Nina Lazarević

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Intercultural Communicative Competence
How to get there

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Contents

Introduction

Students who start learning a foreign language and with it culture, bring with them 'cultural baggage' from their own language and culture. While this knowledge might be helpful, it does not add to one's competence when dealing with intercultural encounters. Obviously, intercultural communicative competence (ICC) is much more. Factors that might influence one's intercultural competence range from the widest social-cultural context: standards in one's own country, perspectives to the foreign word (Neuner 1994, 2003), over general factors of socialization (family, peers, school, the media), to individual factors (gender, social status, knowledge, motivation, experience with the target culture and language). All these elements simply prove that the concept of intercultural competence is a complex one, nuanced and challenging for both instruction and assessment.

Even though intercultural competence is a complex concept, with many attitudinal elements, this does not mean that it should be excluded from language teaching or left to students to pick up if they can or will during foreign language classes. Quite the contrary! Since culture is already present in language teaching material, and it is used to contextualize language, both learners and teachers should use and analyse it actively, with a conscious effort to develop intercultural competence.

While materials for teaching English as a foreign or second language abound, not much attention is given to intercultural elements in those materials, and "many, if not most, of these materials make implicit assumptions about the beliefs and values of the teachers and learners" (Hadfield, 2013: i). Teachers have long been aware of the importance culture plays in language instruction but have also showed a certain

level of wariness when it comes to incorporating those (inter)cultural elements into language teaching. Sometimes, the reasons are just practical – syllabi focus heavily on language skills, vocabulary, and grammar, so culture remains a filler or an aside in a language lesson. Teachers sometimes do not feel comfortable when they have to deal with "concepts and data of the social sciences" so they "rely too heavily on literature to teach culture" (Seelye, 1975: 15). Even when culture is introduced, the research shows that that techniques used do not lead to the development of the affective or behavioural skills in students (Korhonen 2004, Kovalainen 2005, Planken et al. 2004).

Becoming interculturally competent

The exploration of cultural elements and how they dictate our behaviour and language use asks of learners to pay attention not just to the surface level of culture – if we follow the metaphor of the culture iceberg – but the murkier waters of deeper culture. The understanding of WHY certain things are the way they are, or WHY certain attitudes and beliefs exist demands asking questions that are usually overlooked or have answers that are taken for granted. In order to become interculturally competent, learners will have to make a conscious effort to take a different perspective, and try to walk in another person's shoes. Reflecting on and exploring situations where different cultures interact are as important and valuable as being in another culture. Learners do not develop interculturality by simply being in a different culture. They develop it and become aware of it through reflection, analysis and discussion of things they would usually take at their face value. Interculturality will not be developed by simply being in a different culture – learners will build it and become aware of it through reflection, analysis and discussion of things usually taken at their face value.

Fighting ethnocentrism

While becoming more interculturally competent, learners will also be able to see their own culture as one of many possible worldviews and frameworks. It is expected that if one is not familiar with different practices or different ways to respond to a problem or do a particular task, then one uses one's "own culture as the anchor for assessing other cultures" (Samovar, Porter & McDaniel, 2010: 44), that is, takes an ethnocentric view. This response is ethnocentric – it proposes one's own culture as a model according to which everything else should be measured – but at the same time, it is a universal human reaction found in all known societies. Individuals grow up with it, for the most part being unconscious of it. Ethnocentrism encourages the solidarity of the in-group, as solidarity and the belief in the unity strengthen the idea of loyalty to comrades and, in turn, preserves the basis for superiority, while it discourages cooperation outside of the group.

While applying one's cultural framework is a natural response, it is the most detrimental factor for intercultural communication. Learners need to be taught that each culture possesses its own patterns which members of that culture use to effortlessly and instinctively navigate everyday life. However, if a person enters an intercultural encounter with the expectations of seeing their own cultural patterns played out, these expectations will most probably not be met, and will (again, most probably) lead to dissatisfaction, stereotyping or even anger. Cultural patterns should be seen as context-dependent, as applicable to a particular culture, and varied across cultures. One's ability to manage cultural differences will bring about successful intercultural interactions (Samovar, Porter & McDaniel, 2010). The book will provide a variety of examples that provide opportunity for learners to consider the effects of their own perceptions of new and different events and people, and in that way prevent stereotyping and ethnocentrism. There are a number of questions in the book that ask students to scrutinize and analyse their own culture to become more

aware of different values and beliefs that influence their daily practices.

Who is the book for?

For all the stated reasons, the book has been designed with the aim of helping learners become better acquainted with intercultural elements and helping teachers more easily introduce these topics into the classroom. While the book is geared towards adolescent and adult learners, some activities are quite appropriate for and adaptable to younger learners and learners who have lower language proficiency. The material can be used for both in-class and independent work, but would greatly benefit from a discussion as many activities ask for reflection and analysis.

As each unit begins with a critical incident that is mainly focused on the interaction with the members of Anglophone cultures, there is a certain culture-specific slant to these exercises. However, the follow-up material, explanations, and further reading provide a wider perspective so that students can start their own exploration and might begin to put together a jigsaw puzzle of culture.

Although it has been proven that study-abroad programs (Bender, Cushner & Mahon 2002, Deardorff 2004, Norris & Watanabe 2007, Ruben & Kealey 1979, Sinicrope, Wright & Lopatto 2009,) can have a positive influence on the development of intercultural communicative competence and sensitivity in general, research also suggests that structured practice and guided instruction make a significant impact on learners' views and attitudes. In an attempt to provide more critical thinking and reflection, this book may serve as an important source for study-abroad preparation.

For learners: how to navigate the book

The material compiled here has a two-fold purpose. Firstly, critical incidents and their explanations offer 'food for thought', as a basis for the reflection on one's own culture, its patterns and how certain events and expectations play out in another culture. Secondly, theoretical explanations are added to broaden the discussion on culture and provide learners with the terminology and basic concepts that appear in intercultural communication.

There are twenty units which all have a similar structure. Each unit opens with a critical incident, an episode where there is some sort of a misunderstanding or miscommunication. Each incident is followed by four explanations which clarifies possible reasons for reactions and misunderstandings. Sometimes more than one answer would be correct, and sometimes an additional explanation could be added. All these instances should be used as points for further discussion and exploration. The incidents provide a discussion topic, followed by additional information and activities for learners to further explore a particular topic. The critical incidents are sequenced from simpler to more complex; however, some points are repeated and illustrated with different examples. Following these are different activities in the form of quizzes, multiple choice activities or reflection questions – how deeply these are explored will depend on the teaching and learning context and time constraints. Wherever it was possible, further suggestions for study are included, in the form of literature or films.

In addition to these units, there is more interculturally-related material presented in separate chapters, such as social structure and theory behind the Sapir-Wharf hypothesis, for example. The material can be combined with any other unit as it provides more discussion question as well as a closer look at topics that are inseparably linked to ICC. Finally, there is a separate section on additional reading. Here, the topics that usually first come to mind when we talk about culture,

such as food, customs, language, are explored in greater detail and beyond their surface level. It has been shown that discussing these visible and tangible elements of culture without referring to hidden, deep levels of culture leads to generalisation and stereotyping. This section, therefore, includes discussion questions and provides opportunities for a deeper analysis.

Appendix 1 contains suggested explanations for each of the critical incidents. Appendix 2 has answers to the quizzes and additional activities. In order to maximize the full learning potential, it is advised that information in the appendices is consulted after the discussion and analysis of the critical incidents and the other assignments have been completed.

There are three 'symbols' used in the book. This one ✋ shows that reflection questions follow. When learners are asked to explain their learning beyond the book and the classroom (e.g., research an issue, conduct a survey or do an analysis that would take a bit more time than the usual classroom time would allow), this symbol is used: ✏. Finally, the additional material and suggestions for further work are marked with 📂. I wish you happy exploring!

Culture is...

Many authors and researchers have offered their definitions of culture. In 1952, for example, Alfred Kroeber and Clyde Kluckhohn compiled a list of 164 definitions of "culture". Here's what some other authors have said:

Culture ... is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.

<div align="right">Tyler 1870: 1; cited by Avruch 1998: 6</div>

The culture concept to which I adhere denotes a historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which people communicate, perpetuate and develop their knowledge about and attitudes toward life.

<div align="right">Clifford Geertz (1973: 24, 1979: 89)</div>

Culture is a verb.

<div align="right">Scollon et al. (2012: 5)</div>

Culture is the totality of communication practices and systems of meaning.

<div align="right">Schirato and Yell (2000: 1)</div>

Culture is a collective programming of the mind which distinguishes the members of one group or category of people from another

<div align="right">Hofstede (1994: 5)</div>

Culture is the membership in a discourse community that shares a common social space and history and a common system of standards for perceiving, believing, evaluating and acting.

<div align="right">Kramsch (1998: 127)</div>

Culture is a social cement of all human relationships: it is the medium in

which we move and breathe and have our being.

<div align="right">Scovel (1994: 205)</div>

Culture is the set of attitudes, values, beliefs, and behaviors shared by a group of people, but different for each individual, communicated from one generation to the next.

<div align="right">Matsumoto (1996: 16)</div>

Culture is to society what memory is to individuals.

<div align="right">Triandis (1995:4)</div>

<div align="right">Adapted from Spencer-Oatey (2012)</div>

✋

I
1. Which definitions or parts of definitions do you feel are the most useful? Why?
2. Are there any aspects that you disagree with?
3. Provide your own definition of culture.

II
1. Is culture best defined from a national perspective?
2. What might be some limitations to such a definition?
3. What smaller groupings are part of a larger national culture?
4. How do members of those groupings show their membership?
5. What is the difference between thinking about culture as a 'salad bowl' as opposed to a 'melting pot'?

A useful metaphor for culture is an iceberg, because the deeper level of tradition, values and beliefs are usually hidden from our conscious interactions. It is exactly these underlying sets of beliefs and values that are responsible for people's reactions and thinking.

E.T. Hall was among the first ones to offer this analogy to explain the

'hidden' culture. The metaphor is quite appropriate, because, attitudes and values are not consciously called on each time we have to make a decision or act in a situation. There's always context, rules that we have been raised into that silently guide our everyday actions. The rich basis of unspoken rules, taboos and values has always been around to help us in encounters in our own culture.

Cultural Iceberg model

What we see   language   The way we say we do things
cooking   dress
literature   music   We are aware of these elements
physical appearance

modesty   ideals about rearing children
concept of beauty   what's sin   justice
tempo of work   problem solving   eye behaviour
concept of 'self'   body language
relationship to animals   age, sex, class... roles
nature of friendship   concept of past and future
arrangement of physical space   emotion handling

These are unspoken rules, and sometimes, these are unconscious rules, too

However, if we think of what is visible at the first glance when we encounter a new culture, it's not that much – mostly the appearance, dress, behaviour, some customs and artefacts. We might talk about

the norms of that new culture, but we are usually unaware of WHY things are the way they are. The culture that we see on the surface stems from individual beliefs, values, expectations and attitudes, which, in turn are rooted in deep assumptions. If we judge a member of a culture only by what we see (which is only a tenth of the whole person, that is, the person's culture) there may be problems and misunderstandings. This happens because we use the whole of OUR culture iceberg to pass judgments on only a small portion of a person, on only what we see. We do it all the time in our culture, we use the basis of the iceberg to help us understand the behaviour of the members of our culture. As we share the basis with other members of our culture, we usually understand their actions – we know to what values and beliefs to ascribe them. But, the basis of another culture is most probably quite different from our own. If we are to understand people from another culture, we have to use the basis of THEIR iceberg. Therefore, it is only when we are aware of the 'deep' culture that we can say that we know a culture.

✋

Use this model to analyse and understand how a behaviour that you witnessed in a culture different from your own relates to deep culture, 'hidden' assumptions and values.

Try to analyse culture the other way around: pick a different deep assumption or value, and work out how it explains the behaviour that you observed.

***

That being said, it is very difficult to 'box in' a culture. It is always composed on individuals, and it is always **constructed** in interaction among people. We usually say that we **are** from a particular culture, and usually connect that with our nationality or ethnicity. But, we can

ask ourselves, can we 'have' a culture (Piller, 2007)? What other elements play an important role in making up a culture? Apart from artefacts, which are tangible, everything else that we believe we 'have' in our culture is actually a tacit agreement, a construct, shared beliefs that we put into practice. Consequently, the slight change of setting will influence how these elements are combined and what particular beliefs and norms are brought into play.

Unit 1

AIMS
- introduce the concept of proxemics and how it influences our daily lives
- see the importance of culture for the construction of one's identity

Meeting new people

At an informal party there is a group of Americans who are in Serbia on a study program. Milan is trying to get to know one of them, Matthew, a bit better. Milan is an easy-going sociable guy, and has no problems starting a conversation. They exchange a few questions, about their home towns, age, girlfriends, but Milan has problems staying close to Matthew. Every time he gets closer, Matthew takes a few steps back. Why might this be?

a) Milan and the Serbs in general are too inquisitive, he asks a lot of questions, and Matthew doesn't feel comfortable.
b) Milan stands too close to Matthew and that makes Matthew uneasy.
c) Matthew is still new to Serbia, he doesn't know if he should trust Milan.
d) Americans are reserved and do not make friends easily, so Mathew sees Milan as rude and pushy.

> E.T. Hall (1959) researched the use of space, its conceptualisation and organisation to such an extent that he even named the theory and ideas about space "proxemics"

I Different types of space:
1. What is a usual distance at which you stand when you talk to:

your friends; family; teachers; people you meet for the first time?
2. Think about how flats in your country are organized - how is space used?
3. Think about queuing - what can we learn about the personal space from the way people wait in line in different countries?

II Take a look at the British take on queuing on the eve of the 2012 Olympic Games in London:

The British like to think they stand in line with **patience** and humour. At Wimbledon, the January sales, women's toilets in the theatre, queuing has almost become the point rather than merely a **means to an end**. No matter how dull the wait, the British keep on queuing. Joe Moran, a cultural historian and author of *Queuing for Beginners*, says that the idea that the British are good at queuing arose after World War II. It was a reaction to a time when shortages led to arguments and police were often called to disperse crowds. The Hungarian-born satirist George Mikes helped create the **myth,** writing in 1946: "An Englishman, even if he is alone, forms an **orderly** queue of one." But Moran says there is little real evidence that the British are particularly good queuers. They like the thought because it feeds into their self-image of pragmatism and **politeness**. The lesson for any visitor perhaps is to be aware that the British think they are good at queueing. So if you want to get ahead, try to do it subtly.

Taken from http://www.bbc.com/news/magazine-18983558

Consider the words in bold – how do they reflect the stereotypes about the British?
What kind of 'queuers' are people from your culture? What does that tell us about habits or values in the culture?

III
I am...
Complete the statement 'I am a(n) ....' rather quickly in the spaces provided – use only nouns and do not think too long about your answers as no answers are right or wrong!

I am a(n) ....   I am a(n) ....

I am a(n) ....   I am a(n) ....

I am a(n) ....   I am a(n) ....

I am a(n).......................................   I am a(n) ....

I am a(n) ....   I am a(n) ....

When you have finished, divide your responses according to the categories you are able to recognize.
How many items represent individual traits (singer, dancer, student, for instance)?
How many items represent collective affiliations (member of a choir or dance company, for example)?
How would you feel if some of these are taken away from your?

Compare your responses with those of others in your class. Discuss the relative number of individualistic versus collective references on your list.

Recognizing and exploring different items can help you gain a clearer picture of the image you have of yourself.

Adapted from Cushner (2005)

IV
Who am I?

Let's continue thinking about culture. If you are to define a typical member of your culture in just 3 to 5 adjectives, what would you say?

…………… …………… …………… …………… ……………

Now, how about you? Using again 3 to 5 adjectives, define yourself.

…………… …………… …………… …………… ……………

Are there any overlaps?
Are these two 'portraits' similar or quite distinct? Why is this so?

V
One of the key features of culture is the cause-and-effect relationship between people's assumptions, values, and beliefs (the invisible side of culture) and their behavior (the visible side). This relationship is at the heart of culture, which is to say that there can be no real understanding of culture if this relationship is not likewise understood.

Below is a list of ten values or beliefs on the left side and ten behaviours on the right. Match each value or belief with a behavior which someone who holds that value is likely to exhibit.

1. Being direct   ____ Use of understatement
2. Centrality of   ____ Asking people to call you by your first
family   name
3. Fatalism   ____ Taking off from work to attend the
                         funeral of a cousin
4. Saving face*   ____ Not asking for help from the person next
                         to you on an exam
5. Respect for age   ____ Disagreeing openly with someone at a
                         meeting
6. Informality   ____ Not laying off an older worker whose
                         performance is weak
7. Deference to   ____ At a meeting, agreeing with a suggestion
authority   you think is wrong

8. Being indirect   ____ Inviting the teaboy** to eat lunch with you in your office

9. Self-reliance   ____ Asking the boss's opinion of something you're the expert on

10. Egalitarianism   ____ Accepting, without question, that something cannot be changed

<div align="right">Adapted from Storti (1999)</div>

*"To save face" describes the lengths that an individual may go to in order to preserve their established position in society, taking action to ensure that one is not thought badly of by their peers, and at the same time preserve the harmony of relationships.

** a teaboy is a colloquial term for an entry-level office job, similar to a 'McJob', a low-paying, low-prestige dead-end job that requires few skills

🗁

More on proxemics in E.T.Hall (1959). *Silent Language.* Doubleday.
More on the issues of identity in Hetain Patel: *Who am I? Think again*, TED Global Talk, filmed June 2013

Unit 2

- understand the importance of non-verbal behaviour
- understand E.T. Hall's concept of high and low context cultures

First encounters

Marija, an international student at a US college, is meeting with an American student to work on a project about world cultures. Marija meets Julie after class, and they try to get to know each other better and to schedule a next meeting. However, Julie does not stop staring at Marija directly in the eyes, and it makes Marija feel uncomfortable. She starts wondering if she has something on her forehead. She expects this to stop after a while, but during the whole conversation it's the same. Why might this be?

a) This is the way Americans show respect to foreigners.
b) Julie wants to intimidate Marija because she is foreign.
c) A direct eye-contact is common in the States.
d) Marija thinks Julie is making passes at her, and therefore feels uncomfortable.

1. How much is eye contact important in overall body language?
2. Are you aware of its importance for your culture?
3. Are facial expressions universal? What reasons or evidence can you find for your opinion?
4. In what way can studying the intercultural aspects of nonverbal behavior help you in discovering and dealing with your own ethnocentrism? What evidence can you provide?

5. How do you understand the statement "Nonverbal communication is rule-governed"?

✎ Watch a foreign film or a series and look for examples of differences in proxemics, touch, and facial expressions. Compare these with proxemics, the use of gestures and facial expressions, in Serbia. What can you conclude?

> There are six facial expressions that are universal recognized: joy, sadness, surprise, fear, contempt/disgust, and

Body Language Quiz

1. According to psychologist Albert Mehrabian, of the total meaning of a spoken message,
_____ percent comes from the actual meaning of the words.
_____ percent comes from the way you say the words (tone, emphasis, etc.).
_____ percent comes from facial expressions and other nonverbal communication.

2. True or False: A smile is one of the few forms of nonverbal expression that has the same   meaning all over the world.

3. Try to guess what percentage of time two negotiators from the following countries maintain eye contact during a typical negotiating session.
Two Japanese: _____ percent
Two Americans: _____ percent
Two Brazilians: _____ percent

4. True or False: Counting on one's fingers, from 1 to 10, is a universal nonverbal gesture.

5. In the following cities, try to guess how many times in one hour a typical couple in a café touches each other:
San Juan _____
Paris _____
London _____

6. Worldwide, researchers have found approximately how many distinct units of nonverbal communication?
a. 250
b. 500
c. 750
d. 1,000

High and low-context cultures

Many authors have focused on the context and its importance for communication, but E.T. Hall is often referred to as the first one to offer the category of context as 'the information that surrounds an event' (Hall & Hall, 1990: 6). He noticed that for some cultures, a lot of what someone wants to communicate is already 'in the person' and very little is explicitly said. Such cultures are high-context cultures, as meaning is more in contexts – social and power roles, relationships, and non-verbal means – pauses or tone of voice. For example, the members of a closely-knit group would probably rely on the history of their relationships, common knowledge, in-group jokes when communicating, and therefore not much has to be said. On the other hand, in low-context cultures, people rely on explicit verbal message – they either don't have or don't want to have common ground. So a lot depends on the clarity and precision of communication and very little is left for the context.

These communication styles are, of course, influenced by many factors such as identity, personality traits, interactional goals, individual situations, etc. However, we can still assume that a number of difficulties might arise when people from a high- and low- context

cultures meet. The intentions might be misunderstood; honesty and accountability might be at stake. What one sees as directness and openness, another will understand as rudeness and destruction of 'face'. Therefore, when trying to understand the message, one should be aware of all the contextual cues, but not losing sight of individual styles of speakers.

More on non-verbal behaviour in:
Albert Mehrabian (1971). *Silent Messages*. Belmon, CA: Wadsworth
     Publishing Company, Inc.
Julius Fast (1982). *Body Language*. London/ Sydney: Pan Books.
Carol Kinsey Goman (2008). *The nonverbal advantage*. San Francisco:
     Berett-Koehler Publishing, Inc.

American TV series *Lie to Me,* loosely based on Dr. Paul Ekman (and the Ekman Group), is about the researcher and author best known for furthering the understanding of nonverbal behaviour, encompassing facial expressions and gestures. Even though the series is a cinematographic adaptation of the real research, it might give an interesting insight into the exploration of non-verbal behaviour.

Unit 3

AIMS
- understand how politeness can be conceptualized across cultures
- understand the importance of speech acts

Socializing

Vuk is attending a course with other American students. He's already had few classes, and now knows most of the names of his classmates. But, he wants to get to know them even better, so he suggests going out.

Vuk: OK, maybe we can meet sometime soon.

John: Yeah, we should.

Vuk: What do you think, Nicole? For coffee..?

Nicole: Sure, definitely! See ya soon.

But, even after they have had a few more classes, they always talk about going out and never actually go out, why might this be?

a) John and Nicole are just being nice, they don't want to go with him.

b) They never set the exact time and day, so they don't see it as a real invitation.

c) The Americans don't have that much time for going out, they work and John and Nicole think Vuk has too much free time.

d) John and Nicole have their own friends, and Americans don't make friendships that easily.

1. How would you arrange a meeting?
2. How do you differentiate between just small talk and actual invitations (both in your language and in the English language)?

Politeness is not inherent in language, it is dependent on the communicative context. In addition, "social judgments are made on the basis of speakers' conduct, it is the conduct itself, whether in form of language use or other behaviors, that is routinely assessed as more or less polite relative to community values and norms" (Kasper, 1997: 374-5). Being polite across cultures is a difficult task not just because of the appropriate language that has to be employed, but because we can be polite in different ways with different people.

Politeness is often discursively constructed - that is, people during a conversation constantly think about what has been said. "We can usually sense - especially in longer interactions - if something begins to 'go wrong', and we can modify our behaviour according to the situation. Thus, even in interactions in which significant cultural differences apply, the interactants have opportunities to recognize a given misunderstanding and to develop the trajectory of the given conversation accordingly, hence decreasing communicational problems caused by cultural distance (Kadar & Haugh, 2013: 234-235).

✋

What are the linguistic means of expressing politeness in your native language? Are there particular phrases or words that are used?

Speech acts

When we use language, we usually want to accomplish something – to get an answer to a question, or to get information, to order a drink, a meal, a specific book from a bookstore. Or we promise something, we pass a comment on a new film, or compliment somebody. All these are done through speech acts (or communicative acts). Each speech act

contains three components: the actual words spoken, the intention behind them, and the effect of the spoken word on the listener. To understand a speech act, the listener must have the necessary linguistic, socio-cultural, and pragmatic knowledge. If they don't, then there might be a mismatch between the intention and the effect.

On top of the knowledge of words, syntax and grammar, a listener should also know what language should be used in a particular context. Further, a listener has to know what linguistic forms will help them to achieve what they set out to do – to perform a particular language function by choosing certain ways in which to express themselves.

Speech acts can be both direct and indirect. Direct speech acts are assertions or simple statements, questions, and orders or requests. However, you can make any of these indirect, intentionally being vague so that your request may, taken literally, be a question. For example, from a very straightforward request "*Close the window*" you can go to "*I would like you to close the window*" or to a statement that almost sounds like a complaint that indirectly asks for some action: "*The window is still open!*" or "*I must have asked you a hundred times to keep that window closed!*" Or it might be veiled in a suggestion "*I think it's chilly here, we might close the window, what do you think?*"

In one's own culture, these things are learned by growing up in a culture, by being 'encultured' by family, friends, the media... However, each culture's speech acts differ because they reflect that particular culture's norms, values, and beliefs.

✋

1. Take a few minutes to fill in the table. Write at least two examples for each language function.
2. How do these language functions in English differ from your
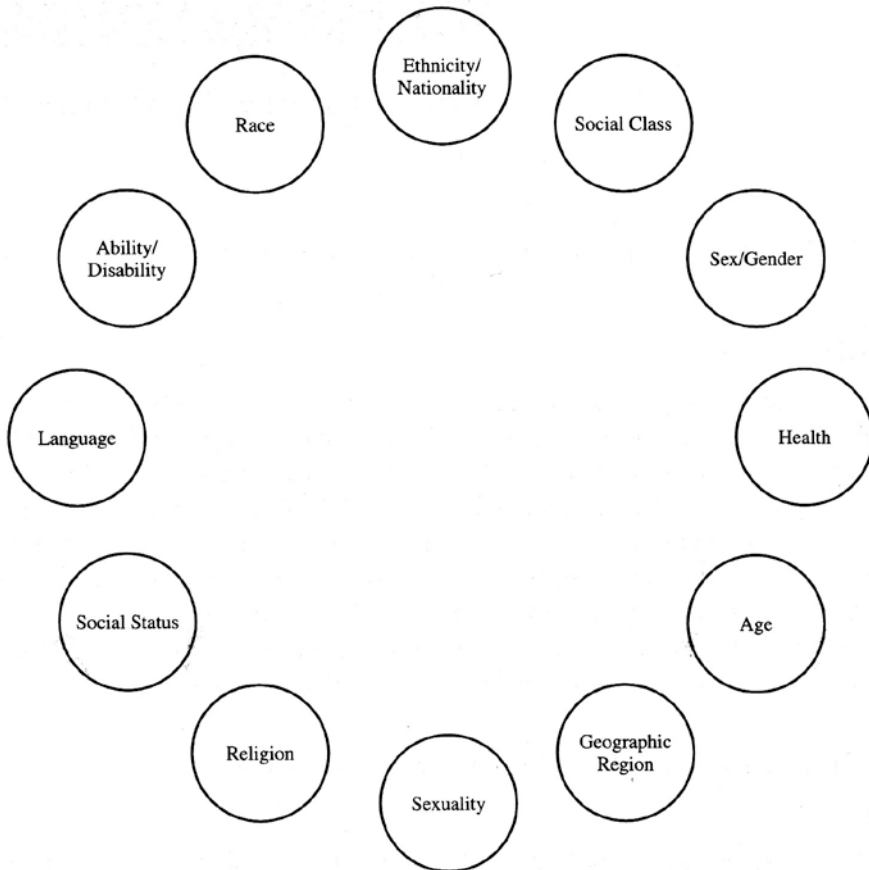
mother tongue? Is the tone of the functions different?
3. Which cultures might 'prefer' direct statements and which indirect ones?

Function	Example
Thanking	I had a wonderful time! I love it. It's the most beautiful dress I've ever seen!
Requesting	
Concluding	
Complimenting	
Apologizing	
Ordering	

Identity is….

What makes you 'you'?

The attributes of culture

Any encounter, and intercultural encounters in particular, can be daunting and exhausting if approached with a rigid attitude and little willingness to explore oneself. We bring so much of our own identity into each meeting, we enter with certain preconceived notions and expectation. However, more often than not, we are not aware of any of this. It is only when our expectations are not met and we are left confused, hurt or angry that we try to see the encounter for what it

was. Then we should look for what the situation entailed its context and other person's identity and expectations. Here are some of the attributes or manifestations of culture (elements of identity) which influence our learning and daily life. Try and analyze yourself in regard to each of these attributes.

Adapted from Cushner (2005)

🖐

1. Which of these attributes are (in)appropriate topics for a conversation? Why/ why not?
2. In what contexts would you discuss (or not discuss) these attributes?
3. Who decides what is (in)appropriate and when it could be discussed?
4. How does the social arena or social platforms (Facebook, Google+, Instagram, Twitter) influence how these characteristics are presented, perceived and discussed?
   Are these the same in face-to-face and digital communication?
5. How do you understand the statement that "every speech community is layered with the multiple identities of individual members"?
6. How do you define yourself in your home environment? Is it the same when you leave it? What changes?
7. How can one's accent serve as an identity marker?

Multiple identities

The idea of multiple identities refers to the assumption of different and potentially contradictory identities at different times and places and which do not form a unified coherent self. That is, persons are best understood as being composed not of one but of several identities that are not integrated into a cohesive 'self'. In so far as we feel that we have

a consistent identity from birth to death this is because we construct a unifying story or narrative of the self.

Identity does not involve an essence of the self but rather a set of continually shifting subject positions where the points of difference around which cultural identities could form are multiple and proliferating. They include, to name but a few, identifications of class, gender, sexuality, age, ethnicity, nationality, political position (on numerous issues), morality, religion etc. and each of these discursive positions are themselves unstable. No single identity can, it is argued, act as an overarching organizing identity, rather, identities shift according to how subjects are addressed or represented. Thus we are constituted as fractured, with multiple identities articulated into a new unity.

Multiple narratives of the self are arguably not the outcome of the shifting meanings of language alone, but are also the consequence of the proliferation and diversification of social relationships, contexts and sites of interaction (albeit constituted in and through discourse). The proliferation and diversification of contexts and sites of interaction prevent easy identification of particular subjects with a given, fixed, identity so that the same person is able to shift across subject positions according to circumstances. Thus do discourse, identities and social practice in time–space form a mutually constituting set.

In a sense one does not have an identity or even identities; rather, one is described as being constituted by a centre-less weave of beliefs, attitudes and identifications. Since we cannot see our identities as objects of our own vision or understanding, we cannot say what a person is; rather, we have to decide how people are best described for particular purposes. Amongst the advantages of describing identity as the weaving together of patterns of discourse into a centreless web, and not as a set of attributes that are possessed by a unified core self, is that it offers the possibility of an enlargement of the self through the addition of new beliefs, attitudes and desires phrased in new

vocabularies (Barker, 2004: 128-9).

🖐

1. We return here to the concept of a 'context'. How does a context of a public arena, or the media, influence the way an individual constructs their identity?
2. Do you agree with the statement that we are 'fractured, with multiple identities'?
3. If social relationships become greater in number and more diverse, will they dictate how we define ourselves?

Unit 4

- introduce Hofstede's model of culture
- understand the dimension of Power distance

In the classroom

Marko arrived at an American university and started going to classes. However, he was very disappointed to see the way students behaved in class. They would bring in to-go cups of coffee, eat, use their laptops, use their phones, take off their shoes, put up their feet on the seat in front of them, would appear laid back. What surprised Marko even more is the fact that teachers didn't mind this at all. There was one instance that a young man, sitting back, with his feet up, raised his hand and asked for a clarification, and the teacher calmly provided one. Marko couldn't understand this at all. What might be the reason for this situation?

   a) Teachers in the US do not pay too much attention to their students' behaviour as long as students are listening and contributing. They are there to teach a subject matter, not to teach good manners to their students.
   b) Students in the US are informal and easy-going in their classes, and it is not expected from them to be too formal in the class.
   c) American students simply don't know good manners.
   d) Teachers in the US cannot be the authority, nor can they manage the students in their class.

🖐

1. What do you think Marko expected to see in the classroom?

2. Are those expectations an obstacle or an encouragement for understanding?
3. Can different cultures influence the ways in which knowledge is acquired, that is, how students learn?
4. What is decorum in your culture? How important is it for the individual and for the group? How about for the UK or the USA?
5. What is discipline? What counts as discipline in terms of the culture, and what doesn't? What is its importance and value?
6. What behaviors are considered socially unacceptable for students of different age and sex in your culture?
7. In your culture, who is considered responsible if a child misbehaves? The child? Parents? Older siblings? School? Society? The environment? Or is no blame ascribed?
8. Do means of social control vary with different age of individuals, membership in various social categories, or according to setting or offense?

Geert Hofstede (1997, 2001) came up with a model of national culture that consists of six dimensions. Each dimension represents a degree of a culture's preference for a particular 'state of affairs' or approach to a cultural issue. The dimensions are like a continuum along which the country scores are placed. The important thing to remember is that these scores are relative and the model should not be taken to describe individual people. The dimensions of the model are Power Distance Index (PDI), Individualism versus Collectivism (IDV), Masculinity versus Femininity (MAS), Uncertainty Avoidance Index (UAI), Long Term Orientation versus Short Term Normative Orientation (LTO), and Indulgence versus Restraint (IND).

Power distance dimension expresses how power is distributed in a society and the degree to which the less powerful members accept and expect that power is distributed unequally. Societies deal with inequality differently – some cultures are 'more equal' than some

others. Societies with a large degree of Power Distance typically expect members to accept a hierarchical order in which everybody has a place and which needs no further justification. In contrast to this, in societies with low Power Distance, people wish to see an equal distribution of power and demand justification for inequalities of power.

I

1. Here's a description of both low and high power distance cultures. Based on the description, where would you place your country on the high-to-low power distance continuum?
2. What stereotypes might a person from a high power distance country hold or develop when they meet a representative of a low power distance country?
3. Following the description below, what stereotypes might members of a low power distance culture hold against the members of a high power distance cultures?

Low (Small) Power Distance
o Inequalities among people should be minimized and privileges and status symbols are frowned upon.
o There should be, and is, interdependence between less and more powerful people.
o Parents treat children as equals.
o Older people are neither respected nor feared.
o Student-centered education.
o Hierarchy means inequality of roles, established for convenience.
o Subordinates and children expect to be consulted.
o Pluralist governments based on majority vote and changed peacefully.
o Corruption is rare; scandals end political careers.
o Powerful people try to appear less powerful than they are.
o Income distribution in society is rather even.
o Religions stress equality of believers.

High (Large) Power Distance

o Power is a basic fact of society antedating good or evil: its legitimacy is irrelevant.
o Hierarchy means existential inequality: power, status, and privilege go together.
o Parents teach children obedience.
o Older people are both respected and feared.
o Education is mostly teacher-centered.
o Subordinates and children expect to be told what to do. They do not speak without being asked.
o Less powerful people are dependent on those who are more powerful.
o Corruption frequent and scandals are covered up.
o Income distribution in society is very uneven.
o Religions usually show a hierarchy of priests.
o Members of high power distance cultures tend to shift blame downward for any problems.

II

Take the definitions of high and low power distance and apply them to specific examples of behaviour. Read each statement and put an **H** next to those behaviours more consistent with high power distance and an **L** next to those more consistent with low.

_____ 1. People are less likely to question the boss; students don't question teachers.

_____ 2. Expressing your ideas openly could get you into trouble.

_____ 3. Expressing your ideas openly is encouraged.

_____ 4. The chain of command is mainly for convenience.

_____ 5. Workers prefer precise instructions from superiors.

_____ 6. Subordinates and bosses are interdependent.

_____ 7. Elitism is more common and more easily tolerated; those in power have special privileges.

_____ 8. Authoritarian and paternalistic management style is more common.

_____ 9. Interaction between boss and subordinate is more informal.

<div align="right">Adapted from Hofstede et al. (2002)</div>

NOTE!

Hofstede's model of culture dimensions has been under a lot of scrutiny, and a lot of criticism; therefore, these ideas should be used with caution. His study was primarily aimed at business culture, and is not to be applied to individuals. However, some similarities with national cultures can be detected, and that is probably why the model has been widely used and his study replicated with relative success.

For an interesting comparison among cultures, visit:
https://geert- hofstede.com/national-culture.html

Unit 5

Stopping by

Tomislav, a college professor, was invited to teach a semester at a college in the States. He and his wife, Tanja, moved to the States to work and live there for a year. After he had arrived, he met his colleagues, and was very nicely received. He particularly liked the colleague from the same field of research, John, but they didn't seem to have time to get together. Tomislav had seen John every other day – but only in passing, and John would shout 'Let's get together some time!' and then he would run off to class.

After a month Tomislav and his wife bought a car. One Friday evening, they were driving back home from the supermarket and realized that they were in John's neighbourhood so they decided to pay him a visit. A very surprised John opened the door, and though he invited them in, he kept them in the hall until he tidied up the room. When they finally sat down, John didn't offer anything to drink, just said they had nothing in the fridge right now. When John's wife didn't show up after another 10 minutes of an awkward and strained conversation, Tomislav and Tanja left, feeling hurt by John's rudeness. What is behind this uncomfortable situation?

    a) John was perhaps working on his lectures, or a new project, and he should have explained it to Tomislav and his wife.

    b) The surprise visit probably embarrassed John because his place was a mess and he had to tidy it up.

c)   All those invitations that John had made were not for real.
d)   Tomislav misunderstood the nature of the invitations.

✋

Who is considered a close friend in your culture? What qualities should that person have?
Who are considered acquaintances? Where do you draw this line?

> In every culture, a concept of a close friend will be found. However, expectations from and definitions of a close friend might vary. For example, depending on where a culture falls in individualistic-collectivistic dimension, a best friend will either be an independent or a comforting and supporting individual (Sanderson, 2009: 455).

How we make friends stems from how we perceive communities and where our culture falls in the individualism – collectivism spectrum. This dimension was explored by Hall in the 1950s and 1960s, and it has been revisited by many other researchers since. Hofstede (1984) defined individualism as "a preference for a loosely-knit social framework" (p. 83) in which the needs of individuals and their immediate families come first and are expected to be cared for. To the other side of the spectrum is collectivism, which represents a preference for a closely-knit framework in society. Here, individuals can expect their relatives or members of a particular in-group to look after them in exchange for unquestioning loyalty. A society's position on this dimension is reflected in whether people's self-image is defined in terms of "I" or "we."

Trompenaars and Hamden-Turner in their model of culture organised culture into seven dimensions along which a culture can be positioned. They propose a Specific-Diffuse dimension, which explains

how 'far' people are expected or willing to engage with others. At the Specific end of the spectrum, people keep work and personal lives separate. Consequently, they believe that relationships do not have much of an impact on work objectives, and, while good relationships are important, they are not necessary for people to be able to work together. In Diffuse cultures people see an overlap between their work and personal life. Therefore, good relationships are seen as vital to meeting business objectives. They would expect to have the same kind of a relationship with others – regardless of whether they are at work or just socializing. It is customary to spend time outside work hours with colleagues and clients.

> In the United States you can be friends with someone yet never really be expected to go much out of your way for this person. Many Middle Easterners, Asians, and Latin Americans would consider going out of their way (significantly) an absolute essential ingredient in friendship; if you're not willing to sacrifice for your friend, then this person is really not your friend (Dresser 1996 in DeVito, 2009).

Here's another take on the meaning of friendship in different cultures

Friendship in individualistic cultures includes direct activities and those activities that include "personal stimulation' and 'creative, active and energetic, and direct activities (Maeda & Ritchie, 2003)" (Sanderson, 2009: 455). Following the whole worldview of an individualistic culture, where independence is highly valued, "people want friends who are independent (e.g. 'not a whiner')" (Sanderson, 2009: 455). The opposite behaviour: a display of dependence in a friendship is considered a sign of personal weakness (Sanderson, 2009).

Another characteristic of individualistic friendships is that people distinguish between types of friendships, stressing the importance of best friends. They prefer to have a small number of friends on whom they can depend. The difference between "emotional reliance on friends (…) willingness to confide in and rely on friends" (Sanderson, 2009) is seen between, for example, the USA where this reliance is higher, and South Korea or Turkey where it is lower.

In collectivistic cultures, which often emphasize comfort and ease, and which pay attention to face saving and collective good, people "tend to focus on interpersonal concerns that impact larger social networks, including workplace relationships" (Sanderson, 2009: 455). Some characteristics that, for example, people in Ghana, a collectivist culture, seek out are practical support, advice, and interdependence (Sanderson, 2009).

***

Societies can be seen as a fabric, and there is even an analogy – social fabric. This means that certain characteristics can bind people together. When wealth, different ethnic groups, level of education, rate of employment and regional values are combined, they make a social fabric. When these elements are nicely tied, people live in tightly-knit societies. There is a high level of care for the wellbeing of all the members. Usually, people care for those less fortunate and provide for them. Similarly, they like spending time with their friends; they socialize and reach out to others.

When the social fabric is tightly-knit, people seem to "experience joy in the completion of ordinary life tasks" (Pizzigati, 2004: 331). While doing their work and usual errands, they take time to work on making friends. It is not unusual that colleagues become after-work teammates in some amateur game. Every chance meeting might be used to forge long-lasting friendships. In this way, "these sorts of

relationships between people, over time, build 'social capital,' a special sort of grease that keeps the wheels of society rolling smoothly" (Pizzigati, 2004: 331). Societies that accumulate social capital, that function of trust, reciprocity, and cooperation function more efficiently.

Another good characteristic of tightly-knit societies is that people usually can trust other people by the simple fact that they know them, or know their acquaintances. While this might not mean that people will behave 'fairly and effectively', it "increases the odds" (Pizzigati, 2004: 331), because there is "the sense of well-being and security that comes from belonging to a cohesive society" (Pizzigati, 2004: 331).

📁

Robert D. Putnam (2001). *Bowling Alone: The Collapse and Revival of American Community*. Simon and Schuster.
Sherry Turkle: *Connected, but alone?* TED 2012

Unit 6

A new hand

Jack came to Serbia to be a managing director of a production process in a rather old and respected factory. He was introduced to the board and shown around the factory. He was doing a similar job in England, and at 28 years old everybody there predicted a bright future for him wherever he might go. However, things were not going as smoothly in Serbia as he had hoped. His co-workers did not always follow his orders and they would sometimes verify Jack's decision with the CEO. That sort of thing had never happened in his previous firm in the UK. Additionally, Jack was very disappointed with the atmosphere of the factory and very soon started job-hunting again.

What seems to be the problem here?

a) The co-workers were not certain that somebody his age could run the whole production process on his own.
b) Jake always bragged about his previous position and looked down on new colleagues.
c) The firm, being old and established, had its own way of doing business and everything had to be overseen by the director.
d) Jack's language skills were not good enough for him to get his ideas and decisions across.

1. How would you define social status?
2. How is status assigned to people in your culture? What evidence

can you provide?

3. What factors are the most important?
4. How is status assigned in other countries: the USA or the UK, for example? Where can you see that?
5. Isa person's age a factor in creating social status? Does it influence power-relations? In what ways?

Trompenaars and Hampden-Turner try to define culture through a model that consists of seven dimensions. One of the dimensions explains the ways in which status is perceived: that it can be either ascribed or achieved. This is how the authors describe the dimensions:

All societies give certain members higher status than others, signaling that unusual attention should be focused on such people and their activities. While some societies accord status to people on the basis of their achievements, others ascribe it to them by virtue of age, class, gender, education, position, project and posture. [...] Status is thus either achieved by success at some task or calling, or ascribed to people because the culture they live in likes what they are.

Achievement-oriented cultures justify their hierarchies by claiming that senior people have "achieved more" for the organisation; their authority, justified by skill and knowledge, benefits the organisation.

Ascription-oriented organisations justify their hierarchies by "power-to-get-things-done". This may consist of power over people and be coercive, or power through people which is participative. There is a high variation within ascriptive cultures and participative power has well-known advantages (Trompenaars & Hampden-Turner, 1997: 230).

Ascribing cultures tend to following characteristics that "naturally" evoke admiration, i.e. older and wiser people, those with dignity and presence, beautiful and elegant women, highly qualified experts, and

those running projects thought to be of natural importance (Trompenaars & Hampden-Turner, 1997: 231).

✋

I

Would you agree or disagree with the following statements?
A The most important thing in life is to think and act in the ways that best suit the way you really are, even if you do not get things done.
B The respect a person receives is highly dependent on their family background.

You can check the official data in Appendix 2 – how do they correspond to your answers?

II

If you come from an achievement-oriented culture, what behaviours or characteristics might you find annoying or confusing in an ascription-oriented culture?

III

Read the text paying attention to the words printed in bold (different toponyms) and then answer the questions.

Britain's new super class

Britain has a new upper class: the 'super class', a highly-paid elite, which is built on old professions and institutions. Being British, they have a solid base in tradition, whether in **Oxbridge, Clubland, the Inns of Court,** the House of Lords, or the **City of London** with its medieval **Corporation** and Lord Mayor. On the other hand, the super class is a new phenomenon originating from the reforms that were a product of Thatcherism in the 1980s. Like the Victorian factory owners and

hereditary peers, this class has come to believe in the justice of its wealth and status.

The lives of the new class revolve around **Harrods** and **Kensington;** the best **public schools;** modern art; **the Royal Opera;** and the high-life in London, where much of the super class is concentrated. For instance, half to two thirds of all solicitors and barristers in England and Wales work in London, as do 85 percent of all **QCs.**

This concentration in London has two main effects. First, most of the elite's economic weight is exerted at the heart of the nation, ensuring it strong clout with **Whitehall** – regardless of whether the government is Tory or New Labour. Secondly, it enables the super class to separate itself from most of the country. Britain beyond the **Home Counties** barely features on its horizon.

Taken from Olk (2009)

1. What do the names in bold refer to?
2. What do the names in bold mean in terms of class and power they entail?
3. Who is the elite in your country? Who decides on this?
4. How are the values of the elite promoted?
5. Are there any specific places or activities associated with the elite in your country or home town?

📁

Ian Burma (1988). *Anglomania. A European Love Affair.* New York: Vintage Books.
The King's Speech, dir. Tom Hooper (UK, 2010)
At Play in the Fields of the Lord, dir. Hector Babenco (USA, 1991)
Philadelphia, dir. Jonathan Demme (USA, 1993)

Unit 7

AIMS

- introduce the dimension of Femininity-Masculinity in Hofstede's model
- explore the links between Femininity-Masculinity and High-Low Power Distance dimensions of culture
- discuss gender roles

Job candidate

Marianne, a Scotswoman who just turned 32, has been working for an international NGO in Serbia for two weeks as a project manager and coordinator. Everything has been going well, she's met the local staff, and seems to be able to function well with them, but she has not yet decided on her deputy. The nature and scope of the job requires of her to have a deputy because she often travels to nearby villages and towns. The organisation driver has been at her disposal for these two weeks and they got to know each other quite well during numerous rides. Sometimes he would ask about the job and she would inform him on different goings-on. Today she was telling him that she has finally reached a decision on who her deputy is going to be. "Marija will be great for that position, she has been in this line of work for some time, she knows the people, and she's good with writing reports." The driver has a bit hard time understanding that, he assumes Marija would be a secretary, then when he finally realizes she's going to be Marianne's deputy, he tries not to show his disapproval, but repeats several times that Marianne should reconsider some male candidates.

Why would the driver react that way?

a) The driver knows Marija from before and thinks she will not perform well in this job.

b) The driver was hoping he might get that position, since he has

been with the organization for some time now.

c) Marianne is too demanding and bossy, and the driver thinks she will be hard on Marija.

d) Having two women leading a project is not common, and the driver thinks they won't be capable of dealing with it effectively.

🖐

1. What gender stereotypes can you recognize in the situation?
2. Have gender roles been affected by an increasing globalisation and modernisation? How?
3. What role has socialisation got in defining gender roles?

We usually use the terms femininity and masculinity to denote the qualities of being a woman or a man, of womanliness and manliness. However, these terms are Hofstede's model of culture used with a different connotation. These terms mean the degree to which particular values (such as modestly, wellbeing, and whether you are motivated by the wish to be the best or by doing what you like) are appreciated in a culture, and whether the quality of life and caring for others is seen as more or less important for a particular culture.

A society is called *masculine* when emotional gender roles are clearly distinct: men are supposed to be assertive, tough, and focused on material success, whereas women are supposed to be more modest, tender, and concerned with the quality of life.
A society is called *feminine* when emotional gender roles overlap: both men and women are supposed to be modest, tender, and concerned with the quality of life.

Hofstede & Hofstede, 2005: 120

Masculine cultures use the biological existence of two sexes to define very different social roles for men and women: men are to be assertive, ambitious, and competitive. They should strive for material success, and respect whatever is big, strong, and fast. There is a preference in society for achievement, heroism, assertiveness and material rewards for success. Masculine societies are at large is more competitive. On the other hand, feminine cultures are more inclined to nurturing behaviour: they do not insist on male assertion and promote sexual equality. Both genders are responsible for socialisation of children, and the less fortunate are cared and provided for. Feminine societies show a preference for cooperation, modesty, caring for the weak, quality of life, and society at large is more consensus-oriented Hofstede (2001).

These culture dimensions influence each other, and different 'combinations' influence differently the everyday life and our expectations. Here is what this means for gender roles in high/low power cultures:

Gender roles in low (small) power distance cultures:
Leadership roles may be held by either male or female. It is not obvious to outsiders who holds leadership roles. Leaders have limited power and have to be resourceful democrats; otherwise, they would be ousted.
Role of women: Women may play any social role.
Role of men: Men may play any social role.

Gender roles in high power distance cultures:
Both males and females may hold leadership roles. Either way it is obvious who holds power.
Role of women: In home and family affairs, women are likely to be very powerful even though that power might be less visible than that of the males. While women may seem subservient, that may not in fact be true.
Role of men: While males may be the visible traditional leaders, the men

may be much more subservient in less visible and more private social roles in a balance of power (Hofstede et al., 2002: 98-99).

🖐

1. How do gender roles come to be?
2. How are gender expectations perpetuated in a culture?
3. What does the poem say about the gender roles?

William Walden – The Difference
A woman has a figure, a man has a physique;
A father roars in rage, a mother shrieks in pique;
Broad-shouldered athletes throw what dainty damsels toss;
And female bosses supervise, male bosses boss
Lads gulp, maids sip;
Jacks plunge, Jills dip;
Guys bark, dames snap;
Boys punch, girls slap;
Gobs swab, waves mop;
Braves buy, squaws shop.
A gentleman perspires, a lady merely glows;
A husband is suspicious; a wife, however, knows.

Taken from Barrutia (1967)

4. Where would your culture be along the femininity-masculinity continuum?

🖐

Here's an opportunity to consider the words and phrases that may have influenced the way people look at male-female differences, in terms of positive vs. negative, or strength vs. weakness. For example, the words on the left of the blank spaces are conventionally used in normal conversation and have a masculine orientation. Note down the

words that could be seen as feminine counterparts.

WORDS AND PHRASES
Master becomes ....
Tailor becomes ....
Governor becomes ....
Bachelor becomes ....
What implications can you draw from these terms?
What did the terms mean in the past? How have the meanings changed over the last hundred years or so?

Taken from Lamber & Myers (1994)

✎ Listen and watch the news, or watch a TV show that has both male and female presenters, take a look at the newspapers – what language do different genders use? Are there any specific phrases used specifically by one gender? Does the language used shows the power-relations between genders?

✎ Do an online search of newspaper advertisements from different decades – start with the 1960, of how genders are represented. An example is given further down. Once you've found at least three posters for each decade, examine them and use 10 out of these adjectives that can relate to men and women in the advertisements.

adventure loving	cool	heartless
well mannered	soft-hearted	talkative
reasonable	loud	brutal
graceful	dependent	complaining
self-esteem	authoritarian	hard
emotional	weak	cranky
independent	powerful	chaotic
jumpy	double-minded	humorist
patient	combative	wasteful
tender	shyness	vanity

1. What is the relationship between gender roles in society and in advertising?
2. Do advertisements just reflect the 'reality' in society; or do they 'influence' the shaping of realities in societies?
3. What do you consider to be the major differences between role stereotypes and gender-related clichés in advertisements of the 1950s and the ads nowadays?
4. How would you describe the concept of manhood and womanhood in the 1950s and throughout the following decades? In which way have gender-roles changed?
5. When do you suppose that these changes happened? Why?
6. What is the concept of womanhood and manhood about nowadays?

Adapted from
http://www.aces.or.at/gender

✏ Sociolinguists have studied the ways that speech patterns differ between American men and American women. Do the same research for the differences between 'man speech' and 'woman speech' for your language. Save messages, emails, chats, FB posts or comments of your male and female friends and family to see if there are comparable differences in electronic communication styles. Are there different ratios of what a sociolinguist Deborah Tannen calls "rapport" (building social connections) and "report" (reciting information)?

How about differences in kinds of words used, size and completeness of sentences, and typography?

Does the use of emoticons vary, both in type (joking or serious, reassuring or negative) and in number? Keep a table of your findings: women's style on one side, men's on the other.

📁

There is a vast source of material about advertisements on the Internet, e.g. www.vintageadbrowser.com.

It is very rich in content, it categorises the ads by topics and also gives a historical browse option.

The website www.genderads.com describes a project which is dedicated to gender stereotyping in advertising.

Colin Stokes: *How movies teach manhood*. TEDx Beacon Street Talk, Filmed November 2012.

Unit 8

- *analyse gender-influenced conversation styles*

Could you, please...

Dragan and Kate, a Serb and a Brit, have been married for eight years, and have been living in Serbia for all that time. They have two kids, a boy who is four and a girl who is eight. Over dinner, the kids are poking at their dinner, making silly jokes, and not really behaving as they should. Kate says "Could you please finish your dinner?" addressing her son, and "Could you please not fidget, and finish your dinner too, please?" in a very calm and peaceful voice. At the same time, Dragan is getting more and more irritated by the kids behaviour and says to Kate "Why are you asking them so politely to finish something they know they have to do? Just order them, and that's it."
Why is there a misunderstanding between the parents?
  a) Kids shouldn't be asked to do anything – they should simply obey.
  b) In Britain parents formulate their orders differently, so they might sound to the Serbian people as too polite and not as 'true orders'.
  c) Kate is too soft with kids, and Dragan is afraid that they'll be spoiled.
  d) Serbian people have less patience with their kids, and this can be seen in Dragan's behaviour.

> Gender identity, in short, refers to the meanings and interpretations we hold concerning our self-images and expected other-images of 'femaleness' and 'maleness' (Ting-Toomey, 2005: 213).

✋

1. Who gets respect in your immediate family? Why?
2. Do you apply the same 'criteria' to other members of your closer community and society?
3. How, specifically, do you treat particular people in order to demonstrate your respect (e.g. parents, grandparents, professors, neighbours, post office clerks, shop assistants, the police...)?
   Fill in this table with your responses:

Behaviour	Why	Who
		e.g. parents

Adapted from Stringer & Cassiday (2003)

4. How do gender roles play out in a family setting?
5. What are the functions and obligations of the family in the larger social unit in your culture? To the school? To its individual members?
6. What is the relative importance of an individual family member vs. the family as a whole? What is the degree of solidarity or cohesiveness in the family? Can you illustrate your point?
7. What behaviors are appropriate or unacceptable for children of various ages? How might these connect with behaviors taught or encouraged in the school?
8. What kind of celebration is made of the child's birth and when? Do you know how this is celebrated in other cultures? What does how a culture celebrates birth tell you about values of a particular culture?

✎ Think about some specific child-rearing practices in your country. Think about your own childhood and note down toys, games, stories that you used as well as methods of discipline and topics discussed with kids of specific age. Compare with classmates.

✎ Based on what you know from books, films, and personal experience, what differences are there between child-rearing practices in your country and the UK or the USA?

✋

1. Look at the conversational situations listed below and consider they are understood from men's and women's point of view. What assumptions do they bring into the conversation?

Women's conversational assumptions	Conversational situation	Men's conversational assumptions
seen as part of conversational maintenance	asking questions	seen as requests for information
used to make an explicit acknowledgment of what has already been said	linking an utterance to the preceding utterance	what has been said is not necessarily acknowledged and is sometimes explicitly ignored
viewed as personally directed, negative, and disruptive	displays of verbal aggressiveness	viewed as one conventional organizing structure for conversational flow
the topic is developed progressively and shifts gradually; topics	topic flow and topic shift	the topic is narrowly defined and then adhered to until

can change quickly		finished; then the topic can change
viewed as opportunities to share experiences and offer reassurance	problem sharing and advice giving	heard as an explicit request for solutions; advice or a lecture is given

<div align="right">Taken from Wintergerst & McVeigh (2010)</div>

2. Could this discrepancy be used to explain the problem in the situation from the beginning of this Unit?
3. Are these differences preserved across cultures? Can you provide an example?

A thousand years ago in rural China, women devised a secret language called Nüshu to communicate with other women in male dominated China, in Jiangyong Prefecture, Hunan Province. The women were forbidden formal education for many centuries, so they took the characters from standard Chinese and gave them a new value corresponding to phonetic sounds in the local dialect. At its height, poems were written and books in Nüshu were taken to graves. The language fell out of use when women were allowed to attend schools and learn written Chinese. The last proficient user of Nüshu, Yang Huanyi, died on 20th September 2004 at the age of 98. Recently there has been a revival of interest in Nüshu and a number of women are studying it and using it again.

Ursula K. Le Guin (2013). Introducing myself. *The Wave in the Mind: Talks and Essays on the Writer, the Reader, and the Imagination.* Boston: Shambhala Publications, pp. 3-4.

Communication style

1. Take a look at these visual representations of communication styles (the black dot in each image represents the topic or main point of what is being communicated). How would you describe them?
2. What kind of information might the speaker begin with and continue with until reaching the end point of this communication style?
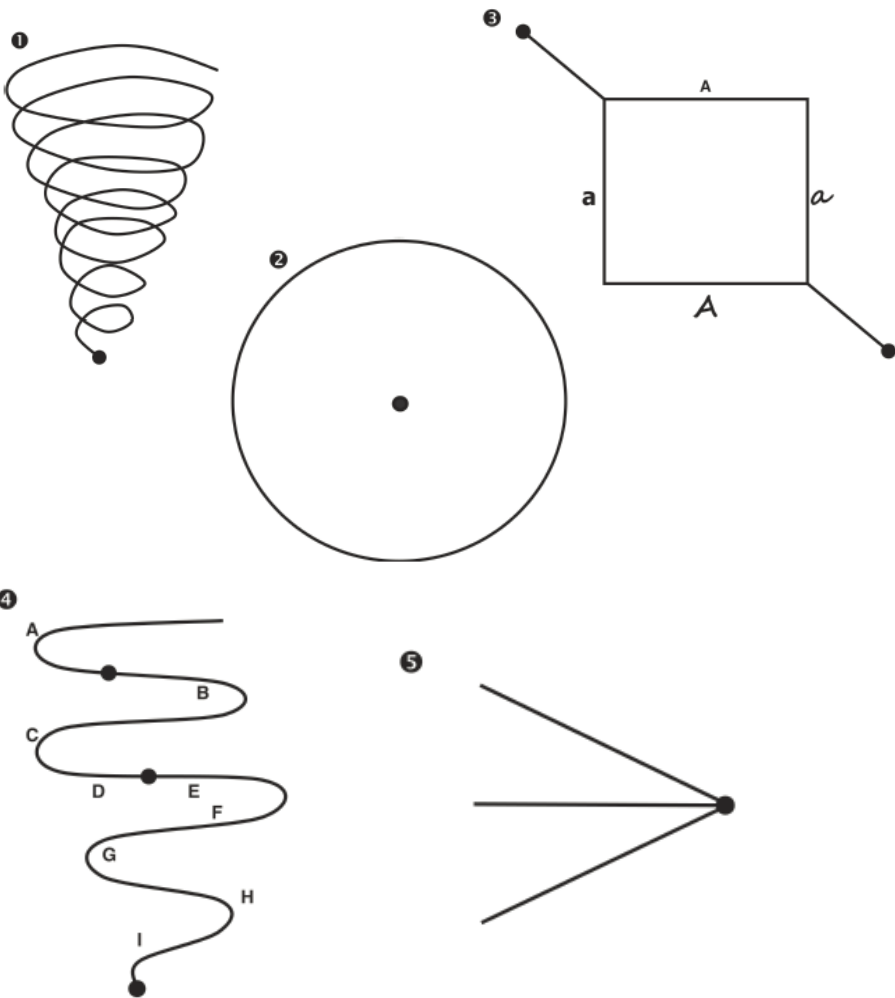
3. Choose a topic and one of these styles and give a short presentation. Based on the style, how might you start the discussion and how might you get to the point about your topic?
4. What do these differences tell us about the assumption, often understood as a given, that having the same language does or doesn't mean effective communication?
5. What do these ways of communication say about how your culture perceives time? Would you say that the communication style of the UK is different?
6. What does a communication style can tell us about subcultures and different social groups?
7. Do you see a change in your communication style when you speak a foreign language? (This may also include different body language, usage of silence, and the like).
8. Which style do you relate to or would best describe your communication style? Give a concrete example.
9. Draw a picture that represents how you think your cultural group tends to communicate when giving a presentation; when discussing a point with other people; when giving an excuse.

<div align="right">Adapted from Bourassa (2012)</div>

Unit 9

AIMS

- introduce Hall's dimension of chronemics – time management
- introduce the concept of mitigation

At the office

Veljko is an exchange student of electronics, who is spending a year in Chicago. He's doing quite well, but since he has a major exam in two weeks, he wants to check few problems with his Micro-engineering teacher. At the beginning of the semester the teacher told the class that he would be in his office every Tuesday from 1 till 3 p.m. should they need him. So, Veljko is in front of the office a few minutes before 1 and he knocks on the closed door and enters. The professor is surprised, and not very willing to talk to Veljko – why might this be?

    a) Not many students come to the Professor's office hours, so the Professor was surprised by the visit (and had to put away the project he was working on).

    b) The professor believes that he explained everything and wouldn't be bothered with it again.

    c) Veljko was not supposed to enter the office when the door is closed, that is considered rude.

    d) The professor was concerned that he would spend too much time with Veljko because he is not a native speaker of English.

Chronemics is the study of the role of time in communication. It explores the way in which one perceives, values, and structures time. How time is perceived differs across cultures and plays an important role in the nonverbal communication process. Time perceptions include punctuality, willingness to wait, and interactions. It is, therefore, only expected that the use of time would affect lifestyle,

daily agendas, speed of speech, movements, and how long people are willing to listen.

E.T. Hall argued that cultures can be categorised into two groups according to the way they understand and use time; these are monochromic and polychromic cultures. In a monochronic culture, people tend to place a high value on schedules and timeliness. Time is seen as valuable; therefore, people tend to have a rather rigid interpretation of how to organize their schedules. People from monochromic cultures generally prefer to do one thing at a time and to devote their full concentration to the task at hand, which may be as different as a business project and meeting a friend. In a polychronic culture, people tend to focus more on what they are doing than the timeframe in which it is happening. As a result, they are more flexible about time schedules. While monochromic people differentiate between socializing and work, and usually don't mix these, polychronic people may integrate business tasks with social activities. They see maintaining relationships and socializing as more important than accomplishing tasks.

How do these concepts fall into two categories – of monochromic and polychromic preferences?

Strict agenda	Multiple activities at once
Focus on relationship	Focus on task
Promptness based on relationships	Relationships more important than the job
Flexible approach to time	No strict agenda
One thing at a time	Rigid approach to time
Completion of job most important	Emphasize promptness

✋

1. What is the meaning of 'on time' in your culture?

2. How important is time? Is it to be spent, wasted, or given? Is it central to one's day and life?
3. How late can you be for the following?
   (a) a class in school/ at university
   (b) work
   (c) a job interview
   (d) a dinner party at someone's home
   (e) a coffee with a friend at a café
4. Complete the chart according to what would be acceptable in your culture and provide examples.

Is it acceptable in your culture?	Culturally acceptable	Culturally unacceptable
to call professors by their first name		
to interrupt people when they are speaking		
to say "no" to a request		
to insist that your doctor sign a document for you		
to call someone a liar in front of others		
to tell a "white lie" to save face		
not to issue orders but only hint at what's to be done		
to speak before your elders speak		
to talk negatively about a religious leader		
to tell the professor that he/she has made a mistake		

Mitigation

Mitigated speech is a term that describes indirect or deferential speech used to avoid face-threatening situations in conversation, 'to reduce the unwelcome effects of an utterance, or reduce the discomfort of bad news' (Samuelsson et al., 2014: 299). Mitigation is a cognitive but also a linguistic and a social phenomenon. Mitigation strategies, such as vagueness, figurative language, diminutives, or referring to authority, are used by speakers to express both politeness and to react to 'stressors' (for example, blame, unwillingness to do something, authority...). Mitigation strategies can also be used when you try to repair linguistically the damage done to someone's face by what you say or do. For example, if you say "you have two left feet", but then you add "but I can't dance to save my life" you reduced the threat to the other person's *positive* face by suggesting in the second clause that you are both equally unskillful.

Forms of mitigation diffuse conflict, allow disagreement to be negotiated. These forms require their own vocabulary and phrases, and these differ across cultures. What is mitigation for someone in one culture might sound as an agreement to someone from another culture, or powerlessness and the lack of self-confidence. It is, therefore, important not to lose sight of the cultural context.

> If you say 'I wonder if you could give me a bit of help' instead of 'Help me!', you have mitigated the threat to the other person's *negative* faced by (a) making the amount of help needed seem small by using the hedging expression 'a bit', (b) being more indirect linguistically, (c) using a declarative structure rather than an imperative and (d) framing the request as if it were hypothetical (cf. 'I wonder if' and the modal verb 'could').
> http://www.lancaster.ac.uk/fass/projects/stylistics/topic12/politetaskc7.htm

Unit 10

- introduce Bennett's Model of Intercultural Sensitivity (DMIS)
- introduce Ting-Toomey's non-verbal communication functions

Do I know you?

Ivana is a newly arrived exchange student at the University of Delaware, USA. She has been introduced to her academic advisor, had her first classes and she is supposed to go to her next class, which takes place in a different building. As she is walking down the corridors, there are other students who nod, or smile, some even say hello as they approach her, as if they knew her. She is rather puzzled, and does not know whether to say "Hi," or not. What could be the reason for the students' behaviour?

a) This is a joke among students; they always play it on newcomers.

b) It is common practice to share some kind of greeting when passing people in the hall.

c) Ivana looks different and the students want to show that she is welcomed, nevertheless.

d) Ivana has met all those people (students and the faculty) but since it's all been quite recent she cannot remember everyone.

> If language is the key to the core of a culture, nonverbal communication is indeed the heart of each culture. Nonverbal communication is omnipresent throughout culture – it is everywhere (Ting-Toomey, 1999: 120).

Ting-Toomey (1999: 115) identified five functions of non-verbal communication:

- *reflecting identities* – or 'name badges' that might be jewelry, clothes, or **vocalic** qualities (the qualifiers such as pitch, accent, volume, articulation, resolution, tempo);
- *expressing emotions and attitudes* –facial expressions, gestures (**kinesics**);
- *conversation management* – kinesics and eye contact are important, as signals for turn-taking, holding the floor;
- *forming impressions*;
- *creating interpersonal attraction* – these last two are used when trying to make a good impression.

✎ Think of your favourite hang-out spot. Note the décor, environment, nonverbal actions of the staff. What values are conveyed by the décor and use of space?

Bennett's Developmental Model of Intercultural Sensitivity

Interculturally competent people have three things in common:
- ✓ They are able to manage the psychological stress that accompanies most intercultural interactions. They do not 'stress out' easily when they face a new situation or have to resolve a new problem.
- ✓ They are able to communicate effectively across cultures—verbally and nonverbally. Being aware of the context, setting, participants increases the effectiveness of communication.
- ✓ They are able to develop and maintain new and essential interpersonal relationships. They show curiosity and openness, and are able to navigate difficult issues, as they also possess skill and sensitivity.

One of the authors who discuss how people feel in intercultural encounters and how intercultural competence can be achieved is

Bennett. His Developmental Model of Intercultural Sensitivity (DMIS) tries to describe the change in a person's thinking, sensitivity, and reactions to cultural differences. Unlike some other models that compare national cultures, this one is a framework within which we can see how people or groups tend to think and feel about cultural difference. The underlying assumption of the model is that a person's ability to communicate effectively in cross-cultural contexts depends on the way s/he constructs cultural differences. Another important assumption is that one's worldview can change with training – with an increase in cultural awareness comes improved cognitive sophistication.

Bennett realised that people react to cultural differences in predictable ways – but as one's experience becomes more complex, one's competence in intercultural relations increases. Individuals go through stages – from the ethnocentric ones (Denial, Defense, Minimization) to the ethnorelative ones (Acceptance, Adaptation, Integration).

To which of the stages of the DMIS might these statements belong:

.... "I know my boss, a black woman, and I, a white male, have very different life experiences, but we're learning how to work together."

....................."Some cultures are evil."

.... "Women are not aggressive enough, they'll never fit in at this level."

...................."I can generate my own questions about cultural differences."

.... "Sometimes I don't feel like I fit in anywhere." "I feel most comfortable when I am bridging differences between cultures."

......................"Tokyo is no different than New York, lots of cars and tall buildings."

.... "To solve this dispute, I need to change my behavior to account for the difference in status between myself and my Arab colleague."

.... "You'll be alright using your common sense"

.... "I can adapt to a wide range of situations".

.... "The best thing to do when being interviewed by a French employer is just be yourself."

.... "Do you have internet in your country?"

.... "The extended family is very important for the people in that culture."

📂

Outsourced, dir. John Jeffcoat (USA, 2006)
Gung Ho, dir. Ron Howard (USA, 1986)

Unit 11

AIM
- understand tacit 'rules' and social agreements

At the party

Maja is a 17-year-old exchange student from Serbia who came to the US three weeks ago. She is now at her first party with her new American friends. Everybody's drinking and having fun, opening the hosts' fridge and helping themselves to food and drinks. She was invited by her class mate, she was introduced to the whole group, everybody was glad to see her but still, Maja is sitting quietly, thirsty and uncomfortable. Why?

a) Other students are preoccupied with their own friends and do not want to make friends with someone new.
b) Maja is just too shy, she is waiting for someone to start the conversation and offer her some drinks or food.
c) The guests usually help themselves freely when they are at a party in the States, the host does not have to make any kind of special offer.
d) Other guests think that Maja is not making any effort to meet them, she just sits there, so they leave her alone, waiting for her to start mingling.

✋

1. How might our perceptions of our identity influence our communication with people who have a different linguistic, social, cultural, or ethnic background?
2. Identify a linguistic or a cultural group you do not belong to. What are your attitudes towards it? How have they been formed?

Will they change in the future?

3. What does friendship mean to you?

4. Are there different types of friendships that are common in your context? Are there special terms used to identify them?

5. What might be challenges to starting and maintaining intercultural friendships?

The Intruder

You are standing at a reception, engaged in conversation with another person you vaguely know. Suddenly a third person arrives and starts to talk to your conversation partner without seeming to notice you. These are some of the possible responses. What cultural characteristics are seen in them?

1. This must be a close friend of your conversation partner.

2. This must be an absolute brute to push you aside in this manner.

3. Your conversation partner should ask the intruder to wait a moment.

4. This must be a VIP (Very Important Person).

5. This must be somebody with a very urgent matter.

6. Your conversation partner should introduce you to the newcomer.

7. Nothing.

Taken from Hofstede et al. (2002)

> Americans eat oysters but not snails. The French eat snails but not locusts. The Zulus eat locust but not fish. The Jews eat fish but not pork. The Hindus eat pork but not beef. The Russians eat beef but not snakes. The Chinese eat snakes but not people. The Jali of New Guinea find people delicious. (Robertson, 1987: 63)

It only stands to reason that it is important to know what people

actually mean; therefore, understanding the 'hidden' meanings, those that are a result of differences in wording, face-saving, directness and openness is what brings about successful communication.

Here's an email exchange of a Person A who is scheduling a meeting with three other colleagues (Person B, Person C and Person D).
After you have read the exchange, how do you understand it?
- When will the meeting take place?
- Does the exchange tell you the gender of the persons? How?
- Is there a room for misunderstanding? Why/ why not?
- Would you have said (written) something differently?

Person A
I'm wondering if we might all find some time for a coffeehouse chat in the coming week(s) to get together? Availability might be a challenge but I figured it was worth another try to find some time.
Wednesday 4/20: 4 – 5 pm or perhaps an evening coffee at Starbucks anytime after 6 pm?
Friday 4/22: 9 – 10 am

Person B
Thanks for reaching out!
This week I am already booked up. The first week of May looks better, although I'm trying to schedule a trip to New York which may interfere. At this point any of the times suggested would work for me. That said, please feel free to schedule a time without me.

[...some time passes between emails...]

Person D
Hello all,
I'm back, and just checking to see if there's a confirmation for any of the suggested times. I'm free during this week every morning (and most of the afternoons).

Person A

Welcome back – I hope you had a good trip. How about we plan on Friday at 9 am for coffee at cafeteria? Hopefully Person B and Person C could join if schedules pan out (or if anyone has an alternative time that would work better, please feel free to propose - I'm also flexible Thurs morning or Friday afternoon).

Person B

Next week or the week after might be better for me, but I'm not sure about everyone else's schedules...!

Person C

Friday at 9 am works for me. I am flexible with next week too.

📁

E.T.Hall (1959). *Silent Language.* Doubleday.

Unit 12

- discuss social groupings
- recognize references to social class and status

Weekend will be fun, right?

Dušan has just started his studies at WestEast College in Krakow. He is pretty satisfied with how everything is going; however, one disadvantage of these first few weeks is that the weekends are rather lonely. At home, he normally spends time with friends and family and he misses this social side of his life. During his third week of studies he becomes friendly with an English colleague who used to speak his language, but has not spoken it in years. This colleague says that he will telephone to invite Dušan over the weekend. The telephone does not ring and Dušan thinks that the colleague is avoiding him. What could be an explanation for this?

a) The colleague must have been caught up in some personal obligations or family matters and simply didn't have time to call.
b) Dušan took the colleague too seriously and too literally, the offer was there but it was not specified.
c) The colleague was worried about his knowledge of Serbian, and was concerned about his performance in it, he feared being forced to speak it.
d) Dušan is a new-comer to the country and should understand that the life of residents or people living there for the long time does not revolve around his wishes for socialising.

🖉 Make the culture profile of the country in which you were born

and educated on the five Hofstede dimensions. Then imagine two persons from two different countries and imagine how each of them will describe your culture to their compatriot. (You can refer to https://geert-hofstede.com/countries.html)

Social groupings
1. How do you know that you belong to a certain social group?
2. How do you construct your identity?
3. What aspects of your identity are important for you?
4. Which are important for your studying in this town, this institution?
5. What are some of the conditions for a social identity to exist in a social interaction?
6. How are the answers to the above questions relevant for this course?

Read the following extracts from Sue Townsend's *The Secret Diary of Adrian Mole, Aged 13 ¾* , and answer these questions:
- What particular things/events/ cultural elements we can use to decide on the setting and relationship between the characters?
- Why so much fuss about newspaper delivery?
- What do we learn about Pandora?
- How would the average reader from your country understand the context and the misunderstanding?
- Is Adrian a representative of an intellectual? Why? Why not?

Tuesday February 24th
St Matthias
 Got up at six o'clock for my paper round. I have got Elm Tree Avenue. It is dead posh. All the newspapers they read are heavy: The Times, the Daily Telegraph and the Guardian. Just my luck!
Thursday February 26th

The papers got mixed up today. Elm Tree Avenue got the Sun and the Mirror and Corporation Row got the heavy papers.

I don't know why everybody went so mad. You'd think they would enjoy reading a different paper for a change.

Friday February 27th
Last Quarter

Early this morning I saw Pandora walking down the drive of 69 Elm Tree Avenue. She had a riding hat and jodhpurs on so she couldn't have been on her way to school. I didn't let her see me. I don't want her to know that I am doing a menial job.

So now I know where Pandora lives! I had a good look at the house. It is much bigger than ours. It has got rolled-up wooden blinds at all the windows, and the rooms look like jungles because of all the green plants. I looked through the letterbox and saw the big ginger cat eating something on the kitchen table. They have the Guardian, Punch, Private Eye, and New Society. Pandora reads Jackie, the comic for girls: she is not an intellectual, like me. But I don't suppose Malcolm Muggeridge's wife is either.

Sunday March 1st
Quinquagesima. St David's Day

[…] Have strained my back because of carrying all the Sunday supplements. Took the leftover Sunday People home as a present to my mother but she said it was only fit for lining the dustbin. Got my two pounds and six pence for six mornings, it is slave labour! And I have to give Barry Kent half of it. Mr Cherry said he had a complaint from number 69 Elm Tree Avenue, that they didn't get a Guardian Yesterday. Mr Cherry sent a Daily Express round with his apologies but Pandora's father brought it back to the shop and said he 'would rather go without'.

Didn't bother reading the papers today, I am fed up with papers. Had chow mein and bean sprouts for Sunday dinner.

Sapir-Whorf hypothesis (Linguistic Relativity Hypothesis)

The idea of cultural relativism, or "that norms and values are born out of conventions can be traced back to the Greek historian Herodotus (c. 484–425 BC), but it is only in the 20th century, and particularly with the advent of social anthropology, that cultural relativism has gained wide currency" (Baghramian & Carter, 2016). Franz Boas, American social anthropologist, claimed "that not only our knowledge but also our emotions are the result of the form of our social life and of the history of the people to whom we belong (Boas 1940: 636).

The Sapir-Whorf hypothesis is the idea that language shapes our ideas, the way we think and is a map for our social reality. It was put forward by Benjamin Whorf, a fire prevention engineer turned linguist! This hypothesis is known in its two forms – strong and weak.

The **strong** version says that language determines thought and that linguistic categories limit the way in which we conceptualize reality. That is, if there isn't a word for something, then that 'something' does not exist. However, this would make any translation between languages impossible. Since it's obvious that translations are quite possible, the **weak** version is therefore introduced. It says that language distinctions and the way we use language influence thought and certain kinds of non-linguistic behaviour.

Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society. It is quite an illusion to imagine that one adjusts to reality essentially without the use of language and that language is merely an incidental means of solving specific problems of communication and reflection. The fact of the matter is that the "real

world" is to a large extent unconsciously built up on the language habits of the group.

<div align="right">Edward Sapir (1929) *Status of Linguistics as a Science*</div>

We dissect nature along lines laid down by our native languages. The categories and types that we isolate from the world of phenomena we do not find there because they stare every observer in the face; on the contrary, the world is presented in a kaleidoscopic flux of impressions which has to be organised by our minds - and this means largely by the linguistic systems in our minds. We cut nature up, organise it into concepts, and ascribe significances as we do, largely because we are parties to an agreement that holds throughout our speech community and is codified in the patterns of our language. The agreement is, of course, an implicit and unstated one, but its terms are absolutely obligatory; we cannot talk at all except by subscribing to the organisation and classification of data which the agreement decrees.

<div align="right">Benjamin Lee Whorf (1964)</div>

An influential form of descriptive cultural relativism owes its genesis to linguistics. Benjamin Whorf, inspired by his teacher Edward Sapir, who in turn was supervised by Fran Boas, used ethnographic evidence from American Indian languages, such as Hopi, to argue that languages mold our views of the world and different languages do so differently, because "we dissect nature along lines laid down by our native languages" (Whorf 1956: 213). In the case of the Hopi, the claim was that their language imposes a conception of time very different from that of the speakers of the Indo-European languages. The so-called Sapir-Whorf hypothesis, and the position known as "linguistic relativity", became popular in both psychology and social anthropology in the mid-20th century.

However, the work by the psychologists Berlin and Key (1969) and later by Eleanor Rosch (1974), the linguistic theories of Noam Chomsky regarding the universality of grammar were also widely taken to have

discredited linguistic relativity. Moreover, Malotki (1983) had argued that, contrary to Whorf's claim, the Hopi language does indeed have tense, as well as units of time, such as days, weeks, months and seasons, and terminology for yesterday and tomorrow.

Things have changed recently and there has been a slight swing of the pendulum back in favor of linguistic relativity on the part of so called "neo-Whorfians". Stephen Levinson (1996), for instance, drawing on experimental evidence, has argued that the frame of reference that underlies any given language shapes our spatial experiences and perceptual modalities (how we conceptualize space). Similar claims have been made about emotions, object representation, and memory. But the claims of linguistic relativity in all these cases are much more modest than Whorf's original thesis.

<div align="right">Baghramian & Carter (2016)</div>

🖐

1. Are there any instances where we can see that our language indeed influences our thinking?
2. What can we find out by comparing the lexicon of two languages?
3. How do the Serbian kinship terms reveal native Serbian speakers' perception of their social relations? How about the English (or any other language) variant?
4. Do metaphors tell us the relationship between language and culture? Which ones? In what way?

🗁

Berlin, B., P. Kay (1969) *Basic Color Terms: Their Universality and Evolution*. Berkeley: University of California Press.

Unit 13

AIMS
- introduce Trompenaars and Hampden-Turner's dimension of Universalism-Particularism
- discuss cultural influence on educational systems

Taking a test

Danijela is an exchange high-school student who arrived at a North Carolina high school with two other girls on the same program: Danica from Montenegro and Nuray, a girl from Azerbaijan. They shared most of their classes and got on well. Once, there was a test and the three of them tried to cheat – to try and compare the answers, but one American student saw them, so they gave it up. However, later that day they were confronted by other students from their class, who accused them of being cheaters and were a bit hostile to them. Why might this be so?

a) The American students were angry because Danijela, Nuray and Danica teamed up and wanted to be the best.
b) The American students were angry because the newcomers did not want to help the rest of the class.
c) In the States individual work is highly-valued and even students do not look kindly on cheating.
d) The American students were just teasing them because they too cheat, but since they are seen as the regular students, it is not frowned upon.

I
Working on the dimension of Universalism–Particularism, Trompenaars and Hampden-Turner came up with a number of questions which might test an individual's tendency to ascribe more to

68

one or the other end of the dimension. Consider the following statements and choose the answer you think would be the most appropriate.

1. If you're taking a test and see someone cheating on it, are you responsible to report that behaviour?

yes   not really   not at all

2. You are riding in a car driven by a close friend. He hits a pedestrian. You know he was going at least 55 kilometers per hour in an area of the city where the maximum allowed speed is 30 kilometers per hour. There are no witnesses. His lawyer says that if you testify under oath that he was only driving 30 kilometers per hour it may save him from serious consequences. What right has your friend to expect you to protect him?

a definite right   some right   no right

3. You are a newspaper journalist who writes a weekly review of new restaurants. A close friend of yours has invested all her savings in a new restaurant. You have eaten there and you really think the restaurant is no good. What right does your friend have to expect you to go easy on her restaurant in your review?

a definite right   some right   no right

Trompenaars and Hampden-Turner's dimension of Universalism – Particularism answers the question 'what is more important: rules or relationships?' In Universalist cultures, people place a high importance on laws, rules, values, and obligations. They believe that these are more important than the needs and claims of friends and other personal relationships. They try to deal fairly with people based on these rules, and that rules should be applied to everyone and should be used to determine what is right. On the other hand, members of

Particularist cultures value human relationships over rules and laws. People believe that each circumstance, and each relationship, dictates the rules by which they live. Their response to a situation may change, based on what is happening at a particular moment and where and who is involved. Rules can be 'adapted' to new requirements and specific situations.

II

Here is a list of twelve items, each of which is more representative of one pole of Universalism-Particularism than the other. Read each one and put a **U** next to those behaviours more consistent with Universalism and a **P** next to those more consistent with Particularism.

____ 1. A deal is a deal, whatever happens.
____ 2. You don't compromise on principles.
____ 3. Friends expect preferential treatment; friends protect friends.
____ 4. Consistency is desirable and possible.
____ 5. Justice is blind.
____ 6. Situational ethics prevail.
____ 7. Reason and logic prevail over feelings.
____ 8. Exceptions to the rule should be minimised.
____ 9. Principles are bent once in a while.
____ 10. Life is neat (as opposed to messy).
____ 11. There is a tendency to hire friends and associates.
____ 12. A deal is a deal, until circumstances change.

✋

1. What role does education have in your culture? How are attitudes towards it expressed by the official media? By instructors? By the society? Families? The government?
2. Based on your experience, what are some problems in your country's educational system?
3. What stakeholders are involved in this situation? (A stakeholder

is someone who takes part in and can be affected by a group's actions. Teachers would be one example, the policy makers would be another. People who sponsor events/institutions would be yet another.)

4. How would you go about finding a solution?
5. What kinds of learning are favored (e.g., rote, inductive)? Where do you see this?
6. What methods for teaching and learning are used at home (e.g., modeling and imitation, didactic stories and proverbs, direct verbal instruction)?
7. What is the role of language in learning and teaching?
8. What constitutes a 'positive response' by a teacher to a student? By a student to a teacher?
9. Are there different expectations by parents, teachers, and students with respect to different subjects?
10. Are there different expectations by parents and teachers for boys and girls? How are they similar or different?

📁

Documentary: 2 million minutes, dir. Dan Treharne (USA, 2009)
Documentary: Please, vote for me, dir. Weijun Chen (China, 2007)
Documentary: We are the people we've been waiting for, dir. Daryl
　　　Goodrich (UK, 2009)
Poetry, dir. Chang-dong Lee (South Korea, 2010)
Persepolis, dir. Vincent Paronnaud, Marjane Satrapi (USA/ France,
　　　2007)
The Breakfast Club, dir. John Hughes (USA, 1985)
The Wave, dir. Dennis Gansel (Die Welle, Germany, 2008)

Unit 14

AIM
- introduce the Uncertainty avoidance dimension of Hofstede's model

The best choice

Derek, an American economy adviser, has achieved a managerial position at an international bank's office in Serbia. He is asked to be on the selection committee for a new employee. The bank president is a Serbian citizen, and one of the job applicants is his nephew. The American does not place much weight on this fact and, instead, he is impressed by the education and previous job experience of another candidate. However, everyone else on the selection committee prefers the boss's nephew, despite his rather mediocre career accomplishments to date. Why would the American be surprised?

  a) The nephew gets the position despite his not so brilliant a record.
  b) No one from the managerial board seems to confront it.
  c) Derek is hurt because his opinion of the candidate made little difference in the final decision.
  d) Derek is surprised that he was outnumbered and 'out-voted' when he believed he had the best expertise to decide on the suitability of a candidate.

Hofstede's Uncertainty Avoidance (UA) dimension expresses the degree to which the members of a society feel uncomfortable with uncertainty and ambiguity. The dimension provides a spectrum on which a culture is placed according to how it deals with the fact that the future can never be known. The question that cultural practices then have to answer is whether an individual should try to control the

future or just let it happen. Countries with a strong UA index prefer rigid codes of belief and behaviour and are intolerant of unorthodox behaviour and ideas. People in these cultures tend to believe that everything new is dangerous. Weak UA index societies maintain a more relaxed attitude in which practice counts more than principles. People from these cultures tend to adapt more easily to new situations, and are more flexible in intercultural encounters.

I Answer these questions on the dimension of uncertainty avoidance. Please note that in each question all answers may be correct, incorrect or any combination of correct and incorrect

1. In cultures with high uncertainty avoidance, extreme uncertainty creates intolerable:
a) optimism
b) anxiety
c) ambiguity
d) aggression
e) idealism

2. In many societies, feelings of certainty are based on:
a) religion
b) television
c) neighbourly gossip
d) the law
e) the newspapers

3. In low uncertainty avoidance cultures, people tend to favour:
a) grand theories
b) religious fundamentalism
c) conservatism
d) nationalism
e) strong belief in experts

4. Feelings of uncertainty are:
a) inherited
b) universal
c) learned
d) non-rational
e) subject to fluctuation

5. Uncertainty avoidance measures tolerance of:
a) deviant behaviour

b) ambiguity
c) confrontation
d) lateness for an appointment
e) open-ended learning situations

6. The more expressive cultures tend to be:
 a) indifferent to religious ideas
 b) northern in geographical location
 c) heterogeneous
 d) easily influenced by outsiders
 e) lenient in relation to upbringing

7. In countries with strong uncertainty avoidance, people may well appear to strangers as:
 a) reserved
 b) easygoing
 c) aggressive
 d) fidgety
 e) relaxed

8. Strong uncertainty avoidance cultures may show a tendency towards:
 a) xenophobia
 b) rule orientation
 c) emotional repression
 d) quietness
 e) low average alcohol consumption

9. Members of a low uncertainty avoidance culture:
 a) have an inner urge to work hard
 b) tend to be comfortable when lazy
 c) are clearly motivated by security
 d) believe that time is money
 e) frequently feel that what is different is curious

Uncertainty avoidance can, in its extreme, be seen as a form of xenophobia. It is true that possible threats from the outside increase group solidarity but, at the same time, they might promote intolerance and distrust. In 2005, the European Commission against Racism and Intolerance identified cultural racism as a special form of xenophobia. It seems that culture has been taking over the role of 'race'. Cultures are seen as predefined, homogenous, and incompatible with each other (Taras 2009).

Looking at Europe, we can see that it has changed in its demographics considerably in the last 50 years. In the first half of the 20th century European countries were emigrant, with people moving mostly to North America so European states remained rather homogenous. More recently, however, immigration to Europe is more prevalent. Europeans seem to be surprised and angered by such a 'trend', firstly because now people do not just move within one continent, but mostly come from the Third World countries. Secondly, immigrants come with political and cultural expectations and demands. It is of crucial importance that we understand the processes of integration, assimilation, and acculturation into a host society (Taras 2009: 86) if we are to prevent xenophobic feelings. Cultural values are a significant element when attitudes towards foreigners are formed.

📂

Anne Fadiman (2012) *The Spirit Catches You and You Fall Down: A Hmong Child, Her American Doctors, and the Collision of Two Cultures*. Farrar, Straus and Giroux

Unit15

- discuss the concept of time
- discuss differences between Hall's and Hofstede's conceptualisation of long- and short-term orientation

When's the deadline?

Jane, a Scottish intern, comes to Serbia for her internship that will last for 4 months. She works in an architecture studio, and seems to be getting on well with her colleagues. The firm has meetings every Monday to decide what is to be done, to reach decision on projects, etc. However, it often happens that decisions are changed, and that deadlines are not respected. Jane was working on a major project as part of a team and was really nervous when decision on many things would be changed on a day to day basis. These changes would often mean she would have to change a three-day worth of work over night, and she was getting dissatisfied with the quality of her work as well as that of the team. She was certain the director would be really angry, but there weren't any problems! How would you explain this situation to Jane?

a) There aren't many strict rules in Serbian firms in terms of meeting the deadline, things tend to change often and workers are more concerned with simply going one day at the time.

b) The overall situation in the country is such that not many long term plans can be made.

c) Jane is too concerned with regulations and does not understand the work ethics in Serbia.

d) Jane should not be imposing her standards here, since she's here only temporarily. She should try and adapt to the existing customs.

✋

1. Is there a difference between what 'no problem' means in Mexico or Serbia, and what it means in Germany or the States?
2. What do we learn from these statements in terms of how time is perceived and valued?

> Do you have time to spare?
> Thanks for your time.
> There isn't enough time for that now.
> How do you spend free time?
> Don't waste my time making excuses.
> We're running out of time.
> She's investing a lot of time in her new job at the bank.

Match the sayings with the following metaphorical statements:
- time is money
- time is a limited resource
- time is a valuable commodity

<div align="right">Adapted from Cogan (1997)</div>

Hofstede's model of culture provides a dimension that explores how societies maintain some links with their own past while dealing with the challenges of the present and the future. There are long-term and short-term oriented societies. Those that score low on this dimension prefer to maintain time-honoured traditions and norms while viewing societal change with suspicion. Those which score high, on the other hand, take a more pragmatic approach: they encourage thrift and efforts in modern education as a way to prepare for the future.

Cultures with long-term orientation value persistence (perseverance, order relationships by status, value thrift and show a sense of shame). Conversely, with cultures with short-term orientation, personal steadiness and stability are important, as well as protecting your 'face' and respect is shown to tradition.

The way Hofstede envisions this dimension is somewhat different from how Hall defined it, so these two should not be confused. While Hall talks about the general pace of life and what this pace means for different aspects of the everyday life, Hofstede proposes a dimension that shows how societies view the past when faced with future challenges. Those societies that score low prefer to maintain time-honoured traditions and norms while viewing societal change with suspicion. Conversely, those with a culture which scores high take a more pragmatic approach: they encourage thrift and efforts in modern education as a way to prepare for the future.

Future's window

Fill in the table – make at least 5 entries in each field: things you expect to have accomplished or to be dealing with in 5 years and in 20 years, and the things you expect the world to be confronting, both in 5 and 20 years.
Do not record what you wish will happen, but what you predict will occur based on what you see happening today.

Self – in 5 years	Self – in 20 years
World – in 5 years	World – in 20 years

Taken from Cushner (2005)

Unit 16

Joke's on you

Scott is an exchange student from the States, spending 3 months in Serbia. He has got to know a lot of people and likes that almost everyone speaks English. After class, he usually goes with his fellow students to a nearby café, there's a general feeling of friendship, with many jokes. Somehow, students start telling racial jokes and he doesn't know how to react, so he is awkwardly silent and noticeably uncomfortable. Why is this so?

a) Scott does not know what his friends' stand on certain races is, so he doesn't want to offend them with his reactions.
b) Serbian people are rather easy-going, like jokes in general, and do not pay attention to political correctness: they are not aware that they might be putting him in a difficult position.
c) Scott is trying to be better than his friends, and show them how he's above those jokes.
d) Coming from a multiracial country, Scott is somehow 'wired' for these jokes in particular because he is aware they might cause harm to people they mock.

1. When you think about jokes in your culture, who usually gets the thick end of it? Why is it so?
2. What does it tell us about our perceptions of those individuals (groups)?
3. Is race an instance where 'the language insists on difference'?
4. Is 'race' a form of linguistic differentiation and classification rather than a natural phenomenon?

What is an "ism"?

An "ism" is a doctrine, theory, or prejudice that supports a particular point of view. Each culture has some "isms" that it considers to be right and those it considers to be wrong. How each concept is viewed is based on the culture's values.

Take a look at the list of isms. Do you know what each of these mean?

1. Ageism	19. Industrialism
2. Agnosticism	20. Institutionalism
3. Alcoholism	21. Intellectualism
4. Buddhism	22. Internationalism
5. Capitalism	23. Isolationism
6. Orthodoxism	24. Judaism
7. Chauvinism	25. Machismo (macho-ism)
8. Collectivism	26. Mysticism
9. Colonialism	27. Parochialism
10. Commercialism	28. Professionalism
11. Communism	29. Progressivism
12. Confucianism	30. Protestantism
13. Conservatism	31. Nationalism
14. Consumerism	32. Racism
15. Feminism	33. Sexism
16. Hedonism	34. Socialism
17. Heterosexism	35. Spiritualism
18. Individualism	36. Hipsterism

1. Identify which "isms" are supported by your culture, by what individuals and groups, and which ones are considered wrong.
2. Individually, select the five you think are most valued and the five you think are least valued in your own culture. Try to find

concrete examples and to justify your choices with theoretical knowledge you have.

3. In groups, compare your choices and discuss what might be the implication of these values for conducting international business, especially if an "ism" is given a positive value in one culture and a negative value in another.

<div align="right">Adapted from Stringer & Cassiday (2003)</div>

It's only a small step from stereotype to prejudice and both are an impediment to (intercultural) communication. What they share is making judgements about individuals based on group membership, ascribing certain group characteristics to individual members. Prejudice usually refers to the negative aspect when a group inherits/ generates hostile views about a distinguishable group based on generalisation. These generalisations are invariably derived from inaccurate or incomplete information about the other group.

Virtually any group (whole nations, continents) can be a victim of prejudice. Psychologists have identified the highly prejudiced individual as an authoritarian personality, who tends to overgeneralise and thinks in bipolar terms. Such persons are highly conventional, moralistic, and uncritical of authority.

Prejudice can be expressed in many ways:

- **Antilocution** occurs when a member of the target group is talked about or perceived in negative and stereotypic terms. It happens when an in-group freely purports negative images of an out-group. These negative verbal remarks against a person, group, or community, are made in a public or private setting but not addressed directly to the target. ("Don't spend money in Chinese shops, these people are filth, stealing jobs from us.")
- People act out prejudice when they avoid and/or **withdraw** from contact with the disliked group (when, for example, countries at war avoid peace conferences).

- When **discrimination** is the expression of prejudice, the prejudiced person will attempt to exclude all members of the group in question from certain types of employment, residential housing, political rights, educational opportunities, churches, hospitals, or other types of social institutions. In cases of discrimination, "we observe **ethnocentrism**, **stereotyping**, and **prejudice** coming together in a type of fanaticism that completely obstructs any form of successful intercultural communication" (Samovar, Porter, & McDaniel, 2012:235).
- **Physical attacks** represent the most serious expression of prejudice and can range from burning churches, mosques, desecrating graves to killings and extermination.
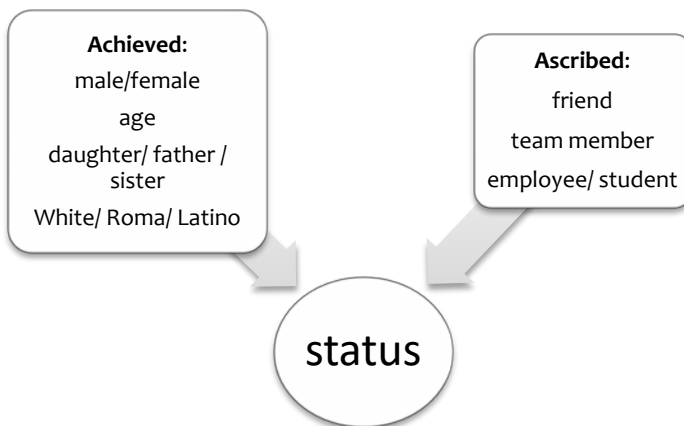
📂

Ali: Fear Eats the Soul, dir. Rainer Werner Fassbinder (Germany, 1974)
Transamerica, dir. Duncan Tucker (USA, 2005)
American history X, dir. Tony Kaye (USA, 1998)
My Beautiful Laundrette, dir. Stephen Frears (UK, 1985)
Hanif Kureishi (1990). *The Buddha of Suburbia*. London: Faber and
     Faber.

Culture and social structure

We become a member of society by performing our many social roles and through our social learning. We acquire the norms that enable us to be competent and accepted 'agents' in society, that is, active and engaged members. This happens through a number institutions and groups which are called agents of socialization: family, peers, schools, mass media, religious affiliations.

Social structure is the way in which society is organized into predictable relationships and patterns of social interaction. It 'overrides' our individual differences and shapes our behaviour and our identity. Social structure is a construct, it is 'negotiated' through our face-to-face interactions. Its most important elements are social status, social roles, social groups, and social institutions.

Achieved:
male/female
age
daughter/ father / sister
White/ Roma/ Latino

Ascribed:
friend
team member
employee/ student

status

Status refers to social position. Ascribed status is automatic; achieved status comes through choice, personality, talent, or accomplishment.

A *social class* presents differences in status based on prestige (esteem, respect, or approval for acts, deeds, or qualities considered exemplary are the basis of social status), wealth (material assets, including income, land and other types of property: economic status) and power

(the ability to exercise one's will over others—to do what one wants: political   status). The emergence of separate social strata is called social stratification.

Social capital is comprised of the links, shared values and understandings in society that enable individuals and groups to trust each other and so work together.

Social Identity Theory states that creating one's social identity is an ongoing process. A person's sense of who they are is based on their group membership(s) because as an individual, we hold a range of different identities, we simultaneous identify with a number of smaller or larger social groups, at different *'levels' of identity* (Turner et al. 1987). A person has *multiple* 'social identities', and usually perceives oneself as a member of multiple social groups.

In different circumstances and contexts we act, think, and feel differently depending on which 'level of self' we identify with. To what degree we would identify with one group depends on several elements (Tajfel & Turner, 1979). Firstly, an important factor is the extent to which we see the group membership as an aspect of our self-image. Another element is a particular context and whether it allows for the comparison between groups. Finally, the last factor is the perceived need to compare that group with other groups. Turner and Tajfel showed that it is enough for individuals to categorize themselves as group members to start to display in-group favouritism. After being recognised as having a group membership, individuals seek to achieve positive self-esteem and positive social identity. They might use certain characteristics that would present them in a positive light when they compare themselves to the out-group members.

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1.   Is there a link between a social class and life choices? In what

way?

2. What are possible factors regarding class/ status that might lead to higher or lower "status attainment"?

3. Are the characteristics that "tie" one to a particular social class different across cultures? In what ways?

4. Would you agree that "we are all *of* and *in* a social class" (Gabrenya, 2003)?

5. Can we keep a neutral, outsider perspective or are we participant observers when discussing class, status, and culture? Is that in any way important?

6. How easy (or difficult) is it to cross over to a different stratum?

Unit 17

AIM
- introduce the Neutral-Emotional dimension of Trompenaars and Hampden-Turner's model

How's your family?

Maryanne, an American, has been in Serbia for two months, she's in her 30s and has been working with a local NGO. She has met a lot of people of different ages, occupations, and social status. One thing that she finds strange is when people ask her about her parents and family – how they're doing, whether they're missing her. How would you explain this?

a) Maryanne is a grown-up and she has other concerns on her mind – her job, managing the new language, rather than thinking about her family.
b) Maryanne finds this strange, because in the States people are usually not that inquisitive and they do not ask questions about one's family.
c) In Serbia family is a central part of one's life, the family bonds are important and emphasized, therefore the questions.
d) People are not connected to their families in the States, they do not care too much about family matters and considered independent in their 20s.

It is possible to discover (to a point) values of a particular culture by analysing proverbs and discussing which ones hold true today and for whom. Take a look at these:

A man's home is his castle.
You've made your bed – now lie in it.

Don't cry over spilt milk.

Each of them teaches some kind of a moral, that is, there is a value embedded in them. This may be (respectively) Responsibility and personal choice, Privacy and private property, Practicality.

1. Make a list of the American and British sayings and proverbs which are most frequently heard and determine what value is being taught.
2. Do the same for the proverbs in your native language. Choose two that you find important. Explain how, when, where, and how they are used. What do you conclude? [When discussing values in the context of traditional proverbs, keep in mind that values change and evolve over time].
3. Are there links between behaviours and values?
4. Why is it so important to understand the underlying cultural meaning in proverbs and sayings?

Trompenaars and Hampden-Turner use the dimension of Neutral-Emotional to explain how different cultures handle a public display of emotions. In Neutral cultures, people try to control their emotions and they do not want to reveal what they think or how they feel. It is reason that influences their actions far more than their feelings. On the other hand, in Emotional cultures, people express their emotions in different occasions, even formal ones, which is welcomed and accepted.

Rural and urban images

1. Look at the following terms from British and American English to describe people and homes. What do they suggest about the urban and the rural? What perspective is behind each word?

yokel   yuppie
oik   cottage
hick   tenement
country retreat   hillbilly

yob	shanty town
skid row	condo
mugger	suburbia
city slicker	the hood
man about town/city girl	trailer park
peasant	white trash

2. How does each term fit into the general picture of the urban and the rural and the relationship between them? What are some of the similar terms associated with the urban and the rural in your language?

3. What are some other conceptions of the rural and the urban in the society that surrounds you?

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Liza Donnelly: *Drawing on humor for change*. TED Women, filmed December 2010

My Big Fat Greek Wedding, dir. Joel Zwick (USA, 2002)

Bend it Like Beckham, dir. Gurinder Chadha (UK, 2002)

Unit 18

Let's pick up the bill

Ashley, a teaching assistant from Alaska, has been in Serbia for a month – she is here to teach conversation classes with English language students. She's met a lot of people, her future colleagues from the Department, and she constantly gets invitations for dinners and coffees after work. Every time she goes out with her colleague she tries to pay, but usually the colleagues do not let her. There is always a conversation that goes like this:

Ashley: Ok, so, let me pay.

Colleague A: Oh, c'mon, no way! This is on me!

Ashley: But it was on you last time as well.

Colleague A: No, no really, and besides, it doesn't matter – you'll pay next time!

Ashley: Can't we at least split it?

Colleague A: No, no, that's OK! Let's go!

This happens every time and Ashley is finding this situation quite irritating. Why might it be so?

a) People in Serbia like to show their hospitability – one way of showing this is picking up the tab.

b) Ashley thinks that her hosts want to show their superiority, and to show that she is not in a position to pay.

c) American people are stingy and they never pay for others, so Ashley thinks she would be obliged to return the favours and that makes her angry.

d) Ashley thinks that because she is a woman, she is shown

disrespect by being 'provided for', even if that is in the form of a coffee bill.

An important characteristic of the in-group – out-group dichotomy is that groups mark their identities communicatively by the distinctive language and speech styles they create and use, the dress codes they adopt, the festivals and pageants that highlight their unique traditions and rituals, and so forth. In this way, language and communicative features are important devices for creating *us* and *them*.

In general, there is a positive correlation between your identification with a particular in-group and your expressed use of that group's distinctive communication style. However, in some settings, these in-group patterns can be predicted more by the groups in which a person does not wish to be identified than ones in which they do. Think, for example, of choosing a normative style rather than your local dialect when you find yourself in a formal setting. You also signal the boundaries of a group (that is, intergroup boundaries) when you contend that you have different ways of looking at the world, spiritual rituals, moral standards, and so forth. Intergroup boundaries can be found in food and drink, and even in the use of utensils.

<div align="right">Taken from Kurylo (2012)</div>

A related concept to in-group favourism is ethnocentrism. It was first conceptualized by William Sumner (1906), as the idea that one's own group's way of thinking, being, and acting in the world is superior to others. While some scholars argue that ethnocentrism has been a central feature in all cultures throughout history and has served as a mechanism of cultural cohesion and preservation (Gudykunst & Kim, 1997), the globalized context in which we live today makes ethnocentrism and ethnocentric approaches extremely problematic. The assumption that one's own group is superior to others leads to negative evaluations of others and can result in dehumanisation, legitimisation of prejudices, discrimination, conflict, and violence.

Historically and today, ethnocentrism has combined with power—material, institutional, and symbolic — to justify colonisation, imperialism, oppression, war, and ethnic cleansing.

✋

1. When was the last time you communicated your culture to someone else?
2. How did you do this?
3. In what way did people respond?
4. Why do you think they responded this way?
5. How are ethnic minorities in your hometown/ country represented on the radio, television, in social media?
6. If you think there are differences between how groups are represented, why do you think this might be?
7. List the groups of which you are a member, and rank order them
   (1) first in terms of their positive value to you, and
   (2) then in terms of the importance these social identities may assume in day-to-day conversations.
8. Create a list of the characteristics we tend to assign to in-group members and what characteristics we tend to assign to out-groups, regardless of which particular culture either represents.

Hofstede's Culture Dimension of Collectivism vs. Individualism
Choose the most appropriate answer.
1. To succeed in business negotiations in a collectivist culture, it is most important:
a) to be able to present an impressive CV
b) to demonstrate speed and efficiency
c) to be accepted as a member of the in-group

2. The most common type of family in individualistic cultures is:
a) the extended family
b) the nuclear family

c) the one-parent family

3. One of the following is an important 'work goal' in a collectivist culture:
a) personal time
b) challenge
c) physical conditions

4. One of the following is an important 'work goal' in an individualistic culture:
a) freedom
b) training
c) use of skills

5. Individualistic cultures tend to be:
a) poor
b) prosperous
c) unconcerned with money

6. On a worldwide basis, collectivism is:
a) the rule
b) the exception
c) obsolete

7. ... is a key virtue in a collectivist culture.
a) truthfulness
b) punctuality
c) harmony

8. In individualistic cultures, people tend to be embarrassed by long:
a) speeches
b) periods of silence
c) dinner parties

9. In a collectivist culture, a manager would tend to favour employees who are:
   a) highly experienced
   b) related to him
   c) well educated

10. In individualistic cultures, people show a strong preference for:
    a) liberty
    b) equality
    c) nepotism

<div align="right">Adapted from Kjartansson & Skopinskaja (2003)</div>

Trompenaars and Hampden-Turner use slightly different terms for what Hofstede calls Collectivism vs. Individualism, they call it Individualism versus communitarianism. Just like other dimensions in their model, this one should be seen as two complementary preferences, and not simply opposing ends of one concept. It seems that individualism is a characteristic of a modern, western society, while communitarianism tends to be the characteristic of more traditional societies. However, the booming industry and changes that are taking place in rather traditional, eastern societies such as Japan, Singapore, South Korea, Taiwan and Hong Kong shed some different light on "the inevitability of individualism" (Trompenaars& Hampden-Turner 1997: 52).

Individualism was very much to the fore during the periods of intense innovation such as the Renaissance, the Age of Exploration, the Netherlands' Golden Age, the French Enlightenment, and the industrial revolutions of Britain and the USA.

It is a mistake to believe that individualists do not care for communities. Individualistic Americans are joiners *par excellence* and have probably formed more voluntary associations than any other culture. From

Mothers Against Drunk Driving to the Michigan Militia, Americans form groups very readily. But the "voluntary association" is a give-away, because it states that in the beginning was the voluntary individual and then the group was formed from such people. In communitarian Japan, by contrast, the individual alone is not regarded as a mature state. The word for a mature individual translates as "person-among-others". In the beginning is the group: "how can I as an individual serve the group better? From that competence I derive my status".

<div align="right">Taken from Trompenaars & Hampden-Turner (1997: 63)</div>

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Spirited Away, dir. Hayao Miyazaki (Japan, 2001)
Ursula K. LeGuin (1974). *The Dispossessed*. New York: Harper & Row.
Thomas Hobbes (1651). *Leviathan*.
John Locke (1689). *Second Treatise of Government*.
Jean-Jacques Rousseau (1750). *On the Social Contract*.

Subculture

The best place to begin a cultural history of subcultures is in the mid-sixteenth-century London, with the emergence of an 'Elizabethan underworld' and the popularisation of a genre of pamphlet-writing loosely referred to as 'rogue literature', devoted to the chronicling of criminal types and criminal activities in and around the city. Criminal underworlds certainly existed before this time and in many other places. However, early modern London saw not only the rise of a myriad of discrete, underground criminal networks but also a proliferation of imaginative narratives about them.

If we want to 'dissect' the term, we see that the 'culture' in subculture has traditionally referred to a 'whole way of life' or 'maps of meaning' that make the world intelligible to its members. An important way of understanding subcultures is that even as they appear disorderly to outsiders, they are from their own perspective 'tightly organized', their social worlds are structured by rules and protocols.

The prefix 'sub' has suggested notions of distinctiveness and difference from the dominant or mainstream society, like that 'Elizabethan underworld'. A significant resonance of the prefix 'sub' is that of something subaltern or subterranean. Thus, subcultures have always been seen as spaces for deviant cultures to renegotiate their position or to 'win space' for themselves. Therefore, a subculture is made up of groups of persons who share distinct values and norms which are usually in dissent, or are inconsistent with a dominant or mainstream society and offers maps of meaning that make the world intelligible to its members. As an additional layer to their distinctiveness, many subcultures have their own language, their 'argot' – a word originally used to refer to thieves' slang.

Any subculture has to be understood in its historical moment, because, without its context, historical time, and place, it is difficult to

see all the characteristics of any subculture or to understand how it was important for the reshaping of the mainstream culture. While it might seem that subcultures are formed *outside* and *opposed to* the mainstream culture, as represented by the mass media, an alternative view is that subcultures are actually formed *within* and through the media.

Subcultures are sometimes sentimentalised: think, for example, of the 'flower power' in the 1960s, or the poets of the Romantic Movement in the 19th century. Sometimes they are not seen in such a light, again, think of the Hell's Angels, beggars or Punks, where they are seen as 'parasitical' on labour and the economy, and self-interested. The ways in which subcultures are viewed largely depend on the context, the perspective from which they are analysed, and what social investments are being made in them.

Adapted from Barker (2004), Gelder (2007) and Walton (2008)

> Subculture is a <u>relatively diffuse</u> social network having a <u>shared identity</u>, <u>distinctive meanings</u> around certain ideas, practices, and objects, and a sense of <u>marginalization</u> from or <u>resistance</u> to a perceived 'conventional' society (Haenfler, 2013: 16)

✋

1. What are the modern examples of subcultures?
2. Does a membership to any of them create a social stigma? In what ways? In which instances?
3. If the mainstream culture is well-established and not easily destroyed, why are there media-generated over-reactions to subculture 'threats'?
4. Do you agree with this statement: "the once-accepted distinction between 'sub' and 'dominant' culture can no longer be said to hold true in a world where the so-called dominant culture has

fragmented into a plurality of lifestyle sensibilities and preferences" (Chaney, 2004: 47 as cited in Haenfler, 2013: 10). Why? Why not? Provide illustration.

5. Take a look at the definition in the box – how do you understand the underlined elements?

6. Is it important that you are an authentic member of a subculture? In what way can we achieve that?

7. When you consider subcultures in your country, in what ways do they resist the mainstream culture? Are these efforts visible? Are there any results to their actions?

Unit 19

AIMS
- discuss stereotypes
- analyse identity creation through artefacts
- discuss the idea of nation

At the summer camp

You are spending three weeks in a summer camp in Austria. There are people from many countries, but you are the only Serbian speaker. Currently, you are on a lunch break talking to newly met students, when a small group walks in, speaking a language you do not understand. They seem to be having fun. You look around and within earshot, there is another group already seated and speaking yet a different language. How do you feel? What would your action be if you overheard your name in the middle of one of the conversations?

a) I would hope they want to get to know me.
b) I would be embarrassed, because I would think they are gossiping about me.
c) I wouldn't pay much attention – maybe it wasn't really my name.
d) I would go to them, tried to start a conversation, since they know my name, I'd try to find out how.
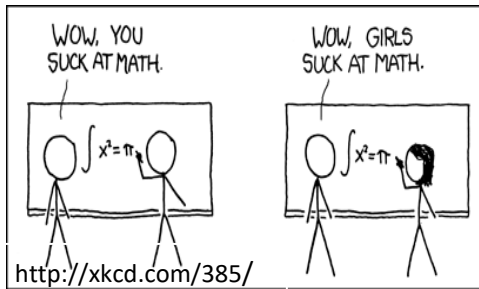
Explain your choice.

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1. What are the characteristics of 'speaking well', and how do these relate to age, sex, context, or other social factors? What are the criteria for 'correctness'?
2. What roles, attitudes, or personality traits are associated with

particular ways of speaking?

3. What is considered 'normal' speech behavior? What is considered a speech defect?
4. Is learning a foreign language a source of pride? Is developing competence in two or more languages considered an advantage?

Stereotypes

When we do not have a lot or enough information about a particular event, person, or practice, it is most likely that we would rely on what we think we know, what we've heard (which is not necessarily true) to pass a judgement or reach a decisions. This is, however, the easiest way to fall into a trap of stereotyping. This is only natural, as we need to quickly process tons of information in our everyday life. Stereotypes simply provide a convenient shortcut. They are a product of categorical perception and a normal part of our cognitive functioning. However, we ignore important differences among individuals and may have misleading, or uninformed expectations when we apply stereotypes which often leads to miscommunication. To make the matters worse, stereotyping is often subconscious and it may subtly bias our decisions and actions, even if we consciously do not want to be biased.

http://xkcd.com/385/

In intercultural encounters stereotypes are especially problematic. People tend to filter information through the lens of stereotypes and focus their attention on what we expect to find because of our preconceived opinions and generalizations. Stereotypes are usually simplistic, over-generalized and exaggerated because they are drawn from a limited experience – most often, from one culture-specific perspective. Therefore, miscommunication can occur when individuals

assume that all culture-specific information applies to **all individuals** from a particular cultural group.

✋

1. Make a list of the stereotypes that you think others hold about your culture.
2. How accurate are they generally?
3. To what extent are those stereotypes correct for you?
4. How have they been developed? Where do you see the basis for them? Is there some truth in them?

> Between what I think, what I want to say, what I think I am saying, what I say, what you want to hear, what you hear, what you think you understand, what you want to understand, what you understand, there are at least nine chances that we will not understand each other.
>
> Bernard Weber

✋

Artefacts and identity

An artefact (or *artifact*) is an object made by a human being, typically an item of cultural or historical interest; or any mass-produced, usually inexpensive, object reflecting contemporary society or popular culture. Although artefacts are usually associated with physical objects, they can also be symbols or ideas and survive the culture that produced them.

•   Group up with your classmates and use the table to make a record of cultural artefacts from your culture that might be used as symbols.

- When doing this, consider your nation's or region's use of these cultural artifacts and how they help in the creation of a national/regional identity and a sense of traditional belonging.
- Have any of these been only recently introduced?
- Would you personally (and would your culture) be concerned if some of these are to disappear or be replaced?

Artefact	Description	Function in terms of identity formation
Costumes/dress		
Dances		
Songs/music		
Language and dialect		
Cuisine		
Nature – landscape		
Fauna		
Flora		
Sports and sporting events		
Festivals and holidays		
Physical appearance of people		
Qualities of people		

Nationalism is perhaps one of the most powerful sources of identity in modern society. The world is divided into states with frontiers; the people within these states are encouraged to see themselves as belonging to these particular groupings and as being distinct from those in other states. In many cases these boundaries have been historically forged through war and political negotiation.

We could say that nation states regulate and construct languages and cultures and, therefore, hold a great influence over them, for example, in the ways in which standard languages and national cultures have been developed and organised. However, the reality – both social and linguistic – is far from such clear-cut divides. It is important to question whether we should think about language and diversity in terms of nations.

The forces of globalization are damaging the hard-won links between the territory, culture, nation, and language. A challenge to assumed relations between language and nation can be seen in the influence of new media and flows of people, language, and culture. This is not to say that the nation states have been losing their importance and withering away – they still play a major role in the regulation of much social, political, and economic activity. It has perhaps become more difficult to use nation states when thinking about language and culture. Nowhere is the influence of language and culture more evident than in the domain of popular culture. Think about local hip-hop artists – how much of what they do resembles the global trends, and how much of their music reflects local and community-related issues.

What are your views on the link between nation, culture, language and identity? Do you agree with some of the views stated here?

<div align="right">Adapted from Pennycook (2010)</div>

🗀

Gene Luen Yang (2007). *American Born Chinese*. New York & London: First Second.
Marjane Satrapi (2008). *Persepolis*. London: Vintage books.
Art Spiegelman (1991). *Maus*. New York: Pantheon Books.

You can see how stereotypes are played out for a comic relief in an alleged letter by John Cleese to the Americans (http://www.snopes.com/politics/soapbox/revocation.asp) – but even then they show deeper values and attitudes in a culture.

Unit 20

- discuss the dimension of Power distance in Hofstede's model

Professor at the border

Professor Mitić is a full professor at a Serbian university. He has been invited to a conference in the USA, and he is looking forward to meeting other scholars and researchers. On arrival, he goes through customs control. There, he is firstly asked to remove all metal objects from his pockets, and to take off his belt and shoes. Already a bit irritated, at the immigration control he is asked a series of questions, about the period of his stay, the funds he has, and whether he will travel while in the USA. Professor Mitić becomes more irritated and snaps at the officer, which only prolongs the whole process, as now another immigration officer has appeared. After some more time, professor Mitić is finished with the procedure, but he swears he will never travel to the USA again. How would you explain this?

a) He feels that he, being an intellectual, should be treated differently, with respect.

b) He is tired from a long trip, and that is why he is more irritable than usual.

c) He does not think that his plans of visits should be of any concern to anyone else.

d) He thinks that he is intentionally picked on because he comes from a still developing country in Eastern Europe.

  In today's newspaper (either online or in print), find an article about an event or situation in which cultural differences between persons born and educated in different countries may

have played a role. Which *one* of the five Hofstede dimensions might be most useful for understanding what was said and done?

Hofstede's Culture Dimension of Power Distance

1. In small power distance countries, the emotional distance between bosses and subordinates is relatively
a) large   b) small   c) hostile

2. In large power distance cultures, children are supposed to be
a) gentle   b) hard-working   c) obedient

3. In large power distance cultures, with a higher level of education, power distance tends to
a) increase   b) remain unchanged   c) decrease

4. In small power distance cultures, subordinates expect to be
a) left alone   b) consulted   c) told what to do

5. In large power distance cultures, the middle class is usually
a) large   b) non-existent   c) small

6. In small power distance cultures, the prevailing political ideologies stress
a) hierarchy   b) equality   c) stratification

7. In large power distance cultures, inequalities among people are
a) expected   b) minimised   c) ignored

8. In large power distance cultures, subordinates and superiors consider each other as relatively
a) intimate   b) equal   c) distant

9. In large power distance cultures, the educational process tends to be

a) teacher-centred   b) homework-centred   c) student-centred

Adapted from Kjartansson & Skopinskaja (2003)

Advertisement

✎ Your team has been hired by the largest domestic travel agency to attract people from other nations to your country.

- You need to develop an advertisement to motivate people from different nations to travel to your country. Assume you will be presenting your advertisement to the top management team of this travel agency. You must be creative, but logical and convincing. Also, you must use the cultural knowledge you have obtained to construct your advertisement: keep Hall's, Hotstede's, and Trompenaars and Hampden-Turner's dimensions in mind.
- Remember, your advertisement should make people from other cultures feel comfortable, but the advertisement should include activities not available at tourists' home.
- Try to avoid broad stereotypes.
- Which places in your country would be attractive? Which features of the area(s) selected would you highlight?
- Would you tailor your offer for tourists from different countries? How?

🗁

Nate Garvis: *Change our culture, change our world*. TEDx TC Talk, filmed October 2010

RACE LITERACY QUIZ

What differences make a difference?

The Race Literacy Quiz was developed by California Newsreel, in association with the Association of American Colleges and Universities. The myths and misconceptions it raises are explored in the documentary series *RACE – The Power of an Illusion*, available at www.newsreel.org. For more information and background, visit the companion Web site at www.PBS.org/Race.

1. **Humans have approximately 30,000 genes. On average, how many genes separate all members of one race from all members of another race?**
    A. None   D. 142
    B. 1   E. 1008
    C. 23   F. We don't know

2. **Which characteristic did the ancient Greeks believe most distinguished them from "barbarians"?**
    A. Religion   D. Dress
    B. Skin color   E. Hairiness
    C. Language

3. **In Medieval Europe (circa 1300-1400), Ethiopians were looked upon as:**
    A. Savages   D. Infidels
    B. Saviors   E. Negroes
    C. Barbarians

4. **Members of a race can be identified by their**
    A. Blood group   D. Genes
    B. Skin color   E. None of the above
    C. Ancestry   F. All of the above

5. **Skin color correlates most closely with:**
A. Hair form

B. IQ
C. Risk for sickle cell, Tay Sachs and other genetic diseases
D. Geographic latitude
E. Continent of ancestral origin
F. Jumping and sprinting ability

6. When Jamestown colonist John Rolfe and his new wife Pocahontas traveled to the Court of London in 1619, it caused a scandal because:
A. An Englishman had married an Indian
B. John Rolfe had cuckolded General John Smith, the leader of the colony
C. Pocahontas, a princess, married beneath her station by wedding a commoner
D. Londoners had never seen an Indian before
E. A Christian had married a heathen

7. The rise of the idea of white supremacy was tied most directly to:
A. Indian removal
B. Slavery
C. The Declaration of Independence
D. The U.S. Constitution
E. Ancient Greece

8. Which group has the most genetic variation?

A. Humans	D. Fruit flies
B. Chimpanzees	E. Elephants
C. Penguins	

9. Which two populations are most likely, on average, to be genetically similar?
A. Italians and Ethiopians
B. Senegalese and Kenyans
C. Italians and Swedes
D. Chinese and Lakota (Sioux)
E. Saudi Arabians and Ethiopians

10. Most human genetic variation can be found:
A. Within any local population, for example, among Zulus, or among Hmong
B. Between two populations on the same continent, for example between Irish and PolesC. Between two populations on different continents, for example between Koreans and Zulus
D. Between any two continents, for example, between Africa and Asia
E. Between tall people and short people

11. Which continent has the greatest human genetic diversity?

A. Europe	D. North America
B. Asia	E. South America
C. Africa	

12. Who was the first American public figure to suggest, albeit "as a suspicion only," that black people might be inherently inferior to whites?
A. Thomas Jefferson
B. Sir Walter Raleigh, English adventurer and writer who established a colony near Roanoke Island, in present-day North Carolina
C. George Washington
D. Robert E. Lee, commander of the Confederate Army in the American Civil War
E. Capt. John Smith, founder of the Jamestown colony

13. Which of the following was NOT an important reason why African slavery first took root in North America:
A. As non-Christians, they had no legal protections
B. They were skilled semi-tropical farmers
C. The supply of bound servants from Europe was becoming unreliable
D. They were deemed innately inferior
E. They couldn't easily run away

14. Which was NOT introduced to Indians by whites?
A. An Indian identity
B. Democracy
C. Identity by "blood quantum" *
D. Horses
E. Measles

*blood quantum is a blood law enacted in the US and the former colonies to define the ancestry of Native Americans. It is done by dividing the number of generations since all the ancestors were pure-blood by the number of marriages with people who aren't pure-blood.

"Is the Biological Concept of Race Useful for Studying Physical Variation in the Human Species?"

Actually, no. Biologically defined, 'race' refers to subspecies, and no subspecies exist within modern Homo sapiens. The vast majority of biological variation within our species occurs within populations rather than among them. Furthermore, the differences that do exist among populations occur in gradations from one neighboring population to another without sharp breaks. For these and other reasons, anthropologists have actively worked to expose the fallacy of race as a biological concept while at the same time acknowledging the existence of race as a cultural construct.

(Haviland et al., 2010: 277)

ADDITIONAL TEXTS

Food in Britain: better than we think

When people talk about culture, food is usually high up among the list of topics that first come to mind. However, we usually do not think further than who eats what, and to what amount. But food is telling of more deeply-engrained values of a culture. Read the text and firstly, take a closer look at the words in bold – find their synonyms and reflect on why the author decided to use them. Then use the prompts after the text for further discussion.

British eating habits are regularly **lambasted** by other nations and our own press, but serving food without **jingoism** and hypocrisy means we can enjoy it so much more.

Last week dragged with it yet more news of the UK's gastronomic inadequacy and ignorance of such nebulous concepts as "nutrition" and "balanced diet". It's been 20 years since the seemingly arbitrary **five-a-day rule** was conceived by a group of carrot-**peddling** fruit and veg companies in California, but it would seem that we Brits haven't taken this particular stroke of marketing genius to belly, for we eat the fewest vegetables in all of Europe.
Not only are we not eating our greens, according to a recent study over half of the meals eaten out in this country are – gasp! – fast food.

As ever, the press **cherry-pick** the naughty side of fast food and have us believe that we're scarfing tonnes of cheese-slapped **patties** flopped between two halves of a bun with a squirt of acrid gunge and a side order of fries. This is, of course, bunk. *Prêt a Manger* sells 50,000 pots of porridge a week – that's over 2.5m a year. In 2008 British office

workers ate 2.8 billion sandwiches, and even they are, apparently, now being outsold by sushi.

You will know that a sandwich is not necessarily the innocent **sylph** it may seem, but the mainstream press's insistence on painting us as a nation of burger monsters is inaccurate and detrimental. Take the Daily Mail headline: "More than half our meals out are burgers or kebabs". How do we expect to reshape attitudes to British eating when our own press propounds such ludicrous tripe? Bart, from Holland, comments on the piece:

"England and the English are the fattest, ugliest people on the planet and are lazy slobs to go with it. England is the joke of the world. In Holland, like many countries in Europe, the obese rate is still very low if not non-existent."

Try as we might to tell the world how far our cuisine has come, we're still seen as the sweating, fleshy outsider of Europe. Well, maybe we aren't the world's healthiest eaters, and perhaps we could stand to lose a **stone** or five, but hang on a minute, it's not like the rest of Europe is flawless, is it?

I mean look at Italy, a country that takes itself and its cuisine so seriously that many councils in the north have banned "ethnic" restaurants. Not the most open attitude to food. And yet the most popular shop-bought pizza in Italy is Lancashire-made, German-owned Dr. Oetker.

France is so **evangelical** about its food that when British actor David Lowe attempted to sell "cassoulet anglais" in Castelnaudary he was met with fury. One local man, having tried to trash Lowe's stall, eventually nabbed his **bowler** hat and pitched it at the **cobbles** like a baby would a rattle. Lowe was having a joke. The French, perhaps unsurprisingly, didn't see the funny side.

"The French don't understand second degree humour," he told me. "They are incredibly proud of things French, if wary of national patriotism. But French people know food in their guts, even if they eat badly. The most basic French person has more of an instinct about what's worth eating than every culinary expert in Britain put together. A sensitive stomach made France and Italy the only two places in Europe I could live in. London stinks of low grade frying oil." And yet France is McDonald's second most profitable country after the US. There's even a branch in the Louvre.

While the French and Italians endeavour to live in countries of gastronomic purity and resolutely good taste, we Brits eat what we enjoy with a glorious lack of culinary jingoism. Where else in Europe can you find good – properly good – Peruvian, Vietnamese, Spanish, Moroccan, American, Polish and, yes, French and Italian all in one place?

Clearly we don't eat as well as we might. There could certainly be a few more greens in our diets, and fewer treats. But this idea that we're a nation of lazy **lardarses** doesn't do anyone any favours. There is much to celebrate in the food of Britain. We may not have France's flat stomachs, Italy's olive oil, and an infinite list of PDOs and PGIs, but I know where I most want to eat my dinner.

to scarf is an American slang word – do you think it's out of place in the British newspaper article? Find the British English equivalent.

🖐

1. Why do Europeans look down on British food?
2. Where does such reverence for food in France originate?
3. What can you conclude from the popularity of McDonald's in France? Is the restaurant chain equally popular in your country? Why (why not)?

Language and culture are at interplay when it comes to food too. Here's an excerpt from Watching the English, a book by a British anthropologist, Kate Fox. As you read, try to think of different terminology that might be used in your language to denote different meal times, or different names that are used for certain dishes. Are there many of those? What does that tell you about your culture?

Timing and Linguistic Indicators
Dinner/Tea/Supper Rules
What do you call your evening meal? And at what time do you eat it?

- If you call it 'tea', and eat it at around half past six, you are almost certainly working class or of working class origin. (If you have a tendency to personalise the meal, calling it 'my tea', 'our/us tea' and 'your tea' – as in 'I must be going home for my tea', 'What's for us tea, love?' or 'Come back to mine for your tea' – you are probably northern working class.)
- If you call the evening meal 'dinner', and eat it at around seven o'clock, you are probably lower-middle or middle-middle.
- If you normally only use the term 'dinner' for rather more formal evening meals, and call your informal, family evening meal 'supper' (pronounced 'suppah'), you are probably upper-middle or upper class. The timing of these meals tends to be more flexible, but a family 'supper' is generally eaten at around half-past seven, while a 'dinner' would usually be later, from half past eight onwards.

To everyone but the working classes, 'tea' is a light meal taken at

around four o'clock in the afternoon, and consists of tea (the drink) with cakes, scones, jam, biscuits and perhaps little sandwiches – traditionally including cucumber sandwiches – with the crusts cut off. The working classes call this 'afternoon tea', to distinguish it from the evening 'tea' that the rest call supper or dinner.

Them and us: cross-border barbs

Another topic that usually comes up in the discussion on nations and cultures is jokes. As you have probably noticed with the ones on your own culture and nation, these can be rather crude and inappropriate, but they are said to have at least a kernel of truth in them. Even if that is the case, if you are to explore the culture, you should go deeper than this and try to understand why the jokes came to existence in the first place and what underlying aspects of culture are present.

Europe is the migrant crisis, the Greek crisis, the euro crisis. It is Schengen suspended, anti-Europeans on the march, and the imminent threat of Brexit.But it is also the Finns who snicker at overbearing Swedes ("What's the difference between the Swedes and the Finns? The Swedes have got nice neighbours"); and the Portuguese, who mock Spanish arrogance ("In a recent survey, 11 out of 10 Spaniards said they felt superior to the others").

www.candywarehouse.com

There are the Irish, who joke about buttoned-up Brits ("What's the English definition of a thrill? Having an After Eight* at 7.30"); and the Poles, who have a go at the Germans for pretty much anything ("German footballers are like German food: if they're not imported from Poland they're no good").

Making fun of our best enemies, said Romain Seignovert, who has just published a book on the jokes Europeans tell about their neighbours, is a great European tradition. "We are a big, diverse community with a centuries-long common history of highs and lows, and our humour reflects that," he says.

De Qui Se Moque-t-On (Who do we make fun of?) features 345 jokes, many contributed by readers of Seignovert's blog <u>Europeisnotdead</u>. A 29-year-old Frenchman who studied in Spain and Germany and now lives in Brussels, Seignovert said they underlined the adage that "teasing is a sign of affection. Some of them are pretty crude and unsubtle, but they're rarely downright nasty."

Thus the Estonians laugh at the hopelessly shy Finns ("How do you tell an extrovert Finn? It's your shoes he's looking at, not his"). The Macedonians giggle at the (lack of) machismo of Greek men: "If you knew how to cook and clean," says a Greek husband to his wife, "I wouldn't need a maid." "If you knew how to make love," replies the wife, "I wouldn't need a Macedonian lover."

The only exception are the Italians, who rather endearingly make jokes mainly about themselves: "Your wife cracked such a good joke the other day, I almost fell out of bed." "Notice on an Italian bus: don't talk to the driver, he needs his hands."

Otherwise, though, the Belgians love nothing better than teasing the penny-pinching Dutch: ("How do all Dutch recipes begin? Borrow six eggs, 200g of flour, half a litre of milk …" or "Why do the Dutch make so many jokes about the Belgians? Because they're cheap.") And pretty much all their neighbours find the Belgians a tiny bit slow: "Why do Belgians have *pommes frites*, while the Arab world has oil? Because the Belgians got to choose first." And "What do Belgian mothers do when the baby's bathwater is too hot? Put on a pair of gloves."

There is a deeper point. Ultimately, Seignovert said, laughing at our neighbours is "recognising, even celebrating, our particularities. It shows we're not indifferent. Europe isn't just political and economic, it's also cultural – about all these nations, living together. The EU hasn't made enough of that."

That may be true. But Seignovert, remember, is French, so what he says should clearly not be taken too seriously. In the words of one particularly fine Belgian quip: "How does a Frenchman commit suicide? By shooting 15cm above his head, right in the middle of his superiority complex."

Brian Logan

A few more jokes can be found here, from where the text is taken: http://www.theguardian.com/world/2016/may/08/crude-but-rarely-nasty-the-jokes-europeans-tell-about-their-neighbours

*After Eight – After Eight Mint Chocolate Thins, often referred to as simply After Eights, are a confectionery product that are intended to be used as after-dinner mints.

1. Would you agree that "the jokes Europeans tell about their neighbours, is a great European tradition"?
2. In your opinion, are there any downsides to telling national jokes?
3. What is the author's position? How about his intent?

Causes of Englishness

Kate Fox, an anthropologist, set out to define 'Englishness' in a very amusing book called "Watching the English". She believes that there might be a list of particular characteristics that 'make up' Englishness. Social 'dis-ease' is what she sees to be the diagnosis of the English, the very center of their being. Therefore, she tries to examine how it has come into being. After you've read her account, try to do the same for your culture – what is that "-ness" in it?

In our search for this understanding of Englishness, one question remains. If our unfortunate social dis-ease is indeed the central 'core' of Englishness, then we have to ask: what causes this dis-ease?

... After a long period of close observation and a lot of embarrassing questions, I can see the recurring patterns and themes, and eventually arrive at a diagnosis: the condition I am calling the English Social Dis-ease. It is not a severely debilitating disorder; the patient self-medicates quite effectively in various ways, has developed a range of coping mechanisms, manages to lead a relatively normal life and regards his/her behaviour as perfectly reasonable (often claiming that it is the rest of the world that is odd and out of step). But others find the patient weird and often rather tiresomely anti-social, if sometimes quite charming. Although I cannot provide a cure, my diagnosis may in itself be of some help, at least in understanding the condition and its management.

But the aetiology, the cause, of this dis-ease still remains something of a mystery. Every attempt to describe our national character makes at least some mention of 'English reserve', and many also puzzle over its apparent opposite, English loutishness, hooliganism and other anti-social behaviours. My only contribution has been to suggest that these seemingly contradictory Jekyll-and-Hyde tendencies are part of the same syndrome (a bit like the manic and depressive elements of what

is now called bipolar disorder). This diagnosis may be helpful in understanding the English, but identifying and naming a disorder tells us nothing about its cause.

Several possible causes have been proposed by other writers. Many are inclined to blame the English climate. While our weather may indeed be a factor, I'm a bit skeptical about this explanation, as our climate is not really all that different from that of many other Northern European countries – not to mention Scotland, Ireland and Wales – whose inhabitants do not exhibit the same sociopathic tendencies. This does not rule out the weather as a cause (a lot of smokers do not get lung cancer), but it does suggest that there must be other factors involved.

A number of writers point the finger at our 'history', but there seems to be little consensus on what parts of English history might be responsible for our current dis-ease. We had and lost an empire – well, so did the Romans, the Austrians, the Portuguese and number of others, and they didn't all turn out like us. Some suggest that the tendencies I am concerned with are of relatively recent origin (the author of *The English: Are They Human?* blames public schools for the ludicrous excesses of English reserve, and the anthropologist Geoffrey Gorer traces certain aspects of our national character, particularly our self-restraint and orderliness, to the establishment of our Police force). Some even seem to believe that all of our loutish, anti-social traits began, along with sex, in 1963, and that things were different and people knew how to behave when they were a lad. Others, however, cite comments on both English reserve and English loutishness dating back to the seventeenth century, and I have already mentioned reports of medieval football violence. I am not a historian, but as far as I can gather from reading the accounts of those with the necessary knowledge, we would seem to have suffered from this social dis-ease for quite some time, perhaps in somewhat varying forms, and its onset or emergence cannot be attributed to any particular historical event or process.

So, if neither climate nor history can entirely account for our disease, what about geography? The fact that we are 'an island race' has occasionally been put forward as an explanation for some aspects of our national character – such as our insularity. While there may well be some truth in this, I do not think that inhabiting an island can in itself account for much – there are, after all, plenty of other island peoples with very different national characters, although we may have some traits in common. But if we get a bit more specific, and take into account the size of our island and the density of its population, then the geographical argument starts to look a bit more promising. This is not just an island, but a relatively small, very overcrowded island, and it is not too hard to see how such conditions might produce a reserved, inhibited, privacy-obsessed, territorial, socially wary, uneasy and sometimes obnoxiously anti-social people; a negative-politeness culture, whose courtesy is primarily concerned with the avoidance of intrusion and imposition; an acutely class-conscious culture, preoccupied with status and boundaries and demarcations; a society characterized by awkwardness, embarrassment, obliqueness, fear of intimacy/emotion/ fuss – veering between buttoned-up over-politeness and aggressive belligerence . . . Although we are in many ways very different, I have noted a number of important similarities between the English and the Japanese, and wondered whether the smallish-overcrowded-island factor might be significant. But this crude geographical determinism is not really much more convincing than the climatic or historical arguments. If geography is so important in determining national character, why are the Danes so different from other Scandinavian nations? Why are the French and Germans so distinctively French and German, even when they live immediately either side of an arbitrary border. Ditto Alpine Swiss and Alpine Italians? And so on. No – geography may well play a part, but it clearly can't be the final answer. Maybe our dis-ease is due to our particular *combination* of climate, history and geography – which at least could be said to be unique.

I'm sorry, but I just don't think there is a simple answer. To be honest, I don't really know why the English are the way we are – and nor, if they are being honest, does anyone else. This does not invalidate my diagnosis: I can pronounce the English to be a bit autistic or agoraphobic (or bi-polar for that matter), or just socially challenged, without knowing the causes of these disorders. Psychiatrists do it all the time, so I don't see why self-appointed national ethno-shrinks should not have the same privilege. And you can challenge my diagnosis or offer a second opinion if you disagree.

But before I stop (or get sanctioned for metaphor-abuse), I should just issue a health warning: Englishness can be rather contagious. Some people are more susceptible than others, but if you hang around us long enough, you may find yourself greeting every misfortune from a delayed train to an international disaster with 'Typical!', any hint of earnestness or pomposity with 'Oh, come off it!', and new people with embarrassed, stilted incompetence. You may find yourself believing that large quantities of alcohol will help you to shed these inhibitions, allowing you to greet people with 'Oi, what you looking at?' or 'Fancy a shag?' instead. You may, however, be one of the many more fortunate visitors and immigrants whose strong cultural immune systems protect them from our dis-ease. If you still want to fit in, or just have a laugh at our expense, I suppose this book might help you to fake the symptoms.

The important point, which I hope is now clear, is that Englishness is not a matter or birth, race, colour or creed: it is a mindset, an ethos, a behavioural 'grammar' – a set of unwritten codes that might seem enigmatic, but that anyone can decipher and apply, now that we have the key.

Taken from Fox (2004)

1. Out of all the factors that Fox lists, which is for **you** the most plausible as the source of the 'social dis-ease'? Is there something that Fox doesn't list but you find important?
2. What can the combination of history, geography, and climate tell us about a culture?
3. Fox says that 'Englishness is contagious' – do you think there is a trait of your culture that is 'contagious'?
4. What do you recognise as the important causes that shaped your culture?
5. When you have read Lyall's account of the British, compare these two accounts of cultural traits.

A quick look at the Britishness

An American writer and reporter, Sarah Lyall, started regular dispatches for the New York Times *on the United Kingdom when she moved to London in 1990s. Here is her take on the Britishness. How does it compare to the one Fox offers of the English? What important points does Lyall raise?*

You can't really pin down the British character, although everyone is always trying to (defining Englishness as opposed to Britishness is even harder, although people try to do that even more). In his novel "*England, England*", Julian Barnes imagined England as a giant theme park embodying "the Fifty Quintessences of Englishness," a list distilled from foreigners' responses to poll questions about things they associated with the country. The list was fairly standard: the royal family, Manchester United soccer team, the BBC, Winston Churchill, snobbery, whingeing (an extra-annoying form of whining), hypocrisy, the stiff upper lip – that kind of thing.

But if, as Barnes argued, the nation's image to the world had calcified into a series of familiar English clichés, its self-image – its belief in its unity and strength of purpose – was shattered by the terrorist attacks on July 7, 2005, when four British-born Muslims, blew up themselves and fifty-two others in London's tubes and buses. The incident led to a period of agonized soul-searching. There was a general fear that the lack of a strong national identity, coupled with several decades of live-an-let-be multiculturalism, was alienating immigrants – failing to instill in them the British values that would make them feel part of a greater society.

The answer, the government said, was to promote the idea of a British dream that would encourage immigrants to think of themselves as British, not Polish or Pakistani or Iranian or Brazilian and the like. But Jack Straw, then the leader of the House of Commons – a cabinet

position whose holder organizes the government's business in the chamber – found a partial definition: "freedom, tolerance and plurality."

He wasn't the first to point out those qualities. George Orwell, in his 1941 essay "The lion and the Unicorn", declared that while it was impossible to generalize about the English, they tended in his opinion to be hypocritical, class ridden, mistrustful of abstract thought, law abiding, enthusiastic about hobbies like stamp collecting, and instinctively prone to banding together in crises. Those qualities seem fairly random, actually. But there was a more important one on Orwell's list: the craving for liberty – "the liberty to have a home of your own, to do what you like in your spare time, to choose your own amusements instead of having them chosen for you from above."

I think this is as good a description as any, the quiet celebration of liberty. When I try to define Britishness in my own mind, I keep coming back to the unwritten constitution – the constitution made up not of concrete provisions, but of precedents built up over time. Perhaps the best we can do is to say that the British are the sum of qualities collected over the centuries, the most enduring of which is the craving for freedom. They may be conformists, but paradoxically, they also demand the right to be left alone to practice their individuality.

<div align="right">Taken from Lyall (2008)</div>

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1. Does the proverb 'Englishman's home is his castle' has its place in this description?
2. How do you understand the mentioned concept of freedom?
3. What different concepts of freedom can you recognize in the UK's (or the US's/ Serbian) history – either in more recent or distance history?

Cultural Bias in Intelligence Testing

You might think that intelligence has nothing to do with culture, but that assumption cannot be further from the truth. It is extremely difficult to develop a test that measures innate intelligence without introducing cultural bias: this has been virtually impossible to achieve. One attempt was to eliminate language and design tests with demonstrations and pictures. Another approach is to realise that culture-free tests are not possible and to design culture-fair tests instead.

Many college students have a middle-class background and may have difficulty appreciating the biases that are part of standardised intelligence tests, because their own background does not disadvantage them for these tests. In order to see what it might be like to take an IQ test which pays no heed to your background, social status or culture, here is a very short intelligence test: the Original Australian Test of Intelligence with the items that relate to the culture of the Edward River Community in Far North Queensland.
(taken from
http://wilderdom.com/personality/intelligenceOriginalAustralian.html)

1. What number comes next in the sequence, one, two, three, _____?

2. How many lunar months are in a year? _____

3. As wallaby is to animal so cigarette is to _____

4. Three of the following items may be classified with salt-water crocodile. Which are they?(circle your answers)
     marine turtle   brolga   frilled lizard   black snake

5. Which items may be classified with sugar?(circle your answers)
     honey   witchetty grub   flour   water-lillies

6. We eat food and we _____ water.

7. Sam, Ben and Harry are sitting together. Sam faces Ben and Ben gives him a cigarette. Harry sits quietly with his back to both Ben and Sam and contributes nothing to the animated conversation going on between Sam and Ben. One of the men is Ben's brother, the other is Ben's sister's child. Who is the nephew?(circle your answer)

    a. Sam   b. Harry   c. Ben

8. Suppose your brother in his mid-forties dies unexpectedly. Would you attribute his death to (circle your answer):

    a. God   b. Fate   c. Germs

    d. No-one   e. Someone   f. Your brother himself

9. You are out in the bush with your wife and young children and you are all hungry. You have a rifle and bullets. You see three animals all within range - a young emu, a large kangaroo and a small female wallaby. Which should you shoot for food?(circle your answer)

    a. Young emu   b. Large kangaroo   c. Small female wallaby

10. Why should you be careful of your cousins?

Once you've finished the test and discussed the answers, go to Appendix 2 for solutions and additional explanations.

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1. Is a culture-free test possible? Is it desirable to have culture-free tests?
2. What are some other contexts in which students might be facing unfavourable test conditions?
3. Do you know of any instances where a test penalises some students based on their ethnicity, gender or socioeconomic status?

Why Eastern and Western cultures tackle learning differently

For the most part in American culture, intellectual struggle in school children is seen as an indicator of weakness, while in Eastern cultures it is not only tolerated, it is often used to measure emotional strength. A segment on Morning Edition, a NPR show, looks into how different cultures think about the struggle with schoolwork. Psychologists have taken an interest in what they call intellectual struggle because they say attitudes toward struggle have big implications. (This piece initially aired on Nov. 12, 2012 on Morning Edition, NPR, you can hear it at http://www.npr.org/templates/transcript/transcript.php?storyId=218067142).

ALIX SPIEGEL: In 1979, when psychologist Jim Stigler was still a graduate student studying teaching, he went on a trip to Japan to do some research and found himself sitting in the back row of a crowded fourth grade math class.

JIM STIGLER: The teacher was trying to teach the class how to draw three dimensional cubes on paper. And one kid was just totally having trouble with it. His cube looked all cockeyed. So the teacher said to him: You know, why don't you go put yours on the board? Right there, I thought, that's interesting. He took the one who can't do it and told him to go put it on the board.

SPIEGEL: In America, it's usually the best kid in the class who's invited to the board. So the kid came up very dutifully, started drawing, but couldn't make the cube work. Every couple minutes, the teacher would ask the rest of the class whether the kid had gotten it right and the class would shake their heads no.

And as this went on, Stigler noticed that he, Stigler - who, by the way, is now a professor at UCLA - was getting more and more and more anxious.

STIGLER: I was sitting there starting to perspire because I was really empathizing for this kid. And I thought, this kid is going to break into tears. But then I realized, he didn't break into tears. He just kept up there. And at the end of the class, he did make his cube look right.

And the teacher said to the class: How does that look class. And they all looked up and said: He did it. Then the class broke into applause, and the kid smiled a huge smile and sat down, clearly proud of himself. It got me thinking about a lot of things, but in particular about how these two cultures - East and West - approach the experience of intellectual struggle.

From very early ages, we see struggle as an indicator that you're just not very smart. It's a sign of low ability. People who are smart don't struggle, they just naturally get it. It's our folk theory, whereas in Asian cultures they tend to see struggle more as an opportunity. In Eastern cultures, it's just assumed that struggle is a predictable part of the learning process. Everyone is expected to struggle. And, in a way, struggling is a chance to show that you have what it takes emotionally to overcome the problem by having the strength to persist through that struggle: suffering can be a good thing.

Now, granting that there is plenty of diversity in these two cultures and it's possible to point to counterexamples within each, the question still remains: Why, in general, do these two cultures see the experience of intellectual struggle so very differently?

Jin Li is a professor at Brown University who, like Stigler, compares East and West. And for the last 10 years, she's been recording conversations between American mothers and their children and Taiwanese mothers and their children, and then analyzing those conversations to understand how the mothers talk to their kids about learning.

In one of the recordings, an American mother talks to her eight-year-old son about school. The son is a great student who loves to learn. He tells his mother that he and his friends talk about books even during recess. And the mother responds with this "Do you know that that's what smart people do - smart grown-ups? They keep talking about books. So that's a pretty smart thing to do, to talk about a book."It is a small exchange, a moment. But in this drop of conversation, there is a whole world of cultural assumptions and beliefs. Essentially, the American mother, Li says, is communicating to her son that the cause of her son's success in school is his intelligence - he is smart - which,

Li says, is a very common American view.

JIN LI: The idea of intelligence is believed, in the West as a cause. She is telling him there's something in him, in his mind that enables him to do what he does. But most people in Asian cultures don't think this way. Academic success is not as much about whether a student is smart. Academic success is about whether a student is willing to work and to struggle. It resides in what they do, but not who they are.

In another conversation, this time between a Taiwanese mother and her nine-year-old son, they are talking about the piano. The boy won first place in a competition and the mother is trying to explain to him why. "You practiced and practiced with lots of energy", mother says. "It really got hard, but you made great effort. You insisted on practicing yourself." So the focus is on the process of persisting through it, despite the challenges, not giving up, and that leads to the success.

SPIEGEL: So all this is important because the way that you conceptualize the act of struggling with something profoundly affects your actual behavior. Obviously, if struggle indicates weakness to you - for example, a lack of intelligence - it makes you feel bad. So you're less likely to put up with it. But if struggle indicates strength - the ability to face down challenge - you are much more willing to accept it. And Stigler says in the real world it is easy to see the consequences of these different interpretations.

STIGLER: We did a study many years ago with first grade students. We decided to go out and give the students an impossible math problem to work on. And then we would measure how long they worked on it before they gave up. The American first graders worked on it less than 30 seconds on average and then they basically looked at us and said, we haven't had this. On the other hand, every one of the Japanese students worked for the entire hour on the impossible problem and finally we had to stop the session because the hour was up.

Westerners tend to worry that their kids won't be able to compete against Asian kids who excel in many areas but especially in math and science, and Eastern cultures, Jin Li says, have their own set of worries.

LI: Well, our children are not creative, our children do not have individuality. They're just robots. You hear the educators from Asian countries express that concern a lot.

SPIEGEL: Which led me to this question: Is it possible for one culture to adopt the beliefs of a different culture if we see that that culture is producing better results?

LI: Yes, I think it's possible but it requires very big effort.

STIGLER: It's hard to do anything that changes culture, but it can be done. For example, could we change our views of learning and place more of an emphasis on struggle?

SPIEGEL: For example, Stigler says, in the Japanese classrooms that he's studied teachers consciously design tasks that are slightly beyond the capabilities of the students that they teach so that the students can actually have the experience of struggling with something that is just outside their reach. And then once the task is mastered the teachers actively point out to the student that they were able to accomplish it through the student's hard work and struggle.

STIGLER: And I just think that especially in schools, we don't create enough of those experiences and we don't point them out clearly enough.

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1. What intercultural barriers are displayed in this story?
2. How would you describe the attitudes towards intellectual struggle in your culture?
3. What type of learning is valued more in your culture? By whom?
4. What is your answer to this question from the show: "Could we change our views of learning and place more of an emphasis on struggle?"
5. What cultural elements do you recognise in the 'classroom culture' in your culture today?
6. Has it changed over the last 10-15 years? How?

My name is Joe, and I am Canadian!

This 'poem' was originally an ad for Molson Canadian beer, it has since become a national icon and might seem as a declaration of all that is truly Canadian (you can easily find the ad online). The ad was also the subject of a popular ad campaign centred on Canadian nationalism. Once you read it, you might discuss why that was so. The poem is obviously based on a number of stereotypes – both of the ones Canadians hold of Americans and vice versa. How many of these have you heard? Where do they come from?

I am Canadian. I'm not a lumberjack or a fur trader.
I don't live in an igloo, or eat blubber, or own a dog sled.
And, I don't know Jimmy, Sally or Suzie from Canada, although I'm sure they're real nice.
I have a Prime Minister, not a President.
I speak English and French, not American.
And I pronounce it 'about,' not 'a-boot.'
I can proudly sew my nation's flag on my backpack.
I believe in peace keeping, not policing; diversity not assimilation.
And, the beaver is a truly noble animal.
A tuque is a hat, a chesterfield is a couch.
And it's pronounced Zed, not Zee. Zed!
Canada is the second-largest land mass, the first nation of hockey, and the best part of North America!
My name is Joe, and I am Canadian!

🖐

Since this was used as a beer ad, can you think of any similar beer commercials in your culture?
What qualities are expressed in them? To what end?

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Think of popular international products and their ads. Try to find commercials online (or in newspapers, magazines) for beer, soft

drinks, cookies, clothes, cars, and the like.

What are the ways in which each product creates a distinctive image?

Are these international products advertised in a particular language?

Are any memorable slogans used?

Is there a particular song or music used?

What kind of audience is targeted?

Are consumers represented? If yes, what is their ethnicity, gender, age?

These days, the same commercial will appear in different counties, just translated. Are these commercials aimed at different consumers? Is local culture taken into consideration?

Appendix 1

Culture Assimilator Rationales

Unit 1
a) While this may be the case, not all Serbs are talkative or inquisitive. Try another option.
b) The concept of personal space varies considerably among nations, and in this case Milan violates Mathew's 'comfort zone'. This is the right answer.
c) There is nothing in the incident itself that might suggest this. Also, he is in Serbia willingly, on a study program, so this might show that he is willing to make contacts. Try another option.
d) Not all Americans are reserved or unfriendly, and here we do not see any similar characteristic in Mathew. Try another option.

Unit 2
a) Maintaining eye-contact is expected of you during a conversation, however not as a sign of respect. Try another option.
b) Marija is meeting Julie in order to help her in her project work. It does not seem likely that Julie would want to intimidate somebody who is practically giving her a favour. Try another option.
c) 'Standing one's ground' and expecting the same thing from the others engaged in a conversation is done through eye-contact. Avoiding it, or looking to the side, wandering off, is seen as the sign of disrespect. This is the right answer.
d) Showing one's love interest might be done with a prolonged gaze, but would be probably pursued in a different way than maintaining eye-contact only. Try another option.

Unit 3

a) There is nothing in the incident which might suggest this. Try another option.

b) The way meetings are usually scheduled is to suggest a time and place, therefore making it a concrete plan. Otherwise, the Americans will see it as a wish, or a suggestion that will take place, but in some indefinite future. This is a possible explanation, but there is another aspect to the whole incident. Try and find it.

c) Students everywhere are rather busy, so being in the same course, this must be true for all three of them, not only the Americans. Try another option.

d) The Americans usually do have a number of closer friend who 'hang out' together without 'new acquaintances' – while this does not make them unfriendly, those 'new' people might feel left out. This is a possible explanation, but there is another aspect to the whole incident. Try and find it.

Unit 4

a) Professors world-over prefer their students active and participating. The US teachers are no exception, but they do not insist on strict and buttoned-up atmosphere where only the teacher sets the rules. As long as the students contribute to the class, their being a bit laid back in their chair will not be the problem. This is the right answer.

b) The rules in the classroom certainly exist, and some professors will be more insistent on them than other professors. However, in comparison to the Serbian classroom, the rules may seem lenient, and the distance between the professor and students is not emphasized. Try another option.

c) This is simply a generalization. The incident does not say that all the students behaved in this way. We don't know how students behave in other situations, therefore, try another option.

d) While this may be the case in some classes and some schools, this is by no means the rule and the teacher should try to maintain order.

The students in question do not seem out of control; the teacher does not seem to mind their behaviour and does not address it as a problem. Try another option.

Unit 5

a) This might be the case, though we don't have any proof for that. Even if that was so, the very fact that they did not have an agreement to meet might suggest that Tom knew he would be caught up in work. Try another option

b) We don't know anything about John's habits, we don't know whether his place really was a mess, or he had an odd thing lying around. Try another option.

c) The story does not say that John was insincere. He was the one who suggested going out. Try another option.

d) The invitations were sincere, however, dropping by on people without the previous arrangement is not common in the States, so John was caught by surprise.

Unit 6

a) Serbia is the country in which seniority is seen as very important, and the superiors who are young are distrusted. This is the correct answer.

b) There is nothing about Jack's behaviour in the incident. It is said that he had been predicted a bright future in the UK. Try another option.

c) It is said that the firm was old and respected. However, there is nothing about the previous manner of doing business. Try another option.

d) While a language barrier is definitely a hindrance to efficiency, there is nothing about Jack's skills in the incident. He might have had a translator or had a high proficiency in Serbian. Try another option.

Unit 7

a) The driver has not shown his familiarity with Marija in any way. Try another option.

b) The driver already has a job with the firm. He might hope to get a promotion, but there is nothing about his credentials mentioned. Try another option.

c) It is said that Marianne has met the staff, and that she is getting along well with them. Also, she praises the work Marija does, so this cannot be the reason. Try another option.

d) Women in leading positions are rare, and Serbia is not an exception. Therefore, it is not surprising that the driver is suspicious. Regardless of many improvements in the position of women in society, an all-woman board, or team will be seen as lacking a strong man's hand. This is the right answer.

Unit 8

a) This is a traditional approach to child rearing. The hierarchy should be obeyed, and children should know their place. This is perhaps the way Dragan sees things, however, it is not the whole picture. Try another option for the full explanation.

b) Due to phrasing their requests differently, the British might sound to the Serbian speakers as being too polite, to apologetic. Kate, being British, transfers this to her conversations with her children as well. This is how Kate sees things, however, it is not the whole picture. Try another option for the full explanation.

c) We don't know how Kate behaves in other situations, so we cannot say that this is the case. Try another option.

d) Even though the Serbian people have been characterized (and stereotyped) as passionate, loud and not too subtle, not all Serbian people are like that. So, even if Dragan seems impatient this might be just his personal trait, and should not be generalized, therefore try another option.

Unit 9

a) Even though the professor's office hours were scheduled for 1 o'clock, being there only few minutes earlier should not be the problem. Try another option.

b) Professors are obliged to meet students outside the classroom, even if they believe that their lectures were completely clear. Try another option.

c) In every culture there are some rules that are not obvious, but are tacit. While in Serbia professors are in offices with doors closed, knocking and entering is an appropriate way of interaction. On the other hand, in the States, if professors do not have secretaries in front of their office, the sign that students are free to enter is the open door. If the door is closed, it is a sign that students should not knock as they would probably be interrupting some other meeting or work.

d) There is nothing in the incident that might point to this. It is said that Veljko is doing well, and while his language proficiency does not have to be excellent, he is obviously capable of getting by. Try another option.

Unit 10

a) This might be the case, however, the incident says that other students nod or smile at her, and not only the advisor. This cannot be the only explanation, so try another option.

b) As a way of maintaining social harmony, especially in a closed 'community' such as students and professors, nodding or smiling is actually acknowledging others, without necessarily meaning other people actually know you. This is the right answer.

c) Even though she is a foreigner, Ivana does not necessarily look different – at least, there is nothing about that in the incident. Try another option.

d) We don't know if this has actually happened. Ivana might as well have met some of the students, but she would surely remember at least some of them. The situation does not tell us anything about that, so try another option.

Unit 11

a) Students probably have their own friends and Maja is just another addition to the whole group. But they did not show any negative feelings when she showed up at the party, so this cannot be the right answer. Try another option.

b) Ivana is new to both the country and her classmates, so she might be more comfortable if she had somebody by her side. However, since she' has chosen to study abroad in the States, she must have made an effort to step out of her 'comfort zone' and go abroad. Try another option.

c) Unlike in Serbia where we like to be served, and the food is placed around the room or on one table for everyone, in the States is not uncommon to be helping yourself, going into the kitchen. It does not mean the Americans are not hospitable, they simply show it in a different way and there are different expectations from guests as well. This is the right solution.

d) While Americans might seem to think 'now that you're here, you're one of us, so we won't bother you, you'll do what and when you want it –you can't possibly want us to press you into socialising', this could account only for some of their behaviour. For the whole answer, try another option.

Unit 12

a) The colleague did offer to call and invite Dušan over, however, we don't know what actually happened and therefore shouldn't jump to conclusions. Dušan will see the colleague at work and will have time and an opportunity to look into this. Try another option.

b) This happens often enough, however, the colleague did say he would call and said it would be over the weekend, so this offer was a true offer. Try another option.

c) After not being used for some time, a foreign language does need to be brushed up a bit. However, we don't see that attitude anywhere in the incident, and while Dušan might have wanted to speak Serbian, we

don't know how the colleague feels about it. Try another option.

d) Dušan is only settling down, he's been in Krakow for only a few weeks, so he should give some time and should not see each action in the negative light, seeing it as a rejection. This is the right solution.

Unit 13

a) The American students were angry because Danica and Danijela teamed up, but not simply because they wanted to be the best. Try another option.

b) Cheating as a pair might have been seen as more serious that 'individual' cheating, but the reason for anger could not have been this, as the American students did not expect any help. Try another option.

c) Individual achievement is important, therefore cheating is not something that is looked on kindly. It makes other students' efforts unimportant, and this is the reason why the American students were angry at Danica and Danijela. This is the right solution.

d) Danica and Danijela were probably teased, but not just light-heartedly, and not because the American students cheated too. Any kind of plagiarism and cheating is a serious academic offence. Try another option.

Unit 14

a) This is probably the most accurate guess. Individual hard work, academic merit and achievement are the most important traits when applying for a position. The American probably saw this as an unfair practice which would eventually have detrimental consequences for the firm. This is the right solution, but also only half of the explanation. Choose another option for the full answer.

b) While this is an international bank, the local offices are usually run by locals, with one foreign consultant. The situation in which the board members are mostly Serbian might not be that uncommon, and

the American might not understand that the in-group members would not want to go against the person in charge, either building a friendly relationship in that way or trying to win a favour for themselves.

c) When one is invited to take part in any decision, that person must believe that their vote or decision has some weight. While the American employee's opinion has been circumvented, the feelings at a work place should not be placed before some other things. Try another option.

d) It is not stated in the critical incident that the American thought his opinion or expertise should be valued more than anybody else's. Try another option

Unit 15

a) Planning ahead is of greater importance in the UK and deadlines are taken more seriously. In Serbia, on the other hand, people do not have a long-term orientation and do not feel too obliged by the rules. This is the source of her frustration and this is the right solution.

b) While the economic situation has a lot to do with completion of projects and things going on schedule, this cannot be the only reason. It is used as an explanation (and even excuse) but the changes in design cannot be accounted for by economic misfortune only. Try another option

c) Rules and regulations differ from country to country, this is true. However, Jane's job has nothing to do with regulations but design. There must be something else that she is having problems with. Try another option

d) Getting used to a different working atmosphere, and a whole new country cannot be easy. Being part of a domestic team also means 'playing by their rules' but should also mean understanding those rules. Jane is trying to be on top of things and to follow whatever the boss is assigning, so she is not really imposing her standards. Try another option

Unit 16

a) Actually, not laughing at his friends' jokes is more likely to offend his friends. Also, some peer pressure exists even among university students, and especially if one is new to a country and a group of friends. However, this cannot be the only reason. Try another option

b) A lot of politically incorrect jokes are told, and while people usually perceive they might be harmful, not much concern is given to them, as they are seen simply as jokes. This definitely plays a part in Scott's discomfort but is not the whole explanation. Try another option.

c) We don't know much about Scott, and, while this might be his personal trait, not to get involved in base humour, this is not the only reason. Try another option.

d) A multicultural society expects a lot of tolerance from its citizens and people are (or should be) more sensitive to possible harm that even apparently innocent jokes provoke. It is very likely that Scott sees this in his friends and therefore does not feel comfortable. This is the right solution.

Unit 17

a) Working for a NGO can be hectic and busy, it is quite possible that Maryanne is too busy with her work, but that does not mean she's not in contact with or thinking about her family. Actually, she's surprised at the questions. Try another option.

b) When making friends, people everywhere inquire about one's background, so questions about the family are not unusual. There must be something else in case. Try another option.

c) This is most often so, families are still closely knit together and asking after the health (or work) of one's family members is not strange. This is the right solution.

d) It is a misconception that American families are not close, and that once you're independent as a young adult all connections are cut. Quite the contrary, family values are very important, however, asking after one's family members is not common, and hence the surprise on

Maryanne's part. Try another option.

Unit 18
a) Hospitality is usually the quality most often mentioned when Serbs talk about themselves. Paying bills for newcomers or guests is not at all uncommon, and while it might seems pushy or uncalled for, it is the gesture that most foreigners will encounter. However, this makes Ashley angry and irritated, therefore this is only a basis of the problem, so try another option for a full explanation.
b) For a newcomer in Serbia, especially for people coming from individualistic cultures, it might be difficult to get used to being treated to different things. Therefore this gesture of hospitality might be interpreted wrongly, as pushiness or showiness, since hospitality might be shown differently in different cultures. Try another option.
c) It is not customary for the Westerners to pay for others, usually people go Dutch, meaning they split the bill and everyone pays their part. However, this has nothing to do with stinginess, when they invite you for dinner, they will probably pay for food. Try another option.
d) Coming from a society where gender equality is a burning issue and where a lot has been done for equal representation and rights, this behaviour may seem as a chauvinistic, overprotective gesture and might make her uncomfortable and even angry. This is, however, a part of a full explanation, therefore try another option for the 'whole picture'.

Unit 19
No attributions for this situation, as it should be open to discussion

Unit 20
a) Being a full professor, professor Mitić believes that he should be let into the country as an important and distinguished guest, and should

not be asked all sorts of questions. He believes that his status, and the invitation letter for the conference are enough for him to go through a very strict procedure more easily. When this does not happen he feels insulted and disrespected. This is the best solution.

 b) The tiredness is most probably present, and perhaps visible in his snappish answers, but this is not the sole cause of his behaviour. Try another option.

c) Professor Mitić feels indignation at all questions asked, and not only those about the private part of his visit. Try another option.

d) This might well be so, in situations where one has to account for personal things, everyone feels singled out. However, there is a better response to account for his behaviour. Try another option.

Appendix 2

Key to exercises

Unit 1

I

1. The usual distance at which we in our country stand when talking to our friends is 15-20 cm, while in some other countries this distance might be further. Even when we interact with people we are not that familiar with, this distance is not greater. Here, cultures such as the British, or Canadian would demand a greater personal space.
2. Here, different answers might be given, however, in general - our space is compactly packed, and furniture gets greater importance than free space.
3. Queuing is another evidence of space usage and different cultures would organize queues differently.

V

Suggested answers:

__8___ Use of understatement

__6___ Asking people to call you by your first name

__2___ Taking off from work to attend the funeral of a cousin

__9___ Not asking for help from the person next to you on an exam

__1___ Disagreeing openly with someone at a meeting

__5___ Not laying off an older worker whose performance is weak

__4___ At a meeting, agreeing with a suggestion you think is wrong

__10__ Inviting the teaboy to eat lunch with you in your office

__7___ Asking the boss's opinion of something you're the expert on

__3___ Accepting, without question, that something cannot be changed

Unit 2

Body language quiz

1.
7 percent comes from the actual meaning of the words.
38 percent comes from the way you say the words (tone, emphasis, etc.).
55 percent comes from facial expressions and other non-verbal communication.

2. False: In Asia a smile can cover up embarrassment or disappointment.

3.
Two Japanese: 13 percent
Two Americans: 33 percent
Two Brazilians: 56 percent

4.
False: In India, for example, people count the tips of the fingers plus all the joints of the fingers, getting a total of twelve for each hand (the thumb, which does the enumerating, is not counted).

5.
San Juan: 180
Paris: 110
London: 0

6.   d.

Unit 4

I
They might think that the Low power culture members are unruly, impolite, and jealous and that they will talk back to anybody.

II
1. **H** Superiors are shown more deference in high power distance cultures.
2. **H** It's better to see what superiors are thinking.
3. **L** Superiors are not threatened by differences of opinion.
4. **L** In high power distance cultures, the chain of command should be strictly observed.
5. **H** Workers don't want to make mistakes and get criticized for doing so.
6. **L** Bosses are independent of workers in high power distance cultures.
7. **H** It's accepted that the higher up you go, the more privileges you will have (to go along with the increased responsibility).
8. **L** A manager is just one of the team.
9. **L** We're all in this together.

Unit 6

I

B The research shows that in Serbia around 60% respondents disagree with the statement that "The respect a person gets is highly dependent on their family background".
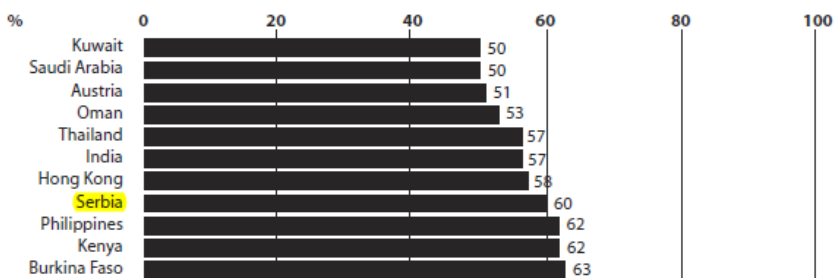
II

Some of possible issues might be that there is an extensive use of titles even when there is no need for them, that one's status is highlighted in any grouping. Also, seniority is important and older people are seen as

wiser, and are usually the ones to make important decisions (these might be bosses, directors, but also fathers in any family). Finally, young people and women are not trusted with important tasks and are seen as needing a guidance and mentorship.

Unit 9

Monochronic	Polychronic
One thing at a time	Multiple activities at once
Rigid approach to time	Flexible approach to time
Strict agenda	No strict agenda
Focus on task	Focus on relationship
Completion of job most important	Relationships more important than the job
Emphasize promptness	Promptness based on relationships

Unit 10

Denial	"Tokyo is no different than New York, lots of cars and tall buildings."
	"Do you have internet in your country."
Defense	"Women are not aggressive enough, they'll never fit in at this level."
	"Some cultures are evil."
Minimization	"The best thing to do when being interviewed by a French employer is just be yourself."
	"You'll be alright using your common sense"
Acceptance	"I know my boss, a black woman, and I, a white male, have very different life experiences, but we're learning how to work together."
	"The extended family is very important for the people in that culture."
Adaptation	"To solve this dispute, I need to change my behavior to account for the difference in status between myself and my Arab colleague."

	"Generation of my own questions about cultural differences."
Integration	"Sometimes I don't feel like I fit in anywhere." "I feel most comfortable when I am bridging differences between cultures." "I can adapt to a wide range of situations".

Unit 11

The Intruder

These are possible solutions:

1. This would be the expectation of a person from a collectivist culture.

2. Somebody from a feminine culture might feel this way.

3. The reaction indicates individualism: you speak with one person at a time. This way of dealing with time is known as monochronic.

4. This thought indicates large power distance.

5. Somebody from an individualist culture might think this way; tasks prevail over relationships.

6. This would be a collectivist expectation. Your conversation partner can include you in his or her in-group to which the intruder apparently belongs. In almost all societies, this option would be more acceptable than the next one.

7. This might be the reaction of somebody from an individualist, masculine culture; this is normal, acceptable behavior.

Unit 13

I

Trompenaars and Hampden-Turner's dimension of Universalism/Particularism might be used to explain the differences between answers that different cultures might offer.

II

Suggested Answers

1. **U** Not taking circumstances into account is more universalist.
2. **U** Principles that apply across the board are more universalist.
3. **P** In-group members looking after each other is more particularist.
4. **U** Consistency is a core belief of universalism.
5. **U** This is universalist in the sense that the law should be the same for everyone.
6. **P** Taking circumstances into account is a hallmark of particularism.
7. **U** Reason is more consistent with objectivity, hence, universalism. Feelings are more consistent with subjectivity, hence particularism.
8. **U** Exceptions are by definition particularist.
9. **P** Principles are bent because you have to make exceptions.
10. **U** The universalist idea of being able to apply rules and principles across the board suggests that life is neater than it really is.
11. **P** Particularists favor their in-group members.
12. **P** Circumstances count for much more in the particularist worldview.

Unit 14

I
Hofstede's dimension of Uncertainty avoidance

1. b) c) d)
2. a) c) d)
3. e)
4. a) b) c) e)
5. b) c) e)
6. none
7. a) d)
8. a) b)
9. e)

Unit 18

Hofstede's Culture Dimension of Collectivism vs. Individualism

1. c
6. a

2. b	7. c
3. a	8. b
4. a	9. b
5. b	10. b

Unit 20

Hofstede's Culture Dimension of Power Distance

1. b	6. b
2. c	7. a
3. a	8. c
4. c	9. a
5. b	

Race literacy quiz

1. a	8. d
2. c	9. e
3. b	10. a
4. e	11. c
5. d	12. a
6. c	13. d
7. c	14. b

More in-depth answers at <u>http://newsreel.org/guides/race/quiz.htm</u>

Cultural Bias in Intelligence Testing

1. One, two, three, many....the kuukthaayorre system of counting only goes to three...thana, kuthir, pinalam, mong, mong, mong, etc. The word mong is best translated as "many" since it can mean any number between 4 and 9 or 10 after which yuurmong (many figures) would be more appropriate.

2. Those who say thirteen are right in European terms but irrelevant in Edward River terms. The speakers of kuukthaayorre clearly recognise lunar menstruation and possess a notion of the lunar month as calculated as the time between one phase of the moon and the next appearance of that particular phase. However, apart from having no specific word to designate thirteen and thirteen only - yurrmong or "very many", is the right answer - the annual cycle is crouched in terms of environmental rhythms rather than in terms of fixed, invariant divisions of time. The "year" then is the time between the onset of one wet season and the onset of the next wet season - and wet seasons may be early or late, so who can be precise?

3. The right answer is "tree". This stems from the kuukthaayorre speakers early experience with tobacco which was "stick" tobacco, hence it is classified with tree.

4. Crocodiles, turtles, birds and frill necked lizards are all classified as minh (which broadly might be translated as animals). Snakes along with eels are classified as yak which may be broadly translated as snake-like creatures.

5. All the items are classified with sugar as belong to the class of objects known as may. Broadly translated, may means vegetable food. Even witchetty grubs that are found in the roots of trees fall under this rubric - so does honey which is also associated with trees and hence fruit. The kuukthaayorre language had no problem fitting flour into the may category since it obviously resembled some of their own processed vegetable foods (e.g., yams like Dioscoria sativa elongata). The word may can also mean sweet and hence sugar, which of course does not resemble anything in their traditional culinary.

6. "Eat" is the right word - well sort of, anyway. Where we make a distinction between "eating" and "drinking", kuukthaayorre does not and they use the same verb to describe both functions and why not?

7. The clues are easy for kuukthaayorre. An avoidance taboo operates between mother's brother and sister's son and politeness requires that sister's son should never directly face mother's brother nor talk to him directly in company. Sam and Ben are

obviously brothers because of their unrestrained interaction while Harry, with his back turned to both his uncles is obviously the respectful nephew.

8. Among the kuukthaayorre God has been equated with a mythological character and he is definitely non-malevolent. Both fate and germs are concepts foreign to the kuukthaayorre belief system. No-one dies without reason and suicide is unknown to them, so the right answer is SOMEONE - which is the case in this sorcery riddled society.

9. The small female wallaby is the right answer. Emu is a food that may be consumed only by very old people. Kangaroos (especially large ones) may not be eaten by parents or their children. The children will get sick otherwise. Everyone knows that....don't they?

10. Because some of them have to be avoided like the plague. For example, a male must avoid his father's sister's daughter, or anyone classified with her. Such relations are called poison cousins in Aboriginal English.

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