- Aspects of face that might be influenced:
  - **Face orientation** (self/other/both)
  - **Face movements** (defended, saved, maintained, upgraded)
  - **Facework interaction strategies** (V/NV—direct/indirect)
  - **Conflict communication styles**
  - **Face content domains** (positive/negative)

Another important facet of this theory involves high-context versus low-context cultures. High-context cultures are replete with implied meanings beyond the words on the surface and even body language that may not be obvious to people unfamiliar with the context. Low-context cultures are typically more direct and tend to use words to attempt to convey precise meaning. For example, an agreement in a high-context culture might be verbal because the parties know each other's families, histories, and social position. This knowledge is sufficient for the agreement to be enforced. No one actually has to say, "I know where you live. If you don't hold up your end of the bargain, …" because the shared understanding is implied and highly contextual. A low-context culture usually requires highly detailed, written agreements that are signed by both parties, sometimes mediated through specialists like lawyers, as a way to enforce the agreement. This is low context because the written agreement spells out all the details so that not much is left to the imagination or "context."

B) Together recollect the theories presented before and see if the points below were mentioned, if they were recall an example, if they were not – try to define the place of the categories and set any patterns, discuss if the differences are worth minding.

Formal v. Informal

Formal (French and German)	Informal (North America)
Emphasis on good manners	Emphasis on being casual, courteous
Use of titles and honorifics	Use of first names on first acquaintance
Tendency to understatement	Tendency to overstatement
Preference on hierarchy (social ranking; class)	Belief in egalitarianism
Respect for rules and regulations	High value on change
Strong sense of ritual, history, and tradition	Customs not as important

Direct v. Indirect

Direct (Anglo-America, Northern Europe	Indirect (Japan, Southeast Asia)
Conflict met head on	Third party mediators
Efficient and pragmatic (practical)	Words not always trusted or needed
Get right to the point	Save face and honor
Burden of communication is on the speaker	Burden is on receiver
Direct eye contact	Ritualized patterns, subtlety

Expressive v. Neutral

(S. European, Afro-American)	(Anglo-American, N. European)
Show feelings and emotions	Stress detail and fact
Less personal space needed	Larger personal space required
Intense involvement with relationships	Unemotional and reserved
High degree of subjectivity	Logical and rational
Eye and body contact	Little body contact

Low Context v. High Context

(Anglo-American, N. European)	(Asian, Latin American)
What is said is more important than how it is said more than words	Silence may communicate
Words are of paramount importance imagined	More depth of meaning than is ever
Be clear for understanding	Meaning is discovered layer upon layer
Found in heterogeneous cultures (diverse)	Found in homogenous cultures
Impersonal, business-like	Shared experiences and history
Communication is an exchange of facts	Communication is an art

Contact v. Non-contact

(S. Europe, Mid-East, Latin America)	(N. America, N. Europe, Asia)
Stand and sit closely	Prefer larger personal space
Shake hands, embrace, gesture touch	Avoid sensory involvement
Intense eye contact	Privacy is important
People and relationships valued	Goals and task completion

C) Work together. Photograph mentally the first 25 seconds of the video playing silently and without subtitles to define if the speaker is from contact – 5 non-contact culture, expressive or neutral style of communication.

https://www.youtube.com/watch?v=YMyofREc5Jk

Listen to his speech for 1 minute 30 seconds and tell what kind of background he is influenced by.

What is his approach in cross-cultural communication?

What experiment does he mention (01:30-02:30) and what conclusions you come to according to its result?

How are the notion of accepted and familiar (02:30-08:30) important in the definition of culture which Pellegrino Riccardi brings?

What does Pellegrino Riccardi recommend (08:30-09:45) to get through cross borders, to navigate, to be more successful in cross-cultural communication?

What does the challenge (09:45 -12:00) he faced teach us?

What does the idea of misperception involve (12:00 -13:00)?

Analyze which points of the theories of cross-cultural communication does Pellegrino Riccardi touch illustrating challenges (13:00 – 19:05).

What is your reaction and respond to the speech of Pellegrino Riccardi?

Correct and add the following.

D) Listen to Pellegrino's monologue again and answer in pairs or in a group.

Questions for attention
Where is Pellegrino? Is it his first time?
Where does he live?
What does he do for living?
What is a system of behavior that helps to act in an accepted or familiar way?
How does he describe the Norwegian?
What is accepted and familiar for Norwegian first of all?
Who is he referring to talking about the common sense?
What is he passionate about?
Question for curiosity
Where is Bergen?
Grammar. Explain the tense
I am, I have always been, I will be curious.
I've been in Norway for over a third of my life.
I'm constantly looking for this sort of nutshell.
I had to explain to my wife that if you say to another Italian…
The first four people won't move, they'll stay in the queue
Fill in
Raised Approach   queueing titles receptive
I take a slightly different _____.
However, he isn't the most _____ of people when it comes to visitors.
I was _____ in Britain, we are world champions of _____, waiting in line.
We don't bother with _____.
Whose words did Pellegrino cite and in what circumstance?
I've never seen nothing before.
Not yet.
Du?
Good morning! – Is it?
There is a parking house near here but don't park your car there. It's too expensive.
Speak on accepted and familiar, queues, curiosity, rules

PART IV. SCENARIOS

Activity 1. Interruption

A) Work in pairs, think of situations when you will be interrupted while you are speaking in a conversation, write a short scenario to act out in front of the group.

B) Watching the interruption scenario, pay attention to the nature and reason for the interruptions. Brainstorm: what other reasons for interruptions you may foresee and define what role interruptions may play in communication.

C) Read to see if you mentioned this idea.

If you're having an **enthusiastic, engaging conversation in English**, it's almost **guaranteed** that you're **going to be interrupted**.

In some cultures, interrupting is considered rude, so you may be surprised that someone jumps in when it's your turn to talk.

However, **interrupting can actually be an excellent way to create a connection** in conversations in English, especially in American culture.

This is a normal part of the give-and-take in natural English conversations and it certainly doesn't mean that you weren't expressing yourself well.

If someone interrupts you, that often means they were listening carefully to what you have to say and it reminded them of something related.

D) Auction together: suggest some phrases you can use to return to your original topic after you have been interrupted.

E) Add these ones to your list, categorize them by the situation in which they can be used:
- As I was saying/ **telling/ explaining/ sharing/ describing**.,
- Getting back to what I was saying…
- Where was I? (*say this if you need some help remembering what you were saying!*)
- Continuing where I left off,
- As I was explaining.

- Let's come back to that.
- I want to hear more about that afterwards.
- I'm curious about your experience. Let's return to that in a minute.
- I don't want to forget to talk about that. Let me just finish what I was saying…
- We're definitely going to talk about that next.
- Sure thing. I want to talk about that too.
- I want to hear more. But before I lose my train of thought…
- Anyway…
- In any case…
- Let me finish…
- Please let me finish what I was saying…
- Could I finish my thought?
- Would you let me finish?
- I haven't had a chance to finish what I was saying.

F) Continue the scenarios yourself and then find the ideas offered by
https://englishwithkim.com/respond-politely-interruptions-continue-conversation/

- If someone asks for **clarification**,
- If someone **agrees** with what you're discussing
- If someone **expresses interest** in hearing more about what you have to say
  a) **acknowledge their interruption**. Say, "That's great!" "Right?" "So true." "I know!" or another phrase that echoes their sentiment. For example, if someone says, "I thought last night's episode (of a TV show) was crazy!" You can respond. "I completely agree! As I was

saying, it made me think of this movie I saw a few years ago."

b) you can say something like, "**I know!** That's why I wanted to tell you." or "I knew you would be interested." or "**That's why I brought it up**." For example, if they say, "I've been wondering how that new restaurant is," you can respond with, "I thought you might. As I was saying, we went last night and were totally surprised about…"

c) be sure to **provide it**! Try to **repeat your idea** in different words. This gives you a chance to explain yourself again and be extra clear.

G) Prepare a story to tell (any, but it is better if it is about your experience of communication with people of a different culture).

H) Tell your story and let your partner interrupt you, use the recommended ways of keeping the conversation going.

Activity 2. Does action speak louder than words ☺?

A) Work in pairs and give a definition what a non-verbal message is. Recall non-verbal examples in your own culture and others.

B) Demonstrate some of the discussed non-verbal messages mentioned before in front of the group. Let the rest comment about which country they think it's typical of and what information it delivers.

C) Read the excerpt, comment on it.

Cultures also have different non-verbal ways of delivering and interpreting information. For example, some cultures may treat personal space differently than do people in North America, where we generally tend to stay as far away from one another as possible. For example, if you get on an empty bus or subway car and the next person who comes on sits in the seat right next to you, you might feel discomfort, suspicion, or even fear. In a different part of the world this behaviour might be considered perfectly normal. Consequently, when people from cultures with different approaches to space spend time in North America, they can feel puzzled at why people aim for so much distance. They may tend to stand closer to other people or feel perfectly comfortable in crowds, for example.

This tendency can also come across in the level of acceptable physical contact. For example, kissing someone on the cheek as a greeting is typical in France and Spain – and could even be a method of greeting in a job interview. In North America, however, we typically use a handshake during a formal occasion and apologize if we accidentally touch a stranger's shoulder as we brush past.

In contrast, Japanese culture uses a non-contact form of greeting – the bow – to demonstrate respect and honour.

D) Discuss together if lack of knowledge about non-verbal communication in a particular country may be a problem. How to avoid misunderstanding?

E) Watch the video, what non-verbal signs are in the scenario. What is your reaction and respond?
https://www.youtube.com/watch?v=2xJ_hbD4TQA

F) Discuss if non-verbal communication is a part of the particular culture's etiquette or the etiquette is a part of the culture.
G) Watch and comment on the following video:
https://www.youtube.com/watch?v=bdeFdFEbuqk

H) Read the text and in pairs or groups restore the facts dealing with the word expressions in the list, compare it with your own customs:
gestures of friendship
silence
decline gifts
pointing
spitting and blowing the nose
refusing food
pushing and shoving in stores
enthusiastic applauders
https://ecampusontario.pressbooks.pub/profcommsontario/chapter/cross-cultural-communication/

Chinese Cultural Etiquette:
The younger generation is increasingly engaging in public displays of affection, but among older generations, it is still rare. You may note schoolgirls walking hand-in-hand, and young boys with their arms around each other. These are simply gestures of friendship.
Silence can be a virtue in China, so don't be dismayed if there are periods of silence in your dinner or business conversations. It is a sign of politeness and of contemplation. During conversations, be especially careful about interrupting.
It is Chinese etiquette to decline gifts or other offerings two or even three times, even when they want to accept.
The open hand is used for pointing (not one finger). To beckon someone, the palm faced downward and the fingers are moved in a scratching motion.
On public streets, spitting and blowing the nose without the benefit of a handkerchief are fairly common, although the government is waging a campaign

to reduce this. It is regarded as ridding the body of a waste and is therefore considered an act of personal hygiene.

Refusing food may be considered impolite. If you don't wish to eat it, just poke it around and move it to the side of your dish.

Don't worry about a bit of pushing and shoving in stores or when groups board public buses or trains. Apologies are neither offered nor expected.

The Chinese are enthusiastic applauders, so don't be surprised if you are greeted with group clapping, even by small children. When a person is applauded in this fashion it is the custom for that person to return the applause.

Activity 3. Body language.

A) **3 volunteers should leave the room, they will be asked to enter the room and sit down on the chairs because the first will have to do something, another will have to answer some questions, the third will tell about his or her childhood.**

B) **Pay attention to the way they do it, discuss what their body language seem to say to you, compare it with their real intentions.**

C) **Listen to the speech by Joe Navarro _https://www.youtube.com/watch?v=fLaslONQAKM_ till 01:33, not looking at the screen, listen to the voice, mind the manner, sounds, picture the person you heard, his position, movements, maybe appearance.**

D) **Listen to him again, see what made you feel the way you felt. What is the gist of the initial part of his speech?**

E) **Recall the synonyms: give information up, transmit information about. Share your ideas about what the room you are in is communicating to us.**

F) **Listen to Joe's speech till the end attentively and then ponder the following:**

Restore the statements or questions with reference to parents, dress, a suit, marsh and generalize what these words embody.

What are the choices we make based on according to Joe Navarro?

Explain what he means saying that we are human and human betray what we feel, what we think, what we desire, what we intend, what makes us anxious and what we fear.

What is described as authentic in the speech? Recollect his examples and recall yours.

Explain the words and word combinations: limbic system, paleo circuit, furrowed forehead, glabella, a bunny nose, squint, eyelids, indicted, dramatic lip pulls, jaw shifting, felines, detect deception, propagate.

What myth does Joe Navarro bust?

What is the real power when it concerns nonverbals in Joe's opinion?

G) Watch the video and divide the signs to make up and act short dialogues with the signs included according to the cultural realities.
https://www.youtube.com/watch?v=qCo3wSGYRbQ

H) Watch the video, recall and discuss in pairs gestures and facts that might be misinterpreted *https://www.youtube.com/watch?v=JCwyRn40fvk*

I) Each pair or group gets one of the paragraphs from the text and should think of a way to illustrate the idea through designed and acted situations for the whole group, the other students have to conclude what their paragraph is about and then get the comment of the students who prepared the presentation.
https://smallbusiness.chron.com/cultural-differences-communication-problems-international-business-81982.html

Appreciating Cultural Values

Communication problems often derive from basic differences in values between cultures. For example, Latin American, Asian and Mediterranean cultures often communicate as much through facial expression and tone of voice as through words. On the other hand, English-speaking and Germanic cultures normally state the intended meaning explicitly. Another difference among cultures is the importance of emotion.

For example, in Japan and the U.K. people tend to avoid the outward show of feelings, while the United States, France and Italy accept a stronger show of emotions, even in business.

Dressing for International Success

Some cultures have strict dress codes for business. For example, in Muslim countries, women must avoid sleeveless tops, short skirts and low necklines. In Japan, conservative business suits in dark colors are essential to make the best impression.

When new to a culture, observe what others wear for business. Start out with conservative outfits in neutral colors until you learn what's respectful and appropriate, she suggests.

Going Face to Face

You can unknowingly cause offence when meeting foreign clients one-on-one.

In Japan, you should bow rather than shake hands unless the other party offers a hand first. The exchange of business cards is a requirement in many cultures.

In Arab countries, you should accept the card with your right hand, while in China and Japan you should use both hands. In China, you can show respect by taking a Chinese name. In Brazil, business acquaintances stand close to build trust, so backing away may be construed as a rebuff.

Giving Gifts – or Not

Gift-giving etiquette is a complex subject that can be difficult to master. In China, gifts are the norm and expected, while in other countries, the wrong gifts are insulting. Avoid bringing bad luck in China – don't give a clock or a gift with blue, white or black wrapping paper. Keep offering your gift, because Chinese recipients usually refuse three times before accepting.

If you comply with a request for a bribe in any country, corruption charges are a likely complication. It's illegal for U.S. nationals to bribe foreign officials, although sometimes gifts legal in the host country are allowed.

Meeting Expectations

Following local customs builds better relationships at business meetings. For example, Canadians are clock-watchers and expect everyone to arrive on time. In Japanese meetings, often only the most senior person for each side talks, while others typically remain silent.

In China, business dinners often include many toasts, so pace your drinking accordingly. To maintain the respect of Asian contacts, avoid etiquette mistakes that cause you to lose face.

J) Body language: true or false.
1. Latino and Indian cultures stand 18 inches from each other.
2. In the United States, they like eye contact, but not staring.
3. In the United States, they give speeches and lectures in a modulated, neutral tone while Latino and African-American cultures prefer more enthusiasm and energy
4. In the United States, they like self-disclosure and keep things on a personal level.
5. In the United States, they are informal in their approach to others, favoring free speech and candor.
6. In the United States, they favor passion and demonstrate strong emotions.
7. The Japanese are direct and meet conflict head-on.
8. In the United States, their speech is often business-like and impersonal.
9. In the United States, belonging to the group is more important.

Activity 4. Culture shock.

A) **Watch the video and define what became the reason of the main character's shock:**
   https://www.youtube.com/watch?v=hGKCkvNk_zI
   What cultural differences was this cultural shock provoked by?
   What reaction do we observe?

B) **Read the text and find lines where your ideas are expressed, pay attention to the vocabulary, highlight the lines which express ideas you have not mentioned or have not quite been presented the same way.**
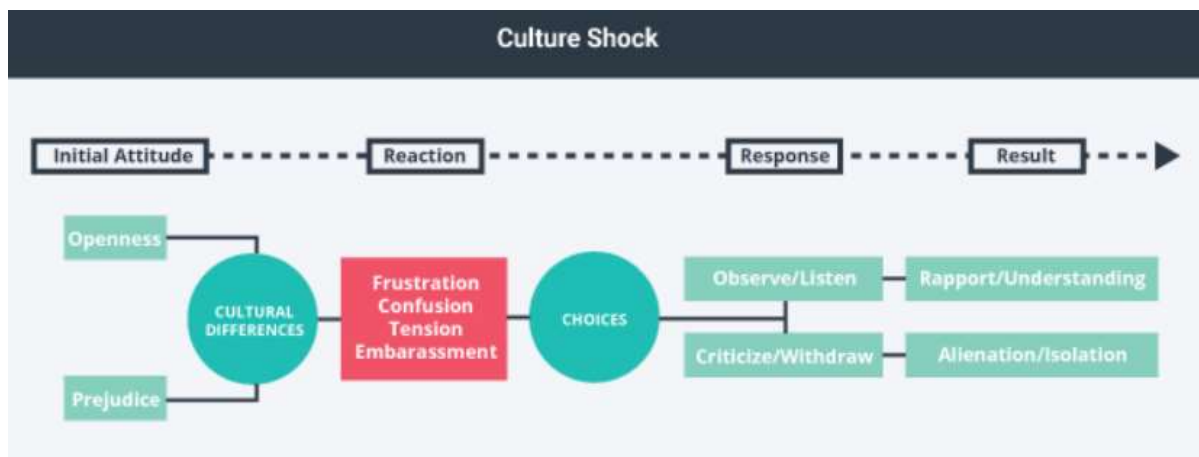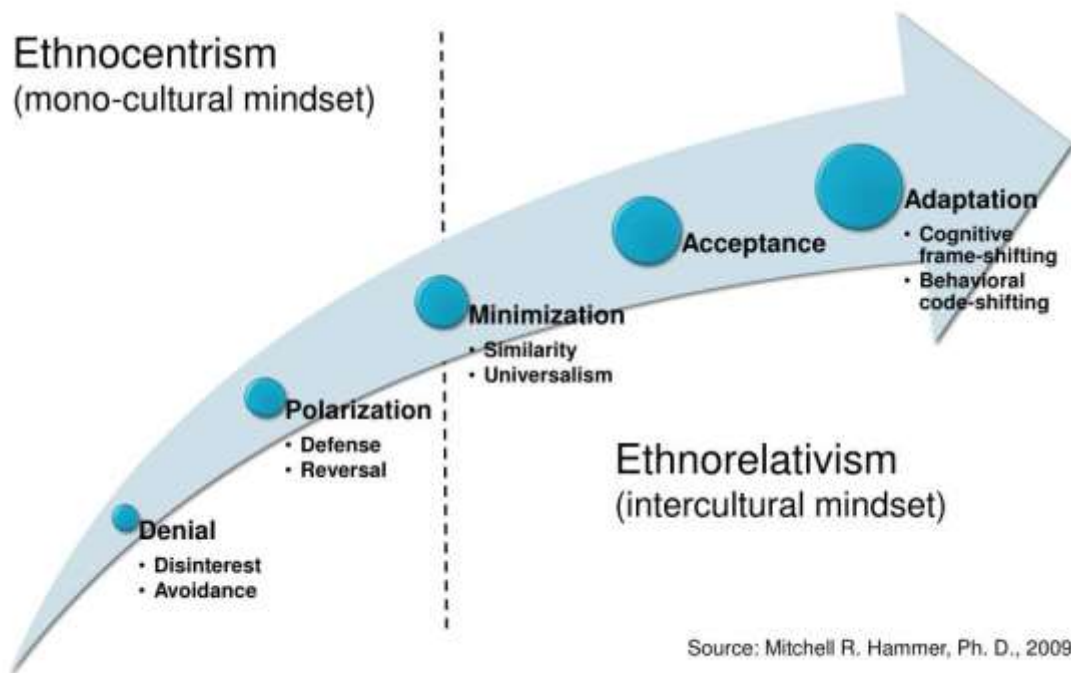

Culture Shock by L. Underwood

You might find that, in your line of work, you are expected to travel internationally. When you visit a country that is different from your own, you might experience culture shock. Defined as "the feeling of disorientation experienced by someone when they are suddenly subjected to an unfamiliar culture, way of life, or set of attitudes" (OxfordDictionaries.com, 2015), it can disorient us and make us feel uncertain when we are in an unfamiliar cultural climate. Have you ever visited a new country and felt overwhelmed by the volume of sensory information coming at you? From new sights and smells to a new language and unfamiliarity with the location, the onset of culture shock is not entirely surprising. To mitigate this, it helps to read as much as you can about the new culture before your visit. Learn some of the language and customs, watch media programs from that culture to familiarize yourself, and do what you can to prepare. But remember not to hold the information you gather too closely. In doing so, you risk going in with stereotypes. As shown in the figure above, going in with an open attitude and choosing to respond to difficulties with active listening and non-judgmental observation typically leads

to building rapport, understanding, and positive outcomes over time.

C) In pairs practice seeing something new: read the extract and after each paragraph reproduce something new you found there.

Intercultural Development Continuum

Ethnocentrism
(mono-cultural mindset)

Ethnorelativism
(intercultural mindset)

- Adaptation
  - Cognitive frame-shifting
  - Behavioral code-shifting
- Acceptance
- Minimization
  - Similarity
  - Universalism
- Polarization
  - Defense
  - Reversal
- Denial
  - Disinterest
  - Avoidance

Source: Mitchell R. Hammer, Ph. D., 2009

A Changing Worldview

One helpful way to develop your intercultural communication competence is to develop sensitivity to intercultural communication issues and best practices. From everything we have learned so far, it may feel complex and overwhelming. The Intercultural Development Continuum is a theory created by Mitchell Hammer (2012) that helps demystify the process of moving from monocultural approaches to intercultural approaches. There are five steps in this transition, and we will give a brief overview of each one below.

The first two steps out of five reflect monocultural mindsets, which are ethnocentric. As you recall, ethnocentrism means evaluating other cultures according to preconceptions originating in the standards and customs of one's own culture (OxfordDictionaries.com, 2015).

People who belong to dominant cultural groups in a given society or people who have had very little exposure to other cultures may be more likely to have a worldview that's more monocultural according to Hammer (2009). But how does this cause problems in interpersonal communication? For one, being blind

to the cultural differences of the person you want to communicate with (denial) increases the likelihood that you will encode a message that they won't decode the way you anticipate, or vice versa.

For example, let's say culture A considers the head a special and sacred part of the body that others should never touch, certainly not strangers or mere acquaintances. But let's say in your culture people sometimes pat each other on the head as a sign of respect and caring. So you pat your culture A colleague on the head, and this act sets off a huge conflict. It would take a great deal of careful communication to sort out such a misunderstanding, but if each party keeps judging the other by their own cultural standards, it's likely that additional misunderstanding, conflict, and poor communication will transpire.

Using this example, polarization can come into play because now there's a basis of experience for selective perception of the other culture. Culture A might say that your culture is disrespectful, lacks proper morals, and values, and it might support these claims with anecdotal evidence of people from your culture patting one another on the sacred head!

Meanwhile, your culture will say that culture A is bad-tempered, unintelligent, and angry by nature and that there would be no point in even trying to respect or explain things them. It's a simple example, but over time and history, situations like this have mounted and thus led to violence, even war and genocide.

According to Hammer (2009) the majority of people who have taken the IDI inventory, a 50-question questionnaire to determine where they are on the monocultural–intercultural continuum, fall in the category of minimization, which is neither monocultural nor intercultural. It's the middle-of-the-road category that on one hand recognizes cultural difference but on the other hand simultaneously downplays it. While not as extreme as the first two situations, interpersonal communication with someone of a different culture can also be difficult here because of the same encoding/decoding issues that can lead to inaccurate perceptions. On the positive side, the recognition of cultural differences provides a foundation on which to build and a point from which to move toward acceptance, which is an intercultural mindset.

There are fewer people in the acceptance category than there are in the minimization category, and only a small percentage of people fall into the adaptation category. This means most of us have our work cut out for us if we recognize the value – considering our increasingly global societies and economies – of developing an intercultural mindset as a way to improve our interpersonal communication skill.

D) Read and choose the way to maintain the success of the company which caused and faced a kind of cultural shock for local culture employees.

Corporate Culture Clashes with Local Culture

As companies institute rules about communication and inclusiveness, they often run into a third problem. Consider the Dutch shipping company TNT, which has long put a premium on task-oriented efficiency and egalitarian management. When it moved into China, it found that neither of those values fit with local norms. Its corporate culture gradually became more relationship oriented and more hierarchical, as leaders in Asia adapted their styles to attract local clients and motivate the local workforce.

The problem with that kind of adaptation is that a company's culture is often a key driver of its success. Let's look at L'Oréal. Confrontation and open disagreement are a strong part of its corporate culture. As one manager put it, "At L'Oréal we believe the more we debate openly and the more strongly we disagree in meetings, the closer we get to excellence, the more we generate creativity, and the more we reduce risk."

Yet in many important growth areas for L'Oréal, including Southeast Asia and Latin America, that attitude is in direct opposition to a cultural preference for group harmony. A Mexican employee explained, "In Mexican culture, open disagreement is considered rude, disrespectful, and too aggressive." An Indonesian employee said, "To an Indonesian person, confrontation in a group setting is extremely negative, because it makes the other person lose face. So it's something that we try strongly to avoid in any open manner."

If you believe that your corporate culture is what makes your company great, you might focus on maintaining it in all your offices, even when it conflicts with local practice. This can work for companies with a highly innovative product offering and few or no local competitors. In other words, if your corporate culture has led to extreme innovation and you don't need to understand local consumers, it may be best to ignore local culture in order to preserve the organizational core.

For example, Google believes that its success is largely the result of a strong organizational culture. Part of that culture involves giving employees lots of positive feedback. The company's performance review form begins by instructing managers, "List the things this employee did really well." Only then does it say,

"List one thing this person could do to have a bigger impact." When Google moved into France, it learned that in that country, positive words are used sparingly and criticism is provided more strongly. One French manager told me, "The first time I used the Google form to give a performance review, I was confused. Where was the section to talk about problem areas? 'What did this employee do *really* well?' The positive wording sounded over the top." But Google's corporate culture is so strong that it often supersedes local preferences; the French manager added, "After five years at Google France, I can tell you we are now a group of French people who give negative feedback in a very un-French way."

https://www.englishclub.com/grammar/sentence/compound-sentence.htm

E) Brainstorm: what aspects should the Russian take into account working in another country. It's better to regard particular countries. You may get some ideas from the previous texts and the one below. Present the result in the form of a chart.

Approaches to completing tasks

- Different notions of time. Cultural approaches to time may play out in painful and dramatic ways if not handled properly while working on a task, causing damage to the level of communication. For example, someone with a monochronic attitude to time may feel that a colleague displaying polychronic behaviour seems disorganized and may feel frustrated; in contrast, the person with a polychronic attitude to time may get frustrated with colleagues displaying monochronic behaviour --for instance, when they seem reluctant to take time out on an ad hoc basis to discuss pressing issues.

- Different methods in relationship building. When people come to together to work on a task, cultures differ with respect to the importance placed on establishing relationships early on in the collaboration. For example, Asian and Hispanic cultures tend to attach more value to developing relationships at the beginning of a shared project and more emphasis on task completion toward the end, as compared with European-Americans. European-Americans tend to focus immediately on the task at hand, and let relationships develop as they work on the task. This does not mean that people from any one of these cultural backgrounds are more or less committed to accomplishing the task or value relationships more or less; it means they may pursue them differently based upon their cultural approach to time.

Decision making styles

- Delegate to share responsibility. The roles individuals play in decision

making vary widely from culture to culture. For example, in the United States, decision making is frequently delegated – that is, an official assigns responsibility for a particular matter to a subordinate. In many southern European and Latin American countries, there is a strong value placed on keeping decision making responsibilities to oneself. When decisions are made by groups of people, majority rule is a common approach in the United States; in Japan, consensus is the preferred mode.

Attitudes towards disclosure

- Ability to hide or show/share emotions. In some cultures, it is not appropriate to be frank about emotions, the reasons behind a conflict or a misunderstanding, or about personal information. Questions that may seem natural to people of some cultures (e.g., What was the conflict about? What was your role in the conflict? What was the sequence of events?) may seem intrusive to others.

- Keeping or sharing personal information. The variation among cultures regarding attitudes towards disclosure should also be considered before assessing the views, experiences, and goals of the people with whom you are working.

Approaches to learning

- Epistemology. Notable differences occur among cultural groups when it comes to the ways people acquire knowledge. European cultures tend to consider information acquired through cognitive means, such as counting and measuring, more valid than other ways of coming to know things. African cultures, prefer affective ways of knowing, including symbolic imagery and rhythm. Asian cultures' epistemologies tend to emphasize the validity of knowledge gained through striving towards transcendence.

- Theoretical approach versus pragmatic approach. These different approaches to understanding could affect ways of analyzing a community problem or finding ways to resolve it. Some members of your group may want to do library research to understand a shared problem and identify possible solutions. Others may prefer to visit places and people who have experienced challenges like the ones they are facing to get a feeling for what has worked elsewhere.

F) **Watch the video** *https://www.youtube.com/watch?v=GhA9eypocE0* **mind the following:**

Does the way Julien S.Bourrelle moves, speaks, looks communicate his culture?

Which cultures does he illustrate? What features do you recognize there?

What ideas have come to your mind while watching the video or after watching the video?

G) Look through and discuss in pairs the following opinions about themselves and other nations. Express your ideas about your national peculiarities.

2. In the United States, we stand about 18 inches from the people to whom we are speaking.

Latino and Indian cultures stand closer.

3. In the United States, we like eye contact, but not staring.

Middle Eastern and Israeli cultures give more direct eye contact than we like.

4. In the United States, we give speeches and lectures in a modulated, neutral tone.

Latino and African-American cultures prefer more enthusiasm and energy

5. In the United States, we do not like self-disclosure and keep things on a less personal level.

Mexicans see us as cold and unfriendly.

The Taiwanese see us as friendly, warm, and expressive.

6. In the United States, we are informal in our approach to others, favoring free speech and candor.

The Germans are proper and formal.

7. In the United States, we prefer little body contact and are reserved.

The Italians favor passion and demonstrate strong emotions.

8. In the United States, we are direct and meet conflict head-on.

The Japanese use mediators and avoid conflict and its shame.

9. In the United States, our speech is often business-like and impersonal.

In Asian cultures, communication is art.

10. In the United States, we value the individual and his/her ideas.

In India, belonging to the group is more important.

PART V. MORE ABOUT VERBAL COMMUNICATION

Activity 1. Language difficulties.

A) In pairs discuss the following question: What language difficulties have you ever experienced? Categorize them.

B) Compare categories different groups have differentiated, unify them and systemize together.

C) Read the text, state if you have mentioned alike difficulties and analyze which category or categories of difficulties you can pick up there.

Meaning and Mistranslation

Culturally influenced differences in language and meaning can lead to some interesting encounters, ranging from awkward to informative to disastrous. In terms of awkwardness, you have likely heard stories of companies that failed to exhibit communication competence in their naming and/or advertising of products in another language. For example, in Taiwan, Pepsi used the slogan "Come Alive With Pepsi," only to find out later that, when translated, it meant, "Pepsi brings your ancestors back from the dead" (Kwintessential, 2012). Similarly, American Motors introduced a new car called the Matador to the Puerto Rican market, only to learn that Matador means "killer," which wasn't very comforting to potential buyers.
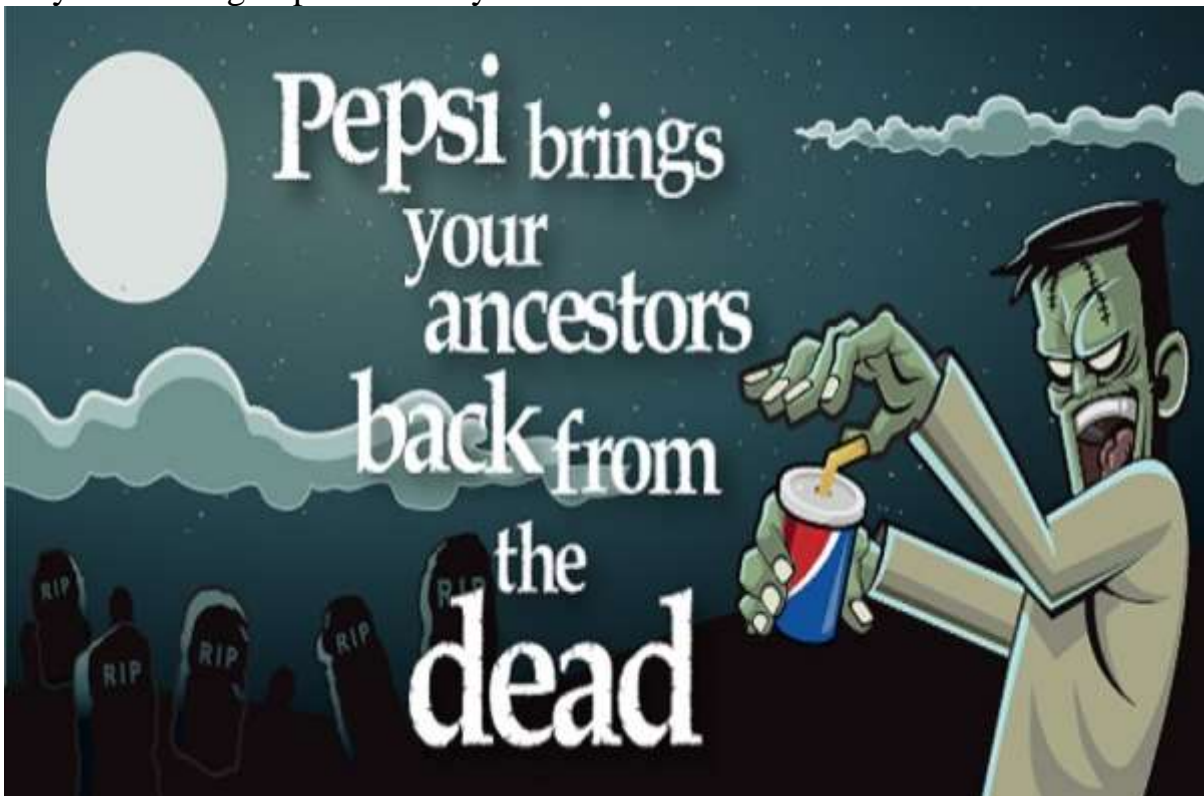
At a more informative level, the words we use to give positive reinforcement are culturally relative. In Canada and the United Kingdom, for example, parents commonly reinforce their child's behaviour by saying, "Good girl" or "Good boy." There isn't an equivalent for such a phrase in other European languages, so the usage in only these two countries has been traced back to the puritan influence on beliefs about good and bad behaviour (Wierzbicka, 2004).

One of the most publicized and deadliest cross-cultural business mistakes occurred in India in 1984. Union Carbide, an American company, controlled a plant used to make pesticides. The company underestimated the amount of cross-cultural training that would be needed to allow the local workers, many of whom were not familiar with the technology or language/jargon used in the instructions for plant operations, to do their jobs. This lack of competent communication led

to a gas leak that killed more than 2,000 people and, over time, led to more than 500,000 injuries (Varma, 2012).

D) Read the following passage and see the examples of the language difficulty as a key to understanding culture. Answer the questions at the end of the article.

Professional Communications
Authors: J.R. Dingwall; Chuck Labrie; Trecia McLennon; and Laura Underwood

Language and Culture

Through living and working in five different countries, one of the authors notes that when you learn a language, you learn a culture. In fact, a language can tell you a lot about a culture if you look closely. Here's one example:

A native English speaker landed in South Korea and tried to learn the basics of saying hello in the Korean language. Well, it turned out that it wasn't as simple as saying hello! It depended on whom you are saying hello to. The Korean language has many levels and honorifics that dictate not only what you say but also how you say it and to whom. So, even a mere hello is not straightforward; the words change. For example, if you are saying hello to someone younger or in a lower position, you will use (anyeong); but for a peer at the same level, you will use a different term (anyeoung ha seyo); and a different one still for an elder, superior, or dignitary (anyeong ha shim nikka). As a result, the English speaker learned that in Korea people often ask personal questions upon meeting – questions such as, How old are you? Are you married? What do you do for a living? At first, she thought people were very nosy. Then she realized that it was not so much curiosity driving the questions but, rather, the need to understand how to speak to you in the appropriate way.

In Hofstede's terms, this adherence to hierarchy or accepted "levels" in society speak to the notion of moving from her home country (Canada) with a comparatively low power distance to a country with a higher power distance. These contrasting norms show that what's considered normal in a culture is also typically reflected to some degree in the language.

What are the implications of this for interpersonal communication? What are the implications of this for body language (bowing) in the South Korean context? What are the ways to be respectful or formal in your verbal and non-verbal language?

In pairs try to find keys to the culture in Russian or other languages.

E) Read the following passage and answer the question: What language difficulty is mentioned in the article?

The relationship between language and culture is dynamic. Firstly, language is an important part of culture. It is the primary vehicle by which a culture transmits its beliefs, values and norms. Secondly, language is influenced by culture. Language is one of the most important carriers of culture and reflects the latter. If there is no language, culture would not be known. On the one hand, culture is the basis and one of the most important attributes of language and exerts great influence on the latter. If there is no culture, language will be like water without a source or a tree without roots. To maintain the diverse and multi-level contacts and forms of communication, it is necessary not only knowledge of the language, but also knowledge of the rules and regulations of foreign culture. Each participant of international contacts quickly realizes that one language is not enough for a full intercultural understanding, which requires knowledge of the process of communication, to anticipate possible incorrect understanding partners and avoid it. The gradual development of the qualitatively new relationship between the countries has contributed to the creation of great opportunities for both foreign languages learning and their use in oral and written communication within the country and abroad. Accordingly, at the present stage of English language fluency as a means of intercultural communication in academic and professional environments, in situations of solving social and economic issues is an integral component of professional competence of specialists of any profile. With the learning foreign languages we learn the culture that belongs to people who speak this language. And in this case we come across the term "intercultural learning". The process of becoming more aware of and better understanding one's own culture and other cultures around the world. The aim of intercultural learning is to increase international and cross-cultural tolerance and understanding.

Activity 2. Idioms.

A) In a group of 3 or 4 persons discuss those idioms you definitely know or can easily guess because they sound similar in your own language or quite clear, nevertheless check if your ideas were right. Match some of them with the pictures.

CULTURAL IDIOMS

When in Rome, do as Romans do.
It's all Greek to me.
At the Greek calends.
When Greek meets Greek.
Egyptian darkness.
French secret.
To take French leave.
Every French soldier carries a marshal's baton in his knapsack.
Pardon my French.
Dutch comfort.
Dutch concert.
Dutch courage.
Dutch feast.
Dutch generosity.
Dutch uncle.
Dutch bargain.
The Dutch have taken Holland.
I'm a Dutchman if…
To beat the Dutch.
Old Dutch.
Double Dutch.
The Flying Dutchman.
To go Dutch.
Indian summer.
A wooden Indian.
An Indian gift.
Too many chiefs and not enough Indians.
Irish bull.
Irish evidence.

Irish hint.
To get one's Irish up.
To weep Irish.
Jew`s eye.

Scotch cousin.
Welsh uncle.
American plan.
To be as American as apple pie.
A young Turk.
To build castles in Spain.
Uncle Sam.
Chinese Whispers.
Chinese compliment.
Chinese arithmetic.
Mexican standoff.
Mexican promotion.
To catch a Tartar.
Russian roulette.
More holes than Swiss cheese.
An Englishman's home is his castle.
Save as the Bank of England.
Talk for England.

B) Pick up 2-5 idioms which seem to be curious and research them to review them afterwards in front of the whole group.

C) Analyze which of them reference a historic fact, the Bible, a famous person's quote, a legend, old or modern customs or traditions, stereotypes, realities, a case of irony.

D) Browse the material about the idiom in pairs:

Which idioms can be continued like "then comes the tug of war", "if it's true", "and everybody knows the Dutch beat the Devil"?

Which idiom contradicts the fact that the Netherlands has one of the highest percentages of charity donations (by individuals) in Europe?

E) Find synonymic idioms

When pigs fly

Almost no consolation
A distant relative

F) Individually fill in the gap. Come up with your own sentence with the above idioms.

I'm terribly sorry I'm late. I've just met Lacy and I couldn't get away from her. She can talk for _____!

They thought that I would simply give up if my complaint had to go to court, but they'll soon realize that they've caught a _____!

The current laws have more holes than _____ cheese.

Activity 3. Challenge

A) Read the text and react at each fact, write down your responses. Analyze what structures you use to do it, compare with others.

GREAT LANGUAGE LEARNERS

Cardinal Giuseppe Mezzofanti (1774 – 1849), who spoke seventy-two languages, once learned a language overnight in order to hear the confession of two condemned prisoners the following morning. Modern linguists laugh at this story, but they admit that there are some phenomenal polyglots out there.

The greatest is probably Francis Sommer. Sommer, who died in 1978 and grew up in Speyer, Germany, used to amuse himself by inventing languages. While still a schoolboy, he learned Swedish, Sanskrit and Persian. On a visit to Russia, he picked up all the major European languages. By the late 1920s, after emigrating to the United States, where he worked as a research librarian, he had mastered ninety-four languages. David Perlmutter, Professor of Linguistics at the University of California, says, "People like Sommer are amazing examples of human achievement."

Many polyglots wince at being called superhuman, "It's more like a musical talent than anything else," says Kenneth Hale, a linguistics professor, who speaks about fifty languages, "I didn't do very well as a student, I wanted to learn languages, and I let everything else slide." Their motivation, they say, is the sheer delight of mastering a new form of expression. "When I found I could speak Navajo at the age of twelve," says Hale, "I used to go out every day and sit on a rock and talk Navajo to myself."

Perlmutter says, "Each new language is like a fantastic puzzle and you want to learn how to do it. Sometimes it's easy because if you know English plus German, it's easy to learn Dutch. If you know Spanish and one other Romanic language, Portuguese comes quickly."

Stephen Wurn, linguistics professor at the Australian National University at Canberra, knows forty-eight languages. He believes the ideal way to learn a language is to have it spoken to you from the age of two.

"The members of my family all came from different backgrounds and spoke several languages," he says. "When I was growing up, my father, who was a linguist himself, insisted that each member of the family speak to me in only one language. So my father spoke to me only in English, his father in Norwegian and his mother in Finnish. My mother spoke to me only in Hungarian and her mother only in Mongolian. That way I never got confused. Then I travelled with my father to his postings in Germany, Russia, China, Argentina and Turkey, so that by the age of six, I spoke ten languages."

Some master linguists confess that they live in fear of garbling their various languages. Towards the end of his life, Sommer said he had given up learning new languages because he was experiencing information overload. "I'm afraid to cram any new words into my head," he said. Similarly, Kenneth Hale says sometimes he starts speaking in one language and finds himself unconsciously drifting into another. "Unless I'm attentive and really on the ball, I can mix up languages like Miskitu and Sumu, both of which are spoken in Central America and are very similar."

The greatest of today's polyglots is Zlad Fazah. Fazah, a Lebanese in his forties who has been living in Brazil for over twenty years, is fluent in fifty-six languages. Apart from Arabic, his mother tongue and French and English which he learned at school, Fazah taught himself all the languages. He began with German and moved on to Mandarin Chinese, Cantonese and Japanese.

Fazah's abilities have had some unexpected uses. When police in Rio picked up an illegal alien babbling unintelligibly, they turned to Fazah. "I soon realize he was from Afghanistan and spoke a dialect called Hazaras," Fazah said.

TV fame also arrived unexpectedly. He appeared on TV programs in Spain and Greece, where his linguistic abilities were tested by people from Thailand, Hungary, Korea, Japan, China and other countries. The US consulate was less impressed. Because of his ability to speak Chinese and Russian, they speared he was a spy, and asked the Brazilian police to bring him in for questioning. "After two hours I was let go," he says.

The Economist ICONS

He sought to rescue languages that were dying out

Kenneth Hale Linguist

According to Fazah, who can learn 1000 words in a month, Mandarin Chinese is the hardest language to learn. His dream is to create a universal language that would be written as it is spoken.

B) Look through other versions after the text, enrich your ways to respond the information.

Appreciation:
It's quite rare and deserves respect.
It's hard to believe it.
It's impressing!
I wish I knew so many languages!
Supporting the ideas
The way Stephen Wurn experienced learning languages seems to be quite efficient.
Criticizing or indifferent:
I don't care.
It doesn't matter for me.
Not my cup of tea.
It seems to be utterly useless in my eyes.
As for me it isn't urgent.
Colloquial exclamations:
Blime!
Emphatic structures:
What a life Sommer had!
He was so prolific! Such a good pattern for us!
Never have I heard anything like that!
Hardly would I learn so many languages.
He did impress the Brazilian police.
They were shocked indeed.
No wonder such people begin to mix up languages.

Questions:
Who cares?
How come?
Is it real? Is it possible? Is it true?
Has he created a new language?
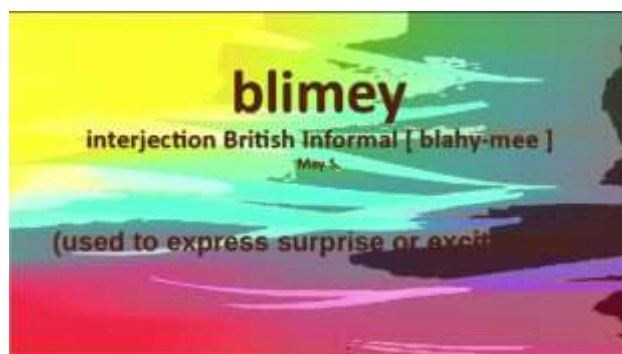
C) To increase the vocabulary at least in English you may use different ways. There are some of them (*https://www.masterclass.com/articles/how-to-improve-your-vocabulary#7-ways-to-improve-your-vocabulary*)
Develop a reading habit. Vocabulary building is easiest when you encounter words in context. Seeing words appear in a novel or a newspaper article can be far more helpful than seeing them appear on vocabulary lists. Not only do you gain exposure to unfamiliar words; you also see how they're used.

Read the texts from Activity 5 (Humour…), pick up unfamiliar or forgotten words. Ask a partner if he/she remembers the words.

Use the dictionary and thesaurus. Online dictionaries and thesauruses are helpful resources if used properly. They can jog your memory about synonyms that would actually be better words in the context of what you're writing. A full dictionary definition can also educate you about antonyms, root words, and related words, which is another way to learn vocabulary.

Consult with the dictionary about the picked up words, see their antonyms, root and related words. Retell the definitions of the words to the partner, let him/her recall the words.

Play word games.

Use flashcards.

Use mnemonics. A mnemonic device is a form of word association that helps you remember words' definitions and proper uses. For instance think of the word *obsequious* which means "attempting to win favor from influential people by flattery." Break down that word into components: "obse" is the beginning of "obsessed," "qui" sounds like the French word for "yes" (oui), and "us" is like the word "us." So you can think of that big word *obsequious* as "obsessed with saying yes to us"—which is kind of what it means!

Practice using new words in conversation. It's possible to amass a huge vocabulary without actually knowing how to use words. This means you have to take it upon yourself to put your personal dictionary into use. If you come across an interesting word in your reading, make a point of using it in conversation. By experimenting in low-stakes situations, you can practice the art of word choice and, with a little bit of trial and error, hone in on the right word for a particular context.

You may retell jokes together: one of you starts, another finishes.

Activity 4. Humour, its realization and perception, a facilitator or hamper.

A) Read and compare two classifications of humour. Create your classification or find the one which seems more sensible.

https://www.dailywritingtips.com/20-types-and-forms-of-humor/

Humor comes in many flavors, any of which may appeal to one person but not to another, and which may be enjoyed in alternation or in combination. Here are names and descriptions of the varieties of comic expression:

1. **Anecdotal**: Named after the word *anecdote* (which stems from the Greek term meaning "unpublished"); refers to comic personal stories that may be true or partly true but embellished.

2. **Blue**: Also called off-color, or risque (from the French word for "to risk"); relies on impropriety or indecency for comic effect. (The name probably derives from the eighteenth-century use of the word *blue* to refer to morally strict standards – hence the phrase "blue laws" to refer to ordinances restricting certain behavior on the Sabbath). A related type is broad humor, which refers to unrestrained, unsubtle humor often marked by coarse jokes and sexual situations.

3. **Burlesque**: Ridicules by imitating with caricature, or exaggerated characterization. The association with striptease is that in a bygone era, mocking skits and ecdysiastic displays were often on the same playbills in certain venues.

4. **Dark / Gallows / Morbid**: Grim or depressing humor dealing with misfortune and/or death and with a pessimistic outlook.

5. **Deadpan / Dry**: Delivered with an impassive, expressionless, matter-of-fact presentation.

6. **Droll**: From the Dutch word meaning "imp"; utilizes capricious or eccentric humor.

7. **Epigrammatic**: Humor consisting of a witty saying such as "Too many people run out of ideas long before they run out of words." (Not all epigrams are humorous, however.) Two masters of epigrammatic humor are Benjamin Franklin (as the author of *Poor Richard's Almanack* and Oscar Wilde.

8. **Farcical**: Comedy based on improbable coincidences and with satirical elements, punctuated at times with overwrought, frantic action. (It, like screwball comedy – see below – shares many elements with a comedy of errors.) Movies and plays featuring the Marx Brothers are epitomes of farce. The adjective also refers to incidents or proceedings that seem too ridiculous to be true.

9. **High / highbrow**: Humor pertaining to cultured, sophisticated themes

10. **Hyperbolic**: Comic presentation marked by extravagant exaggeration and outsized characterization.
11. **Ironic**: Humor involving incongruity and discordance with norms, in which the intended meaning is opposite, or nearly opposite, to the literal meaning. (Not all irony is humorous, however).
12. **Juvenile / sophomoric**: Humor involving childish themes such as pranks, name-calling, and other immature behavior.
13. **Mordant**: Caustic or biting humor (the word stems from a Latin word meaning "to bite"). Not to be confused with morbid humor (see above).
14. **Parodic**: Comic imitation often intended to ridicule an author, an artistic endeavor, or a genre.
15. **Satirical**: Humor that mocks human weaknesses or aspects of society.
16. **Screwball**: Akin to farce in that it deals with unlikely situations and responses to those situations; distinguished, like farcical humor, by exaggerated characterizations and episodes of fast-paced action.
17. **Self-deprecating**: Humor in which performers target themselves and their foibles or misfortunes for comic effect. Stand-up comedian Rodney Dangerfield was a practitioner of self-deprecating humor.
18. **Situational**: Humor arising out of quotidian situations; it is the basis of sitcoms, or situation comedies. Situational comedies employ elements of farce, screwball, slapstick, and other types of humor.
19. **Slapstick**: Comedy in which mock violence and simulated bodily harm are staged for comic effect; also called physical comedy. The name derives from a prop consisting of a stick with an attached piece of wood that slapped loudly against it when one comedian struck another with it, enhancing the effect. The Three Stooges were renowned for their slapstick comedy.
20. **Stand-up**: A form of comedy delivery in which a comic entertains an audience with jokes and humorous stories. A stand-up comedian may employ one or more of the types of humor described here.
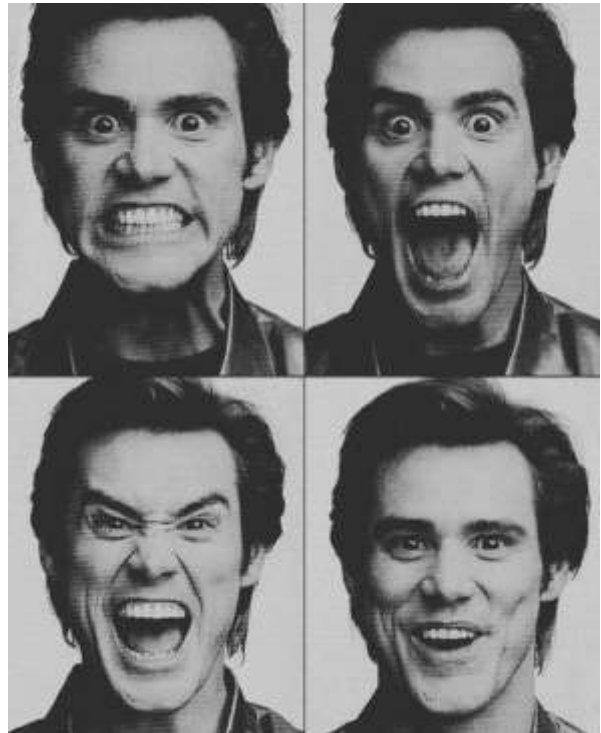
https://www.huffpost.com/entry/there-are-nine-different-types-of-humour-which-one-are-you_n_61087612e4b0999d2084fbd7

1. Physical

Also referred to as slapstick, this style of humour involves physicality. It can be everything from clowns to mimes to funny facial expressions to someone falling over. Or, in other words, the entire audience of 'Australia's Funniest Home Videos'.

2. Self-deprecating

This kind of humour is a favourite among stand-up comedians, in which they basically make themselves the butt of a joke and are rewarded with laughs.

It's also a style that has been further popularised by the internet, particularly with memes.

3. Surreal

As suggested by the name, this style of humour can be pretty weird, featuring illogical events, absurd situations or nonsensical themes. Or in other words, just plain silly. The best example of this would have to be 'Monty Python'... enjoy.

4. Improvisational

Comedy without a plan. Ever seen 'Whose Line Is It Anyway?' or 'Thank God You're Here?' That's what we're talking about.

The fact you know the person is making up the jokes on the spot makes this style of comedy even funnier (and impressive, if they do it well).

5. Wit-Wordplay

Usually a play on words, this humour involves twisting language around with humorous results. (And yes, puns do fall into this category. Dads everywhere, rejoice.)

6. Topical

Humour based on current events or trends. 'Saturday Night Live' would be a prime example of this, as would most sketch comedy shows or late-night talk shows. This sort of humour requires having a thorough knowledge of what's going on in the world (news, elections, pop culture etc.) and the ability to put a humorous spin on it.

7. Observational

The ability to poke fun at everyday life.

Caught in the act!

8. Bodily

Ah, yes, the home of the old toilet joke. This is everything to do with farts or other bodily functions. This is a divisive type of humour that tends to be popular with men and teenagers.

I can't believe we described this as 'divisive'?!

9. Dark

This style of humor usually involves some dark, depressing underlying themes,

but throws some comical or unusual situations in this setting.

So, given the current political climate, you can refer back to joke #7. Or, you know. This.

It might come as a surprise that in a trial of 200 people, eHarmony found dark humour to be the least popular while physical humour came out on top.
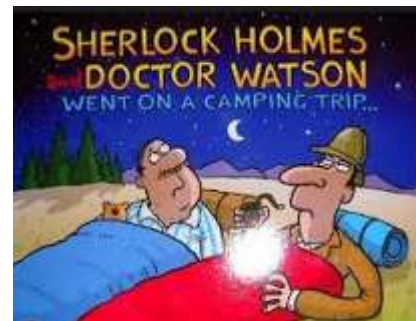
In saying that, educated people tended to find physical humour less funny than wit and wordplay, while older people found everything less funny across the board.

B) Read jokes in pairs and discuss which type of humour they belong to according to your classification. What kind of humour it is difficult to translate or understand? What is the way to create comfortable atmosphere if somebody tells jokes or when you do it? Compare your answers with other groups' conclusions.

Different Points of View

Sherlock Holmes and Dr. Watson went on a camping trip. After a good meal and a bottle of wine, they laid down for the night, and went to sleep. Some hours later, Holmes awoke and nudged his faithful friend. "Watson, look up at the sky and tell me what you see." Watson replied, "I see millions and millions of stars." "What does that tell you?" Watson pondered for a minute. "Astronomically, it tells me that there are millions of galaxies, and potentially billions of planets. Astrologically, I observe that Saturn is in Leo. Horologically, I deduce that the time is approximately a quarter past three. Theologically, I can see that God is all powerful and that we are small and insignificant. Meteorologically, I suspect that we will have a beautiful day tomorrow. What does it tell you?" Holmes was silent for a minute, then spoke. "It tells me that someone has stolen our tent."

Water Anyone?

An Arab was walking through the Sahara desert, desperate for water, when he saw something, far off in the distance. Hoping to find water, he walked towards

the image, only to find a little old Jewish man sitting at a card table with a bunch of neckties laid out on it.

The Arab asked "Please, I'm dying of thirst, can I have some water?"

The man replied "I don't have any water, but why don't you buy a tie? Here's one that goes nicely with your robes."

The Arab shouted, "I don't want a tie, you idiot, I need water!"

"OK, don't buy a tie. But to show you what a nice guy I am, I'll tell you that over that hill there, about 4 miles, is a nice restaurant. Walk that way, they'll give you all the water you want."

The Arab thanked him and walked away towards the hill and eventually disappeared.

Three hours later the Arab came crawling back to where the man was sitting behind his card table. He said "I told you, about 4 miles over that hill. Couldn't you find it?"

The Arab rasped "I found it alright. They wouldn't let me in without a tie."

Texas Versus Australia

A Texan farmer goes to Australia for a vacation. There he meets an Aussie farmer and gets talking. The Aussie shows off his big wheat field and the Texan says, "Oh! We have wheat fields that are at least twice as large". Then they walk around the ranch a little, and the Aussie shows off his herd of cattle. The Texan immediately says, "We have longhorns that are at least twice as large as your cows".

The conversation has, meanwhile, almost died when the Texan sees a herd of kangaroos hopping through the field. He asks, "And what are those"?

The Aussie replies with an incredulous look, "Don't you have any grasshoppers in Texas"?

Good Answer

The teacher said, "I'll give $2 to the child who can tell me who was the most famous man who ever lived."

An Irish boy put his hand up and said, "It was St. Patrick." The teacher said, "Sorry Sean, that's not correct."

Then a French boy put his hand up and said, "It was Napoleon." The teacher replied, "I'm sorry, Pierre, that's not right either."

Finally, a Jewish boy raised his hand and said, "It was Jesus Christ." The teacher said, "That's absolutely right, Maurice, come up here and I'll give you the $2."

As the teacher was giving Maurice his money, she said, "You know Maurice, you being Jewish, I was very surprised you said Jesus Christ."

Maurice replied, "Yeah. In my heart I knew it was Moses, but business is business."

Go Irish...

After digging to a depth of 100m last year, Russian scientists found traces of copper wiring dating back 1000 years, and came to the conclusion that their ancestors already had a telephone network one thousand years ago.

So as not to be outdone, in the weeks that followed, American scientists dug 200m, and headlines in the US newspapers read: "US scientists have found traces of 2000 year old optical fibers, and have concluded that their ancestors already had advanced high-tech digital telephone 1000 years earlier than the Russians."

One week later, the Irish press reported the following: "After digging as deep as 500m, Irish scientists have found absolutely nothing. They have concluded that 5000 years ago, their ancestors were already using mobile phones."

Funny Statistics

Apparently, 1 in 5 people in the world is Chinese. And there are 5 people in my family, so it must be that one of us is Chinese.

It's either my mom or my dad, my older brother Colin, me or my youngest brother Chong-Li. I think it's Colin.

Self-esteem

A chess player who thought highly of his own skill once lost three games in a row. The next day, a friend asked him how the games had turned out.

"I didn't win the first game," the chess player replied, "and my opponent didn't lose the second. As to the third game, I asked him to agree to a draw, but he wouldn't."

Misers

A Gabrovonian has to mend his door, so he sends his son to the neighbor's to borrow a hatchet. The child returns empty-handed; the neighbor had lied about not having a hatchet.

"Don't bother about that miser," says the father indignantly. "Bring our hatchet up from the cellar."

Myanmar regime

A Burmese man visits a dentist in India.

The dentist asks him: "Don't you have dentists in Burma?"

"Yes, we do," the man replies, "but we're not allowed to open our mouths."

Punctuation is important
"A woman without her man is nothing."
"A woman: without her, man is nothing."

A happy end
A man went into a fish shop and said, "Can I have a tail end, please?"
So the man behind the counter said, 'And they all lived happily ever after.'

Contradiction
Double negatives are a big NO-NO.

By chance
Teacher: "Name two pronouns?"
Student: "Who, me?"

Recommendation
Never date an apostrophe. They're too possessive.

Permission vs Abilities
"Can I go to the toilet?"
"I don't know, can you?"

Too late
"Can I ask you a question?"
"You just have."

C) **In groups of 3-4 students discuss what type of humour you prefer. Prepare a short block of jokes devoted to any country.**
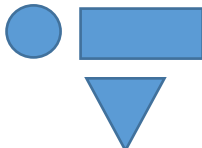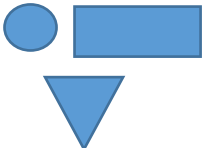
D) **Presentation of blocks of jokes about different countries. Enjoy them. Then analyze what jokes are based on. Will the representatives of these countries enjoy them? Why?**

Activity 6. Tenses and questions
A) Sentences in English. Work in pairs: you are given building blocks: 3 rounds standing for the subject ⬤, 3 triangle ▽ wedges meaning the auxiliary verb, 3 rectangular ▭ figures

Build the structures of affirmative, negative and interrogative sentences using the blocks and the word "not" and the question words denoting them like Wh. Pick up several examples from the previous texts to illustrate your structures.

_____
_____

_____
_____

_____

B) Together based on the made up structures fill them up for each particular tense. See the formula for each line (Continuous, Perfect, Perfect Continuous) and how it is connected with the idea it embodies.

	Past	Present	Future
Simple			
Continuous			
Perfect			
Perfect Continuous			

C) In groups imagine what you could talk about using each of the tenses. Fix the brightest sentences to share with the whole group.

D) Present the statements in front of the group, let the listeners react. They may ask questions as the reaction. If there are problems with questions work with the next stage.

E) Read the description of types of questions in English and build their structures using our building blocks. Work with a partner from another group with different statements in different tenses and try a ping-pong question-answer chain with one statement for each type of question.

1. General or Yes / No Questions.

Common questions that can be answered with a simple "yes" or "no" are logically called **yes/no questions**.

As a rule, this kind of question relates to the whole sentence, and not to a separate element of it.

For example:
- Do you like this country? –
- Does Jane know about your new job? –
- Can I call my sister? –
- Is it cold outside? –
- Are they ready for the trip? –
- Are you hungry? –

To ask such general questions, the appropriate rising intonation should be used at the end of the sentence.

The answer can be a brief "yes" or "no." Or, a longer answer can be given: "Yes, I do." "No, I don't like this country." The response to a question depends on the verb used.

Try to remember this formula: answer the question the way it was asked.

If the question begins with a form of the verb "to be" – **am, is, are** – then answer "Yes, I am/he is/they are," or "No, I am not/he isn't/they aren't."

It is similar to auxiliary verbs **(do / does, did, will, have / has)**:
- Did she clean the room? – Yes, she did. /No, she didn't.
- Have you done your homework? – Yes, I have. / No, I haven't.
- Will you buy that dress? – Yes, I will. / No, I won't.

2. Special or Wh-Questions.

A special question, as you can guess, uses a certain word at the beginning of the sentence to ask a specific question. The questions words **who**, **what**, **where**, **when**, **why**, **how**, **how many**, etc., are used to begin the question:
- Where is he from? –
- When did you come here? –
- How did you meet her? –
- How many eggs do we need for this cake? –
- Whose children are playing in the yard? –

Note that questions about a subject (who? what?) have their own special

structure; they do not require an auxiliary verb, we replace the subject with the question word.

For example:

- We **go** to the cinema. – Who **goes** to the cinema?
- The glass is on the table. – What is on the table?
- Most girls here **wear** skirts. – Who **wears** skirts here?

You can see that after the question words **who** and **what**, the third-person singular form of the verb should be used.

3. Choice Questions.

Choice questions are questions that offer a choice of several options as an answer (you might recognize them from your exams as multiple-choice questions). They are made up of two parts, which are connected by the conjunction **or**.

Choice questions can be either general, open-ended questions or more specific ones. If the question does not center on the subject of the sentence, a complete answer is needed.

For example:

- Does she like ice cream or sweets? – She likes ice cream.
- Where would you go, to the cinema or the theatre? – I would go to the cinema.
- Is he a teacher or a student? – He is a student.

However, when the question concerns the subject, the auxiliary verb comes before the second option. The answer is short:

- Does she make it or do you? – She does.
- Did they buy that house or did she? – They did.

4. Disjunctive or Tag Questions.

This type of question is also made up of two parts, where the first part is a positive statement, and the second part is negative, or vice-versa.

The first part of the sentence defines the expected answer. If the statement is positive, a positive answer is expected; if the statement is negative, a negative answer is expected.

For example:

- She sent him an invitation, **didn't she**? – Yes, she did.
- You aren't getting married, **are you**? – No, I am not.
- Jane isn't in France, **is she**? – No, she isn't.
- Our dad will come soon, **won't he**? – Yes, he will.

There are also exceptions:

I am going with you, **aren't I**? – Yes, you are.

You can't say, "I am a great person, **am I not**?" That would be incorrect. Just remember that when the pronoun "I" is used, the tag is **are/aren't**.

Tag questions are only used in conversational speech to clarify information or to confirm or refute something if there are doubts.

F) Read individually Structures of English sentences part and write down an essay on the topic of your interest. Analize if your sentences are simple, compound, complex or compound-complex. Introduce the elements which will make your passage sound saturated. Your partner will have to review your passage orally and you will have to do your partner's in front of the group. Mind if you can structure your speech using compound or complex or compound-complex sentences. The listeners are welcome to ask questions.

A **simple sentence** consists of one independent clause. (An independent clause contains a subject and verb and expresses a complete thought.)

- I like coffee.
- Mary likes tea.
- The earth goes round the sun.
- Mary did not go to the party.

Compound Sentence Structure

A **compound sentence** is two (or more) independent clauses joined by a conjunction or semicolon. Each of these clauses could form a sentence alone.

- I like coffee and Mary likes tea.
- Mary went to work but John went to the party.
- Our car broke down; we came last.

There are seven coordinating conjunctions:

- *and, but, or, nor, for, yet, so*

Complex Sentence Structure

A **complex sentence** consists of an independent clause plus a dependent clause. (A dependent clause starts with a subordinating conjunction or a relative pronoun, and contains a subject and verb, but does not express a complete thought.)

- We missed our plane because we were late.
- Our dog barks when she hears a noise.
- He left in a hurry after he got a phone call.
- Do you know the man who is talking to Mary?

Here are some common subordinating conjunctions:

- *after, although, as, because, before, how, if, once, since, than, that, though, till, until, when, where, whether, while*

Here are the five basic relative pronouns:
- *that, which, who, whom, whose*

Compound-Complex Sentence Structure

A **compound-complex sentence** consists of at least two independent clauses and one or more dependent clauses.

- John didn't come because he was ill so Mary was not happy.
- He left in a hurry after he got a phone call but he came back five minutes later.

PART VI. WATCHING MOVIES AS A WAY OF MASTERING INTERCULTURAL COMMUNICATION

Just like heaven

I
Match the words and word combinations with their translation.

1. Sutures	a) Вы можете быстро взглянуть?
2. EKG	b) Швы
3. Swollen ankles	c) ИМП (Инфекция мочевых путей)
4. Trauma	d) Лечащий врач
5. UTI	e) Пневмония
6. Pneumonia	f) Непроходимость кишечника
7. Diabetic coma	g) Диабетическая кома
8. No fracture	h) Без перелома
9. Wrap it up	i) Внутреннее кровотечение
10. Internal hemorrhaging	j) ЭКГ
11. I'll scrub up	k) Распухшие лодыжки
12. Attending physician	l) Травма
13. Bowel obstruction	m) Выскоблить
14. Can you take a quick peek?	n) Перебинтовать

II
Put the verbs into the defined tenses and translate the whole sentences. Check who said it and in what circumstances.

1. How long _____ you _____ on? (be, Present Perfect)
2. Then she can be _____ (discharge, Passive Voice)
3. You _____ not _____ me up with a complete stranger (set, Present Progressive)
4. He _____ n't _____ this kind of thing either (do, Present Simple)
5. I'd just like you to meet one who ___ n't _____ (bleed, Present Progressive)
6. I_____ already _____ 2 marriage proposals (have, Present Perfect)
7. You_____ _____ it (earn, Present Perfect)
8. I _____ _____ you this huge favor (do, Present Progressive)
9. I think I _____ you I gonna need something furnished (tell, Past Simple)
10. You _____ n't _____ (exist, Present Simple)

III

How do the words and phrases reveal the relations and attitudes of the speakers in the movie?
A. Borrow a dress   Sit tight   Keep an eye on my fiancé
B. Have you heard of a coaster?   Trash can   Mop it up   I'm getting the bucket

IV
Translate and choose the useful phrases or words for communication.

Decrease
Don't you dare
A month-to-month sublet
This is sensational
Isn't this gorgeous?
Insane
A homeless shelter
Cab fare

V

Who said it, in what circumstances and what effect may the statements produce?
Going full Kabuki tonight?
You are so lucky that all you have to worry about is work
I'm in the seventh circle of hell
I'm completely capable of meeting men on my own
There is 90 vultures and one carcass

There's a few places we haven't hit yet
There is nothing worth stealing here
The last time I tried to hook you up you bailed out
You initiated it by yourself
That's insulting. I'm not charging
you.
If it rolls out to the second hour
we're gonna work out some kind
of deal. I'm kidding.

VI
Put the verbs into the defined tense and translate the whole sentences. Check in the film who said it and in what circumstances.

_____ your recent alcohol consumption _____? (increase, Present Perfect)

_____you recently _____ consult from a mental health care professional? (seek, Present Perfect)

How ____ you _____? (know, Present Simple)

_____ you _____ paranoid, like people are out to get you? (feel, Present Simple)

Why _____ you _____ me so many questions? (ask, Present Progressive)

You _____ _____, quite convincingly that you _____ _____an apartment that in fact _____ to somebody else. (fantasize, rent Present Perfect; belong, Present Simple)

I ___ _____ to set it on this lovely mahogany…(go, Present Progressive)

The power of Christ _____ you. (compel, Present Simple).

VII
What is common about the below lines? What is different?

Beggars can't be choosers.
God gave us alcohol as a social lubricant make men brave, make women loose.

Now we shall pay attention to **relationship between speech messages and the characteristics of the participants' communication** in the movie.

VIII

How does the underlined grammar reveal the relations and attitudes of the speakers in the movie?

<u>Are you hearing</u> voices or seeing things that aren't quite real to you?

I'll take it as <u>a "Yes"</u>.

IX

Interpret the state and intentions of the person saying the following.

Stay away from me.

I have a hot moist cup of coffee in my hand. There is no coaster on the table.

Grow up. It has a view, a fireplace. People would kill their grandmothers for a lot less in this city.

Do you believe in this stuff?

Well, you don't until you do.

Spirit, awake.

Spirit, partake.

Spirit, without fear.

Spirit, appear.

It's weird to have a squatter in your living room.

Let's not stray from the point.

X

Restore the statements where the words below are used in the movie. What is the message of each statement?

Pick up a pillow, stain, spill, cough syrup.
Sheet, soil, from Nordstrom, receipt, drawer.
Come to terms, mentally ill.
Definitely a presence, hostile, cancer-causing ray of spirit hate searing.
Towards your body.

XI
A pleasant task: watch the whole movie from 00:30:00 till 01:33:00 ☺.

  I. A brief retelling of the part with the vocabulary support or typescript subtitles.
 II. Analysis of situations and communication based on the vocabulary, grammar, behavior (a kind of psycholinguistic interpretation).
III.

PART VII. GO ON LEARNING

Activity 1. Holidays as a window or door to another culture.

  A) In pairs: talk on the holidays people celebrate today (if you don't know search).

  B) Read the article, share your revelations through holidays about another culture.
https://www.intercultural-insights.com/2015/03/your-cultural-calendar/
Laure Dykstra March 12, 2015
Cultural calendar
Transform your foreign contact's calendar into a powerful tool for cultural communication and cultural discovery.

Five years ago, an American bank decided to organise its first roadshow in China during the first week of October. The date had been scheduled well in advance in the company president's diary and all of the top experts were on the starting blocks.
The aim of this event was to enable the bank to establish a foothold in the Chinese market. I received a phone call from a friend working there, clearly

panicking. No one had been able to find a translator available for the presentations. The list of clients and prospects attending the event was all too short. The upcoming trip was off to a bad start. It soon became clear why: it was the national holiday and one of the Chinese population's three weeks' holiday.

How many business trips have been ruined because someone forgot to check the calendar and how may emails have been sent without giving the slightest thought to the other person's culture?

Public holidays & culture

Calendars and diaries are such an essential part of our day-to-day lives that we barely notice them, believing that this is something universal, shared by everyone. But when we look closely, we can identify five types of events which vary enormously from country to country:

- the national holiday;
- religious holidays;
- holidays related to the country's history;
- colonial heritage;
- traditional holidays.

Through a country's calendar, we can discover a new culture, sharing the other nation's key moments, discovering its history, understanding its traditions and finally communicating with its inhabitants, our colleagues and friends, whether near or far. So why not give greater emphasis to our contacts' calendars, making them a **genuine source of dialogue and sharing?** Let's look at the different stages involved in doing so.

Specific calendars

Each culture has its own specific calendar

Apart from the Gregorian calendar, i.e. our own, adopted as an international standard and shared above all by Westerners, many countries have a calendar specific to their own culture.

The Russians for example celebrate Christmas day on January 7 as the Russian Orthodox Church uses the Julian calendar which is 13 days out from our Gregorian calendar.

As another example, the date of the new year is not shared by cultures which operate based on a lunar calendar, and there are many of them! Consequently, the Chinese New Year known as the Spring Festival, begins on the first day of the first month of the lunar calendar and ends on the 15th day with the Lantern Festival (between late January and late February)

In Muslim countries, the start of the year occurs during the month of September or October, based on the Muslim calendar known as Hijir, this day corresponding to the first day of the month of Muharram. For their part, the Zoroastrian Persians celebrate the start of the year at the time of the Spring Equinox. Here, we have just a glimpse of the huge diversity of our world and its

cultures.

Each culture has its own history

A nation's history is recorded through commemorative events. These are intense, moving moments celebrated by people sharing a common history.

In the United States for example, these dates symbolise certain key steps in the building of the nation. They occur on Monday to enable those Americans with few holidays to enjoy long weekends. Here are just a few: Martin Luther Day, famous for his struggles to achieve human rights, is celebrated in the United States on the third Monday in February. Columbus Day, on October 12 celebrates the arrival of Christopher Columbus in the United States and Presidents Day is held in honour of the American presidents on the third Monday in February.

In stark contrast, let's examine the Japanese calendar. Here, we find Ocean Day on the third Monday in July, to celebrate the sea and the richness and wealth it has brought to Japan. There is also Culture Day on November 3 which honours the arts, academic achievements and culture. Additionally, there is Children's Day, traditionally a day for little boys, on May 5, which celebrates childhood and joy. These celebrations differ widely from those in the United States. They also reveal the Japanese preference for nature and the arts.

Religious festivals are found in the calendars of each country.

They often constitute a common theme and also a cultural foundation. Here too, the world's countries express their religious diversity. From state religions, as in Saudi Arabia and Indonesia which significantly influence social customs, to the coexistence of several religions and communities within the same country, as is the case with Singapore, the calendars do not all use the same dates. The Singaporean calendar includes Muslim, Indian and Chinese religious dates not forgetting the heritage of their colonial past. The three communities work together for the benefit of all. This is a source of great pride in Singapore!

As for the calendar in Hong Kong, a former British colony, this includes British religious festivals, in addition to the famous Boxing Day on December 26, the Chinese New Year, the Dragon Boat Festival, and, more recently the national holiday of the People's Republic of China on October 1. The colony has therefore retained its colonial heritage, also embracing its more recent history with China.

Don't forget the King or Queen's day.

Several countries celebrate this event. Apart from the important symbolic nature of this day, the festivities are usually happy and an opportunity to sell off anything surplus to requirements, as is the case in the Netherlands on the King's birthday. We should remember that in 2014, Queens Day was renamed Kings Day in honour of Wilhem Alexander.

Bear a thought for the national holidays.

Many countries have had to fight or struggle at different periods in their history to achieve and defend their independence and to exist on the geopolitical scene. Keep in mind their history and pay careful attention to these dates. They will thank you for it.

Don't forget to take your Cultural Calendar with you!

Convert your national calendar into an international cultural calendar. Select only the main countries with which you deal. In doing so, you will discover not only an excellent travel planning resource but also a great means of learning more about their culture.

This tool will also help you communicate more effectively with others as you'll be able to strike up conversations at the right time, to send out congratulations or best wishes by e-mail on the right dates and talk about topical subjects relevant to your contacts' interests.

C) Revise any material about holidays and pick up the information which through holidays may reveal the people's beliefs, principles, explain their customs.

D) Read the article about national personalities. Discuss versions of answers to the questions after the text.

Defining Cross-Cultural Difficulties

In an essay by Marcelle and Marya (2002), "Working on Common Cross-Cultural Communication Challenge," some key concepts are discussed that can be used to explain the cross-cultural circumstances described in the above paragraph. Some of the more important of these concepts are as follows:

Different nationalities really have different personalities

Each country may have its own unique traits, behaviours, and attitudes – but they rarely match the national stereotypes.

By Christian Jarrett   13th April 2017

Whether it's the caricature of the introverted English, the brash Americans or the industrious Japanese, national stereotypes are easy to come by. But do countries really have their own distinct personalities?

When psychologists have given the same personality test to hundreds or thousands of people from different nations, they have indeed found that the average scores tend to come out differently across cultures. In other words, the

average personality in one country often really is different from the average personality in another.

Crucially, these average differences in personality between nations are not the same as the stereotypes we hold. Although we tend to agree with each other about what the typical personality type is in a given country, including our own, the research suggests that our assumptions are often wide of the mark.

Comprehensive global studies have shown that some personality traits are more prevalent in some cultures – like extraversion in Brazil (Credit: Getty Images)

Several large international studies have now documented cross-cultural differences in average personality. One of the most extensive was published in 2005 by Robert McCrae and 79 collaborators around the world, who profiled more than 12,000 college students from 51 cultures. Based on averaging these personality profiles, the researchers were able to present an "aggregate" trait score for each of the cultures.

Brazilians, French Swiss and the Maltese scored highest on measures of Extraversion, while the lowest scoring were Nigerians, Moroccans and Indonesians

The highest scoring cultural groups for Extraversion on average were Brazilians, French Swiss and the Maltese, while the lowest scoring were Nigerians, Moroccans and Indonesians. The highest scoring for Openness to Experience were German-speaking Swiss, Danes and Germans, while the lowest scoring on average were Hong Kong Chinese, Northern Irish and Kuwaitis. The study also uncovered variation between countries in the three other main personality traits of Neuroticism, Conscientiousness and Agreeableness.

Of course, it's important to remember that these are averages and there is a lot of overlap between countries; there are undoubtedly a lot of people in Indonesia who are more extraverted than some from Brazil. There are also complications and controversies around how to interpret these kind of results, such as the huge challenge of ensuring that personality questionnaires are translated to mean exactly the same thing to participants in all the different cultures, and that the samples in each culture are truly representative of that culture. Last year, Katherine Corker at Kenyon College and colleagues demonstrated that small but non-trivial differences in the average personality scores between students at different US universities, thus showing the risks of inferring too much about an entire country from a single sample.

Critics of this field also point out issues like how much citizens of different countries are disposed to tick extreme scores on a psychological test (although McCrae and his collaborators did address some of these concerns, for example by including a measure of "acquiescence" – people's tendency to agree with survey items).

Despite these methodological challenges, several large studies have repeatedly

uncovered variation in average personality across the globe, and the results usually chime in theoretically consistent ways with other measures – countries that score higher in Extraversion, for example, also tend to score higher in average levels of self-esteem. International studies of personality have also shown that while average trait levels vary between cultures, the basic structure of personality, organised into five main traits, seems to be a universal.

Consider another huge study of cross-cultural personality differences, led by David Schmitt at Bradley University and published in 2007, that involved over 17,000 people from 56 different nations around the world. Again, between-nation variation emerged in average personality. For example, the highest average scores for trait Neuroticism were found in Japan and Argentina while the lowest were found in the Democratic Republic of the Congo and Slovenia. Meanwhile, the highest scoring nations for Agreeableness, on average, were the Democratic Republic of the Congo and Jordan, while Japan and Lithuania scored the lowest.

People in Africa tended to score higher on trait Conscientiousness than people from all other world regions

This study also looked at similarities in average personality across supra-national regions, finding for example, that people in Africa tended to score higher on trait Conscientiousness than people from all other world regions, while people in East Asia tended to score lower.

But while differences in personality do exist between cultures and nations, they often don't match up with the widely held stereotypes of national character. You probably have an idea in your head of what the average personality profile is of people from the various cultures that you're familiar with. Take the trait of Extraversion. Here in the UK most of us would probably say that the average English person is far more reserved than the average American. But these kinds of national personality stereotypes are rarely accurate (in fact, the 51-culture study described above found that average Extraversion was higher in England than in the USA; the 56-culture study found that Americans edged it, but with very little difference between the two countries).

Early in the 2000s, in one of the first comparisons of national stereotypes with real national personality differences, Robert McCrae tested the assumptions about national personality held by a group of people who arguably ought to know better than most: experts in cross-cultural psychology. McCrae presented a panel of eight of these experts with a list of 26 different world cultures for which he had average personality data. Then for each of each of the five main personality traits, McCrae asked the experts to organise the cultures into lists according to the seven highest- and lowest-scoring. The experts' performance was woeful. Compared with the actual personality data, the experts performed no better than if they had simply been guessing.

The rest of us seem to fare no better. In 2005, Antonio Terracciano and his colleagues asked nearly 4,000 participants, mostly college students, from 49 cultures across six continents to estimate the average personality profile of a person from their own culture. Once again, the participants' idea of the typical personality type in their country did not match their country's actual personality profile. A more recent study published in 2013 involving over 3,000 participants in 26 nations came to a similar conclusion.

Some researchers posit that islanders may be less extraverted and open-minded because their ancestors who carried risk-taking genes emigrated away (Credit: Getty Images)

An isolated population is likely to become more introverted and inward focused through the generations as bolder individuals are more likely to choose to emigrate

What could explain these national differences in average personality? The reasons are likely partly genetic, perhaps to do with historic migration patterns. For example, people strong on traits related to risk-taking and openness might be more likely to migrate, so these traits are likely to be over-represented in regions that were historically on the frontier of exploration; conversely, an isolated population is likely to become more introverted and inward focused through the generations as bolder individuals are more likely to choose to emigrate.

A recent series of studies conducted with islanders resident in several isolated Italian archipelagos put these principles to the test. Andrea Ciani at the University of Padova and his colleagues found that islanders are less extraverted and open-minded, but more conscientious and emotionally stable, than their mainland neighbours located 10 to 40 miles away. This is likely because, over time, bolder more open-minded individuals have chosen to emigrate away from the islands.

Supporting this, a sample of recent emigrants from the islands to the mainland were found to score higher on extraversion and openness than the remaining islanders. Ciani's team also genotyped a sample of islanders and mainlanders and found that a version of a gene previously associated with risk-taking (the 2R allele of the DRD4 gene, which codes for a receptor for the neurotransmitter dopamine) was less common among islanders. The researchers said this suggests there is "some genetic basis for the observation that individuals in long-isolated communities exhibit a particular personality type".

Undoubtedly environmental factors also play a part: for instance, there's evidence that traits associated with extraversion and openness are lower in regions where risk of infection is greater, which makes evolutionary sense in terms of reducing the spread of disease. Experts have also speculated that differences in climate could influence regional differences in personality, such as cold regions with a lack of sunlight contributing to greater emotional instability.

Living in a crowded environment leads us to adopt a more future-oriented mindset, such as investing more in long-term relationships

Even population density could play a part. Recent evidence suggests that living in a crowded environment leads us to adopt a more future-oriented mindset, such as investing more in long-term relationships, perhaps in part as a way to deal with increased competition with other people; in other words, just the kind of approach you would associate with higher-trait conscientiousness.

Whatever the causes, once regional differences in personality are established, one possibility is that they may become self-perpetuating as there is evidence that people are drawn to live in areas occupied by others with similar character profiles to their own.

Given how important personality traits are to life outcomes at the individual level – from wellbeing to career success – this issue of national differences in personality is arguably more than a lively conversation topic for a dinner party. Any cross-cultural differences in trait levels at the national level might contribute to, or at least reflect, international differences in such things as wealth, happiness, corruption, innovation, and health. Higher-trait neuroticism, for example, is strongly associated with numerous negative health outcomes, including mental health diagnoses like anxiety and depression, but also chronic physical conditions like heart disease and dementia. It stands to reason that in countries where average trait neuroticism is higher, citizens will be more vulnerable to physical and mental ill health.

Personality differences around the world might even have contributed to the emergence of different political systems. Last year, Joan Barceló at Washington University in St Louis compared countries' average personality trait levels with their political systems and found a correlation: countries with higher average trait Openness tended to have more democratic institutions, an association that held even after factoring out other relevant influences such as economic development. Although we can't conclude that more of this personality trait in a national population *causes* democracy (the causal direction could flow the other way, for example), Barceló believes this is certainly plausible and that part of the reason is that open-minded citizens are more motivated by self-expression and less by traditional values. His data seemed to back this up: differences in these motivations partly mediated the links between nations' average trait levels and their political institutions. "Societal personality differences may play a larger role in predicting a country's democracy than previously realized," he said.

At the very least, the findings on international differences in personality could be another reason for us to question our assumptions about other countries' attitudes and behaviours. As the personality psychologist Richard Robins commented in 2005, this line of research suggests that "in contrast to personality

traits – which reflect actual differences in the way people think, feel and behave – stereotypes about national character seem to be social constructions designed to serve specific societal purposes."

In other words, your views on other cultures may say more about yourself and your own society, than the patchwork of personalities that actually exists across the world.

Dr Christian Jarrett *edits the British Psychological Society's **Research Digest** blog. His next book, Personology, will be published in 2019.*

- Why does Christian Jarrett claim that each country has its own unique traits, behaviours, and attitudes but they rarely match the national stereotypes? What does she mean?
- What does caricature mean and why is it referred to stereotypes?
- What national stereotypes does the author mention?
- How do they define the average personality of one country?
- What have comprehensive global studies shown?
- How many collaborators involved into the research of Robert McCrae are mentioned in the article?
- What scores are presented in the article?
- What main personalities traits are brought in the article and why?
- What errands may cause controversies and complications?
- What does "acquiescence" mean? Is it typical of our country?
- What outcome does another study of cross-cultural personality differences, led by David Schmitt, show?
- How do American and British national stereotypes and average personalities differ?
- What could explain national differences in average personality?
- How can environmental factors play a part?
- What conclusions about democratic institutions do they come to?

E) Look through mentioned literature: let each group prepare reviews of the most important notions and facts of the theories or practice helpful and interesting in regard of intercultural communication.

Methodology of intercultural psychology
- Principle of determinism (S.L.Rubinstein 1930s)
- Activity approach (A.N.Leontiev)
- Cultural and historical development (L.S.Vygotsky)
- Principle of interiorization (E.Durkheim and J.Piaget)
- Informational theory of ethnos

F) Discuss in groups or pairs the following: what are the distinctions among multicultural, cross-cultural, and intercultural communication. Compare the results in groups and then compare with the text below, have a panel discussion about it.

https://ecampusontario.pressbooks.pub/profcommsontario/chapter/cross-cultural-communication/

What Is Culture? by L. Underwood

Adapted from Understanding Culture; in Cultural Intelligence for Leaders

Terms to Know

Although they are often used interchangeably, it is important to note the distinctions among multicultural, cross-cultural, and intercultural communication.

Multiculturalism is a rather surface approach to the coexistence and tolerance of different cultures. It takes the perspective of "us and the others" and typically focuses on those tip-of-the-iceberg features of culture, thus highlighting and accepting some differences but maintaining a "safe" distance. If you have a multicultural day at work, for example, it usually will feature some food, dance, dress, or maybe learning about how to say a few words or greetings in a sampling of cultures.

Cross-cultural approaches typically go a bit deeper, the goal being to be more diplomatic or sensitive. They account for some interaction and recognition of difference through trade and cooperation, which builds some limited understanding – such as, for instance, bowing instead of shaking hands, or giving small but meaningful gifts. Even using tools like Hofstede, as you'll learn about in this chapter, gives us some overarching ideas about helpful things we can learn when we compare those deeper cultural elements across cultures. Sadly, they are not always nuanced comparisons; a common drawback of cross-cultural comparisons is that we can wade into stereotyping and ethnocentric

attitudes—judging other cultures by our own cultural standards – if we aren't mindful.

Lastly, when we look at intercultural approaches, we are well beneath the surface of the iceberg, intentionally making efforts to better understand other cultures as well as ourselves. An intercultural approach is not easy, often messy, but when you get it right, it is usually far more rewarding than the other two approaches. The intercultural approach is difficult and effective for the same reasons; it acknowledges complexity and aims to work through it to a positive, inclusive, and equitable outcome.

Whenever we encounter someone, we notice similarities and differences. While both are important, it is often the differences that contribute to communication troubles. We don't see similarities and differences only on an individual level. In fact, we also place people into in-groups and out-groups based on the similarities and differences we perceive. Recall what you read about social identity and discrimination in the last chapter—the division of people into in-groups and out-groups is where your social identity can result in prejudice or discrimination if you are not cautious about how you frame this.

We tend to react to someone we perceive as a member of an out-group based on the characteristics we attach to the group rather than the individual (Allen, 2010). In these situations, it is more likely that stereotypes and prejudice will influence our communication. This division of people into opposing groups has been the source of great conflict around the world, as with, for example, the division between Catholics and Protestants in Northern Ireland; between Croats, Serbs, and Bosnian Muslims in the former Yugoslavia; and between males and females during women's suffrage. Divisions like these can still cause conflict on an individual level. Learning about difference and why it matters will help us be more competent communicators and help to prevent conflict.

In this chapter on cross-cultural communication you learned about culture and how it can complicate interpersonal communication. Culture is learned, shared, dynamic, systemic, and symbolic. You uncovered the distinction between multicultural, cross-cultural, and intercultural approaches and discovered several new terms such as diplomatic, ethnocentric, and in-/out-groups.

From there you went on to examine the work three different cross-cultural theorists including Hofstede, Trompenaars, and Ting-Toomey. After reviewing verbal and non-verbal differences, you went on to compare and contrast by doing your homework on what it might be like to communicate interpersonally with members of another culture and taking a deeper look into culture shock.

Finally, you learned about the stages on the intercultural development continuum that move from an ethnocentric, monocultural worldview to a more intercultural

worldview.

The ability to communicate well between cultures is an increasingly sought-after skill that takes time, practice, reflection, and a great deal of work and patience. This chapter has introduced you to several concepts and tools that can put you on the path to further developing your interpersonal skills to give you an edge and better insight in cross-cultural situations.

G) **Read the passage and pick up the main ideas.**
   https://www.mindtools.com/CommSkll/Cross-Cultural-communication.htm

Understanding Cultural Diversity

Given different cultural contexts, this brings new communication challenges to the workplace. Even when employees located in different locations or offices speak the same language (for instance, correspondences between English-speakers in the U.S. and English-speakers in the UK), there are some cultural differences that should be considered in an effort to optimize communications between the two parties.

In such cases, an effective communication strategy begins with the understanding that the sender of the message and the receiver of the message are from different cultures and backgrounds. Of course, this introduces a certain amount of uncertainty, making communications even more complex.

Without getting into cultures and sub-cultures, it is perhaps most important for people to realize that a basic understanding of cultural diversity is the key to effective cross-cultural communications. Without necessarily studying individual cultures and languages in detail, we must all learn how to better communicate with individuals and groups whose first language, or language of choice, does not match our own.

Developing Awareness of Individual Cultures

However, learning the basics about culture and at least something about the language of communication in different countries is important. This is necessary even for the basic level of understanding required to engage in appropriate greetings and physical contact, which can be a tricky area inter-culturally. For instance, kissing a business associate is not considered an appropriate business practice in the U.S., but in Paris, one peck on each cheek is an acceptable greeting. And, the firm handshake that is widely accepted in the U.S. is not recognized in all other cultures.

While many companies now offer training in the different cultures where the company conducts business, it is important that employees communicating across cultures practice patience and work to increase their knowledge and understanding of these cultures. This requires the ability to see that a person's

own behaviors and reactions are often culturally driven and that while they may not match our own, they are culturally appropriate.

If a leader or manager of a team that is working across cultures or incorporates individuals who speak different languages, practice different religions, or are members of a society that requires a new understanding, he or she needs to work to convey this.

Consider any special needs the individuals on your team may have. For instance, they may observe different holidays, or even have different hours of operation. Be mindful of time zone differences and work to keep everyone involved aware and respectful of such differences.

Generally speaking, patience, courtesy and a bit of curiosity go a long way. And, if you are unsure of any differences that may exist, simply ask team members. Again, this may best be done in a one-on-one setting so that no one feels "put on the spot" or self-conscious, perhaps even embarrassed, about discussing their own needs or differences or needs.

Demand Mutual Acceptance

Next, cultivate and demand mutual acceptance and understanding. In doing this, a little education will usually do the trick. Explain to team members that the part of the team that works out of the Australia office, for example, will be working in a different time zone, so electronic communications and/or return phone calls will experience a delay. And, members of the India office will also observe different holidays (such as Mahatma Gandhi's Birthday, observed on October 2). Most people will appreciate the information and will work hard to understand different needs and different means used to reach common goals. However, when this is not the case, lead by example and make it clear that you expect to be followed down a path of open-mindedness, understanding and acceptance.

Tip

Acceptance is essential. However, you need to maintain standards of respectable behavior. The following "rules of thumb" seem universal:

- Team members should contribute to and not hinder the team's mission or harm the delivery to the team's customer.
- Team members should not damage the cohesion of the team or prevent it from becoming more effective.
- Team members should not unnecessarily harm the interests of other team members.

  Other factors (such as national law) are obviously important.

When dealing with people in a different culture, courtesy and goodwill can also go a long way in ensuring successful communication. Again, this should be insisted on.

If your starting point in solving problems is to assume that communication has failed, you'll find that many problems are quickly resolved.

Keep It Simple

When you communicate, keep in mind that even though English is considered the international language of business, it is a mistake to assume that every businessperson speaks good English. In fact, only about half of the 800 million people who speak English learned it as a first language. And, those who speak it as a second language are often more limited than native speakers.

When you communicate cross-culturally, make particular efforts to keep your communication clear, simple and unambiguous.

And (sadly) avoid humor until you know that the person you're communicating with "gets it" and isn't offended by it. Humor is notoriously culture-specific: many things that pass for humor in one culture can be seen as grossly offensive in another.

And Get Help If You Need It

Finally, if language barriers present themselves, it may be in everyone's best interest to employ a reliable, experienced translator.

Because English is not the first language of many international businesspeople, their use of the language may be peppered with culture-specific or non-standard English phrases, which can hamper the communication process. Again, having a translator on hand (even if just during the initial phases of work) may be the best solution here. The translator can help everyone involved to recognize cultural and communication differences and ensure that all parties, regardless of geographic location and background, come together and stay together through successful project completion.

Implicit Communication Breaks Down

In companies where everyone is located in the same country, passing messages implicitly is frequently the norm. The closer the space we share and the more similar our cultural backgrounds, the stronger our reliance on unspoken cues. In these settings we communicate in shorthand, often without realizing it—reading our counterparts' tone of voice, picking up on subtext. A manager at Louis Vuitton told me, "At our company, managers didn't finish their sentences. Instead, they would begin to make a point and then say something like 'OK, you get it?' And for us, that said it all."

A lot of work is done in this implicit way without anyone's taking note. If I walk by your office and see you studying October's budget with a worried look, I might send you a comprehensive breakdown of my costs for the month. If I see you shrink in your seat when the boss asks if you can meet a deadline, I know that your "yes" really means "I wish I could," and I might follow you to your office after the meeting to hear the real deal. In such ways we continually adjust to one another's unspoken cues. But when companies begin to expand internationally, implicit communication stops working. If you don't tell me you need a budget breakdown, I won't send one. If you say yes even though you mean no, I'll think that you

agreed. Because we aren't in the same place, we can't read one another's body language – and because we're from different cultures, we probably couldn't read it accurately even if we were within arm's length. The more we work with people from other cultures in far-flung locations, the less we pick up on subtle meaning and the more we fall victim to misunderstanding and inefficiency.

The obvious solution is to put in place multiple processes that encourage employees to recap key messages and map out in words and pictograms who works for whom, with what responsibilities, and who will take which steps and when. For many organizations, that kind of change is largely positive. One banking executive told me, "The more we internationalized, the more we were forced to recap both orally and in writing what was meant and what was understood. And that was good for everybody. We realized that even among those of us sitting at headquarters, the added repetition meant better understanding and fewer false starts."

One downside, of course, is that companies become more bureaucratic and communication slows down. But that isn't the only cost. At Louis Vuitton, for example, mystery is part of the value proposition and infuses the way people work. Employees are not just comfortable with ambiguity; they embrace it, because they believe it is central to the company's success. One manager told me, "The more we wipe out ambiguity between what was meant and what was heard, the further we wander from that essential mysterious ingredient in our corporate culture that has led to our success."

For companies in beauty, fashion, and other creative industries, the advantages of implicit communication may be particularly strong. But many other types of internationalizing companies have activities that may benefit from letting people leave messages open to interpretation, and they, too, need to think carefully about processes that might erode valuable ambiguity in an effort to improve communication.

Fault Lines Appear

Breakdowns in implicit communication exacerbate the second problem an internationalizing company faces: Employees frequently split into separate camps that have an "us versus them" dynamic.

It's natural to feel trust and empathy for those we see daily and those who think like us. We eat lunch together. We laugh together at the coffee machine. It's hard to feel the same bond with people we don't see regularly, especially when they speak an unfamiliar language and have experienced the world differently. When one New York–based financial institution opened offices in Asia, it struggled to export its highly collaborative culture, in which key decisions involve a great deal of consultation. Despite management's best efforts, the local offices created what one executive described as "overseas cocoons," in which employees shared work

and consulted with one another but remained isolated from their colleagues in the United States.

Often headquarters wants to be inclusive but finds that employees' exchanges are hampered by differences in social customs. One Thai manager in the financial firm explained, "In Thai culture, there is a strong emphasis on avoiding mistakes, and we are very group oriented in our decision making. If the Americans want to hear from us on a conference call, they need to send the agenda at least 24 hours in advance so that we can prepare what we'd like to say and get feedback from our peers."

Unfortunately, the Thai manager told me, his U.S. colleagues usually didn't send the agenda until an hour before the call, so his team was unable to prepare. And it struggled to understand what was said during the call, because the U.S. participants spoke too quickly. He also said that the Americans rarely invited comments from the Thais, expecting them to jump into the conversation as they themselves would. But that kind of intervention is not the norm in Thailand, where it is much less common to speak if not invited or questioned. The Thai manager summed up his perspective this way: "They invite us to the meeting, but they don't suggest with their actions that they care what we have to say." The Thai team members ended up just sitting on the phone listening—giving the Americans the impression that they had nothing to contribute or weren't interested in participating.

H) Read the article talk on the moments the most interesting for you in front of the group, the listeners have to respond the ideas or announce their own.

Magazine Article

Luc Minguet, Eduardo Caride, Takeo Yamaguch, and Shane Tedjarati

Four leaders on the cross-border challenges they've faced

Creating a strong corporate culture that is pretty much the same from Beijing to Brasília makes things easier and more efficient internally. But it carries risks. A company with a strong culture typically hires employees who can fit into that culture and trains them to work and behave in a globally accepted fashion. But if you hire the rare Saudi who will challenge authority figures and encourage him to do so, you may find that his egalitarian directness keeps him from closing deals with local clients and suppliers.

Planning for Your International Culture

As companies internationalize to exploit new opportunities, how can they prevent communication breakdowns, fault lines, and other risks? As with most cultural and organizational dysfunctions, the cures are often less obvious than the

symptoms, and the specifics will vary from case to case. Nonetheless, my experience suggests that if companies apply some ground rules carefully, they are more likely to adapt their culture to new countries without losing key strengths.

Identify the dimensions of difference.

The first imperative when managing a clash between a corporate culture and a national one is understanding the relevant dimensions along which those cultures vary. Are decisions made by consensus, or does the boss decide? Are timeliness and structure foremost in everyone's mind, or is flexibility at the heart of the company's success? Only after you've figured out where the pressure points are can you make plans for dealing with them.

It's important to perform this analysis along multiple dimensions, because managers tend to boil cultural differences down to one or two features, often causing unexpected problems. (See my May 2014 HBR article, "Navigating the Cultural Minefield.") For instance, French executives expecting straight talk from U.S. colleagues are routinely tripped up by Americans' reluctance to give harsh feedback, while expatriate Americans are often blindsided by their outwardly polite and socially aware French bosses' savage critiques. That said, you can typically reduce the differences you actually have to manage to just three or four dimensions.

"The first time I used the company's form to give a performance review, I was confused. Where was the section to talk about problem areas? The positive wording sounded over the top."

<div align="center">

A MANAGER AT GOOGLE FRANCE

</div>

Give everyone a voice.

Although you can vary many rules according to culture and corporate function, the one you absolutely must adopt is ensuring that every cultural group is heard. In practical terms, this involves applying three tenets during meetings and other interactions, especially when people are participating remotely:

- When you invite local offices to phone or video conferences, send the agenda well in advance (not the same day!) and designate a time for those in each location to speak. This allows participants to adequately prepare their comments and double-check them with colleagues.
- Insist that everyone use global English, speaking slowly and clearly, and assign someone to recap the discussion, especially when conversations speed up.
- Check in with international participants every five or 10 minutes and invite them to speak: "Any input from Thailand?" or "Budsaree, did you have any feedback?"

If you follow these basics, you'll go a long way toward preventing people from thinking that their colleagues in other cultures "never speak up because they are hiding information," "have nothing to contribute," or "say they want our input, but

act like they don't care what we think."

Protect your most creative units.

As your company expands geographically, map out the areas of the organization (usually functional units) that rely heavily on creativity and mutual adjustment to achieve their business objectives. Draw a ring around those areas and let communication within them remain more ambiguous, with flexible job descriptions and meetings that are less predefined.

Elsewhere in the company, where there is no clear benefit to leaving things open to interpretation, go ahead and formalize all systems, processes, and communications. The areas that lend themselves to more-explicit procedures include finance, IT, and production.

I) **Read and review the articles below and compare it with the previous material (confirms, suggests additional ideas, opposes, is devoted to another issue…).**

HBR's 10 Must Reads on Building a Great Culture

You might want to put everything in writing to avoid misperceptions later on. If you don't have an employee handbook, or if your handbook is sometimes vague, you'll need to create a detailed one. But before you start crafting precise job descriptions, make sure you have protected the parts of your company that rely on implicit communication and fluid processes for business success.

Train everyone in key norms.

When entering a new market, you'll inevitably have to adapt to some of the local norms. But you should also train local employees to adapt to some of your corporate norms. For example, L'Oréal offers a program called Managing Confrontation, which teaches a methodical approach to expressing disagreement in meetings. Employees around the world hear about the importance of debate for success in the company. A Chinese employee told me, "We don't do this type of debate traditionally in China, but these trainings have taught us a method of expressing diverging opinions which we have all come to practice and appreciate, even in meetings made up of only Chinese."

Exxon Mobil, which prides itself on task-oriented efficiency but has large operations in strongly relationship-oriented societies such as Qatar and Nigeria, reaps tangible benefits from getting employees to adapt to its culture, rather than the other way around. One Qatari employee told me, "The task-oriented mentality gives us a common work platform within the company, so when Texas-based employees are collaborating with Arabs or Brazilians or Nigerians, we all have a similar approach. Cultural

differences don't hit us as hard as some companies."

Be heterogeneous everywhere.

If 99% of your engineers in Shanghai are Chinese and 99% of your HR experts in London are British, you run a high risk of having fault lines appear. If all the Shanghai employees are in their thirties and all those in London are in their fifties, the rifts may widen. And if almost all the Shanghai employees are men while most of the London employees are women, things may get even worse. Take steps at the start to ensure diversity in each location. Mix the tasks and functions among locations. Instruct staff members to build bridges of cultural understanding.

"The task-oriented mentality gives us a common work platform within the company, so when Texas-based employees are collaborating with Arabs and Brazilians or Nigerians, we all have a similar approach."

AN EMPLOYEE OF EXXON MOBIL

When BusinessObjects, a company based in France and the United States, expanded into India, cultural differences quickly arose regarding communication up and down the hierarchy. One U.S. manager, Sarah, told me, "I often need information from individuals on Sanjay's staff. I e-mail them asking for input but get no response. The lack of communication is astounding." When I spoke with Sanjay, he said, "Sarah sends e-mails directly to my staff without getting my OK or even copying me. Those e-mails should go to me directly, but she seems to purposefully leave me out of the process. Of course, when my staff receives those e-mails, they are paralyzed."

This relatively minor cultural misunderstanding created tensions aggravated by the fact that all the local employees in Bangalore had spent their entire lives in India; none were in a position to see things from the other perspective. The majority were software engineers in their twenties. And the California office was made up entirely of American mid-career marketing experts, none of whom had ever been to India. A small issue threatened to sink the enterprise.

After holding face-to-face meetings with Sarah's team and Sanjay's, during which the misunderstanding was explained and worked through, BusinessObjects took further steps to get the collaboration back on track. Five engineers from the Indian office were sent to California for six months, and three Americans moved to Bangalore. Some Americans already based in Bangalore were hired for Sanjay's team, and Sarah hired several Indians living in California. Bit by bit the divisiveness decreased and a sense of unity emerged.

Getting culture right should never be an afterthought. Companies that don't plan for how individual employees and the organization as a whole will adapt to the realities of a global marketplace will sooner or later find themselves stumbling because of unnoticed cultural potholes. And by the time they regain their balance, their economic opportunity may have passed.

A version of this article appeared in the October 2015 issue (pp.66–72) of *Harvard*

Business Review.

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Respecting Our Differences and Working Together

Anthropologists Avruch and Black (1993) have noted that "when faced by an interaction that we do not understand, people tend to interpret the others involved as 'abnormal, weird, or wrong'." This tendency, if indulged, gives rise on the individual level to prejudice. If this propensity is either consciously or unconsciously integrated into organizational structures, then prejudice takes root in the structures, laws, policies, and procedures that shape our lives. Consequently, it is vital to learn to control the human tendency to translate "different from me" into "less than me."

Awareness of cultural differences doesn't have to divide us from each other. It doesn't have to paralyze us either, for fear of saying the "wrong thing." In fact, becoming more aware of our cultural differences, as well as exploring our similarities, can help us communicate with each other more effectively. Recognizing where cultural differences are at work is the first step toward understanding and respecting each other.

To be effective, attempts at conflict resolution in intercultural settings must begin with cultural analysis. According to Avruch and Black (1993), culture provides "the 'lens' by which we view and bring into focus our world; the 'logic,' known as common sense, by which we order it." The goal of cultural analysis is to understand the system of meanings and beliefs within which a seemingly "abnormal" or "inexplicable" event is seen as normal and understandable. Cultural analysis does not so much seek the cause of an event as it seeks to make sense of it. Cultural analysis seems to understand the significance of an event within its own cultural context.

Learning about the different ways that people communicate can enrich our lives. People's different communication styles reflect the deeper philosophies and world views that are the foundation of their culture. Understanding these deeper philosophies gives us a broader picture of what the world has to offer us.

Learning about people's cultures has the potential to give us a mirror image of our own. We have the opportunity to challenge our assumptions about the "right" way of doing things and to consider a variety of approaches. We have the chance to learn new ways to solve problems that we had previously given up on, having resigned ourselves to accepting the difficulties as "just the way things are."

Lastly, if we are open to learning about people from other cultures, we become less alone. Prejudice and stereotypes separate us from whole groups of people

who could be friends and partners in working for change. Many of us long for real contact. Interacting with people who are different from ourselves gives us hope and energizes us to take on the challenge of improving our communities and worlds.

J) Before reading the text check if you recognize international words in column I and if you know words from the column II. If you don't know, consult with the dictionary – it'll help you to understand the text. Retell the text and add some information related to the topic. The rest have to catch your extra information.

I

produce language	constant pauses
language production	between words or sentences
observe	between three separate phases of
observing and analyzing	production
false starts	conceptualization
repetition	articulatory
formulation	execution
reformulation	infants

II

concerns	instances of speech errors.
effective ways	various pronunciation errors
in a way	include
the way people represent meanings	slips of tongue
conveys	like blendings
to explain	substitutions.
use	to differentiate
useful	determining
rule	intention
govern	major subfields
rule-governed	
using rule-governed languages	
comprehensible to	
errors	
speech errors	

Major tasks of intercultural communication psychology

To study:
- Means of presenting *picture of the world* in values and convictions of people;
- National cultural awareness as it is reflected in culturally specific *modes of thought and behavior*;
- Role of *verbal and non-verbal communication* in cross-cultural contacts;
- Main principles of *cross-cultural communication*;
- Effective methods of *cross-cultural conflicts* resolutions;
- Processes of *cultural adaptation*;
- Cultural and *national identity* formation;
- Interrelation of cultural *stereotypes* and cultural *values*

PERSONAE of intercultural psychology

- 1895 Russia I.Yandzhul *From Peoples' Psychology*
- 1910 *F. Boas, M. Mead, R. Benedict* – US school "Culture and Personality" studying models of culture, specifics of thought, behavior and emotions in different cultures
- 1922-1927 *Gustav Shpet* Ethnic Psychology course in Moscow State University
- 1920s *Leo Vygotsky* transethnic analysis of psychic activity of representatives of primitive and developed cultures
- 1925 *Bogarduss scale* to measure ethnic prejudice
- 1939 *A.Cardiner and R.Linton* basic personality structure
- After World War 2, Germany - Gestalt psychology *Durkheim and Levi-Brul* in France study specific forms of human consciousness and their mediation via cultural symbols

History of intercultural psychology

1946 USA anthropologist Edward Hall became the Director of the International Service Institute

1958 book by E.Hall and D.Tragir *Culture as Communication* first mentions the term **intercultural communication**

1959 E.Hall «*Silent Language*», where he explains the links between culture and communication

The 1960s - **intercultural communication** is a course in US school and university curricula

1961 – D.Barkov, Le Vin – psychological anthropology

Hallmarks of cross-cultural research

- 1973 – 1125 personalities in Directory of Cross-cultural Research and Researchers
- International Association for Cross-Cultural Psychology (1972)
- Society for Cross-Cultural Research(1972)
- Journal of Cross-Cultural psychology(1970)
- Ethos (1972)
- International Journal of Intercultural Relations (1978)

Modern state of intercultural psychology

- *Testing* of psychological theories based on the facts obtained in one culture and *applying* them to facts in another culture Whitings-1968,Dowson-1971,Seagull-1990
- *Research* into ethnic and psychological characteristics of different cultures Berry, Deysen1974
- Linguistic picture of the world: Gachev, Shmelev and Apresyan
- USA: Triandis, Brislin, Gudykunst
- GB: Peabody, Yagoda
- Netherlands: Hofstede, Trompenaars
- Russia: Bromley, Arutyunian, Drobizheva, Soldatova, Lebedeva,Kochetkov
- Ukraine: Gnatenko, Pavlenko, Stefanenko

https://www.youtube.com/watch?v=pM_IzEAv5d4

It is a good example of the speech about not only Art but Psychology, History and a brilliant illustration of the profound reaction to the expression of another person.
What you have to do:

I

The first time listen to it to understand the whole.

II

The second time listen to choose 30 second part to learn by heart, you will typescript it after doing task III to recite it.

III

The third time listen to pick up the words in English and <u>do the test</u> below.

A) Fill in the gaps according to the video.

Is she turning _____ you or _____ from you?

She is a mysterious subject of a Dutch master, Johannes Vermeer "Girl with a _____ earring".

A painting is often referred to as _____.

"Girl with a pearl earring" has allure and subtlety _____ of Vermeer's work.

This painting gives us a sense of _____while retains the distance.

A drawn curtain often emphasizes the _____.

That is the technique to use _____to give an illusion of an object receding.

The woman reading a letter by an open window is precisely placed so the window can _____ her image back to the viewers.

Vermeer even hides the _____ of the easel for the sake of composition.

The absence of these _____ elements bring "Girl with a pearl earring" to life.

Her eye contact and slightly parted _____ as if she is about to say something draw us into her gaze.

In the 17th century the city of Delft, like the Netherlands in general, had turned against the ruling _____ and the Catholic _____.

After 8 decades of rebellion _____ the Spanish power the Dutch came to favor the idea of self-ruled political republic.

Vermeer couldn't afford a real pearl of its _____.

It was likely a glass or tin drop furnished to _____ _____ a pearl

This mirage of _____ is mirrored in the painting itself.

Upon close inspection we are reminded of Vermeer's power as an _____ maker.

As she hangs in her permanent home in the Mauritshuise Museum in ____ Hague, her presence is simultaneously penetrating and subtle.

In her enigmatic way she represents the birth of a modern perspective of _____, _____ and _____.

B) Explain the meaning of the words and word combinations.

The Dutch	His command of	Photo sparkle
Tronie	perspective	The oriental turban
To witness	Three-dimensionality	Enigma

C) Translate into English as it was in the video.

Споры продолжаются	Размещённая именно так
Чрезмерно экспрессивная живопись	Мольберт
Сохраняет дистанцию	Ради чего-то или кого-то
Утонченность	Тёмный однородный фон
Удалённость предмета	Прямой взгляд
Источник света	Приоткрытый рот
Пространство	Дворянство
Расположение	Неизвестная

80 лет   Позволить себе

Знакомый   Осмотр

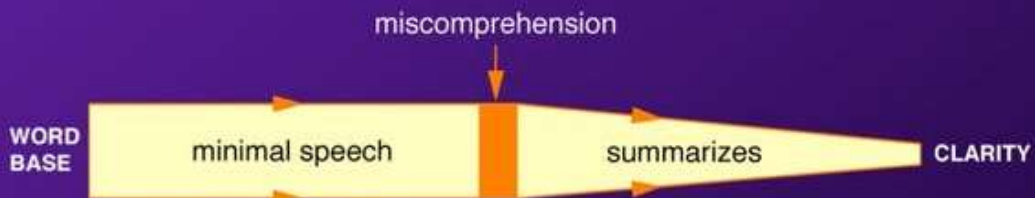<div align="right">**APPENDIX 1**</div>
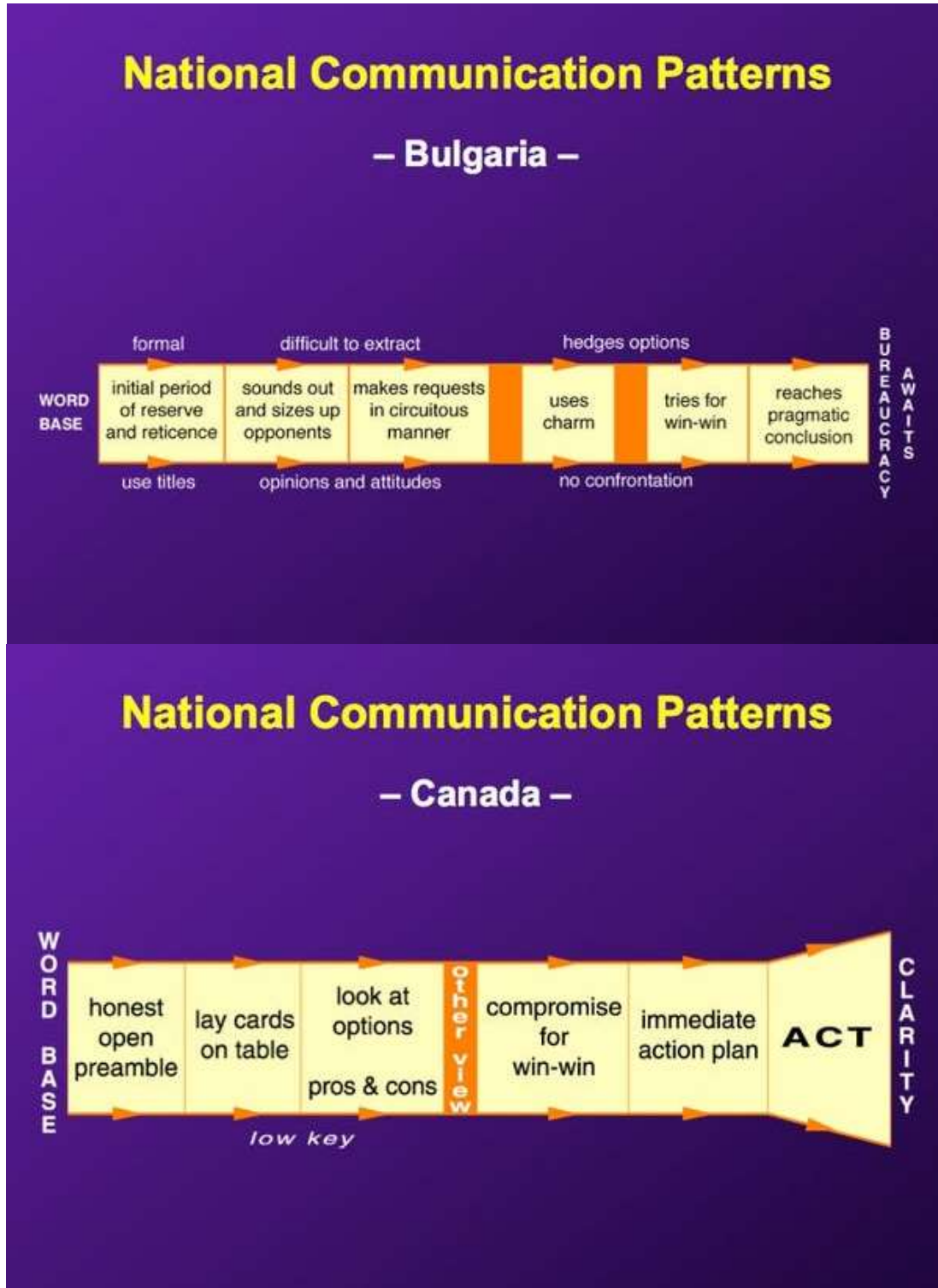
National Communication Patterns
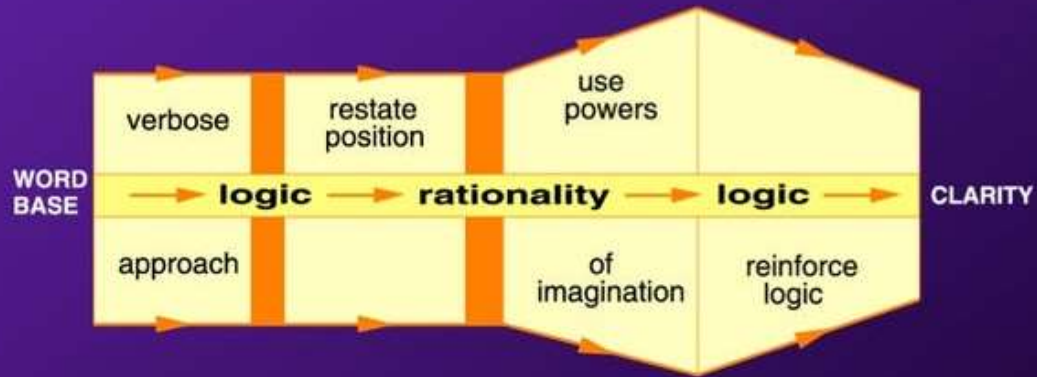
– China –

National Communication Patterns
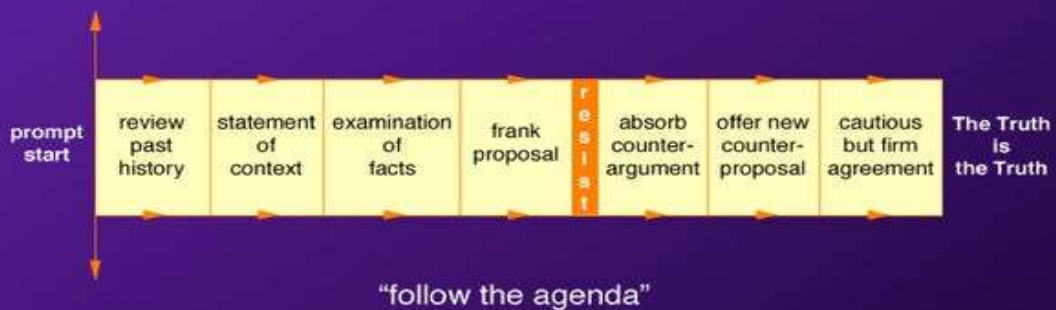
– Finland –

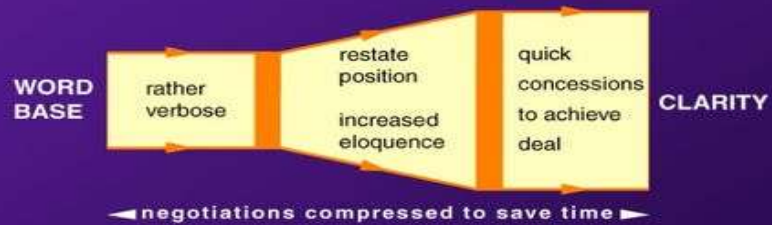National Communication Patterns — France —

National Communication Patterns — Germany —

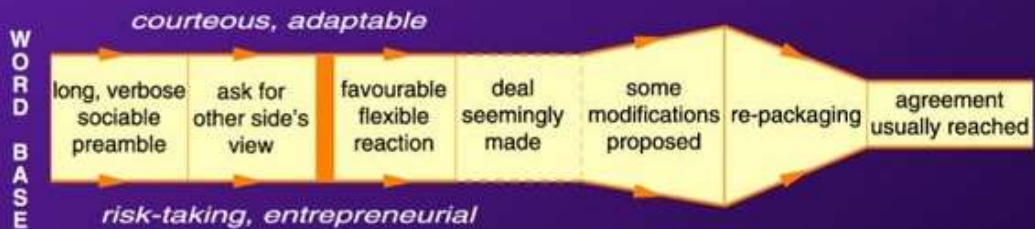# National Communication Patterns

– Hong Kong –

National Communication Patterns

– Hungary –

National Communication Patterns

– Israel –

CRUNCH

		openly tenacious	irony cynicisms	horse	
bold	clear				pragmatic conclusions

WORD BASE — rationality mixed with some emotion — CLARITY

| direct | proposals | manipulative underlay | not without humour | trading | |

National Communication Patterns

– Italy –

WORD BASE — verbose approach — miscomprehension — increase in verbosity — flexibility — CLARITY
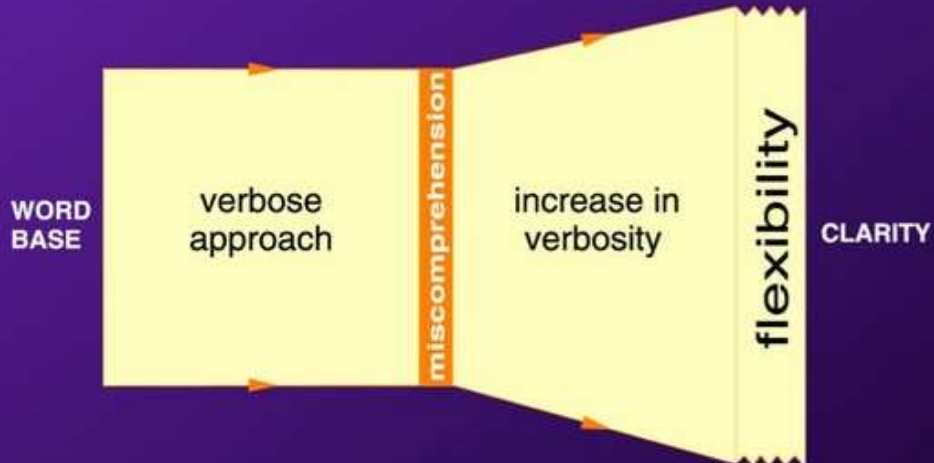
National Communication Patterns

– Korea –

National Communication Patterns

– Netherlands –
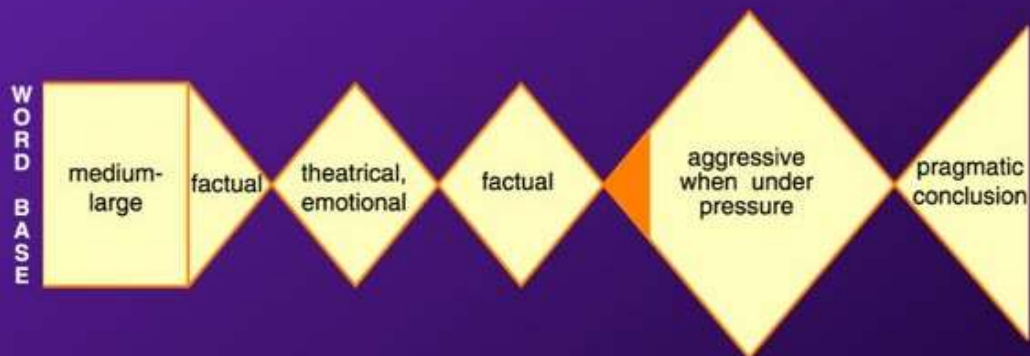
National Communication Patterns

– Singapore –

tactics

WORD BASE

"softening up" phase

entertaining (banquet) | golf karaoke etc. | personal questions (family, money) | praises other side (face) | asks other side to speak first

looking for harmony and trust

offers opinions when relationship is OK

shrewd negotiating

mention competitors
fake anger
hinting you may fail
last-minute demands
stalling
inflated initial price
pretend they do not care about outcome

down to earth agreement

GOAL

Учебное издание

Сираева Марина Наилевна, Чермокина Регина Шамиловна,
Шишкина Раиса Гавриловна

**МОЗАИКА ОБЩЕНИЯ:
МЕЖКУЛЬТУРНАЯ КОММУНИКАЦИЯ**

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