

**МИНИСТЕРСТВО ОБРАЗОВАНИЯ РЕСПУБЛИКИ БЕЛАРУСЬ
УЧРЕЖДЕНИЕ ОБРАЗОВАНИЯ
«БАРАНОВИЧСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ»**

И. В. ПИНЮТА

ОСНОВЫ МЕЖКУЛЬТУРНОЙ КОММУНИКАЦИИ

**Учебно-методический комплекс
для студентов лингвистических специальностей**

**Рекомендовано к печати
научно-методическим советом университета**

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ПЗ2

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ПЗ2 **Основы межкультурной коммуникации** [Текст] : учеб.-метод. комплекс для студентов лингвист. специальностей / И. В. Пинюта. – Барановичи : РИО БарГУ, 2010. – 207, [3] с. : ил. – 95 экз. – ISBN 978-985-498-354-7.

Представляет собой серьезную научно-методическую разработку, направленную на развитие у студентов языкового вуза коммуникативной и профессиональной компетенций. Уникальная авторская работа основана на аутентичных англоязычных материалах, аналогов которой не существует в системе образования высших учебных заведений Европейского сообщества. Учебно-методический комплекс имеет огромное воспитательное значение для формирования готовности будущего преподавателя английского языка к осуществлению межкультурного посредничества.

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ВВЕДЕНИЕ

Основы межкультурной коммуникации – дисциплина вузовского компонента цикла общепрофессиональных и специальных дисциплин. Учебно-методический комплекс по данной дисциплине выступает средством обучения, способствующим приобретению опыта решения теоретических и практических задач, необходимого специалисту с высшим лингвистическим образованием для реализации функций межкультурного посредника в профессионально-педагогической деятельности и межкультурном общении. Учебно-методические материалы данного комплекса сгруппированы в разделах «Культура и коммуникативное поведение», «Конфликт и диалог культур в межкультурной коммуникации» и «Межкультурное посредничество». Курс «Основы межкультурной коммуникации» связан с такими учебными дисциплинами, как «Практика устной и письменной речи», «Анализ письменного текста», «Аудирование иноязычной речи», «Средства массовой информации», «Страноведение», «Методика преподавания иностранных языков» и «Психология».

Целями учебно-методического комплекса являются: развитие коммуникативной, в том числе социокультурной, и профессиональной компетенций; формирование готовности будущего преподавателя английского языка к осуществлению межкультурного посредничества; формирование поликультурной многоязычной личности студента.

Программно-информационный блок данного комплекса содержит описание предназначения дисциплины и ее содержания.

Учебно-методический блок включает учебный материал лекционных, семинарских и практических занятий.

В соответствии с принципом сознательности до проведения лекции студентам необходимо самостоятельно ознакомиться с понятиями, персоналиями и выучить новые слова по теме. Предлагаемые проблемные вопросы в ходе чтения лекций имеют рекомендательный характер. Их использование способствует активизации у студентов внимания и запоминанию ими теоретического материала. Рефлексия и самооценка студентов степени понимания изучаемых явлений и понятий по решению лектора могут проводиться в интерактивном режиме (лектор – группа студентов, лидер группы – группа, студент – студент).

Подготовка студентов к семинарским и практическим занятиям предполагает выполнение заданий, отмеченных знаком «*». Она включает самостоятельную работу студентов по овладению иноязычной лексикой.

Контрольный блок включает тематические тесты, которые могут быть полезными для организации самоконтроля, и экзаменационные вопросы.

Учебно-исследовательский блок включает задания на самоконтроль и самокоррекцию.

Издание содержит *ключи к упражнениям, глоссарий* (более ста дефиниций ключевых понятий, используемых в англоязычной научной литературе по теории межкультурной коммуникации) и *приложения* (иллюстрации, аутентичный информационный материал для подготовки проектов и разработки комплекса упражнений).

Текст издания апробирован в системе подготовки будущих преподавателей английского языка по специальности на кафедре профессиональной иноязычной подготовки факультета иностранных языков Барановичского государственного университета.

ПРЕДИСЛОВИЕ

Позитивной тенденцией последних лет является выход в свет *авторских научно-методических работ*: учебных программ, пособий, методических рекомендаций. К разряду таких работ принадлежит и учебно-методический комплекс «Основы межкультурной коммуникации».

Необходимость подобного учебно-методического комплекса возрастает в условиях современной вузовской реальности, когда расширяется круг требований, предъявляемых к профессиональной подготовке будущих преподавателей, к формированию у них профессионально значимых качеств, способствующих не только высокому успешному выполнению профессиональных обязанностей, но и творческой адаптации к изменяющемуся миру, к миру людей иной культуры. Актуальность составления данного комплекса обусловлена также потребностью образовательной практики в научно продуманном содержании и обоснованной методике развития у будущих преподавателей иностранного языка умений межкультурного посредничества. Данный учебно-методический комплекс (своей целевой, содержательной и технологической составляющей) как раз и направлен на предупреждение разделения людей по принципу принадлежности и не принадлежности к «моей» культуре.

Содержание учебно-методического комплекса охватывает все темы учебной программы, при раскрытии которых отчетливо представлена авторская позиция. Здесь рассматриваются вопросы культуры и коммуникативного поведения, конфликтов и межкультурного посредничества. Отрадно, что данный комплекс ориентирован не только на обогащение студентов новыми знаниями по «Основам межкультурной коммуникации», пониманием того, что люди как носители культуры и ситуации взаимодействуют, но и на реализацию важной гуманитарной цели – формирование творцов собственных социальных миров (Д. Майерс).

Учебно-методический комплекс привлекает четкой формой, богатым материалом, логикой его изложения. Анализ содержания комплекса показал, что в процессе его разработки реализованы идеи А. Бандуры о научении путем моделирования. Согласно ученому, компетентный преподаватель, тщательно планирующий методику преподавания курса, способен не только излагать новую информацию, но и моделировать поведение, которое в профессиональной перспективе будет глубоко осмыслено студентами и выступит стандартом для исполнения в ситуациях межкультурного взаимодействия.

Оглавление учебно-методического комплекса демонстрирует последовательность и логику решения автором научно-методических задач. Комплекс состоит из следующих структурных элементов: введение, предисловие, программно-информационный блок, учебно-методический блок, содержащий лекционные, семинарские и практические занятия, контрольный блок, учебно-исследовательский блок, ключи, глоссарий, а также приложения.

Содержание учебно-методического комплекса отличается научностью и одновременно доступностью изложения. Представленные в комплексе образцы заданий реализуют принцип наглядности обучения, обеспечивают сознательное и активное усвоение студентами содержания дисциплины, а также интерактивный характер обучения, что позволяет развивать у будущих педагогов необходимые умения межкультурного посредничества.

Контроль знаний для автора учебно-методического комплекса является, как показал анализ содержания, руководством учебно-познавательной деятельностью студентов в процессе изучения дисциплины. В практической части комплекса представлены тестовые задания по всем изучаемым темам курса, что позволяет получить объективное представление о качестве знаний студентов и предупредить субъективизм в процессах текущего и итогового контроля. Тестовые задания разработаны автором учебно-методического комплекса с учетом педагогических целей: знание, осмысление, применение, анализ, синтез, оценивание, а форма их построения ориентирована на использование мнемических и мыслительных умений, что расширяет границы знаний по основам межкультурной коммуникации.

Содержание учебно-методического комплекса корректно оформлено в техническом плане. Списки литературы, венчающие собой темы учебно-методического блока, современные сведения, включенные в комплекс, свидетельствуют об одном: *успех автора — это результат многолетней профессиональной деятельности, реализации инновационного подхода к преподаванию учебной дисциплины в современном вузе.*

Материалы комплекса будут активно использованы студентами в процессе изучения курса и прохождения практики в школе. Данный учебно-методический комплекс будет востребован преподавателями, читающими курс «Основы межкультурной коммуникации». Каждая категория читателей найдет в нем много полезного для себя,

а осознание процесса рождения замысла учебно-методического комплекса и реализации его автором в практике преподавания выступит для молодых и опытных специалистов стимулом к профессиональному самосовершенствованию и саморазвитию.

Важное значение предлагаемого издания проявляется еще и в том, что оно имеет электронный аналог, включающий аудио- и видеоматериал. Все это поддерживает различные формы организации учебного процесса. При этом развитие профессионально значимых умений может осуществляться как в аудитории, так и в компьютерном зале.

Л. Ф. Мирзаянова, кандидат психологических наук

ПРОГРАММНО-ИНФОРМАЦИОННЫЙ БЛОК

ВЫПИСКА ИЗ УЧЕБНОЙ ПРОГРАММЫ

Учебная программа утверждена первым проректором учреждения образования «Барановичский государственный университет» 28 апреля 2010 г., регистрационный № УД – 34 / 10 / баз.

ТЕМАТИЧЕСКИЙ ПЛАН

Название темы	Количество часов			
	всего	лекции	семинар-ские занятия	практиче-ские занятия
Раздел 1. Культура и коммуникативное поведение	30	6	4	20
Тема 1.1. Предмет и содержание культуры	6	2	2	2
Тема 1.2. Неречевое поведение носителей культур народов англоязычных стран и Беларуси	4	2	—	2
Тема 1.3. Речевое поведение носителей культур народов англоязычных стран и Беларуси	20	2	2	16
Раздел 2. Конфликт и диалог культур в межкультурной коммуникации	12	6	—	6
Тема 2.1. Межкультурная коммуникация	2	2	—	—
Тема 2.2. Межкультурное непонимание	6	2	—	4
Тема 2.3. Успешное межкультурное общение	4	2	—	2
Раздел 3. Межкультурное посредничество	12	6	—	6
Тема 3.1. Изучение культуры	8	4	—	4
Тема 3.2. Обучение иностранной культуре	4	2	—	2
И Т О Г О	54	18	4	32

СОДЕРЖАНИЕ ДИСЦИПЛИНЫ

Раздел 1

Культура и коммуникативное поведение

Тема 1.1. Предмет и содержание культуры

Понятие «культура». Компоненты культуры. Особенности культуры. Влияние культуры на коммуникативное поведение человека.

Ценности как компонент культуры. Национально-специфические ценности американцев и британцев. Национально-специфические ценности белорусов.

Роль ценностей. Формирование ценностей в обществе. Формирование ценностных ориентаций.

Тема 1.2. Неречевое поведение носителей культур народов англоязычных стран и Беларуси

Роль неречевого поведения в процессе коммуникации. Классификация аспектов неречевого поведения. Умения публичного выступления.

Специфические тактики неречевого поведения: выражение лица, расстояние между собеседниками. Анализ и моделирование ситуаций межкультурного общения.

Тема 1.3. Речевое поведение носителей культур народов англоязычных стран и Беларуси

Понятие «вежливость». Правила вежливости. Культурно обусловленные стили общения.

Кросс-культурные различия в объеме высказывания. Логика построения высказывания. Самопрезентация в межкультурном общении.

Особенности начала и завершения разговора. Фатическое общение. Поддержание разговора.

Специфические тактики речевого поведения: маркеры обратной связи, обращение к партнеру по общению, приемлемые и неприемлемые темы общения, запрос информации, комплимент, жалоба, совет. Анализ и моделирование ситуаций межкультурного общения.

Раздел 2

Конфликт и диалог культур в межкультурной коммуникации

Тема 2.1. Межкультурная коммуникация

Роль межкультурной коммуникации в современном мире. Общение как компонент межкультурной коммуникации. Межкультурная коммуникация и язык.

Тема 2.2. Межкультурное непонимание

Межкультурные барьеры. Межкультурный конфликт и культурный шок.

Мир англоязычных стран. Этноцентрическое восприятие инаковости. Стереотипы о британцах, американцах, белорусах.

Ситуации культурного шока.

Тема 2.3. Успешное межкультурное общение

Стили поведения в ситуации конфликта. Адаптация к иностранной культуре.

Успешное межкультурное общение.

Факторы успешного межкультурного общения. Предупреждение возникновения негативного отношения к иностранной культуре.

Раздел 3

Межкультурное посредничество

Тема 3.1. Изучение культуры

Кросс-культурное исследование. Общее и специфическое в изучаемых культурах. Методы исследования. Сравнение культур.

Использование и оценка методов исследования.

Тема 3.2. **Обучение иностранной культуре**

Подходы к обучению иностранной культуре. Характеристика межкультурного посредника. Изменение негативного отношения к инофону. Теория социального научения и овладение иностранной культурой.

Расширение и углубление социокультурных знаний. Условия успешного моделирования. Развитие умений межкультурного посредничества.

РАЗДЕЛ 1
КУЛЬТУРА И КОММУНИКАТИВНОЕ ПОВЕДЕНИЕ

Цель: развитие социокультурной компетенции.

Задачи:

- углубить понимание национально-специфических ценностей и правил этноэтикета;
- расширить фактологический компонент социокультурных знаний;
- развивать умения межкультурного посредничества;
- формировать уважительное отношение к иностранной культуре, ее реалиям.

Требования к компетенциям студентов:

академические:

- уметь работать самостоятельно и повышать свой профессиональный уровень;
- уметь применять междисциплинарный подход при решении проблем;
- уметь использовать иностранный язык в организации жизнедеятельности общества и межкультурной коммуникации;
- уметь использовать технические и программные средства компьютерной техники;
- уметь соотносить понятийный аппарат изученной дисциплины с реальными фактами и явлениями профессиональной деятельности;
- уметь использовать принципы функционирования языка применительно к различным сферам речевой и межкультурной коммуникации;

– уметь формулировать и выдвигать новые идеи;

– иметь навыки организации исследования и его системного и сравнительного анализа;

социально-личностные:

- быть готовым к социальному взаимодействию и межличностным коммуникациям;
- уметь работать в команде;
- быть способным к ценностно-смысловой ориентации в мире;
- быть подготовленным к саморазвитию и самосовершенствованию;
- проявлять толерантность к другим культурам, языкам, религиям;

профессиональные:

- интерпретировать культурные явления в их взаимосвязи и взаимозависимости;
- осуществлять сопоставительный анализ фактов родного и изучаемого языков;
- анализировать и оценивать собранные данные;
- пользоваться глобальными информационными ресурсами, современными средствами телекоммуникаций.

Методические указания

Развитие умений межкультурного посредничества на практических занятиях, целью которых выступает овладение специфическими тактиками речевого и неречевого поведения, осуществляется в ходе выполнения групп упражнений, направленных на развитие: а) атрибутивных; б) ретрансляционных и интерпретационных; в) модификационных умений. Первая группа упражнений включает прогностические, поисковые и оценочные виды упражнений. Вторая – дискриптивные, паттернирующие и интерпретационные. Третья – корригирующие, интерактивные и рефлексивные упражнения.

На практических занятиях преподавателю необходимо организовать последовательное выполнение вышеуказанных видов упражнений. Мы рекомендуем на этапе объяснения домашнего задания проводить упражнения на развитие прогностических умений, а также – в соответствии с теорией социального научения (А. Бандура) – наблюдение моделей поведения, тактик речевого и неречевого поведения, которые могут обусловить возникновение трудностей осуществления межкультурного посредничества. Выполнение данных упражнений способствует более глубокому и осмысленному восприятию культурных явлений в ходе самостоятельной работы. Впоследствии, непосредственно на практических занятиях, под руководством преподавателя происходит развитие атрибутивных, ретрансляционных, интерпретационных и модификационных умений. Рефлексивные упражнения рекомендуются в качестве домашнего задания на следующее практическое занятие.

Для обеспечения реализации принципа дифференциации обучения ряд упражнений имеют другой вариант.

Тема 1.1. Предмет и содержание культуры

ЛЕКЦИОННОЕ ЗАНЯТИЕ

Terms

achievement culture	collectivism	(in)tangible aspects of culture
artifacts	individual (psychological) questions	power
attitude	individualism	rules
behaviour culture	institutional questions	subculture
culture	nonverbal (verbal) communication	values

Personalities

R. Brislin	C. Kramsch	K. O'Sullivan
N. Brooks	R. Lado	G. L. N. Robinson
E. T. Hall	D. R. Levine & M. B. Adelman	B. Tomalin, S. Stemplesky & A. Maley
G. Hughes	G. Morain	G. R. Weaver
M. Kluckhohn & M. Kelly	H. Nostrand	

Vocabulary box

assumption	explicit	implicit
behaviour (Br) / behavior (Am)	fuss	outwardly
coherent	haphazard	peer
cowardice	hence	scrutiny superficial
cultural "imports"	highbrow	target
encounter	highlight	tie a bow tie
evolve	homogeneous	"tribe"
exemplify	imperceptible	uniform behaviour

What is Culture?

Plan

1. The notion of culture.
2. Components of culture.
3. Peculiarities of culture.
4. How culture influences people's behaviour.

1 The notion of culture

Problem question. How would you define culture?

Now we move to considering a few definitions of culture.

Irrespective of whether we are talking about written or oral culture, highbrow or popular culture, noteworthy events or events of everyday life, the term "culture" has always referred to at least two ways of defining a social community.

The first definition comes from the humanities: it focuses on the way a social group represents itself and others through its material productions, be they works of art, literature, social institutions, or artifacts of everyday life, and the mechanisms for their reproduction and preservation through history.

The second definition comes from the social sciences: it refers to what educators like Howard Nostrand call the "ground of meaning", i. e. the attitudes and beliefs, ways of thinking, behaving and remembering shared by members of that community.

This latter definition is in many ways similar to the one given by social scientists like Richard Brislin in his book *Applied Cross-Cultural Psychology*. "Culture", he writes, "refers to widely shared

ideals, values, formation and uses of categories, assumptions about life, and goal-directed activities that become unconsciously or subconsciously accepted as “right” and “correct” by people who identify themselves as members of a society”.

Culture refers to all the accepted and patterned ways of behavior of a given people. It is a body of common understanding. It is the sum total and the organization or arrangement of the group’s ways of thinking, feeling, and acting. In this sense, of course, every people has a culture and no individual can live without culture. It is our culture that enables us to get through the day because we and the other people we encounter attach somewhat the same meanings to the same things.

K. O’Sullivan defines culture as “the ways people agree to be”. He writes that over periods of time groups of people (societies) reach agreements about how they see the world, how they will behave, interact with each other, judge each other, organize themselves, manage themselves, and so on – in other words, how they will exist, how they will *be*. Naturally, these agreements are usually unstated and unconscious: we learn the agreements – the “rules” – as part of growing up in our societies. We internalize them and they become automatic. We become conscious of them only when we come into contact with another group whose rules are different.

According to R. Lado, an outstanding American researcher, “culture” is synonymous with the “ways of a people”. More often than not the ways of a people are praised by that same people while looked upon with suspicion or disapproval by the others, and often in both cases with surprisingly little understanding of what those ways really are and mean.

R. Lado wonders that when a visitor is in the United States to study the American way of life or American culture, almost everyone is glad to show him that way and that culture, but what do we show him and what do we tell him? How do we know what to show and tell him?

We are really rather helpless to interpret ourselves accurately and to describe what we do through habit, acquired almost unnoticed from our elders and our cultural environment.

Our inability to describe our cultural ways parallels our inability to describe our language, unless we have made a special study of it. The paradox is that we are able to use the complex structure that is our language with astonishing ease and flexibility, but when someone asks us when to use *between* and *among*, for example, we will tell him the most surprising fiction with the best intention of telling the truth. Similarly, we may be able to tie a bow tie with speed and ease, but the moment someone asks us to explain what we do, we become thoroughly confused and may give him completely false information.

R. Lado assumes that cultures are structured systems of patterned behavior.

Following is a good definition given by anthropologists.

Cultural anthropologists, during the last twenty-five years, have gradually moved from an atomistic definition of culture, describing it as a more or less haphazard collection of traits, to one which emphasizes pattern and configuration. Kluckhohn and Kelly perhaps best express this modern concept of culture when they define it as “all those historically created designs for living explicit and implicit, rational, irrational, and non-rational, which exist at any given time as potential guides for the behavior of men”. Traits, elements, or better, patterns of culture in this definition are organized or structured into a system or set of systems, which, because it is historically created, is therefore open and subject to constant change.

The individual acts of behavior through which a culture manifests itself are never exactly alike. Each act is unique, and the very same act never occurs again. Even in performing a play many times, each act performed by the player is unique, and it can be shown to be different from the “same” act in the very next performance. Yet in every culture certain acts which in physical terms are thus different are nevertheless accepted as same. Having orange juice, coffee, fried eggs, and white toast one morning and grapefruit juice, coffee, scrambled eggs, and whole wheat toast the next morning would usually be considered in the United States two occurrences of the same unit of behavior: eating breakfast. Yet they are different. The mold or design into which certain acts must fall to be considered breakfast in the United States constitutes a pattern of behavior, a functioning unit of behavior in that culture.

Reflection. Does any of the given definitions match your own?

Whichever you choose, we are clearly dealing with something large and pervasive. Culture is not just a matter of what we eat, what we wear, and how we sing and dance. In *the Macquarie Encyclopedic*

Dictionary we find that it is the sum total of ways of living built up by a group of human beings, which is transmitted from one generation to another.

Reflection. What culture do you belong to?

A word of caution: your “culture” is not necessarily the same as your “nationality” and “ethnicity”. We need to be clear about the difference. In some cases, all three may be the same. Take for example “Lek”.

Lek regards herself as culturally Thai, she holds Thai citizenship, and she is ethnically Thai. (That is, she belongs to that group of people whose physical appearance we recognize as Thai.)

The case is often, however, far more complex. Consider another person.

Mei-Ling was born and grew up in Beijing, speaking Mandarin. At the age of 14, she and her family moved to Hong Kong, where she learnt Cantonese and later attended university. At the age of 27, she migrated to Canada, where she ultimately married a French Canadian from Quebec and became a citizen. As her children grew up and as she settled into her job and improved her English, she became increasingly comfortable with the way of life in Canada, although she still retains what she regards as her Chinese-ness. Her daughter Cindy was born in Toronto. She speaks English as her first language and (through her French father) is reasonably fluent in French. She speaks only a few words of Mandarin. She is very interested in the Chinese and French cultures, particularly when she sees her grandparents, but overall she sees herself as a Canadian, no different in her attitudes and behaviour from most of her classmates.

Of course the key is self-image, self-identification. How do you see yourself? Your nationality will probably be quite straightforward, as is your ethnicity (although this will be open to your own interpretation), but what about your culture? Suppose a passport required you to describe not only your nationality, but also your ethnicity and your *culture*. What would you say?

Labels describing people can be problematic, as we see when we compare the following.

Terms such as “American”, “Nigerian”, “South African”, “Malaysian”, “Australian”, and “Venezuelan” can refer to nationality and culture, but not to ethnicity.

“Balinese”, “Navajo”, “Hawaiian” may be used to refer to culture and ethnicity, but they are not nationalities. “Russian” and “Belarusian”, on the other hand, could until recently only refer to ethnicity and culture – but now they are also nationalities.

“Japanese”, “German”, and “Thai”, however, can refer to all three concepts (which of course does not necessarily mean that all nationals of these countries identify themselves as ethnically and culturally Japanese, German or Thai).

Reflection. An example to comment: “I can eat French bread, listen regularly to French music, and adopt the latest French fashions, but this doesn’t mean I am French in culture or that I can understand French culture”.

2 Components of culture

Problem question. Should we be concerned with the actual behavior of members of a culture (their desires and interests) or simply rely on what many have called abstractions from actual behavior (that is, beliefs, patterns of social organization, political organization, etc.)?

G. Hughes says that the first type of question is what is of major concern to the second language student. It’s also true with a foreign language.

To make this point clear, the types of questions which deal with needs, motives, desires, and purposes can be referred to as individual or psychological questions; those which inquire into ideas, beliefs, customs and forms of organization can be called institutional questions.

Psychological questions can aid us in sensitizing our students to cultural differences. Institutional knowledge is widely applicable to the culture as a whole, but it is factual knowledge that students can usually look up on their own. In contrast the study of psychological questions should be carefully guided by a skilled teacher in order to help our students relate to the target value system and reach personal decisions about their own values.

Now, let us examine several models which have been proposed for the analysis of culture. It should be worthwhile to mention a format suggested by Nelson Brooks, which exemplified the practical use of distinguishing between individual and institutional aspects of culture. Brooks suggests that when observing

and studying a culture it is important to have key-questions in mind. This helps promote systematic observation. Here is a sample list of questions that serve to highlight the individual aspects of culture:

How do you appear in public?

How do you act toward a stranger?

How do you treat a guest?

How do you answer a child's question about God, birth, and myth?

What are you superstitious about?

What is your greatest ambition, your chief regret?

Contrast these with the following sample which represents the type of questions that Brooks distinguishes as being of the institutional kind:

What schools and colleges can you go to?

What laws must you obey?

What churches or religious organizations may you join?

What publications can you buy?

How do you get from place to place?

What public recreational facilities are available to you?

What military organizations may you or must you serve in?

Let's consider another point of view on the structure of culture.

According to G. Morain the term *culture* includes the view of the world shared by members of a group, the patterns of behavior which derive from that view, and the utilitarian and expressive forms which evolve from both.

Tangible aspects of culture range from the inspiring (a soaring cathedral) to the mundane (false teeth). Intangible aspects of culture include people's values, ideas, and dreams, as well as the expression of these in law, custom, story and song. To complicate the tasks involved in understanding a culture, tangible aspects often express the intangible. Likewise, intangible aspects, such as a culture's obsession with staying young, influence the character of its tangible artifacts, such as face creams.

B. Tomalin, S. Stemplesky, A. Maley write that the study of British / American / Canadian life and institutions has been a traditional part of school curricula in Europe and North America. Sometimes it has taken the form of special courses, such as *Civilisation* in France, *Landeskunde* in Germany, and *Civilta* in Italy. These courses emphasize the "big C" elements of British and American culture – history, geography, institutions, literature, art, and music – and the way of life.

We have to recognize that the subject itself has broadened as a result of many changes in the world. "Big C" ("achievement culture") remains as it was, but "little c" ("behaviour culture") has been broadened to include culturally-influenced beliefs and perceptions, especially as expressed through language, but also through cultural behaviours that affect acceptability in the host community.

Gail Robinson, an American researcher in the area of cross-cultural education, reports that when teachers are asked "What does culture mean to you?", the most common responses fall into three interrelated categories: products, ideas, and behaviours. The broadening of "little c" (behaviour culture) can be expressed through the following diagram (figure 1).

Reflection. Can you illustrate the link of the categories of culture with examples?

3 Peculiarities of culture

Problem question. How do people usually see culture?

Having considered the issue yourself, look at a few typical opinions.

- Culture is taken for granted.
- Culture is not defined explicitly.
- Culture is limited to national cultures.
- Cultures are seen as coherent wholes.
- Culture is seen in the role of maintenance.

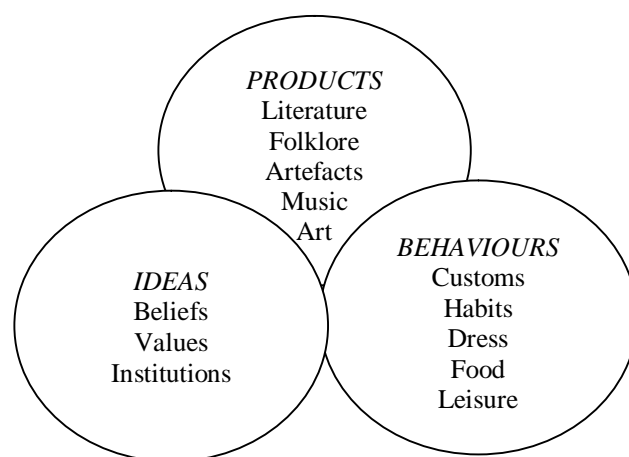


Figure 1 – Elements of culture

K. O’Sullivan defines three rules of culture.

1. Cultures are not fixed – they change over time.
2. Cultures are not uniform – they vary internally.
3. No culture is an island.

Of course, the rules of a culture keep changing, gradually in some cases and very rapidly in others. Sometimes, the changes are almost imperceptible, without any particular attention focused on them. The change is incorporated into the group’s “constitution” without any fuss. Sometimes, the change comes very openly and is subject to widespread discussion and debate.

Our societies are always subjecting at least some of the rules to scrutiny, either deciding to reconfirm them, to adjust them, or to overturn them. We rage, debate, discuss in whatever forums are available to us – the town hall meeting, the argument around the well, letters to the editor, the chat during dinner, the television program, the election campaign, the village meeting – deciding, either explicitly or implicitly, what directions the “tribe” should take, constantly redefining what is good, what is appropriate, what is wise.

Sections of a particular culture (perhaps some of the women of the society or some of its young people or its government) can make enormous changes to certain aspects of the culture. Cultures such as those of the United States and Australia, for example, underwent quite dramatic changes in the 1960s – both in attitudes and behaviour. Indeed, we can see that the whole concept of “generation gap” is of course an expression of cultural change. The “rules” keep changing.

Reflection. What changes can you see in cultural behaviour of Belarusians having resulted from innovations, e. g. introduction of mobile phones?

In all cultures – even those that outwardly appear to be very homogeneous – there can be tremendous diversity.

This diversity can be due to many factors: age; differences in education within the society; differing perspectives or behaviour associated with different class or status in the society; and the development of new perspectives by sections of the society, to name just a few.

Clearly, the diversity within a culture is one of the engines that drives cultural change. A totally homogeneous society would not change unless through outside influence.

It is extremely important to recognize diversity within “tribes”. In describing a culture, we can really only speak in terms of generalizations and tendencies, trying to identify the typical or representative characteristics of a people.

Problem question. Do Belarusians encourage or require uniform behaviour in the following situations, or does it allow a wide range of alternatives?

1. Behaviour at a funeral.
2. Residence after marriage.
3. Duration of education undertaken.
4. Responses to receiving a gift.
5. Behaviour during a job interview.

The range of options for Australians, for example, is very limited in situations #1, 4 and 5. K. O’Sullivan writes for example, “when I receive a gift I need to: (1) express my gratitude; (2) express my liking for the gift (regardless of how I actually feel); and (3) depending on the circumstances and occasion, tell the gift-giver that they “shouldn’t have bought the gift”. In the other situations (#2, 3) the choice is relatively open”.

Within cultures we have “subcultures” – smaller groupings based on a range of factors such as wealth, education, interests and pastimes, profession, religion, marital or parental status, area of residence, region of origin, way of speaking (dialect), and so on.

Reflection. What subcultures do you belong to?

A widespread tendency is to fail to recognize the debt cultures owe each other, except to deplore those influences which are seen to be harmful. Cultures are not isolated: they have always been influenced by and borrowed from others. At least some of their members have made it through to (or “traders” have come in from) regional and international “marketplaces”, bringing back new goods, new ideas, new beliefs (and often the new words to go with these novelties). While some of the imports have been at a more superficial “lifestyle” level, others have had a profound effect.

One general caution needs to be expressed about cultural “imports”, however. Often when the imports are added to the existing cultural stock of a “tribe”, they are adapted and “localized” and may not retain the same meaning or value as in the source culture. So, when the two cultures come together, they recognize similarity and fail to notice difference. Their form can be the same, but often their “distribution” in the society (the situations in which they are used) can vary, and hence their meaning or significance. This can lead to misunderstanding and miscommunication.

Take the following examples.

– Bicycles in Belarus and in China have the same form. Their distribution (and hence “meaning”) are, however, quite different. In the former, bicycles are means of recreation (and seldom means of transport), while in China the reverse is true.

– The term / concept “professor” has a different distribution and meaning in the United States compared with Belarus.

This general pattern of difference in meaning and distribution applies even without any cultural importing. People will use the same resources differently and ascribe different values to them. Again, an example: different cultures ascribe different values to colours. In Australia, for example, “yellow” and “red” are associated with cowardice and anger respectively, while in China they are associated with pornography and prosperity.

Reflection. What do “yellow” and “red” colours mean in your culture?

4 How culture influences people’s behaviour

Edward T. Hall has said that culture *is* communication. What he meant is not so much that culture and communication are one and the same, but that since so much of behavior involves communication of one kind or another – and since culture is such a fundamental influence on all behavior – it’s difficult to say where one stops and the other begins.

According to D. R. Levine and M. B. Adelman culture is a shared background (for example, national, ethnic, religious) resulting from a common language and communication style, customs, beliefs, attitudes, and values. “Culture” in this meaning does not refer to art, music, literature, food, and so on. It refers to the informal and often hidden patterns of human interactions, expressions, and viewpoints that people in one culture share.

The hidden nature of culture has been compared to an iceberg, the major part of which is hidden under water. Like the iceberg, much of the influence of culture on an individual cannot be seen. The part of culture that is exposed is not always that which creates cross-cultural difficulties; the hidden aspects of culture have significant effects on behavior and on interactions with others.

G. R. Weaver provides a useful diagrammatic scheme to illustrate culture like an iceberg (figure 2).

Reflection. What would you change in the picture? Why?

So, culture influences who made your breakfast, whether you live at home with your parents or not, how you greeted your family members this morning, how you parted from your family members when you left for work, whether and how you prayed this morning, how you feel about your job, how

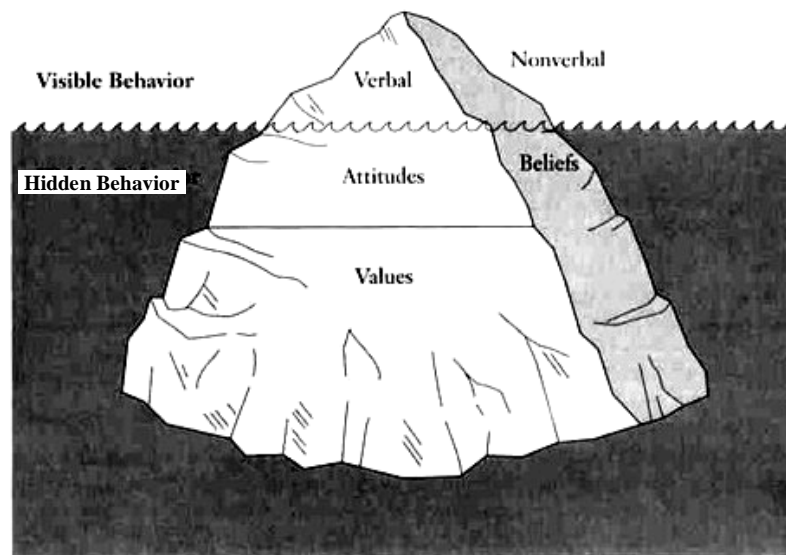


Figure 2 – The visible and hidden layers of culture

other people regard your job, what items you have on and near your desk or in your office, how you greeted your coworkers when you arrived at work this morning, how you call your superiors, peers, and subordinates, the first thing you said when seeing your boss today, how you answer the telephone, how you ask to speak to someone on the telephone, how you behave in meetings, your posture when the boss walks past, the kinds of things you are trying to show about yourself in meetings (I have good ideas, I'm very supportive, I'm really paying attention, etc.), the way you write memos, the way you write business letters, what you think about women (men) working in your field, how you relate to co-workers who are younger, older than you, how you make suggestions to other workers, how you criticize the work of others, how you apologise, which things you feel you should apologize for and which ones not, when you feel it's appropriate to interrupt somebody and how you do it, how you explain absence or lateness, how you get other people to help you, when you feel it's appropriate to admit that you are wrong and how you do it, what you think about things you read in the newspaper, what you chat about with people, how you act when you meet people for the first time, what you do to persuade someone, how you regard the quality of your work and the quality of other people's work, what you believe is polite behaviour, how you feel, your concept of happiness, the way you express anger, what you think will happen to you when you die, who you will marry, how many children you (are planning to) have, how you console people.

СЕМНАПРККОЕ ЗАНАПМЕ

Plan

1. The notion of culture.
2. Values as a component of culture.
3. The values of the British and Americans.
4. The values of Belarusians.

1 The notion of culture

Exercise 1*. The notes below belong to a Belarusian student. It's a summary of a number of texts about culture. Read the notes and decide if the student understands the notion "culture". Could you summarize the texts better?

C. Kramsch: Culture can be represented by two terms "social" and "cultural". The 1st one is connected with humanities and refers to arts and literature. The 2nd one has a connection with social communities: attitudes, beliefs, expectations.

G. Hughes: Culture is forms of organization, concepts, patterns. This term can be represented by two points: institutional (e. g. political system, literature) and psychological (beliefs, needs, attitudes). Two systems of questions concerning this term can be represented: social life, private life.

G. Robinson: The term “culture” consists of three integrated categories: products, views and beliefs. Two sides of culture can be defined using “Big-C” and “small-c”. “Big-C”, e. g. studies of Geography of a foreign country. “Small c” corresponds to personal beliefs, attitudes, products, ideas.

R. Lado: Culture is a way of patterns, concepts. To some extent it is difficult to show yourself as a representative of a given culture. But not only to show but explain...

Exercise 2. Try to fill the gaps in the definition of culture given by E. Taylor.

Culture is that complex whole which includes (1) ... (2) ... (3) ... (4) ... (5) ... (6) ... and other (7) ...or (8) ... acquired by members of a society.

2 Values as a component of culture

Exercise 3*. Search in the dictionaries the definitions of the term “value” and copy the definitions. Say what’s a value.

3 The values of the British and Americans

Exercise 4*. Read the texts below and then match the common American beliefs and their national values: privacy (p), individualism (i), and equality (e). Get ready to explain the main values of the British and Americans.

1. ___ They do not believe in fate. They believe that they are masters of their own destinies.
2. ___ They think *It’s my life, it’s my room, it’s my space.*
3. ___ They feel that the right to pursue happiness is the essential right of all human beings.
4. ___ They are suspicious of a public show of strong emotions and value self-control.
5. ___ They believe that each individual has a different definition of what happiness is and that each person has the right to try to find what will make him or her happy.
6. ___ They believe that to be truly free, they must have control over their lives.
7. ___ They say *No one tells me what to do. It’s my life and my choice. I take the responsibility, and I must also pay the consequences. If I made a mistake, I have no one to blame but myself.*
8. ___ They believe *Mistakes help you learn and improve.*
9. ___ They think *You are judged by who you are, not by your family, your job, the class you were born into.*

PRIVACY

In the U. S. the Constitution protects people’s right to privacy. A police officer has no power to stop people and ask them what they are doing unless they have committed a crime. Information about people can be shown to others only under special circumstances, and usually only with their permission. When newspapers print details about the family life of a politician or film actor they are often criticized for invasion of privacy. On the other hand, actors and politicians tell the press about their family life for publicity reasons, and ordinary Americans appear on television talk shows where they discuss their bad marriages, health problems and how they cannot control their children. The apparent contradiction in attitudes may be explained by the fact that Americans believe strongly in the right to privacy, but as long as that right is respected, they are happy to give it up. They believe it is better to be open and honest than to have secrets.

Not all Americans tell the world everything about their lives. Money and sex are rarely discussed. Husbands and wives usually know how much each other earns, but other family members do not. People may say how much they paid for something, especially if the price was low, but asking somebody else how much they paid is acceptable only for small things, not a house or a car. In general people are happier offering information than being asked for it.

It is very uncommon in the United States for friends to borrow money from each other. Of course, small amounts for a coffee or lunch is easily loaned and repaid. Larger amounts of money would only be asked for, or offered, in desperate situations such as illness or injury or death. In general, most Americans would go to a family member for a loan of money before approaching a friend.

Some foreigners do not understand the “brand” of privacy. For example, Belarusians meet Americans at the airport, and often, from the beginning of the trip to the end, take care of them, rarely leaving them alone. After a certain point, many Americans feel that they want to be alone and that they need more privacy. It is not uncommon to hear an American say something like, “They are really nice and friendly, and they take good care of me, but I just want some time to myself”.

In some American homes, parents and children do not enter each others’ rooms without first knocking.

Privacy, to an American, does not mean isolation or loneliness. However, this is sometimes the way it is interpreted by people of different cultures. Certain languages, such as Russian, do not even have an exact word for privacy.

INDIVIDUALISM

Societies are measured for the relative emphasis on collectivism or on individualism, that is, the “emotional dependence on (or independence from) groups, organizations, or other collectivities”.

Individualism is very high in the U. S. and generally high in the English speaking countries. In individualistic cultures each individual is the most important part of the social structure and each individual is valued for his unique persona. People are concerned with their own personal goals and work towards fulfilling those goals. In an individualistic culture, people do not often possess loyalty to any groups.

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

L. Samovar notes that while individualism and collectivism can be treated as separate dominant cultural patterns and that it is helpful to do so, all people and cultures have both individual and collective dispositions.

In some societies, individualism is seen as a blessing and a source of well-being; in others, it is seen as alienating.

Individualistic cultures who regard collectivist cultures negatively, seeing those cultures as mindlessly suppressing the individual would do well to consider the following assessment: “maintaining the group’s well being is the best guarantee for the individual”. Individualism encourages people to base their decisions on their personal goals and wants. People feel that each individual is special and different from others. People in this culture believe to do things because they want to do them and to make decisions based only on their wants. People are not happy at their jobs, they are encouraged to look for jobs that will make them happier.

Conversely, collectivist cultures who see individualistic cultures as selfish, inconsiderate and dispassionate, would do well to understand that these societies have similar concerns as their own, but use a reverse strategy, that is: focus on “healthy” individuals will ensure the collective well-being. Individuals in that society believe that the groups they belong to are the most important parts of the society. When people make decisions, they consider the groups goals and wants. People value the groups they belong to more than their own individual selves. People are very loyal to the groups they are part of, and usually people stay at the same job all their lives. In this culture, when people make choices about marriage, education, and work, they always make their decisions together with their families. Their decisions are made based on what their families want them to do.

So, collectivists often, but not always, are organized hierarchically, and tend to (1) be concerned about the results of their actions on members of their in-group; (2) share resources with in-group members; (3) feel interdependent with in-group members; and (4) feel involved in the lives of in-group members. Individualists are emotionally detached from their in-groups and emphasize self-reliance, independence, pleasure, and the pursuit of happiness.

EQUALITY

Americans unlike many people from other cultural groups, like to present an image that everyone is equal. For example, employees often call their bosses by their first names and can even sometimes joke freely with the president of the company. This informal behavior and communication occur among people at all levels in the business and political worlds. Obviously, however, the company president has more power than a lower-level employee. Despite this, many Americans choose not to be overly polite and formal with a person of a higher status. Instead, many Americans would rather think of the boss as an equal. In other words, the American tendency is to minimize differences rather than to emphasize them.

Equality, or egalitarianism, is a strong belief among Americans. It results from low power distance in the society.

According to Geert Hofstede some cultures have high-power distances and others have low-power distances. High-power distance cultures believe that authority is essential in social structure and that strict social classes and hierarchies exist in these countries (for example, dominance in relationships between parent and child, teacher and student, boss and subordinate). In that society people who have higher positions are treated more formally than other people. In this culture, people are taught that we are not all equal. Some people have more power and authority than others do, and we should treat these people with more respect. In this culture, students do not call their teachers by names, and teachers and students do not spend time together outside of the classroom.

In low-power cultures people believe in equality, and the people with power interact with the people without power on an equal level. People believe all people are equal and should be treated equally regardless of their positions and authority in the society. Supervisors and people in power and their subordinates perceive each other to be the same kind of people. Many students call their teachers by their first names, and many teachers socialize with their students outside of the classroom.

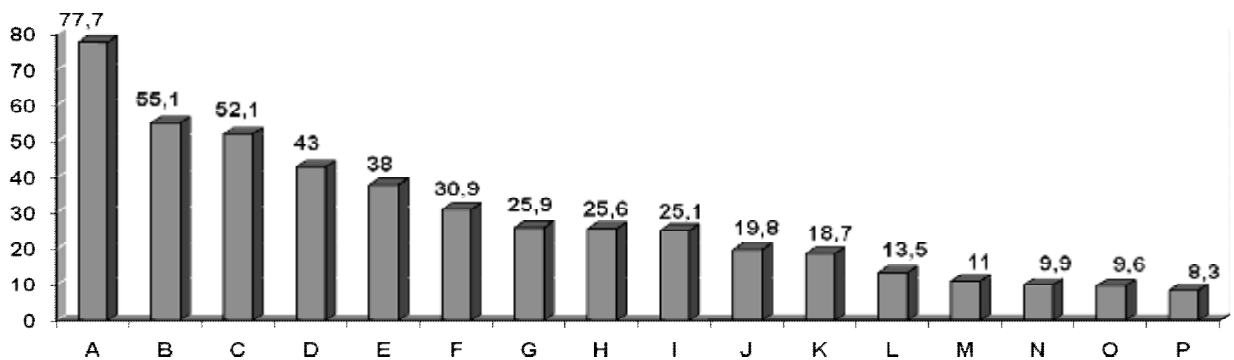
Exercise 5*. Scan diagrams (figure 3) and fill the chart “Characteristics of Mentality” putting down the rank in the scale of each characteristic of mentality of Americans and Belarusians. Then find the difference to see the contrasting characteristics.

Characteristics of Mentality

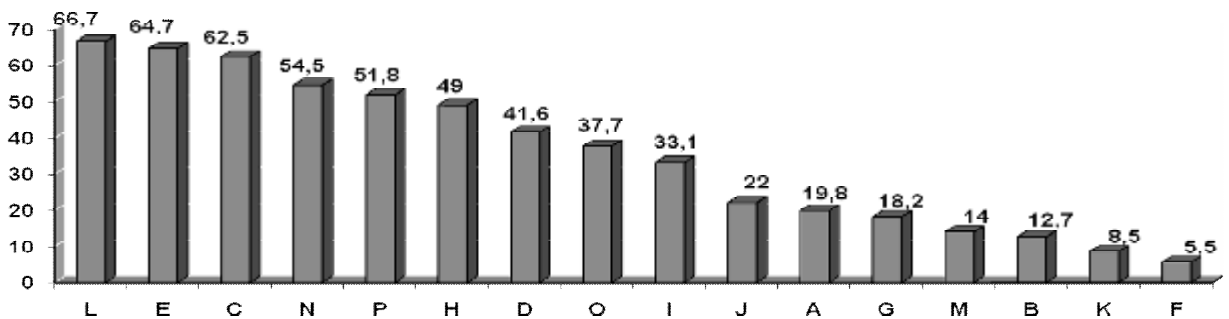
Characteristics of mentality	Rank in the scale		Difference
	Americans	Belarusians	
Privacy			
Individualism			
Loyalty			
Patriotism			
Hard work			
Punctuality, responsibility			
Readiness to help			
Tolerance			

The table termination

Characteristics of mentality	Rank in the scale		Difference
	Americans	Belarusians	
Respect of traditions			
Respect of age & Care for the young			
Conservatism			
Hospitality			
Spiritualism			
Friendliness			
Collectivism			
Empathy			



a)



b)

Figure 3 – Socio-psychological Portrait:

a – of Americans; b – of Belarusians

Note:

- | | |
|---------------------------------|---|
| A – Privacy | I – Respect of traditions |
| B – Individualism | J – Respect of age & Care for the young |
| C – Loyalty | K – Conservatism |
| D – Patriotism | L – Hospitality |
| E – Hard work | M – Spiritualism |
| F – Punctuality, responsibility | N – Friendliness |
| G – Readiness to help | O – Collectivism |
| H – Tolerance | P – Empathy |

4 The values of Belarusians

Exercise 6*. Conduct interviews with 3–5 Belarusians of different age, gender, and social status about the national Belarusian values. Then compare your findings with the information below and complete the list with the values you believe to be typical of Belarusians.

* * *

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Зыходзячы з аналізу гістарычнага развіцця беларусаў, можна лічыць іх своеасаблівай індывідуальна-калектывісцкай супольнасцю. Прычым суадносіны паміж тэндэнцыямі да калектывізму і індывідуалізму ў розныя перыяды былі неаднолькавыя. Так, у эпоху сярэднявечча для беларусаў больш характэрным быў калектывісцкі лад жыцця, адлюстраваннем чаго з'яўлялася наяўнасць на Беларусі суседскіх абшчын, якія часам называліся грамадой (грамада – «вялікі чалавек»). Падобныя абшчыны мелі свае ўласныя органы самакіравання (сельскі сход), свой абшчынны суд (так званы «копны суд»), сумесна адзначалі розныя каляндарныя святы, абрады, звычаі.

Аднак з цягам часу калектыўны ўклад жыцця паступова разбураўся. У першую чаргу гэта было звязана з аграрнай рэформай сярэдзіны XVI ст., згодна з якой замест абшчыннага ўводзілася падворнае землекарыстанне. Было фактычна замацавана права прыватнай уласнасці на зямлю. Праўда, аграрныя пераўтварэнні былі праведзены пераважна ў заходняй і цэнтральнай Беларусі, не закрануўшы яе ўсходняй часткі. На ўсходзе Беларусі да канца XIX – пачатку XX ст. захоўваўся абшчынны парадак, тады як жыхары астатніх рэгіёнаў Беларусі ўжо некалькі стагоддзяў былі пераважна «індывідуалістамі». І таму ў цэлым можна пагадзіцца з думкай гісторыка У. Ігнатоўскага аб тым, што беларускі селянін задаткаў калектывізму мае менш, чым селянін-абшчыннік у Расіі. У савецкі перыяд пад уплывам калектывізацыі, урбанізацыі і ўсямернай уніфікацыі ўзнік своеасаблівы тып савецкага «масавага чалавека-калектывіста». Але ўсё ж падобныя мерапрыемствы былі ў большасці выпадкаў унутрана непрымальнымі для многіх беларусаў – «індывідуалістаў».

Прага беларусаў да асабістай «аўтаномнасці» вынікала таксама і з гістарычных асаблівасцей іх рассялення, калі пад уплывам прыродна-геаграфічных фактараў яны былі вымушаны «разбівацца» на малыя, аддаленыя адна ад другой групы. Таму беларусы пераважна жылі альбо невялікімі вёскамі, альбо на хутарах. Аднак варта адзначыць, што ў выпадку крайняй неабходнасці нашы продкі заўжды збіраліся разам і ішлі на дапамогу, адгукаліся на чужую бяду, аб чым красамоўна сведчаць такія народныя звычаі, як талака, сябрына, бонда.

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Як вядома, экстравертны псіхалагічны тып вызначаецца звернутасцю чалавека да знешняга асяроддзя, ініцыятыўнасцю, сацыяльнай актыўнасцю, гібкасцю і імпульсіўнасцю паводзінаў. У той жа час, для інтравертнага тыпа ўласцівы большая фіксацыя ўвагі на з'явах «затарможанасць» дзеянняў, учынкаў.

Натуральна, што ў кожным грамадстве існуюць як людзі з ярка выражанымі рысамі аднаго з названых псіхалагічных тыпаў, так і індывіды «змешанага» тыпу (т. зв. амбіверты), у якіх адначасова праяўляюцца якасці экстравертаў і інтравертаў.

Спецыяльныя этнапсіхалагічныя даследаванні паказалі, што, напрыклад, 75% насельніцтва ЗША складаюць экстраверты, у Вялікабрытаніі суадносіны паміж экстравертамі і інтравертамі роўныя, а ў шэрагу ўсходніх краін пераважаюць інтраверты. У нашай краіне падобных даследаванняў не праводзілася, таму можна зрабіць некаторыя вывады на аснове ўскосных дадзеных і фактаў.

Цікава адзначыць, што, паводле праведзеных у апошні час сацыялагічных даследаванняў, у большай ступені жыхароў Беларусі хвалююць такія праблемы (рост цэнаў, злачыннасць,

адсутнасць сацыяльнай абароненасці людзей), якія могуць быць аднесены да сферы асабістых, матэрыяльна-бытавых клопатаў кожнага чалавека. У сучасны перыяд большасць апытаных насельнікаў рэспублікі ўсіх узростаў катэгорый аддала б перавагу заробковай плаце невялікай, але заўсёды гарантаванай, а амаль палова людзей (найперш сталага ўзросту) нават ва ўмовах уласнай незабяспечанасці не жадае пачынаць сваю асабістую справу. Такім чынам, вышэйпрыведзеныя і многія другія даныя даюць падставы сцвярджаць, што большасць насельніцтва Беларусі хутчэй за ўсё можа быць аднесена да інтравертнага і так званага амбівертнага псіхалагічных тыпаў.

Здаецца, што «сярэдні, тыповы» беларус можа быць аднесены пераважна да меланхалічнага і флегматычнага тэмпераментаў (флегматыкі характарызуюцца дастаткова нізкім узроўнем псіхічнай ініцыятыўнасці, спакойнасцю, прамарудлівасцю, а меланхолікі – паніжанай псіхічнай актыўнасцю, стрыманасцю, некатарай замкненасцю, інертнасцю, пасіўнасцю, «затарможанасцю» рухаў і паводзінаў). Спецыяльныя даследаванні сведчаць, што менавіта для меланхоліка характэрна своеасаблівая ўлада мінулага над іх уласным «Я», імкненне пастаянна асэнсоўваць свае былыя дзеянні, увесь час як бы азірацца назад. Таму невыпадкова, што, напрыклад, у пачатку ХХ ст. асобныя даследчыкі лічылі тыповай рысай беларускай душы «лагодную меланхолію», абумоўленую найперш «сумным» каларытам усёй прыроды Беларусі. Праўда, ва ўмовах хуткай урбанізацыі ў апошнія дзесяцігоддзі і больш дынамічнага гарадскога жыцця «традыцыйна» меланхалічны тэмперамент часткі беларусаў паступова мяняўся, і, па даных сучасных апытанняў, слабы тып характару часцей сустракаецца сярод сельскіх жыхароў, тады як у гарадах выяўлены большы працэнт людзей з даволі моцным, кантактным характарам.

На наш погляд, у беларусаў склаліся пераважна дыстымны і канформны тыпы характару, якія вызначаюцца недастатковай ініцыятыўнасцю, пасіўнасцю, схільнасцю да дэпрэсіі, кансерватызму, празмернай залежнасцю ад волі і думак «вышэйстаячых», афіцыйных аўтарытэтаў, пэўным «комплексам непаўнацэннасці».

Да адмоўных рысаў характару адносяцца нерашучасць, кансерватыўнасць, канфармізм, пасіўнасць, празмерная залежнасць ад волі і думак «вышэйстаячых», адсутнасць прадпрымальніцкіх схільнасцей, нацыянальны нігілізм, некаторая апатычнасць, інертнасць, недаверлівасць, скрытнасць, надзвычайная насцярожанасць.

Да станоўчых рысаў характару беларусаў можна аднесці іх прыкметную талерантнасць, памяркоўнасць, лагоднасць, добразычлівасць, гасціннасць, вынослівасць, цяроплівасць, працавітасць. Станоўчай рысай беларускага характару можна небеспадстаўна лічыць і адсутнасць ваяўнічага нацыяналізму і месіянскіх памкненняў.

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Беларускі географ і этнограф Аркадзь Смоліч сцвярджае: «Беларус не мае ў характары той рызыкі, адкрытай і грубай прастаты, характэрнай для маскоўца; не мае, зноў жа, лёгкадумнасці, свецкасці і самахвальства, якімі гэта часта вызначаюцца палякі. І ад украінца, з якім беларус мае наогул шмат супольнага, адзначаецца ён усё ж сваім шчырэjším сэрцам, ды, можа, крыху большай рухавасцю.

Наогул, характар беларуса больш паважны, спакойны і рахманы з добра развітай воляй, панаваннем над сабою і трываласцю ў працы. На першы погляд здаецца беларус крыху недаверлівым і скрытным; у кожным разе ён не гэтак лёгка сыходзіцца з людзьмі, як масковец. Затое, як толькі ён абзнаёміцца з новым чалавекам і пераканаецца ў яго няшкоднасці, робіцца ён і даверлівым, і шчырым, можа не праз меру, але ў кожным разе нагэтулькі, каб завязаць самыя прыязныя адносіны...»

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Падмануць нас даволі лёгка. Мы як бы не даем сабе магчымасці падазраваць у другога горшыя рысы. Я пазнаёміўся з чалавекам, ён мне стаў сваім, я дзялюся з ім патаемным, веру шчыра і не дапускаю думкі пра падман. І мне горка ўбачыць гэты падман, я замыкаюся. Каб потым зноў адкрыцца, бо зла я не памятаю. Чым карыстаюцца ўсе, каму не лягота.

Цікавая рэч: беларусы ніколі ні з кім не ваявалі мэтанакіравана, я маю на ўвазе захоп чужой тэрыторыі з мэтай яе каланізацыі. Іх войны звычайна былі абароннымі. Нават паход на Маскву ў складзе войска Вялікага княства не быў захопніцкім. Княства адабрала ў Масквы свае землі.

Пацвярджэнне знаходзім у Аркадзя Смоліча: «Ёсць у характары беларуса адна важная рыса, якую згодна прызнаюць усе лепшыя этнографы. Беларус не помніць злога і лёгка даруе сваім крыўдзіцелям. Пачуццё помсты ў ім не развіта, што адрознівае яго нават ад украінца, ды і шмат ад якіх народаў. ...Агульнавядома, што беларус у мінуўшчыне асабліва ваяўнічым настроем ніколі не вызначаўся і часткаю праз гэта, мусіць у тыя часы, калі адны народы будавалі сваю дзяржаўнасць і незалежнасць на няволі і прыгнечанасці другіх, трапіў ён не ў лік першых – прыгнятаючых, а ў лік другіх – прыгнечаных...»

Парадаксальна, але лепшага салдата на абшарах імперыі цяжка было знайсці. Беларус як салдат – адважны, цвёрды, трывалы – пастаянна гэта пацвярджаў. Гэты парадокс не цяжка растлумачыць: на вайне беларус быў чалавекам, якому не далі жыць па-свойму, згодна са сваёй мараллю, звычаямі. Ён на вайне іх бараніў. Лагодны і рахманы ў звычайным жыцці, беларус у бойцы становіцца свядома жорсткім і баявым, бо ім рухае пачуццё справядлівасці...

Недахоп ваяўнічасці, значыць, трэба тлумачыць толькі гэтай лагоднасцю, рахманасцю беларускага народнага характару.

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Адной з найбольш тыповых, вызначальных рыс нацыянальнага характару беларусаў з'яўляецца іх высокая талерантнасць, павага да людзей з адрозным ад свайго тэмпераментам, светаўспрыманням, складам мыслення. І тут найперш варта адзначыць нацыянальную, рэлігійную і духоўна-інтэлектуальную талерантнасць беларусаў. Талерантнасць беларускага насельніцтва ў некаторым сэнсе была «закладзена», мажліва, ужо генетычна. На пачатковых этапах этнагенезу беларусаў адбывалася своеасабліва «прыцірка» розных этнічных і канфесійных супольнасцей. Прайшоўшы перыяд выпрабаванняў, на Беларусі ўжо ў сярэднявеччы склалася досыць трывалая сітуацыя нацыянальна-рэлігійнай, грамадска-палітычнай і духоўна-інтэлектуальнай талерантнасці. Такое становішча грамадства ў перыяд існавання Вялікага княства Літоўскага выгадна адрознівалася ад адпаведнай этнаканфесійнай сітуацыі ў тагачасных Маскоўскай дзяржаве і ў асобных еўрапейскіх краінах. На працягу многіх стагоддзяў на Беларусі бесканфліктна пражывалі беларусы, яўрэі, рускія, татары, прадстаўнікі розных канфесійных груп.

Гісторыя пацвярджае, што беларусы ніколі не вызначаліся грубай агрэсіўнасцю ў стасунках нават з тымі людзьмі, якія да іх адносіліся часам нядобрабычліва. Тыповы беларус, у большасці, хутчэй звярне ўвагу на свае, чым на чужыя недахопы. У характары беларусаў караніца і схільнасць да бесканфліктнага вырашэння жыццёвых праблем, да кампрамісаў, да таго, каб заўсёды была «згода» (прыгадаем паказальную прымаўку «Згода будзе, нязгода руйнуе»). Мажліва, меў рацыю А. Цвікевіч, калі сцвярджаў, што нацыянальная рыса беларусаў – агіда да гвалту – з'яўляецца слабасцю беларускага народа ў мінулым, ў перыяд працяглай дэнацыяналізацыі і прыгнечання, але гэтая якасць будзе складаць яго сілу і гонар у будучым.

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Прырода Беларусі вызначаецца прыкметнай разнастайнасцю, неаднароднасцю, своеасаблівым спалучэннем розных ландшафтаў, глеб, кліматычных умоў, і усё гэта, узятае ў сукупнасці, накладвала свой адметны, непаўторны адбітак і на характар, светаўспрыманне мясцовых жыхароў. Прычым, істотная розніца прыроды на поўначы і поўдні Беларусі абумовіла спецыфіку гаспадарчай дзейнасці, матэрыяльнай і духоўнай культуры насельніцтва гэтых раёнаў, што ў сваю чаргу дапамагала складванню некалькі адрозных характараў беларусаў у розных мясцовасцях.

<...> Такія тыповыя прыкметы прыроды Беларусі, як досыць мяккі, цёплы клімат з дастатковай колькасцю ападкаў, пераважна раўнінны рэльеф з мноствам рэк, азёр і іншых водных артэрыяў, разнастайныя глебы, багацце жывёльнага і расліннага свету, у цэлым спрыялі шырокаму рассяленню людзей. Увогуле, псіхалагамі заўважана, што жыхары раўнінных тэрыторый найчасцей вызначаюцца спакойным, разважлівым характарам, што, безумоўна, можна аднесці і да беларусаў.

Беларусы – пераважна паэтычная нацыя. Мае беларус душу мяккую, з надзвычай развітай уражлівасцю ды фантазіяй. Дзякуючы ім, стварыў ён без ліку чудаўных казак і прыгожых высокапаэтычных песняў, насыліў свет вакол сябе разнароднымі духамі, благімі і добрымі, і жыве напалову ў свеце гэтых духаў, не раўнуючы бы як чараўнік...

Паглядзіце хоць бы на беларускую літаратуру: у ёй заўсёды на першым месцы быў паэт, а не празаік.

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Беларус рад хаця каму саступіць, абы была згода. Зразумела, што пры гэткай лішняй, можа, міралюбасці гісторыя беларускага народа і не магла скласціся іншым чынам, чым яна склалася. Беларус быў заўсёды вельмі прыдатны на ролю грамадзяніна будучыні, калі справядлівасць запануе паміж народамі, але быў мала падрыхтаваны для змагання за быт, за жыццё, якое ішло вакол яго і яго коштам, але на яго шкоду. Варта яшчэ адзначыць, што беларус зусім не ведае рэлігійнага фанатызму ды шавінізму. Не гледзячы на ўсе старанні розных клерыкальных груп абудзіць у ім расавую ці рэлігійную нянавісць, гэта зусім блізка не ўдавалася: беларус як найлепей жыве са сваімі суседзямі розных вераў і нацый...

Дзіўная ў мяне думка з’явілася: *тое, да чаго Захад толькі-толькі прыходзіць, беларусы, аказваецца, ужо неслі ў сябе патэнцыяльна*. Проста не іх час быў. Можа і зараз не іх. Але гэты народ свайго часу дачакаецца. Узнагарода за пакуты павінна быць.

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Гэта кемлівы, памяркоўны тып, які ведае жыццё. Любіць незалежнасць у вялікім і малым, аднак часта яе не мае. Але і ў гэтым выпадку не губляецца: хоць вонкава, а ўсё ж выдае сябе за незалежнага. Не любіць, каб яго прыгняталі і прымушалі (нават у хатніх умовах). Нярэдка ж такое становішча церпіць пад выглядам так званых «аб’ектыўных абставін».

Унутраны стан душы знешне не выяўляе, таму часам здаецца маўклівым, некантактным. Каб без нагоды не раскрывацца, часам мусіць згаджацца па другасных пытаннях з тым, што не адпавядае яго поглядам.

Працавіты, хоць і бывае часам у працы нерацыянальны. На цяжкасці не скардзіцца.

П'янтства адмаўляе, але часам дазваляе сабе чарку-другую.

Лагодны да іншых народаў. Для іх на сваёй зямлі заўсёды знаходзіў куток, прытулак і з гэтага часу лічыў іх за сваіх, абараняў. Ніколі не ставіўся супраць асіміляцыі.

Даверлівы, у тым ліку і да чужога чалавека. Цярплівы, часам дазваляе сябе падманваць. Добра разумее хітрыкі ў адносінах да сябе, некаторы час нават прымае «ўмовы гульні». Яго ж асабістыя планы ні для каго не сакрэт.

Годнасць і вартасць сваю вельмі шануе. Вялікую крыўду не даруе. Доўга носіць яе ў сэрцы, але прыходзіць час – і квітаецца. Калі «накіпіць» на душы, калі пачынае правіць баль няпраўда, беларус бывае рашучы і грозны.

Спагадлівы да чужога гора. У складаных умовах надзейны, не падводзіць. Гатовы на самаахвяру.

Не любіць вялікіх перамен. З мінулым не парывае. Лічыць, што родны кут яго аберагае, таму стараецца прытрымлівацца аднаго месца жыхарства. Адсюль – любоў да радзімы.

Верыць, але не столькі ў Бога, колькі ў звычаі продкаў, большай часткай з сёвай даўніны. Добра і глыбока разумее прыроду, яе патаемны свет. Сведчанні аб мінулым зберагае, помніць і носіць у сэрцы, перадае нашчадкам. Адсюль ідуць яго творчыя вытокі.

Беларуская жанчына ад прыроды адзначана прыгажосцю. Спрадвеку ў цяжкай працы. На ёй цалкам ляжыць выхаванне дзяцей, хата, гаспадарка. У гэтым сэнсе ў цяжэйшым становішчы ад мужчын. Ёй няма калі сачыць за сабой, таму з часам выдгляе старэйшай свайго ўзросту. Заслугоўвае лепшай долі.

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<...> Зручнае геапалітычнае становішча Беларусі ў цэнтры Еўропы на перакрываванні ўсіх шляхоў паміж Западам і Усходам, Поўначчу і Поўднем, з аднаго боку, спрыяла развіццю гандлю, адносін Беларусі з іншымі краінамі свету, узаемапранікненню розных культурных, рэлігійных традыцый. Аднак, з другога боку, такое спецыфічнае палажэнне прыносіла не толькі пэўны пазітыўны плён, а нярэдка з'яўлялася прычынай многіх трагічных гістарычных падзей і складаных выпрабаванняў. У выніку беларускія землі спрадвеку былі жаданай стратэгічнай мэтай для больш агрэсіўных суседзяў, служылі арэнай шматлікіх бітваў, войнаў паміж імі. У значнай ступені можна лічыць, што беларускі характар, яго адметныя рысы фарміраваліся найчасцей у неспрыяльных знешнепалітычных варунках, пад звон мячоў, у пастаянным крывавым змаганні з захопнікамі (нямецкімі крыжакамі, мангола-татарамі, шведамі, французамі і г. д.).

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– Кожная нацыянальная культура выпрацоўвае нейкую звышкаштоўнасць. Напрыклад, у амерыканцаў – поспех, у еўрапейцаў – проста ўстойлівасць жыцця, у рускіх – эмоцыя. Што выпрацавалі мы, калі такое мае месца?

– Для нас такой звышкаштоўнасцю з'яўляецца талерантнасць. Гэтую катэгорыю часцей разумеюць ў палітычным сэнсе, як заканадаўча ўстаноўленае права на іншадумства, рэлігійную цярпімасць, шматпартыйнасць, гатоўнасць улады дапусціць ў канстытуцыйных межах дзейнасць апазіцыі. Але яна з'яўляецца (можа быць) таксама ўнутранай характарыстыкай групы ці сацыуму. У такім значэнні талерантнасць праяўляецца ў наступных прыкметах: а) абвостраным пачуцці сацыяльнай справядлівасці; б) эмпатіі – як здольнасці паставіць сябе на месца іншага

чалавека; в) міласэрнасці; г) непрыманні агрэсіўнасці, ваяўнічага фанатызму («абы не было вайны»); д) кампраміснасці ў вырашэнні канфліктных сітуацый.

Усе гэтыя рысы займаюць у ментальнасці беларуса цэнтральнае месца. Нас іншы раз называюць талстоўцамі за стыхійнае прытрымліванне прынцыпу «непраціўлення злу насіллем». І сапраўды беларус не стане адказваць на ананімку ананімкай, на кампрамат кампраматам. Ён хутчэй, калі ёсць магчымасць, пяройдзе на другі бок вуліцы. Талерантнасці нельга навучыцца з кніг, яна плод асабістага гістарычнага вопыту, перажытага і адчутага. Беларускі народ не выпрацаваў, а выпакутаваў гэту каштоўнаць, і мае права разлічваць на ўзаемаразуменне.

– У некаторых іншых народаў – вялізная тэрыторыя, яны маглі ўсё кінуць і пайсці з населенага месца. Беларусам ісці было некуды. Якія рысы гэта дало нашай ментальнасці?

– Перш за ўсё імкненне прыстасоўвацца да ўмоў і абставінаў, але і ўменне прыстасоўваць іх да сябе, як гаворыцца, пакрыху-паціху. Далей – цяпенне, што іншы раз тлумачаць як «пакорлівасць лёсу», на самай справе, гэта хутчэй здольнасць «трымаць удар» – не апускаць рукі пры няўдачах, не губляць галаву і г. д.

<...> «Усё прыходзіць у свой час для таго, хто ўмее чакаць». Гэтыя мудрыя словы Л. Талстога лепш за ўсё выяўляюць такую чалавечую якасць, як цяпенне. Можна таксама адзначыць высокае працалюбства – зямля ж не вельмі ўрадлівая і патрабуе вялікай працы, укараненасць свядомасці, любоў да прыроды і малой радзімы, кансерватызм, нелюбоў да перамен, якія часцей за ўсё пагаршаюць становішча, замкненасць да сарамлівасці, вера ў прыметы, якая ідзе ад назіранняў за прыродай, сентыментальнасць.

Разам з тым у ментальнасці беларусаў шмат летуценнасці і рамантызму.

Можна сказаць, што натуральны адбор замацаваў такія этнічныя якасці, якія забяспечвалі жывучасць народа ў цяжкіх прыродных умовах і існавання ў складзе іншых дзяржаў на працягу многіх стагоддзяў.

Геаграфічна Беларусь – еўрапейская краіна, але культурна-гістарычна мы – частка ўсходне-праваслаўнай цывілізацыі, як яе называе А. Тойнбі.

<...>

(Гутарка з сацыёлагам С. Шавелем)

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Па сутнасці, толькі каля 100 гадоў уся Беларусь жыла злучанай, адзінай. Увесь астатні час супляменнікі правялі ў войнах з разнастайнымі акупантамі, паўстаннях супраць іх жа, альбо пры каланіяльным рэжыме – ці то польскім, ці маскоўскім. Немагчыма праявіць сябе ў грамадскім і культурным жыцці, заціснутасць у сваім прыватным жыцці прымушала беларуса шукаць выйсце для творчай энергіі ў жыцці духоўным.

Раней сем'і ў беларусаў былі надзвычай вялікія, іншым разам даходзілі да 30–50 чалавек, бо бацькі, дзеці і ўнукі жылі разам. Мне здаецца, гэта многае тлумачыць таксама і зараз. Напрыклад, мару пра моцнага гаспадара, «бацьку».

Гаспадыня ўвогуле мела роўны голас з гаспадаром. У яе нават быў свой «маёнтак»: пасаг, грошы, што выручаюцца ад продажу прадуктаў жаночай гаспадаркі. Кабета распараджалася ўсім, што ў хаце і вакол яе. Прычым мяшалася і ў мужчынскія справы. Калі мела розум гэта рабіць.

У пэўным сэнсе, асновы характару продкаў беларусаў пачалі закладвацца яшчэ ў дахрысціянскія часы, у перыяд панавання язычніцтва. Характэрнай рысай беларускага менталітэту быў фетышызм слова, што азначае веру ў цудадзейную сілу некаторых слоў. Так, беларусы заўсёды глыбока верылі ў тое (а некаторыя шчыра вераць і сёння), што асобныя сказаныя імі словы могуць здзейсніцца ў сапраўдным жыцці.

<...> Надзвычай істотны і своеасаблівы ўплыў на фарміраванне асноў беларускага характару аказала ўнікальная сітуацыя адначасовага суіснавання на Беларусі ў перыяд сярэднявечча язычніцтва і хрысціянства.

<...> Адначасова з праваслаўем на Беларусі пачало распаўсюджвацца і хрысціянства ў форме каталіцтва.

Зараз суполкі ўсіх хрысціянскіх канфесій складаюць 97,8% усіх рэлігійных суполак у краіне. На Беларусі некалькі стагоддзяў існуюць мусульманская (беларускія татары) і іўдзейскія (яўрэі) рэлігіі.

Exercise 7. Read the proverbs and say what values they reflect. Complete the list of national Belarusian values, if necessary.

Не хвали сябе: хай людзі похваляць.
 Упярод не лезь, ззаду не аставайся, сярэдзіны трымайся.
 Добра было ў гасцях, толькі прынукі не было.
 Дзе пяюць, туды ідзі, дзе сварацца – абыдзі.
 На непрыяцеля свайго кінь хлебам.

Exercise 8. Compare the Belarusian and English proverbs and the national values which they reflect. Give more examples of contrasting values.

Добра, як сусед блізка і пералаз нізка. – Good fences make good neighbours.

ПРАКТИЧЕСКОЕ ЗАДАНИЕ

Plan

1. The role of values.
2. The formation of values in a society.
3. The formation of value orientations.

1 The role of values

Exercise 1*. Read the passage below and explain why many Belarusians find British humor stupid and newspapers boring.

Values underlie everything. Let's say, for example, that you are describing a person in your tribe. You decide that she lives in a *nice* house, has a *good* job, is a *really good* mother, is a *very kind and friendly* person, has a *good* sense of humor, is a *terrific* hostess, a *good* neighbor, a *good* cook, but a *terrible* gardener. In general, she is a *really good* person and she has *really* succeeded in life. She's happy. None of these judgments – *good, nice, successful*, and so on – make sense without some kind of group agreement. They are subjective judgments based on culture. They are judgments driven by the values system of the tribe. Needless to say, if a different tribe were to judge this woman using their value systems, the verdict may be quite different.

2 The formation of values in a society

Exercise 2*. Fill as much of the chart as possible about the U. S., your country and the appropriate values. Read the text “The Formation of Values in a Society”, if necessary.

Factors Affecting Culture	U. S.	Belarus	Values: American vs. Belarusian
Geographical location			
Size			

The table termination

Factors Affecting Culture	U. S.	Belarus	Values: American vs. Belarusian
Foundation of the government			
When the country was founded			
Religious background			
Other			

THE FORMATION OF VALUES IN A SOCIETY

People from the same culture share several similar values. People evaluate objects, events, and behavior based on their values. How are these values formed? Let's look at some geographical, historical, and religious factors that have affected the value system in the U. S.

Some factors that are important to the basis of values concern the geography of the country. The U. S. is the fourth largest nation in the world, covering 3,536,278 square miles¹. The amount of natural resources, including the land, fresh water, and animals, is abundant. The U. S. comprises, or makes up, a very large part of the North American continent. It is bordered by two large oceans and only two other countries, Mexico and Canada. If you drove the 2,825 miles from New York City to Los Angeles, it would take you at least 4–5 days, even if you only stopped to sleep, eat, and fill up your gas tank.

Second, several historical factors play an important role in the American value system. The U. S. was founded by a revolution: the early settlers of the U. S. opposed the tyranny, which is control with complete power, of many European rulers. The government was thus founded by settlers who had escaped controlling kings, churches, priests, and aristocrats. The new citizens of the U. S. put the power in the hands of the people by electing representatives to establish the laws and the foreign policy. This democracy is the oldest in the world, even though the country did not become established until 1776.

Last, at that time in Europe, there were major religious conflicts between Catholics and Protestants. Many people escaped from some of these European countries to the North American continent in order to have religious freedom. In fact, persecution – causing one to suffer for religious or political beliefs – was a major reason why many Protestants left different parts of Europe in the 17th century. Today, the existence of many Protestant denominations, such as Presbyterian, Baptist, Methodist, Lutheran, Episcopalian, reveal the religious diversity that developed in the U. S. No one single church dominates, or controls, because the emphasis is on the individual and not one particular religion; the development of the U. S. was very much influenced by this emphasis on the individual.

Because of the diversity of the U. S., it is important to claim that all Americans hold the same values. However, the large size of the country may cause many people to value their privacy and space. In addition, the historical and religious factors may help explain why many Americans are considered to be individualistic. Nevertheless, the development of any country is always in a state of change, and although there are many factors that contribute to shaping cultural values, the geographical, historical, and religious factors are important to the change and growth of a country.

As the 21st begins, a number of leaders in politics, education, and other professions believe that the U. S. must adopt some new values to go along with the older traditional ones. What new values should Americans adopt? This is a very difficult question to answer. Certainly, a great value should be placed on the conservation of natural resources; Americans should learn to use less and waste less. But conservation has never been a strong value to Americans, who have believed that their country offered an endless, abundant supply of natural resources. Recently,

¹ To go from miles to kilometers multiply the number by 1.609.

progress has been made – more and more Americans are recycling their paper, cans, bottles, and other goods – but old wasteful habits die hard. Furthermore, the need to protect the environment may conflict with the need for jobs, as in the Northwest, where conservationists battle lumber companies that want to cut down ancient redwood trees. A belief in the value of conservation is still weak compared with other American values; it can become stronger only as Americans see the need for it more clearly.

In addition, American values need to place a stronger value on cooperation on a national scale to achieve important national objectives. The American idea of the national good has never been based on national cooperation but rather on the freedom of the individual, maintaining those conditions that provide the greatest freedom and prosperity for the individual. It is far more difficult for Americans to accept shared sacrifice for the common good and well-being of the entire country. For example, although the majority of Americans believe that it is extremely important to balance the national budget and reduce the deficit, they do not want to see cuts in government programs that benefit them personally.

The American value of competition also hinders the development of a spirit of national cooperation. Competition sometimes encourages feelings of suspicion, rather than the mutual trust that is necessary for successful national cooperation. Although Americans often cooperate successfully on the local level – in neighborhood groups and churches, for example – they become suspicious when the national government becomes involved. For example, on the national level, they may see themselves as part of an interest group that is competing with other interest groups for government funds. A request by the national government for shared sacrifice may be seen as coercive and destructive rather than voluntary and constructive. However, the demands of the 21st century may compel Americans to place a greater value on national cooperation to solve problems that affect them all, directly or indirectly.

3 The formation of value orientations

Exercise 3*. Read the letter of an American girl and get ready to discuss the formation of value orientations in family and at school.

Hello my name is Ngoc Nguyeri and I just turned 12 in April ...

In our class we do Reading, Writing, Math, and sometimes we do Science. I usually study 1 to 4 hours a school night. I don't think school work is easy. I think it's challenging. I like school a lot because it's not boring and we get to do different projects instead of studying from books. I think that if we do projects, we get to learn more by learning what to do, not just how to do it. I like school because it helps you know stuff and then when you are bigger you could get a good job.

I like to spend time with family and friends or usually watch my baby brother with my free time. My mom and dad live both with me and I like to talk to them when they are not busy.

Ms Wilma is my 6th grade teacher and is also my lunch buddy so we are pretty close. I get good grades like B's or A's. I'm usually disappointed with my B's because I don't think it's very good.

I don't really know anything about Belarus except I think it's near Moscow.

I love the book "Good Night, Mr. Jom". My teachers picked it for me to read, it's good.

I get \$20 for every month for my allowance. To get that money I have to clean almost the whole house once every two weeks. I also have to watch my baby brother and have to listen to my parents. I like to play knock, knock game that my brothers, sister, and our friends play. I usually worry about bad things I do like take sister's candy and hope she doesn't notice anything missing, but usually I worry about my family and friends. I like basketball and reading, those are my hobbies.

I want to ask the Belarusian children if it's hard at school and what they wear.

Exercise 4*: **Read the information written on the posters at American schools and get ready to discuss the influence of school environment on the formation of values.**

A.

We believe that children are the priority of Valley View School.

We encourage a sense of respect, dignity, and community shared between families, students and staff.

We support the growth of the individual child to realize his or her unique potential in a positive learning environment.

We are committed to the development of responsible thinking, making appropriate choices, and accepting consequences.

B.

You're Unique

You've a right
to be yourself here.
I will not treat you unfairly
because you are black, white or brown,
boy or girl,
tall or short,
fat or thin!
You have a right to hear
and be heard here.
I will not
yell,
scream,
shout or
make loud voices!
You have a right to learn
about yourself and others.
You will be free to
express your feelings and
opinions without
being interrupted or punished!

You have a right
to be safe here.
I will not hit you,
kick you,
pinch you
or hurt you!
You have a right
to be treated with kindness here.
I will not
laugh at you
or hurt your feelings!
These are your rights
as an individual.
As long as you do not interfere with
the rights of others,
we will respect the feelings,
beliefs and values of each unique
individual
in the human family!

C.

Freedom

For all people,
For all races,
For all our different
Shapes and faces –
For rich or poor,
For high or low,

Let's have freedom
Wherever we go!
Freedom at last!
Let freedom ring!
These were the words
Of Martin Luther King.

D.

Pledge to the Flag

I pledge allegiance to the flag
of the United States of America

and to the Republic for which it stands,
one nation under God, indivisible,
with liberty
and justice for all.

E.

Cooperative Learning Standards

1. Practice active listening.
2. Help and encourage others.
3. Everyone participates.
4. Explain your ideas and tell why.
5. Complete tasks.

Exercise 5*. **Read the extracts from a student handbook, the educational program of “Language Arts” and make notes to discuss the formation of values at school.**

Questions

1. What’s the difference between “a dream” and a “goal”?
2. Did your assumptions about managing discipline at American schools change?
3. What is a good American student like?
4. Find the recommendations which contribute to shape such values as self-reliance, future, order, education, and health. What recommendation do you find very specific of the target culture?
5. What character traits are formed in the process of following the instructions in the student book?
6. Which advice do you find very important?
7. How are the national values formed by means of the subject “Language Arts”?

CEDAR HEIGHT & MARCUS WHITMAN JUNIOR HIGH SCHOOL STUDENT HANDBOOK

A. Personal Success Starts at the Beginning. Set your Goals

“If I plan to learn, I must learn to plan”

To cut a board, use a saw. To hit a baseball, you use a bat. They’re tools, things that help you do things better, easier.

The same is true of goals. What goals help you do better is succeed ... at whatever you believe is most important.

Goals organize your efforts, focus your aim. A goal is like a compass, pointing to true north – keeping you on course for success.

First get **SMART**:

Specific: Specific goals state exactly what you’re aiming at. They’re not vague or confusing (i. e. My goal is to buy a stereo system.)

Measurable: Measurable goals state what you want and when you want it. (i. e. My goal is to buy a stereo system by 8 months from today.)

Action-oriented: Action-oriented goals spell out exactly HOW you will achieve your goal. You have a plan! (i. e. I’ll pay for my stereo with money from my paper route. I’ll save \$50 each month.)

Realistic: Realistic goals are possible. They may be hard to achieve, but they're not just dreams. (i. e. If your job pays enough, this is realistic.)

Timely: Timely goals give you enough time to achieve them. They don't assume that everything is possible tomorrow! (i. e. eight months would give you \$400, enough to buy a good mini-stereo.)

Getting good grades is important not just for your immediate future ... they are building blocks for your future success!

Smart kids set S.M.A.R.T. goals! Each week, plan how you will reach your academic and personal goals. Record what you need to do in the weekly goals sections.

E. g. Weekly goals: This week, I'll join art club. Read "7 Habits for Teens" ch. 3.

B. Possible Consequences for Inappropriate Student Behaviour

Disciplinary Actions: Examples include, but are not limited to:

– *Informal talk:* A school official (teacher, administrator or counselor) will talk to the student and try to reach an agreement regarding how the student should behave. Recorded in students file.

– *Conference:* A formal conference is held between the student and one or more school officials and may include parents. During this conference, the student must agree to control his / her behavior recorded in student file.

– *Parent involvement:* Parent(s) notified by telephone, personal contact, letter or certified letter. A conference may be conducted between the student, his / her parent(s), appropriate school personnel, and any other individuals concerned.

– *Probation contract:* A process spelling-out specific conditions for a student's behavior at school. Can relate to attendance and / or discipline problems.

– *Lunchroom clean-up:* Wiping off tables, picking up papers, and replacing chairs at lunch time.

– *Detention:* Thirty minutes up to three hours after school assigned by a teacher or administrator. Students are required to make detention within three days. Twenty-four hours notice, verbal or written must be given. Parent can transport students or students may walk home. Activity during this time may involve study, assigned building / grounds clean-up or other appropriate action.

– *Restitution:* Items inappropriate for school (i. e. tobacco, lighters, matches, radios, noise makers, obscene buttons, etc.) will be taken away.

– *Discipline:* Any form of punishment administered short of suspension.

– *Removal from class:* At the discretion of the teacher, a student may be removed from class for the balance of the class period and placed in time-out.

– *In-school Suspension:* A student may be suspended from one or more classes for a designated period of time but remain in school. The student parent(s) or legal guardian is notified by telephone or certified letter that the student is subject to an in-school suspension. On the designated day(s), the student will report to the vice principal's office.

– *Short-term Suspension:* The student is informed that he / she is subject to short-term suspension 10 days or less. The student is also informed regarding the due process procedure. The student's parent(s) or legal guardian is notified by telephone or certified letter that the student is subject to a short term suspension. Notification to the parent(s) or legal guardian must include clear instructions regarding the due process procedure. The due procedure is immediately initiated.

– *Long term Suspension:* The student is informed that he / she is subject to a long-term suspension (10 days or more). The student is also informed regarding the due process procedure. The student's parent(s) or legal guardian is notified by telephone or certified letter that the student is subject to a long term suspension. Notification to the parent(s) or legal guardian must include clear instructions regarding the due process procedure.

– *Emergency Expulsion:* The student is immediately expelled for an indefinite period of time. Expulsions of this type are only made when it is necessary to remove the student from school in order to eliminate a clear and present danger to any or all concerned. The student's parent(s) or legal guardian is notified by telephone or certified letter regarding the action of the school district.

C. Teacher Comment Codes

- EA: Excellent Attitude and Effort
- EW: Excellent Work Habits
- WI: Work Improving
- WH: Work Habits Need Improving
- LE: Lack of Effort
- FM: Forgets Needed Materials
- FD: Frequently a Disturbance
- MA: Missing or Incomplete Assignments
- PA: Poor Attendance or Tardiness

D. Manage your time

“Time is your most valuable possession”

1. *Record*: Do you ever forget things you need to do? Of course! We all do. So when you think of something, or when a teacher assigns work ... write it down!

TIMELY TIPS:

- Record homework on the date it is assigned (make a note of the due date).
- Record tests and projects both on the date assigned and on the date due.
- Use abbrev.s to keep it short!
- When no homework is assigned, write N. H.

2. *Prioritize*: OK. You're at home, studying for a big test tomorrow. That's pretty important, right? But then the phone rings. It's urgent. You stop studying, get up, and answer it. It's a friend who just wants to chat. You talk for an hour.

Now what? It's late, and you're not ready for your test tomorrow. You don't have enough time left, and you won't do as well as you could have. What was temporarily urgent overruled your important test.

Solution? Number your tasks in order of priority. Stick to it! Relax when you've finished. In other words, call you friend back later, when you've finished.

Keep First Things First:

- Don't be ruled by urgency.
- Spend time on important things before they become urgent.
- Do important things early, in advance. Waiting till they're urgent just stress you out.
- Remember, in order to say “Yes” to important things, sometimes you have to say “No” to less valuable activities.

- Each day, number your tasks in order of importance ... 1, 2, 3 ...

3. *Schedule*: You've written your tasks down. You know how important each one is. What's next? Right after school, estimate how much time each task will take. Then plan when you will do it.

This way, you'll always know what you need to do, and when!

Scheduling tips:

- Set up a regular study schedule. Homework and studying are much easier when they're habit!
- Pick a time that's best for you. Many students set aside 4:00-5:30. Others prefer to do homework from 7:00-8:30.

- When you have no homework, work ahead or study for upcoming tests.

- Start studying for tests at least three days beforehand.

4. *Do it!* The fourth step is to actually do the work. Execute the plan. Do what you planned to do. This is where we have the most difficulty. But here's some help:

Avoid Procrastination!

- Just start! Once you get going, it's easier to continue.
- Work with others. Motivate them, and let them motivate you.
- Think about your goals. Where does schoolwork fit in?

Set mini goals.

– When studying or doing homework, set a mini goal. Build in a reward. Example: “When I finish this essay outline, I can phone a friend”.

5. *Check and Review*: Check if you missed anything.

– Ask yourself: Did I do my best? Is this quality work?

– Mark finished assignments with a checkmark (✓).

– Transfer unfinished work to a future date. Mark it with an arrow (→).

E. The Study Zone

How to study

– Remember that studying is more than reading.

– Have your tools handy: paper, pen, dictionary, atlas, ruler...

– Skim the text to get the general ideas. Then read everything more carefully.

– Sort through the information in a systematic way. Write down headings, sub-point, and supporting facts.

– Pay attention to illustrations, maps, charts, diagrams, and summaries. They help you grasp ideas.

– After studying test yourself.

Where to study

– Study in the same place regularly. Avoid window views.

– Make sure your study space has good lighting and fresh air.

– Don't study with the TV on, but soft background music may be helpful.

– Keep the top of your desk uncluttered.

When to study

– Study when you're most alert.

– Get into a routine by studying at the same time every day.

– Don't try to memorize all the important facts in one day. Study a few every day.

– Put homework first. If you have other commitments (social, athletic), schedule them around your homework period.

Listening

– Listen actively: ears turned in, eyes wide, and mind open.

– Ignore distractions. Concentrate!

– Ask for more information or an explanation if you need it.

– Notice key phrases like: “this is important!” or “This will be on the test!”

– Search for main ideas. Write them down.

Memory

– Review what you've learned often.

– Summarize important chapters in your texts.

– Read books or articles related to your studies.

– Apply what you learn: if you learn a new math formula, try a few examples.

– Read out loud to help yourself remember.

– Use memory aids like acronyms for memorizing facts.

Note-Taking

– Keep notes neat – they'll be easier to study from.

– Listen 80% of the time, write 20% of the time.

– Use your own words, not your teachers'. You'll learn more.

– Write in “shorthand”. Use abbrev.s

– Use your notes to make summaries, outlines, diagrams, or maps of your subject.

Preparing for tests

– Avoid cramming. Start studying well before the test date.

– Make up a list of everything that's going to be on the test. Know exactly what it will cover.

– Memorize facts and formulas.

- Make up questions that you think will be on the test.
- Take all the school tools you'll need to complete the test.
- Don't worry! If you prepare well, chances are you'll do well.

Writing tests and exams

- You're prepared, so relax!
- Write your name on the test. Read the directions, and then all of the questions.
- Be sure you understand a question before you answer it.
- Write neatly! Express yourself clearly.
- Do the easier questions first to boost your confidence.
- Allow yourself enough time. Pace yourself through the test.
- Answer a multiple choice question in your head, then pick the answer that matches it most closely.
- Take time to proofread your work and check your answers before handing in your paper.

Motivation

- Start the day off right: try get a good night's sleep and a healthy breakfast.
- Positive people are more motivated.
- Come prepared. Be alert, ask questions, and contribute to class.
- Be determined. Want good grades.
- Work with a study buddy or group. Push each other to improve.

Homework & Homestudy

- Homework applies and reinforces schoolwork.
- Make it a habit to do homework every school day.
- Homestudy broadens your horizons beyond your school courses.
- Pick up a book on a subject that interests you and read it when you get a chance. (Make a note of it in your agenda.)

EDUCATIONAL PROGRAM FOR HONORS TENTH GRADE LANGUAGE ARTS

*Mr. Ferguson
Evergreen High School*

Welcome to Honors Tenth Grade Language Arts where we strive to develop your ability to use the English language.

As an honors class, I expect more than good work from you; I expect great work. It is a privilege to enroll in this class. You should anticipate working harder and faster than you would in a regular class. A positive attitude, an open mind, and a commitment to hard work are your best guarantee of success.

Course description

In our quest to develop your English skills, we will concentrate on the four components of language use: writing, reading, listening and speaking.

Reading

Since reading is the most fundamental literacy skill, you will be expected to do a great deal of it. To earn an A, you must read 1500 pages per quarter. To earn a B you must read 1000 per quarter. You must keep a reading log for all the books you read and you must produce a minimum of two book reports per quarter. Failure to complete two book reports per quarter will result in an F grade in this class. You may read any book which is a narrative of an appropriate reading level. I suggest you choose novels written by the prize-winning authors on the lists posted in the classroom. If not, please okay your selections with me. To help you accomplish this independent reading assignment we will read silently for the first ten minutes of every period, but you will also need to read at home. I recommend at least thirty minutes of reading each day outside of school.

In addition to your independent reading, we will read numerous works as a class. These will include all genres of literature – novels, plays, short stories, biographies, essays, newspaper articles, poetry, etc. – and may be read in class or as homework assignments.

Writing

We will work especially hard on writing this year because as sophomores you will be asking two writing tests: the district writing assessment in the fall and the Washington State Student Learning Exam (WASL) in this spring. These tests will evaluate your ability to write and will be used to compare the skills of Evergreen students across the state. Success on these tests depends on your familiarity with the 6-traits of writing as well as your ability to use the writing process. Therefore, the 6-traits and the writing process will receive most of our attention in our writing program.

Listening / Speaking

Confident participation in group discussions and skillful public speaking are valuable skills and an important part of language arts. Therefore we will incorporate listening / speaking assignments into every unit this year. Assignments will include group discussions, oral book reports, formal speeches, and debates.

Grading

Assignments / tests 80%
 L.E.P. 20%

The assignments / tests component is based on your performance on classroom assignments, homework, and tests. Please complete all assignments to the best of your ability and ask for help when you need it. All work must be turned in time. If you are absent you have three school days to turn the work in or it will not be accepted. Late work cannot receive a grade higher than a 70% of the points possible.

The Learning and Employability Profile (L. E. P) component of your grade is based on your success in the five areas of the L. E. P: (1) commitment to quality, (2) work habits and attitudes, (3) communication, (4) interpersonal effectiveness, and (5) attendance and punctuality.

I compute your quarter and semester grades on the following scale:

- 100% – 90% = A
- 89% – 80% = B
- 79% – 70% = C
- 69% – 60% = D

Attendance Policy

My attendance policy is the same as Evergreen’s. Please see your student handbook for complete details. Absences which are not excused within two days become permanently unexcused. Your grade will be reduced 5% and you will not be allowed to make up the work you missed.

Three tardies equals one absence and could, therefore, impact your grade according to the attendance policy. In addition, students will be assigned 10 minutes of detention in my room for each tardy. If you do not serve your detention within one week of your tardy, it becomes a permanent tardy and your grade will be reduced 5%. Being more than ten minutes late for class will constitute an absence.

You have six hall passes which you may use to leave the room during the semester. These hall passes are for non-emergency visits to the bathroom or to retrieve school materials from your locker. Any hall passes you have not used at the end of the semester will be worth extra credit points. Stay in class. You’ll learn more and become smarter and better looking.

Scope and Sequence

Semester	First		Second	
Quarter	First	Second	Third	Fourth
The maintenance	Introduction to course Prepare for district writing assessment Elements of fiction Short stories Weekly poetry Mid-term and final exams Two book reports	Tragedy unit Antigone by Sophocles Julius Caesar by W. Shakespeare A Doll’s House by Henric Ibsen Weekly poetry Mid-term and final exams Two book reports	Holocausted unit Night by Elie Weisel Career / Lifestyle project Weekly poetry Mid-term and final exams Two book reports	Of Mice and Men by John Steinbeck Prepare for WASL test Public speaking unit Weekly poetry Mid-term and final exams Two book reports

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Тема 1.2. Неречевое поведение носителей культур народов англоязычных стран и Беларуси

ЛЕКЦИОННОЕ ЗАНЯТИЕ

Terms

adaptors	facial expressions	kinesics
body language	haptics (touch)	posture
cross-cultural (intercultural) communication	high-contact / low-contact cultures	proxemics
eye contact	illustrators	regulators
emblems (gestures)	metamessage	space

Personalities

J. Graser
P. Miller

A. Mehrabian

T. Williams

Vocabulary box

beckon	gaze	realia
clench fists	gesture	reinforce
congruent	hand motions	sway
dart	identifiable	tap feet
deference	lectern	truism
discrepancy	presentation skills	visualize
fluff	pupils (of eyes)	

Nonverbal Behaviour of English and Russian Language Speakers

Plan

1. The role of nonverbal behaviour in communication.
2. The aspects of nonverbal behaviour.
3. Presentation skills.

1 The role of nonverbal behaviour in communication

Communication carries messages at least at two important levels: one level carries the content of the message, and another carries a metamessage about the relational aspect of the communicators. Nonverbal communication often carries the metamessage, and verbal communication more often contains the content. The simple question “What do you want?” can be asked in a variety of ways that carry a metamessage beyond the verbal content of the question.

Problem question. Could you illustrate the role of body language, voice quality and words in the process of training or presenting?

When training or presenting, you have four main channels of communication: visual, voice quality, touch and the actual words you say. There is classic research by Professor Albert Mehrabian, which makes it clear that the impact and perceived truth of any communication comes mostly from the body language of the presenter, closely followed by the voice quality. The actual words come a poor third.

See the diagram (figure 4) below to check if your prediction about the role of body language, voice quality and words in the process of training or presenting is correct.

The figures for the impact and perceived sincerity of communication are 55 per cent body language, 38 per cent voice quality and 7 per cent words.

When these three aspects reinforce each other, the communication is congruent. If there is a discrepancy between the words and the body language, it is the non-verbal part that the listener will pay attention to, often without realizing it. Presentation skills are how you give life to your words. They are how you manage the 93 per cent of the presentation. So they are much more important than memorizing the words.

You see bodies usually speak louder than words.

“The way people cross their ankles, shake your hand, smile and fold their arms says a lot about them,” says Phil Miller. The body does what the mind is thinking, your body always says something. People who read body language can pick up what your true feelings are.

Knowing the meaning behind someone’s body moves and learning how to put your best body language forward can help you personally and professionally, according to Miller.



Figure 4 – The role of aspects of nonverbal behaviour in the process of training and presenting

“One of the ways to find out if someone likes or trusts you is to look at the pupils of their eyes. If a person is interested in you or what you’re saying, the pupils of their eyes will get bigger. If the pupils get smaller, it’s the opposite – they don’t like you or what you’re talking about,” Miller says.

“There are two basic body positions – open and closed – which are key indicators of person’s feelings,” says Dr Judith Graser. Often people are revealing a position and they aren’t even aware of it. A person in a closed position usually will lean away. Such people cross their arms and legs and try to distance themselves from the person they are talking to. When a person is talking with his / her body in an open position, s/he is leaning forward and is relaxed.

Experts agree that a person should never be judged by one sign alone, such as interpreting legs or arms that are crossed.

Let’s consider a few examples which illustrate different tactics of nonverbal communication.

American Police Officer: *He didn’t look at me once. I know he’s guilty. Never trust a person who doesn’t look you in the eye.*

Russian Engineer: *Americans smile at strangers. I don’t know what to think of that.*

Jordanian Teacher: *Americans seem cold. They seem to get upset when you stand close to them.*

The American police officer, the Russian engineer, and the Jordanian teacher made these comments about interactions they had with someone from a different culture. Their comments demonstrate how people can misinterpret nonverbal communication that is culturally different from their own. Of course, this can also happen in conversation among individuals of the same cultural background, but it does not usually happen as often or to the same degree. Many people think that all they really need to pay attention to in a conversation is the spoken word. This is far from the truth!

Nonverbal communication expresses meaning or feeling without words. Universal emotions, such as happiness, fear, and sadness, are expressed in a similar nonverbal way throughout the world. There are, however, nonverbal differences across cultures that may be a source of confusion for foreigners. Let’s look at the way people express sadness. In many cultures, such as the Arab and Iranian cultures, people express grief openly. In Asian cultures, the general belief is that it is unacceptable to show emotion openly (whether sadness, happiness, or pain).

Let’s take another example of how cultures differ in their nonverbal expression of emotion. Feelings of friendship exist everywhere in the world, but their expression varies. It is acceptable in some countries for men to embrace and for women to hold hands; in other countries, these displays of affection are discouraged or prohibited.

What is considered usual or polite behavior in one culture may be seen as unusual or impolite in another. One culture may determine that snapping fingers to call a waiter is appropriate, whereas

another may consider this gesture rude. We are often not aware of how gestures, facial expressions, eye contact, and the use of conversational distance affect communication. To interpret another culture's style of communication, it is necessary to study the "silent language" of that culture.

Reflection. Why is it necessary to learn nonverbal communication patterns?

2 The aspects of nonverbal behaviour

For simplicity nonverbal aspects of communication may be divided into three classes:

- 1) *body language*, comprising touch, gesture, gaze, movement, facial expression, and distancing;
- 2) *object language*, including the use of signs, realia, artifacts, clothing, and personal adornment to communicate with others;
- 3) *environmental language*, made up of those aspects of color, lighting, architecture, space, direction, and natural surroundings which speak to man about his nature.

Problem question. What is "object language", "environmental language"?

Let's consider some cross-cultural differences of body language, or kinesics.

Americans usually stand at a slight angle (not facing each other directly) for ordinary conversation. They may touch each other when greeting each other by shaking hands (during a formal introduction), or by placing a hand briefly on the other's arm or shoulder (friends only). Some people kiss on the cheek or hug when greeting a friend. Note that the hug usually is not a full-body hug; only the shoulder and upper part of the bodies touch.

One research study looked at the number of times couples *touched* each other in cafes in different cities. This is what they found:

San Juan, Puerto Rico – 180 times per hour;

Paris, France – 110 times per hour;

London, England – 0 (!) times per hour.

So the rules for the use and degree of touch do vary across cultures. A number of anthropologists have recorded cross-cultural differences in the degree of bodily contact expected during everyday social interactions. Those who live in high contact cultures include the French, Italians, Africans, Arabs and Russians while those in low contact cultures include the Japanese and Chinese. Those in moderate contact cultures include the Northern Europeans, Australians, New Zealanders and the US Americans.

Problem question. What culture do Belarusians belong to?

The next aspect of nonverbal behaviour is gesture. *Gestures* are specific body movements that carry meaning, or simply arm and hand movements that communicate nonverbally.

Hand motions alone can convey many meanings: "Come here," "Go away," "It's O. K.," are just a few examples. The gestures for these phrases often differ across cultures. For example, beckoning people to come with the palm up is common in the United States. This same gesture in the Philippines, and parts of Latin America as well as other countries is considered rude.

As children, we imitate and learn to use these nonverbal movements to accompany or replace words. When traveling to another country, foreign visitors soon learn that not all gestures are universal. For example, the "O. K." gesture in the American culture is a symbol for money in Japan. This same gesture is obscene in some Latin American countries.

Many American businessmen enjoy relaxing with their feet up on their desks. But to show a person from Saudi Arabia or Thailand the sole of one's foot is extremely insulting, because the foot is considered the dirtiest part of the body. Can you imagine the reaction in Thailand when a foreign shoe company distributed an advertisement showing a pair of shoes next to a sacred sculpture of Buddha?

There are at least four different kinds of gestures: emblems, illustrators, regulators, and adaptors.

Emblems are those gestures that have a specific verbal translation. For example, when you wave your hand as someone is leaving, it means good-bye. Or when you give "the finger," it is interpreted as an insult. There are at least a hundred identifiable gestures in American culture. Of course, other

cultures have their own emblems. For example, in Belarus, a slow shaking of the head means “yes”. And in some ways, these are the easiest gestures to understand cross-culturally, because they are easy to reproduce. When people are in a foreign country and do not know the language, they often resort to emblems. For example, Dave, a student, was visiting Mexico with some friends, none of whom spoke much Spanish. They were trying to find a hotel. “We were trying to communicate that we needed somewhere to stay and the man couldn’t understand us and started acting very frustrated. We started using nonverbal gestures – showing signs of sleep – and he understood and showed us a place to stay. Everything turned out okay.”

More difficult types of gesture to understand in intercultural communication are the illustrators and regulators. *Illustrators* are all those gestures that go along with our speech. Have you ever noticed that there seems to be a “flow” to people’s verbal communication – when they are talking, their gestures are usually very synchronized? For example, when emphasizing a point by shaking a finger, the speaker stops shaking the finger at the end of the sentence. And it all seems very natural. In fact, symptoms of mental illness are sometimes revealed in people’s gesturing behavior; their gestures may seem “jerky” or seem not to go with their speech.

Of course, different cultural groups use different types and amounts of illustrators. Italians are often characterized as “talking a lot with their hands,” or using a lot of illustrators. Another student, Marjorie, who traveled to Italy, noticed this: “In watching people in the streets, it always seemed like they must be angry at each other – all the waving of hands and gesturing.” Actually, it is merely the custom there to use a lot of illustrating gestures. Other cultural groups, like Belarusians, may use fewer illustrators. Of course, the number of illustrators used may also be related to a person’s family background or individual preferences. The important thing to remember is that, if you encounter someone who uses many illustrators, it doesn’t mean that he’s angry; and if someone uses few illustrators, it doesn’t mean that she’s not into the conversation.

We rarely think about it, but much of our conversation is regulated by nonverbal gestures, called *regulators*. Thus, when someone tries to interrupt while we are talking, we may put out our hand, indicating that we aren’t finished speaking. Greeting and leave-taking are usually indicated by regulating gestures. For example, when we greet someone, we may shake their hands or hug them. When we get ready to leave, we often gather our stuff together. It is important to remember that each language has a somewhat unique set of regulators. For example, in Japan, turn taking is regulated more by pauses than by gestures, so that a brief pause in the conversation indicates that the next person may talk. In fact, Japanese people remark that it is sometimes difficult to jump into an American conversation because they are waiting for the regulating “pause” that never comes.

The final type of gesture is *adaptors*, which are related to managing our emotions. For example, we may tap our feet or fingers when we’re nervous, or rub our eyes when we feel like crying, or clench our fists when we’re angry. Again, from a cultural perspective, it’s important to recognize that the adaptors we use are part of our particular cultural upbringing, and that other people may use other types of adaptors to manage or reflect their emotions.

Note that homomorphic gestures are the same or similar in form, but since they carry different meanings, these gestures frequently generate misunderstanding.

Let’s move to eye contact. *Eye contact* is important because insufficient or excessive eye contact can create communication barriers. In relationships, it serves to show intimacy, attention, and influence. There are no specific rules governing eye behavior in the United States, except that it is considered rude to stare, especially at strangers. In parts of the United States, however, such as on the West Coast and in the South, it is quite common to glance at strangers when passing them. For example, it is usual for two strangers walking toward each other to make eye contact, smile, and perhaps even say, “Hi,” before immediately looking away. This type of contact doesn’t mean much; it is simply a way of acknowledging another person’s presence. In general, Americans make less eye contact with strangers in big cities than in small towns. People would be less likely to make eye contact in bus stations, for example, than in more comfortable settings such as a university student center.

Patterns of eye contact are different across cultures. Some Americans feel uncomfortable with the “gaze” that is sometimes associated with Arab or Indian communication patterns. For Americans, this style of eye contact is too intense. Yet too little eye contact may also be viewed negatively, because it may convey lack of interest, inattention, or even mistrust. The relationship between the lack of eye contact and mistrust in the American culture is stated directly in the expression, “Never trust a person who doesn’t look you in the eyes.” In contrast, in many other parts of the world (especially in Asian countries), person’s lack of eye contact toward an authority figure signifies respect and deference.

Reflection. Check yourself if you remember the classes of nonverbal behaviour.

3 Presentation skills

Problem question. Why do you need to develop presentation skills?

Presentation skills consist of a number of simple things you need to do and a number of simple things to avoid.

Eye contact. Eye contact with the audience is important: it’s a natural expression of your interest. I like to have made eye contact with everyone in the room before I begin a presentation. If the audience is a very large one, pick up to a dozen of the friendliest people you can see and make eye contact with them in turn. When you speak, mentally divide the room into four or five segments and systematically make eye contact with people in the different segments, a different person each time. Eye contact for about five seconds works best. There is a tendency to dart your eyes away, but resist it. Five seconds is quite a long time. Time it. We make extended eye contact with people when talking with them on a one-to-one basis, and groups are a collection of individuals.

In training you can use the following exercise. Have the participants raise their hands. They are to keep their hands raised until they experience five seconds of eye contact with the trainer. The trainer must continue speaking naturally to the group while he does this.

Closing your eyes while presenting in a sort of extended blink is not a good idea. It distracts the audience and you cannot track the audience response to what you are saying with your eyes closed.

Posture. You make a fundamental statement about yourself by the way you use your body. An aligned, erect posture communicates ease. Stand your full height. Poor posture is very often based on outdated habits. If you stand, be balanced equally on both feet. Shifting from side to side, going back on one hip, rocking or swaying can be distracting. One presenter swayed from side to side the whole time he spoke. He put most of the audience in a trance inside two minutes. This was not his intention at all, for his material was linguistics that needed full conscious attention.

To get a good basic posture, stand with your back to a wall. Touch the wall with the back of your head and your backside and as much of the small of your back as you comfortably can. Now step away. Your new posture may feel stiff and perhaps unbalanced to you, but check in a mirror. It is actually erect and balanced. The problem is that we become used to habitual postures so they *feel* right, even though they are not. If you habitually lean slightly to the right, then when you stand upright, it will feel as if you are unbalanced to the left. Use a mirror and ask friends to give you feedback on your posture.

Space. Use all the available space. Physical space is a metaphor for mental space, so claim what you want from the start. To give the most boring presentation possible, get behind a lectern, put a large bundle of notes on it, look down at them and stay rooted to the spot while you read the notes in a monotone. After five minutes, those members of your audience who are still awake will probably leave.

Gesture. It is a truism that gestures need to look natural and spontaneous. Unfortunately this is the “Be spontaneous!” paradox. By trying to be spontaneous, you make it impossible. To try to gesture spontaneously looks wooden. This being so, the way round the paradox is to eliminate those things that stop you being natural. For example, we all have a “nervous gesture” – jingling loose change in the pocket perhaps or fiddling with a lock of hair. Five minutes worth of yourself on video and you will see it precisely. When you have identified it, stop doing it. When it has gone, find the next nervous habit to eliminate. These small changes will make a big difference. Also avoid unnecessary

gestures. Gestures emphasize a point and if you are always gesturing then they lose their impact, like an orchestra that is always playing fortissimo.

Voice. We pick up a rich variety of information from a person's voice, their general state of health, their mood, their social class, etc. In a presentation your voice adds energy and interest. Use it to express the natural emotion of what you feel. Practise with a tape recorder. Whether you train with or without a sound system, you will need to be able to project your voice to the back of the room. Sometimes you will want to catch the group's attention by talking softly, but a soft voice still needs projection.

We do not hear what our voice sounds like to others because it resonates in the bones of our skull. When you listen to yourself on tape the first time it is always a surprise, it sounds like a stranger. Listen to your voice on tape and experiment. Are the emotions, energy and inflection you mean to give out actually coming out? If they are not, then you need to exaggerate and experiment until they do. Remember, it is the audience, not the speaker, who decides what degree of expression there is. If the audience does not hear it, then for practical purposes it is not there.

Vocal projection needs good breathing. Our breathing drives our voice. Nervous breathing is quick and shallow, and deprives the voice of range and power. Notice your breathing when you are training. Breathe deeply when you speak to groups. Use the diaphragm, so the abdomen expands when you breathe in.

Take your time when talking. If the group is taking notes of what you say, they will appreciate this. Fast speaking often comes from quick, shallow breathing, so if you speak more slowly, you will automatically breathe more deeply. Visualizing while speaking also increases the rate of delivery. Pictures happen quickly and you have to speak fast to keep up with them. Slow down your mental video.

Use your voice congruently with your words. If you want the group to visualize, speak faster. If you want them to hear internally, speak more slowly and rhythmically. If you want them to get into their feelings, speak slower still and deeper. The more choice you have about the range, speed and timbre of your voice, the more you can use it as a musical instrument to communicate with the group.

The great pianist Artur Schnabel is quoted as saying, "The notes I handle no better than many pianists. But the pauses between the notes ... that is where the art resides." Pauses are the natural punctuation in what we say. The audience appreciates pauses. You can use pauses to think of what you are going to say next and to collect your thoughts. Learn to pause deliberately, so when you do need to pause to think it will not seem unusual. Remember that when you are training, time tends to speed up and a five-second pause can seem interminable to you, while to the audience it is a natural break.

There are also the natural vocal inflections that you can use to create effects. If your voice tonality stays level to the end of a sentence it will imply a statement. If it rises at the end of a sentence it gives the effect of a question. If it drops at the end of a sentence it gives the impression of a command.

Multi-sensory speech. Remember that most people have a favoured way of thinking, either in pictures, sounds, or feelings. If you wanted to communicate effectively with one person you would find out how he thought and tailor your language to that mode. With many people in a group you need to use all three modes to catch everyone. Make sure that the people who visualise well see what you mean, that you come over loud and clear to the people who have keen hearing – and those who think more with their bodies get a good grasp of what you are saying.

Nervous verbal gesture. Find your own personal nervous "verbal gesture". "Well ... uhh ... let me see ... so ... um, let's sort of find out ... ummm ... what it is ... (sniff) ... like ... alright? OK... So ...? Mmmm ... what d'ya think?" Hearing yourself on video will soon identify what it is and how often you use it. Once you identify it, it will seem to be everywhere. Catch the verbal fluff in your sentences and start to leave it out, starting with whatever you favour the most. Replace these "fillers" with something more powerful. A clear sentence – or even a pause – is always more powerful.

Reflection. What makes a presentation effective?

Plan

1. Facial expressions.
2. Distance between conversational partners.
3. Situations of cross-cultural communication: analysis and modeling.

1 Facial expressions

Exercise 1. **Predict the tactics of nonverbal behaviour and answer the questions.**

- a) What's the usual facial expression of Belarusians when they talk?
- b) Can you think of and describe facial expressions in an unknown culture?
- c) What is the typical facial expression in British and American cultures?

Exercise 2. **Look at the photo and decide whether the people in it are Belarusians or Americans (Appendix A). Check whether your prediction is correct.**

Exercise 3*. **Read the text and decide whether the smile is a source of confusion across Belarusian and American cultures.**

FACIAL EXPRESSIONS

There are many universal facial gestures, including the eyebrow flash (raising the eyebrow to communicate recognition), the nose wrinkle (indicating slight social distancing), and the “disgust face” (sending a strong signal of social repulsion). In fact, at least six basic emotions – happiness, sadness, disgust, fear, anger, and surprise – are communicated by facial expressions in much the same way in most societies.

Facial expressions are also a source of confusion across cultures. Our faces reveal emotions and attitudes, but we should not attempt to “read” people from another culture as we would “read” someone from our own culture. The degree of facial expressiveness one exhibits varies among individuals and cultures. The fact that members of one culture do not express their emotions as openly as do members of another does not mean that they do not experience emotions. Rather, there are cultural restraints on the amount of nonverbal expressiveness permitted. For example, in public and in formal situations many Japanese do not show their emotions as freely as Americans do. Many teachers in the United States have a difficult time knowing whether their Japanese students understand and enjoy their lessons. The American teacher is looking for more facial responsiveness than what the Japanese student is comfortable with in the classroom situation.

Facial expressions carry meaning that is determined by situations and relationships. Smiling, for example, is universal. But what prompts a person to smile may be culture-specific. In American culture the smile is typically an expression of pleasure. Yet it also has other functions. A smile may show affection, convey politeness, or disguise true feelings.

Exercise 4*. **Observe facial expressions of Belarusians in different situations. Write a 50-word essay about smile in Belarusian culture and get ready to present your findings to other students.**

Exercise 5*. **Answer the questions.**

1. Are facial expressions of Belarusian and American people basically similar?
2. What values underlie the smile in American culture?

Exercise 6. **Role-play the situations. Develop the presentation skills.**

1. You tell English language speakers about the peculiarities of facial expressions of Belarusians (See Activity 4).
2. You are a teacher and explain to schoolchildren of intermediate level how to show friendliness in the English speaking countries.
3. You are a teacher and explain the meaning of equality as a value to schoolchildren (intermediate level). Use the information about smiling as an example.

Exercise 7. **Discuss in pairs the usual facial expressions of Belarusians and Americans. Use the appropriate tactics to illustrate the difference.**

Exercise 8. **Imagine you write a letter to Anthony Mayol, the author of the book “Strange Englishmen”. Interpret his opinion about the Russian people who “seem too gloomy.”**

Rules

1. Comment / expand on the situation.
2. Say what value underlies this tactic of behaviour in the given culture.
3. Decide what tactic could be used in the same situation in another culture.
4. Give arguments to prove your decision: appeal to the value systems and rules of etiquette.

Variation. **Imagine you talk to Belarusian students (intermediate level). Interpret the following opinion.**

Many people in Russia consider smiling at strangers in public to be unusual and even suspicious behavior. Yet many Americans smile freely at strangers in public places (although this is less common in big cities). Some Russians believe that Americans smile in the wrong places; some Americans believe that Russians don't smile enough.

2 Distance between the conversational partners

Exercise 9. **Predict the tactics of nonverbal behaviour and answer the questions.**

- a) What's the usual distance between conversational partners in your culture? Is it always the same?
- b) Can you predict other standards for distancing?
- c) Can you predict the distance between people in British and American cultures?

Exercise 10. **Watch a video sequence and say what surprises Americans in Belarusian culture. Then stand opposite each other to see the comfortable distance between friends in Belarusian culture.**

Variation. **Look at the queue in the photo and pay attention to the distance between people. Decide whether it's similar in your culture.**

Exercise 11*. **Read the following rules and convert feet and inches into meters and centimeters. The notes below might help you.**

LENGTH		
To go from	to	multiply by
in	cm	2.54
ft	m	0.3048

- a) A person's personal space is usually 3,5 feet to the front, 18 inches to the back and 6 inches to each side.
- b) For friends and personal conversation – 18 inches to 4 feet.
- c) For public speaking – 12 feet or more.

Exercise 12*. **Observe the distance between Belarusians in different situations (conversation between friends, conversation between strangers, delivering a lecture). Get ready to present your findings to other students.**

Exercise 13*. **Answer the questions.**

- a) Is the distance between people when they stand and talk to each other in Belarusian and American cultures similar or different?
- b) What value underlies the wish to keep a bigger distance in American and British cultures?

Exercise 14. **Role-play the situations. Develop the presentation skills.**

- a) You are a teacher and explain what distance is necessary to keep in American culture in different situations. Ask other students to demonstrate it.
- b) You are a teacher and explain the meaning of privacy to schoolchildren. Use the information about distancing as an example.

Exercise 15. **Imagine you write a letter to an English language speaker who described the following situation.**

Before the first class, I came early to the room, so that I could rearrange the furniture. The room had a large boardroom-style table which was modular, consisting of four sections. I carefully separated the sections, placing chairs around each isolated section. I did this for two reasons: I prefer small-group work in class, and also I calculated that it was impossible for the twenty-two of us to fit around the table. When the students entered, they were clearly puzzled and disoriented by this arrangement. The following week, the students arrived before me (deliberately?) and were happily sitting around the reunited table, chairs jammed together and shoulders touching (or with no more than a one-inch gap). I asked whether they were comfortable. They collectively smiled and declared they liked it this way, and the class proceeded, in a very relaxed manner.

Variation. **Imagine you talk to Belarusian students (intermediate level). Interpret the following situation.**

The common practice of saying, "Excuse me," for the slightest accidental touching of another person reveals how uncomfortable Americans are if people get too close.

3 Situations of cross-cultural communication: analysis and modeling

Exercise 16. **Watch on the video the students talking to each other. Pay attention to their facial expressions and the distance between them. Is their nonverbal behaviour appropriate in American culture? If not, what should the students change?**

Exercise 17. **Role-play the situation.**

You would like to discuss the appropriate tactics of nonverbal behaviour in the target culture with your group-mate before a workshop.

Exercise 18*. Think how much your nonverbal behaviour corresponds to the rules of etiquette and fill the chart.

DOs	DON'Ts

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Тема 1.3. Речевое поведение носителей культур народов англоязычных стран и Беларуси

ЛЕКЦИОННОЕ ЗАНЯТИЕ

Terms

context	ethnocentrism	low context
conversational partner	face	negative / positive politeness
courtesy	face-threatening behaviour	“Ping-Pong” style of communication
culturally influenced communication styles	gender	polite listening sounds
direct / indirect style	high context	silence
directness	“high involvement / considerateness” styles	small talk
		tact

Personalities

P. Brown & S. Levinson

K. Fox

D. Tannen

bemuse	finding out attitudes	overt
bluntness	force	presumption
be reluctant	grist	reprimand
comply	hedge	seek factual information
contempt	impart	self-determination
deference	impinge on	suasion
dogmatic	impose	tag questions
etiquette	intact	transaction
euphemism	maxim	vent

Verbal Behaviour of English and Russian Language Speakers

Plan

1. Politeness and face.
2. Maxims of politeness.
3. Culturally influenced communication styles.

1 Politeness and face

All cultures require and value politeness, but the ways in which the politeness is achieved may vary significantly.

If you ask a Thai or Indonesian person how to say “please” in his language, you will get an answer. If, however, you listen to these people interacting in their cultures on a daily basis, you will hardly ever hear them using this word in daily conversation. What’s going on? Are these tribes not very polite? Of course, not. They simply have other ways of performing politeness.

A Chinese person has said: “Australians are always saying “thank you” – “thank you” for this, “thank you” for that, all sorts of small things. I never remember to say it because really it doesn’t mean anything”.

Many speakers of English, when asked to describe politeness, tend to respond by referring to “thank you” and “please”. Consider this example.

On his arrival to England, F. encountered English etiquette, which requires the extensive use of “please” and “thank you”. Like many foreigners F. was bemused by this unfamiliar practice, “I have to be more polite and say “Can I have that, please?” or “No, thank you.” At first, when people said you have to say “please” I thought they were taking the mickey, because I did not grow up having to say “please” in this way. But I have to be British to fit in.”

In her study of English behaviour, Kate Fox points out that in economic transactions the “generic rule is that *every request* (by either staff or customer) *must* end with “please” and *every fulfillment of a request* requires a “thank-you”. Strangers have to learn these rules that the host population take for granted.

Politeness, of course, is not a matter of using a couple of words. The concept of politeness is one of the most important, but most complex, in communication and we need to look at it in a bit of detail.

Cultures differ from one another in a number of ways:

- which situations require politeness;
- who needs to be polite to whom;
- what degree of politeness is necessary;
- and, most importantly, how that politeness is achieved.

Problem question. What could explain the following situation?

An American businesswoman is visiting Belarus. While doing some shopping in that country, she notices that the sales staff seldom say anything to her at the end of the transaction (even though language does not appear to be a problem). They merely pass her the change and turn their attention to the next customer. She feels that they are really quite impolite.

Problem question. What is politeness?

We might say politeness is showing courtesy, respect and consideration to other people, acknowledging them, and not imposing unnecessarily on them. At a deeper level, we all – and this is surely true in every culture – have two fundamental needs.

1) We want to be accepted and liked.

2) We want some freedom and control over our actions and not to be constantly impinged on by others.

Communications specialists call these two fundamental needs “positive face” and “negative face”, respectively. As we will see, they motivate and underlie much of our interaction with people. They form the basis of “politeness”, which specialists analyse as comprising two types: “positive politeness” and “negative politeness”. (As you will see, “politeness” is not about the refined niceties of being on our best behaviour for a special occasion. It is the daily grist of communication.)

Positive politeness is also called solidarity politeness. In positive politeness, we are addressing the positive face of a person, that is their desire to be accepted. We can do this in many ways, for example by:

– claiming common ground, using expressions of solidarity (*How’s it going, mate?*);

– indicating that you might have some understanding of people’s preferences and attitudes (*Don’t you think it’s marvelous!*);

– showing people that you feel confident about their ability and willingness to understand you (*I really had a hard time learning to drive, you know.*).

– attending to people’s needs (*You must be hungry. How about some lunch?*)

So, positive politeness is reflected in showing interest in a person’s well being, sharing experiences and concerns, “troubles talk”, expressing admiration, affection, gratitude, etc.

Negative politeness is also called deference politeness, and it doesn’t mean impoliteness. This kind of strategy is oriented towards people’s negative face, that is their desire to maintain their territory and self-determination and not to be imposed on.

Some of the ways we use negative politeness are:

– avoiding presumptions, by hedging, that is making your intention ambiguous (*I’m pretty sure you’ve got that key.*);

– being pessimistic (*I don’t suppose you’d like to go to the movies, would you?*);

– minimizing the imposition (*I just wanted to ask you a small favour.*);

– showing deference (*Would you care to get in the car now, sir?*);

– showing that you don’t want to impinge on people (*I know you’re very busy, but...; I hate to trouble you, but...*);

– impersonalising *yourself* and your listener by avoiding any mention of either (*It appears that...*), expressing the act as a general rule (*There’s no running in the hallway.*), or by using impersonalising structures such as the passive in “*Your cooperation is requested.*”

In other words, negative politeness is avoiding face-threatening behaviour (dogmatism, direct orders), expressing regret, apologizing for face-threatening behaviour (correction, contradiction, prohibitions), using hedges, etc.

The issue of “face” is commonly associated with certain cultures, for example cultures in Asia and the Arab world, and I’m prepared to agree that protecting face is a particularly strong feature in some cultures, but what we have to understand is this: The concept of “face” is universal. Without it, there would be no politeness.

Let’s look at this with an example from Australia, where most people are probably not convinced that they are concerned with “face”.

Problem question. How would you ask your neighbour for some more coffee in Russian? Now translate the phrase into English (we’ll move back to it later).

When an Australian woman says to her neighbour “Could I have some more coffee please, love” that’s exactly what she is doing – protecting her own face and also protecting the face of her listener. This is how we would analyse it.

The woman runs the risk of losing face: her request may be rejected and she herself may be disliked and rejected for being too demanding and pushy. Equally, she may cause the neighbour to lose face: the

neighbour may feel that she is given no choice in the matter and is being ordered about. In technical terms, the woman's positive face is under threat and the neighbour's negative face is under threat.

To minimize these risks, the woman chooses an indirect strategy ("could I"): it is not a direct strategy, for example "give me some more coffee". The neighbour is given an option, to comply with or refuse the request. Her freedom of choice is intact. She also chooses to express solidarity with her neighbour by using a form of intimacy, "love" – we are friendly members of the same "in-group". She also adds "please", a standard expression of deference politeness (think of the traditional full version, "if it pleases you").

In simple terms, the woman is being polite. In more technical terms, she has used solidarity and deference strategies to protect their mutual face. The analysis sounds a little too complex and serious, but it works, right across a wide range of communication and can help us to understand why things break down, particularly inter-culturally.

Reflection. Could you move back to the translation of the phrase you've done and decide whether you protected your mutual face?

The least polite way to talk to another is direct, e. g. "Open the door" or "Give me the book." The "weightiness" of the request increases with the status (power) of the hearer, the relationship distance (e. g. stranger rather than friend), and the degree of imposition of the request (asking a lot versus a little). Brown and Levinson argue that as the request becomes weightier, speech becomes more polite. In other words, if you talk to a justice of the Supreme Court, whom you do not know, and beg for our life, you would be as polite as possible. On the other hand, if you talk to a close friend and ask to borrow some class notes, you might say: "Lend me your notes."

Brown and Levinson distinguish five levels of politeness:

1. Bald speech. This is the most direct – e. g. "Open the door."
2. Positive politeness. The emphasis is on the closeness of the hearer – e. g. "You will open the door, won't you?"
3. Negative politeness. The emphasis is on lessening the imposition – e. g. "Since you are close to the door, why don't you open it?"
4. Off-the-record. The speaker's intent is denied – e. g. "Wouldn't be nice if the door were open?"
5. No performance. The speaker does not make a request.

Another important issue to consider is "impoliteness".

Problem question. Can you predict what's considered to be impolite in the culture of the English language speakers?

According to the experts from the Council of Europe examples of impoliteness include: (1) bluntness, frankness; (2) expressing contempt, dislike; (3) strong complaint and reprimand; (4) venting anger, impatience; and (5) asserting superiority.

Reflection. Check yourself whether you understand the meaning of "positive politeness" and "negative politeness."

2 Maxims of politeness

One way to avoid the impression of insufficient regard for the feelings of the partner is by smiling, making eye contact and generally signalling goodwill through body language. The learners English should, however, also be aware of the main features of politeness in speech so as to recognize them in the speech of others and respond appropriately, and also to follow the same principles in their own speech as they feel to be appropriate to the situation and their relation to the partner.

The basic principle of politeness is to show respect for the partner. In particular, the speaker tries to avoid embarrassment, distress or displeasure by showing an awareness of the demands made upon the partner by what he / she says. In this way the possibility of overt conflict is avoided or reduced. The principle can be embodied in a number of maxims: (1) do not be dogmatic; (2) be reluctant to say what may distress or displease the partner; (3) do not force the partner to act. Let's consider them.

1. **Do not be dogmatic.** Remember that the partner may have a different opinion.

This maxim applies to the functions of imparting factual information and expressing attitudes. It implies qualifying simple declarative sentences in the following ways:

a) the use of *I think, I believe, I expect*, as introducers or as tags. If they are unstressed, their use does not indicate uncertainty or lack of confidence:

I think his mother is Italian. She comes from Calabria, I believe;

b) the use of *you know, of course*, to imply that the partner is not ignorant:

Of course, his mother is Italian, you know;

c) the use of tag questions to invite the partner's agreement (falling intonation) or confirmation (rising intonation).

Correcting is liable to give offence, since it involves telling the partner that he / she has made a mistake. Offence can be avoided by:

– apologizing for correcting:

I'm sorry, but the lecture isn't on Wednesday. It's on Friday;

– querying what has been said, so that the partner can correct the slip:

Blue? Did you say her dress was blue?;

– presenting the correction as a different opinion:

Fifty four?! I thought eight sevens were fifty six;

– requesting confirmation by the use of a question tag:

Nicaragua? San Jose is in Costa Rica, isn't it ?

2. **Be reluctant to say what may distress or displease the partner.** This applies to such functions as breaking bad news, expressing disagreement, declining offers and invitations, saying that the partner is obliged to do something, prohibiting and withholding permission, expressing displeasure, dislike, dissatisfaction, disappointment and disapproval.

The maxim implies such strategies as:

a) expressing the reluctance:

E. g. I don't want to complain but this soup is cold. I don't want to be difficult but this machine doesn't work. I don't like saying so, but the music is too loud;

b) seek the partner's agreement:

E. g. I hope you don't mind me saying so, but those colours don't mix. Don't you agree that that colour is rather too bright ?;

c) apologizing or expressing regret:

*I'm sorry, but your work is not good enough.
I'm afraid you haven't passed your exam.*

This is especially frequent in prohibitions and withholding permission:

*I'm sorry, but you can't leave tomorrow.
I'm afraid you can't smoke in here;*

d) using euphemisms:

Your work isn't very good (= your work is bad).
I can't say I like it (= I dislike it);

e) implying something unpleasant rather than stating it openly:

I'd like to help you... (implying "but I can't").
Your ideas are interesting ... (implying "but I don't agree with them.").

Expressing disagreement is likely to cause offence and to lead to conflict. The risk can be reduced by:

- apologizing for not agreeing, e. g. *I'm sorry, but I don't agree.*
- expressing regret for not agreeing, e. g. *I'm afraid that isn't true.*

3. **Do not force the partner to act.** Allow him / her to appear to act voluntarily. This maxim applies to the functions of suasion, seeking factual information and finding out attitudes. It implies:

a) adding *please* whenever you call for action by the partner:

E. g. Where is the toilet, please? (asking for information). A return ticket to London, please (requesting something). Sit down, please (giving instructions, orders);

b) avoiding simple imperatives when asking the partner to do something for you.

Instead:

- ask if he / she:
is willing to act, e. g.:

Will you open the window, please?;

is able to act, e. g.:

Can you open this tin for me, please?;

wishes to act, e. g.:

Would you like to help me, please?;

- use introducers such as:

I wonder if ... e. g. I wonder if you could close the window, please ?
Do you think ... e. g. Do you think you could open this tin for me, please?;

- use warnings or advice:

Don't forget to post the letter: If I were you, I'd keep your eyes on the road;

- draw attention to the situation, inviting the partner to recognize that there is a problem that needs to be dealt with:

E. g. It's cold in here, isn't it? (= please close the window). I can't open this tin (= please open it for me).
Dinner's ready (= come and sit down to eat it).

Asking is a form of suasion, since the partner is asked to do something for you, namely provide information. Wh-questions are normally accompanied by *please*. After the partner has replied it is normal to thank him / her for doing so.

Reflection. What are the three maxims of politeness?

The politeness conventions described above are widely used and understood in English-speaking countries. The learners of English should be able to recognize their use and to identify the

attitudes and intentions of speakers who use them. Their appropriate use is, however, governed by such factors as: (1) the social and regional groups to which the speaker belongs. There are differences in usage between men and women, working and middle class, the North and South of Britain; (2) the speaker's personality: some people are more direct, others more sensitive to the feelings of other people; (3) the relations of the conversational partners: close friends need make less use of politeness conventions than acquaintances or strangers; (4) the nature of the situation: urgent emergencies demand immediate decisive action. Where conflicts of interest arise and polite methods fail, a learner may need to be frank, even blunt in speaking his mind.

3 Culturally influenced communication styles

Communication style combines verbal and nonverbal elements. It refers to the way people use language, and it helps listeners understand how to interpret verbal messages. Recognizing different communication styles helps us understand cultural differences that extend beyond the words we speak. Cultural styles can and do create misunderstandings in conversations among people from different cultures.

For example, consider the following conversation between an Italian and an American. The Italian made a strong political statement with which he knew his American friend would disagree. The Italian wanted to involve the American in a lively discussion. The American, rather than openly disagreeing, said, "Well, everyone is entitled to an opinion. I accept that your opinion is different than mine." The Italian responded, "That's all you have to say about it?" In general, the American did not enjoy verbal conflicts over politics or anything else. The Italian actually became angry when the American refused to get involved in the discussion. He later explained to the American, "A conversation isn't fun unless it becomes "heated"!"

What does this example say about culture and its influence on communication? Surely, there are many Americans who do get involved in verbal conflicts over politics, just as there are some Italians who would not become involved. However, the above conversation represents types of communication patterns that are related to cultural differences.

The sociolinguistic researcher Deborah Tannen discusses the notion that people from some cultures value "high involvement" conversation patterns, while others value "high considerateness" patterns.

Many people from cultures that prefer "high involvement" styles tend to: (1) talk more; (2) interrupt more; (3) expect to be interrupted; (4) talk more loudly at times; and (5) talk more quickly than those from cultures favoring "high considerateness" styles. Many "high involvement" speakers enjoy arguments and might even think that others are not interested if they are not ready to engage in a heated discussion.

On the other hand, people from cultures that favor "high considerateness" styles tend to: (1) speak one at a time; (2) use polite listening sounds; (3) refrain from interrupting; and (4) give plenty of positive and respectful responses to their conversational partners.

The cultures that Tannen characterizes as having "high involvement" conversational styles include Russian, Italian, Greek, Spanish, South American, Arab, and African. Mainstream American conversation style would also be characterized as "high considerateness". There are important regional and ethnic differences in conversation styles within the United States.

For example, New Yorkers tend to talk faster and respond more quickly ("high involvement") than Californians ("high considerateness"). To some New Yorkers, Californians seem slower, less intelligent, and not as responsive. To some Californians, New Yorkers seem pushy and domineering.

Some foreigners have observed that when Americans hold a conversation, it seems like they are having a Ping-Pong game. One person has a ball and then hits it to the other side of the table. The other player hits the ball back and the game continues. If one person doesn't return the ball, the conversation stops. Each part of the conversation follows this pattern: the greeting and the opening, the discussion of a topic, and the closing and farewell. If either person talks too much, the other may become impatient and feel that the other is monopolizing the conversation. Similarly, if one person doesn't say enough or ask enough questions to keep the conversation moving, the conversation stops.

For Americans, even two or three seconds of silence can become uncomfortable. According to some Belarusians, Americans do not give the other person enough time to formulate a careful answer.

Americans do not like the feeling of “pulling teeth” in conversations. The American who is used to the “Ping-Pong” style of communication is probably going to have some difficulty with someone whose conversational style is like “a bowling game”.

Reflection. Check yourself whether you understand the meaning of “high involvement”, “high considerateness” and “Ping-Pong” conversational styles.

СЕМНАНАРНОЕ ЗАДАНИЕ

Plan

1. Communication styles.
2. Cross-cultural differences in quantity of talk.
3. Structuring the message.
4. Self-presentation in cross-cultural communication.

1 Communication styles

Exercise 1*. **Read the texts and get ready to explain high- / low-context, and direct / indirect communication styles.**

HIGH- / LOW-CONTEXT STYLE

The anthropologist Edward Hall uncovered two key cultural variables that affect the way in which people communicate, both of which stem from the influences of individualism and collectivism. One significant influence lies in the link between individualism and collectivism and the use of what Hall termed high- and low-context communication. High-context communication depends heavily on features found in the social context, for example, the gender and status differences between the communicators, to provide meaning. Further, considerable use is made of non-verbal signs. Hall writes: When talking about something that they have on their minds, a high context individual will expect his conversational partner to know what’s bothering him, so he doesn’t have to be specific. The result is that he will talk around and around the point, in effect putting all the pieces in place except the crucial one. Placing it properly – this keystone – is the role of the conversational partner. To do this for him is an insult and a violation of his individuality. Gudykunst and Kim argue that “high-context communication can be characterized as being indirect, ambiguous and understated with speakers being reserved and sensitive to listeners”. High-context communication is common in collectivistic cultures. The crucial importance of in-group membership to everyday life ensures the degree of shared knowledge and understanding of contextual factors – for example, family membership, age, gender, social status – essential for the effective use of high-context communication. Its subtlety is also an advantage when the maintenance of group harmony, the avoidance of open conflict and respect for the “face” of others are cultural priorities.

Individualistic cultures, however, favour low-context communication. In these cultures shared knowledge and understanding of contextual factors cannot be taken for granted so it is necessary to make the meaning carried in communicative encounters more obvious. While non-verbal signs are commonly used to convey meaning, there is greater emphasis upon making messages verbally explicit. Silence in conversations is often seen as an embarrassment and masked. Gudykunst and Kim comment: “Low-context communication... can be characterized as being direct, explicit, open, precise and consistent with one’s feelings”. It is, arguably, a manner of communicating suitable for cultures where individualism, competitiveness and assertiveness are valued.

Consider this conversation:

R O B E R T: What’s for dinner?

P A T R I C I A: There’s a great movie playing, and Barbara told me about this new Thai restaurant that’s next to the Scottsdale 24-plex.

R O B E R T: We could have the burritos we got the other night from Chili's.

P A T R I C I A: Whatever.

Patricia is using a high-context communication style. In this rather indirect style, most of the information is not in the verbal message; rather, the meaning is in the context or is internalized in the speaker. This style emphasizes understanding messages without direct verbal communication. Often people in long-term relationships communicate in this style. For example, one partner may send a meaningful glance across the room at a party, and the other knows that it is time to go home.

In contrast, Robert's style is low-context communication, with most of the meaning contained in the spoken word. Low-context communication emphasizes explicit verbal statements ("What's for dinner?" "We could have the burritos..."). In most contexts in the United States, this style of communication is highly valued. For example, in business contexts, people are encouraged to value verbal communication, to make words "mean what they say." Interpersonal communication textbooks often stress that we should not rely on nonverbal, contextual information. It is better to be explicit than ambiguous.

By contrast, cultural groups around the world value high-context communication. In these groups, children and adolescents are encouraged to pay close attention to contextual cues (body language, environment), and not just the words spoken in a conversation. For example, a Japanese student told how his mother encouraged him to try to understand what a neighbor was really saying when making a comment that they (the neighbors) would be going away for a while. As the student recalled, he eventually understood that the neighbor actually was indirectly asking for help in caring for the yard while they would be away. The meaning was not in the words expressed, but in the context – the relationship between the two families, who had been neighbors for a long time.

Maria Lebedko writes that misunderstandings between English and Russian language speakers emerge from differences in culture context. In American culture the message is entirely in the words, there is no need between the lines. In our culture the message is both in the words and in the context. More is read between the lines.

DIRECT / INDIRECT STYLE

The indirect / direct dimension is closely related to high- / low-context communication. A direct communication style, like Robert's, is one in which verbal messages reveal the speaker's true intentions, needs, wants, and desires; the emphasis is on low-context communication. An indirect style, like Patricia's, is one in which verbal messages may obscure or minimize the speaker's true intentions, needs, wants, and desires; the emphasis is on high-context communication. For example, Patricia didn't directly tell Robert that she preferred to go out for dinner, but the implication was evident.

Many English speakers in the United States view the direct speech style as the most appropriate in most contexts. Although "white lies" may be permitted in some situations, the preference is for honesty, openness, individualism, and forthrightness, especially in business contexts.

White male business executives tend to be clear, specific, and direct in their verbal communication, even if it means dealing with unpleasant realities. As they like to say: "Let's lay our cards on the table, shall we?" Or, "Let's stop beating around the bush and get to the point." They generally do not place a high value upon indirection or ambiguity, certainly not as much as some Asian Americans. Even in personal discussion, let alone a more impersonal business conversation, directness frequently is chosen over sensitivity toward feelings.

By contrast, some cultural groups prefer a more indirect style, with an emphasis on high-context communication. Preserving the harmony of relationships has a higher priority than complete honesty. A speaker might look for a "soft" way to communicate that there is a problem in the relationship, perhaps providing contextual cues. For example, three Indonesian students living in the United States were invited by their advisor to participate in a cross-cultural training workshop. They did not want to participate, nor did they have the time. But they did not want to offend their professor, whom they held in high regard. Rather than tell him that they couldn't attend, they simply didn't return his calls and didn't show up for the workshop.

Fekri, a student from Tunisia, had been in the United States for several months before he realized that if one was asked directions and didn't know the location of the place, one should tell the truth instead of making up an answer. He explained that he had been taught that it was better to engage in conversation, to give a person some response, than to disappoint the person by revealing that he didn't know.

Differing communication styles are responsible for many problems that arise between men and women and between persons from different ethnic groups. Many problems are caused by different priorities with regard to truth, honesty, harmony, and conflict avoidance in relationships. Perhaps you can think of times when you tried to protect someone's feelings by communicating indirectly but that person preferred a more direct style. Or perhaps you tend to be more direct, valuing honesty over relationship harmony. For example, Janelle, a student, has two roommates who both preferred a more indirect style of communicating. When there are conflicts among the three, Janelle tended to "tell it like it is," even if it meant saying negative things. It took her a while to realize that her roommates were offended by her direct, low-context way of speaking. And, of course, they didn't tell her they were offended because that would have required more direct communication, which they were uncomfortable with. They eventually solved their communication problem when Janelle learned to be more indirect and began to ask them if things were going OK, and her roommates learned to be a bit more direct with Janelle.

2 Cross-cultural differences in quantity of talk

Exercise 2*. **Read the text and get ready to answer the questions.**

Although there appears to be little research supporting the claim, many people feel they are able to describe themselves as being relatively talkative or reserved, compared with other tribes. For example, American people and English people tend to describe themselves as relatively talkative and reserved, respectively.

Certainly attitudes towards the function of "talk" (and hence standards of quantity and style of talk) do appear to differ. Here, for example, is one comment by a Japanese scholar on his own culture's use of language: "Language as an instrument of debate and argument is considered disagreeable and is accordingly avoided. It is only one possible means of communication, not the means of communication."

Another author underscores this point by saying that "the articulation of thoughts and feelings in oral language is often taken by the Japanese as an unmistakable sign that the speaker is neither profound nor sincere. For them, the world is not verbalizable nor is it aesthetically pleasing to try. Many native proverbs support this attitude: "Mouths are to eat with, not to speak with", "A hundred listenings do not equal one seeing", "A man of many words has little refinement."

In your culture, how much talk is expected during a meal, say? Is the pattern to eat and then talk, or to talk during the eating? Or some other pattern?

Example: "I remember getting this wrong in one of the countries I lived in. I was having lunch with a group of new students and I was feeling that things were not going well. No matter how much I tried to initiate a chat, they seemed to avoid speaking to me. ("Going well" in my culture would mean that we have a lively chat while we eat.) Fortunately, one of the students later explained that in their culture "when you eat, you eat; when you speak, you speak".

What about the quantity of talk in a job interview? Suppose this question were asked in an interview: "Why have you applied for this job?" For approximately how long would you expect the candidate to speak – less than a minute or more than a minute, say?

Suppose you were at a national conference. Several of your colleagues agree that one of the participants is a "very good speaker". What, more specifically, does that mean in your culture? Does it, for example, mean that: (a) she spoke for an appropriate amount of time, neither too little nor too much; (b) she presented her ideas in a very clear and organized manner; (c) she used the language

very creatively, with word-plays, metaphors, etc; (d) she made some very clear conclusions; or (e) some other criteria? Are you a “good speaker” by your culture standards?

Example: “I remember when I went to America for postgraduate study. My first impression was that my American classmates spoke more in class than students in my culture and were more articulate and self-confident. I felt very shy and didn’t open my mouth. After some weeks I started to see through the quantity and style and was able to focus on the substance of their talk, which appeared to differ little from what I was used to. I started participating in the class exchanges.”

3 Structuring the message

Exercise 3*. Read the text and decide what difficulties Belarusians might face due to the differences in presenting ideas.

Collectivists emphasize process (what is said, done, displayed), while individuals emphasize linear logic, argument, and proof. Collectivists often go around in circles.

Language structures are not the same. For example, Harder points out that the appropriate response to a negative question such as “Wouldn’t you go by train?” is “no” in Japanese if the respondent means he or she would go by train. In English the appropriate response is the reverse (“Yes, we would go by train”).

Robert Kaplan’s analysis of the logical structure of English essays written by foreign students is shown in figure 5.

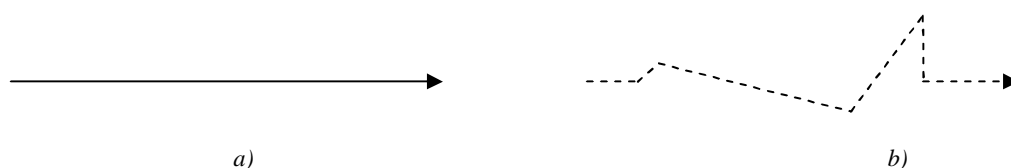


Figure 5 – Structuring the message:

a – English; *b* – Slavic

Good English argument development reflects the influence of the medieval Europe. The argument is developed linearly, either by stating several facts and drawing a conclusion (inductively) or by making a general statement and providing the supportive evidence (deductively). Kaplan analyzed more than 600 essays written in English by foreign students and found that argument development was different from English and was linked to the student’s culture.

The Russian has a clear beginning and end, but in the middle there is much material that is not relevant to the development of the argument (e. g. Most of Stalin’s policies were paranoid, ... we must consider his appreciation of Georgian music ... and remains a dark chapter of Soviet history).

The important goal of the collectivists is harmony and saving both one’s own and the other’s face. The collectivist is more concerned with virtuous action (harmony, saving the other’s face) than with the truth; the individualist is more concerned with the truth than with virtuous action.

Individualists place great value on facts and little value on the views of in-group authorities. Thus, they are likely to develop an argument by stating several facts and then coming to a generalization or conclusion. The collectivists, on the other hand, have to link their presentation to the views of in-group authorities.

Induction is used a great deal in argumentation in the West, while deduction is used more frequently in collectivist cultures. In the West the message is likely to have the structure “fact-fact-fact-conclusion”. In deductive cultures the message is “conclusion, and here is the evidence.”

A German book, hailed as a landmark in its field by German reviewers, was described, when it was published in an English translation, as “chaotic” and criticised for its “lack of focus and cohesiveness”, “haphazardness of presentation” and “poor organization”. How is this possible?

Research indicates that German academic writing favours “parenthetical amplifications of subordinate elements”, that is, taking side-tracks to expand on relatively minor points, before picking up the main thread again. Even in the conclusion, there might be digressions. This style of presentation is not well regarded in the English-speaking academic world (as many foreign students studying at English-speaking universities have found).

Another style of presenting information is found in Japanese. Here, one of the characteristic patterns of speeches and written work is to provide a series of points – a bit like stepping stones in a stream. The reader or listener is expected to provide the jumps in between – and draw the conclusions.

Here is yet another instance of different cultural expectations in presenting information and ideas.

An Australian adviser involved in formulating policy on the future of Chinese students in Australia at the time of the Tianamen massacre asked a prominent Chinese intellectual for his opinion. The intellectual replied by summarizing the experience of the Chinese students, explaining their motives for coming to Australia in the first place and the impact on their thinking both of events in China and the uncertainty of Australian government policy. The summary was an intelligent and carefully reasoned analysis of the situation and finished with a number of clearly stated proposals. The adviser, however, was wearing a faintly glazed expression by the end of the talk and later commented that he had had difficulty in picking up the thread of the argument being presented. He felt that the intellectual had not really thought out his case and that his ideas were vague and unorganized.

The possible sources of difficulty in reading texts outside your culture are:

1) perhaps it is because of the relatively high context – that is, the writer assumes that his readers share the background knowledge of the issues under examination (but as an outsider you don’t);

2) perhaps, also, it is because the information and ideas are presented in ways that don’t conform to your expectations. You may feel he “doesn’t get to the point” or that he includes “irrelevant” detail. Of course, “relevant” is a slippery a concept as “good” or “polite”; in other words, it very much depends on your (cultural) point of view;

3) perhaps the organization of ideas causes you difficulty, particularly his reserving the main point till the very end. (English writing tends to present the main point first and then support this idea.)

Exercise 4*. **Read the text and match the culture and the negotiating style.**

Culture	Style
1__ Russian	a) factual-inductive
2__ American	b) axiomatic-deductive
3__ Arab	c) intuitive-affective

The term “negotiating” can cover a wide range of communication types. An analysis of negotiations by the Arab, American and Soviet politicians identified three negotiating types:

– “factual-inductive negotiating style”: Move from pertinent facts to conclusions. Try to ascertain what the facts are. Find similarities or points which can be discussed with the other party, proceed to formulating conclusions such as a range of action alternatives;

– “axiomatic-deductive negotiating style”: Move from a general principle to particulars which can be easily deduced. The deductions should be easily understandable; clarity is one criterion of proof. It is difficult to move to particulars unless there is agreement on general principles. Compromise has a negative connotation;

– “intuitive-affective negotiating style”: Express positions through appeals and emotions, and linguistic exaggeration. Facts are subordinated to feelings. Intense public outbursts.

Exercise 5*. **Read the rules of essay writing and analyze any essay of yours.**

1. The topic sentence contains the dominating idea that will be developed in the paragraph.
2. The topic sentence should be placed at the beginning of the paragraph because it is easy to form a paragraph from a key idea than to lead up to that idea.
3. The topic sentence is the writer's promise to the reader to deliver factual information.
4. The controlling idea is the essential descriptive or judgmental or argumentative part of the topic sentence.
5. The controlling idea is the word or phrase that is limited and readily defined.
6. The controlling idea is best placed toward the end of the topic sentence.
7. Although the topic sentence may contain more than one clause, it is best to keep the sentence brief and to the point.
8. If you choose a complex topic sentence, the controlling idea should appear in the main clause.
9. Avoid question as a topic sentence.
10. Make difference between specific sentences and generalizations.

4 Self-presentation in cross-cultural communication

Exercise 6*. **Read the text and say if you are closer to culture A or B (Use the useful notes below). Comment your choice.**

USEFUL NOTES

Words to avoid. Do not use cliffhangers. Starting sentences with: "It is because ... that..." makes them very hard to follow and is liable to generate confusion. Keep subordinate clauses to a minimum. Generally speaking, short sentences with short words evoke direct action. Longer sentences, with more words in them, perhaps with a number of dependent clauses which alter the sense of the sentence as it goes along, not too much mind you, but just enough to make the whole thing an exercise in long-distance sense retention, (if indeed there was any at short distance to start with), can actually get away with leaving out the point of the sentence, because you have forgotten the start by the time you have just reached the end. I hope that makes the point – please do not reread the last sentence! Most adults have difficulty following the sense of a spoken sentence with more than 18 words.

Self-presentation is, of course, not a separate function. Rather, it underlies most communication, influencing how we apologise, compliment, giving advice – indeed, how we perform many other, if not all, functions.

How do we present ourselves to, for example, a neighbour, a prospective mother-in-law, an interview panel, a colleague, or a stranger we meet at a party?

Self-presentation rests on two critical factors. Firstly, it is linked to our value system: what is appropriate; what is good; what is desirable in people's behaviour. Secondly, it is linked to our concept of politeness.

Let's start with a situation which more obviously calls for polite communication – a job interview. Let's say you are in a job interview and the interviewer asks you: "Do you think you can handle the management aspects of this position?" Here are two possibilities.

Culture A	Culture B
What do I have to do here ? – Show that I'm a confident person ! How will I achieve that ? – Choose the right words and gestures. Yes, I feel quite certain I can. (Looks at the interviewer calmly and directly)	What do I have to do here ? – Show that I'm a good and modest person ! How will I achieve that ? – Choose the right words and gestures. God willing, I will be able to do that. (Smiles self-deprecatingly and looks down.)

The critical self-presentation decision here is determined by values: What is considered good in this situation in this society – an expression of modesty or confidence? What would be your goal in your culture and how might you go about achieving it?

How would you present yourself in a situation where you are ten minutes late arriving at a formal meeting? Here are just two possibilities. Does either resemble your method of self-presentation (as a polite apologetic person)?

Culture A	Culture B
What do I have to do here ? – Show that I know I am late and am sorry. How will I achieve that ? – Choose the right words and gestures. Goes directly to his seat and quietly says: "Excuse me"	What do I have to do here ? – Show that I know I am late and am sorry. How will I achieve that ? – Choose the right words and gestures ! Bows at the door and says: "I'm sorry I'm late. I had to make a phone call". (and goes to his seat)

Notice that the two cultures here are trying to achieve the same goal, but they do so in different ways.

Naturally, the introspective process indicated above (What do I have to do here? How will I achieve that?) is in practice usually unconscious when operating within your own culture. The point is that, in successful intercultural communication, these analytical processes need to be made more conscious.

Exercise 7. **Prepare arguments to prove your idea of the communication style Belarusians favour.**

Variation. Write the essay "Communication style of Belarusians."

ПРАКТИЧЕСКОЕ ЗАНЯТИЕ 1

Plan

1. Opening and ending a conversation.
2. "Pass-time" conversations.
3. Maintaining a conversation.

1 Opening and ending a conversation

Exercise 1*. **Read the text and give examples of opening and closing a conversation.**

All communication encounters – whether formal or informal, face-to-face or distant – have some kind of opening and some kind of closing.

For example, telephone conversations require some kind of opening and closing, and this can be quite difficult when operating in other languages and cultures. Don't just transfer from your own

“script”. Different cultures use a wide range of routines to answer a call (for example, Belarusians commonly say “I’m listening”). There will also be differences in the way they identify themselves (Belarusians say “It’s me” or “With me”, equivalent to the English “This is Kerry” or “Kerry speaking”).

Also critical is what we call the “pre-closing move”, the signal we give to indicate to the other person that we are ready to close the call: English speakers, for example, might say something like “Well, I’d better let you go” or “OK, so you’ll send me that fax tomorrow, yeah?” Needless to say, pre-closing moves can be quite tricky cross-culturally, and the exchange may feel quite awkward if an inappropriate signal is given or misinterpreted. For example:

Receptionist: Good morning. Can I help you?

Caller: Yes, please may I speak to Mr Bond?

R: Yes, who’s calling?

C: Mr. Gibbons.

R: Could you spell that, please?

C: Yes. G. I. B. B. O. N. S.

R: Mr. Giv-

C: No, Mr. GIBBONS, with two Bs, as in Bye Bye.

R: Bye bye! (Phone goes dead)

English speakers have a “See you (later, soon, around, etc.)” routine. This is sometimes interpreted literally by people from other cultures, which can lead to misunderstandings. The meaning of “Until we meet (again)”, which is quite a common expression in a number of cultures is, on the other hand, relatively unambiguous. One writer, speaking about the English culture, states that failure to perform or respond to a “It’s been nice talking to you” or “Hope we meet again” routine could be interpreted as the complete rupture of the relationship.

Exercise 2*. Read the text and copy the recommendations to start a conversation with the British.

Why do you learn a foreign language? To talk to people? Imagine you are in a railway compartment full of people, in England. You have been learning English for many years. You want to speak, but you don’t know what to say!

Of course we are all different. We have different personalities, different interests and concerns. And, of course, it is often easier for two women to speak together than for a man and a woman. Some of these suggestions may therefore not be appropriate for all circumstances.

First of all, the other person will relax if you listen to them and respond to them. But sometimes the other person prefers to listen. They may not want to speak very much. In this case I think you should look at them when you speak, look into their eyes, respond to their changes of expression. If you do this they will know you are talking to them and not just talking about a subject.

But how do you begin? Usually, begin gently! Either make a statement or ask a question which is not too deep and personal. In Britain, the weather is always changing, so many people begin by talking about the weather. However, if you make an obvious statement they can only agree with you, and the conversation won’t continue. So you must add a question. For example, “It is rather wet at the moment. When is the best time to see England?” If you are in a foreign country, you might begin with a compliment. For example, glance at the person and then look at the landscape, (the harbour, some buildings, traffic, etc.) and say, “The hills are so soft and everything is so green here. Is it like this everywhere in England?” “What a delightful little harbour. I wonder what it is like to be a fisherman here.” “The roads are very busy! I think the train is more comfortable, don’t you?”

In each of these examples there is a question. It would be difficult to answer the question with “Yes” or “No”, as the question invites personal opinion and information. Of course, it would be possible not to ask a question at all: just to make one of the statements and then wait! However, you need to be brave and just hope that the other person will speak!

None of the questions above are about the other person. Usually it is better to ask about other things. When the other person talks about other things they show their interests, opinions and person-

ality. Sometimes you can be more personal. If you compliment somebody and then show interest they may not feel “attacked”. For example, “Excuse me, but what a lovely bag that is. Did you buy it in England?” “What a nice little dog you have. What sort is it? Do terriers have nice characters?”

Note that if people have a dog they will probably like you to say something about it. In Britain many friendships begin through people’s dogs. The people don’t look at each other and can restrict the conversation to the dog’s eating, walking and sleeping habits and whether or not it barks at the television and likes a hot bath, for example.

Why not say you are a visitor? Say that you don’t understand a word, an idiom or some feature of local life. Ask the person to explain it to you. If they know that you are a foreigner they will probably feel responsible for you; they will think you know nothing and are not a threat to them.

Sometimes a conversation can start if you talk about yourself, as the other person doesn’t feel attacked. If you give personal information about yourself they may feel they can do the same.

Of course, the other person may not wish to speak to you! They may want to dream, to relax, to read or do some work. They may think you are very boring! And of course, you must respect their wishes and feelings. But don’t feel ashamed! You are not at fault. Conversation is sharing. I think that if we conversed more the world would be a happier place.

Are British people cool and reserved? It is true they may not talk as readily and as fully as, for example, many Italians. However, they are human! They like people to be interested in them and in their country so . . . be brave, speak to them.

2 “Pass-time” conversations

Exercise 3*. **Read the text and decide whether you often hold “pass-time” conversations in your culture.**

If we are being polite with people there are only a few things we can choose to say. However, conversations which pass the time can be a little bit more varied. We have “pass-time” conversations at parties or before meetings or when we are delayed in a train.

Someone will choose a subject and comment on it in a general kind of way. And then someone else will add a comment. In a “pass-time” conversation people don’t show their individuality very much. Usually people agree with each other or only disagree in unimportant ways. And they don’t try to start a serious discussion or argument which they care about.

“Pass-time” conversations are very important if you are travelling and visiting people’s homes. “Pass-time” conversations help you to get to know the other person a little bit.

Then you can decide whether you want to get to know them better and to share more useful and interesting conversations. Here is a typical British “pass-time” conversation.

The other person: It really has been awful weather in the last few days, hasn’t it?

You: Absolutely terrible! We haven’t really had a summer at all! / I suppose it’s all right for the gardens. It’s just the time of year I suppose. / (and for the humourist) It’s all right for ducks!

(If you want to disagree, do so gently and in such a way that you don’t upset them!)

You: To tell you the truth I’m quite happy about the rain! I’ve just planted some seeds in the garden and it’s just what they need, (if you just made the statement, “I’m quite happy about the rain!” and gave no explanation, particularly if you didn’t smile, the other person would be offended!)

People sometimes talk about serious subjects in “pass-time” conversations. And yet they don’t really say anything which might be too original or disturbing.

Of course, it is a problem if you don’t want to have a “pass-time” conversation about a subject which you care about. If you want to discuss the subject seriously then you may have to talk to someone else. But if the person is your host or sitting next to you on the train or the aeroplane what will you do? In “pass-time” conversations it doesn’t matter if the conversation is interrupted. It isn’t important anyway! At parties in Britain it is common for people not to sit down. They stand and talk, and this allows them to move to other people quite frequently. The excuse to stop the conversation is usually that you have to get some more wine. Sometimes somebody else joins in the conversation and

then one of the first people can move away. And the next two can start up another basic “pass-time” conversation. Of course, a “pass-time” conversation can become a serious “work” conversation in which people exchange useful, interesting and unexpected information. But then it is no longer a “pass-time” conversation!

Here is one more example of “pass-time” conversations which might be useful for the foreign visitor to Britain.

The other person: They just don’t seem to be able to run the railways like they used to.

You: I think it is probably the same everywhere.

You: The new Ford / Volkswagen / Austin Rover looks very nice, doesn’t it?

The other person: It’s all right but I prefer the Volvo / Toyota / Chevrolet myself.

You: What will they design next?

The other person: They’ve got to keep changing the fashion so that people will keep spending their money!

Exercise 4. Here are some first lines from a chatty person who wants to start a “pass-time” conversation with you. What would you say if you didn’t wish to offend him or her ?

1. Children really are difficult on trains, aren’t they?
2. Waiting in queues is not my idea of fun.
3. Things are so expensive these days, aren’t they?

3 Maintaining a conversation

Exercise 5*. Compare the meaning of silence in different types of culture. Discuss the negative consequences of silence in an intercultural encounter.

Low-context, individualistic cultures: Silence indicates disagreement, hostility, rejection, weakness, unwillingness to communicate, incompatibility, anxiety, shyness, lack of verbal skills, or a troubled person.

High-context, collectivist cultures: Silence can mean strong or powerful, feeling comfortable, or simply thinking there is nothing important to say. Some people consider silence more “manly” than talk. Sometimes silence indicates respect to the partner.

Sometimes the following communication strategies help to avoid misunderstanding.

Communication Strategy	Example
1. Making appeals	Could you speak a little more slowly / a bit louder, please ?
2. Asking for repetition or clarification	Can you say that again, please ? Pardon me ? I’m sorry ? What do you mean by... ?
3. Asking for spelling	Could you spell the name, please ?
4. Repeating information	Claire Kramsch ?... The way of thinking ?
5. Checking or confirming	Did you say... ?
6. Reformulating	Ah, the ethnographic approach for little-c culture ?
7. Summarizing	So, can I repeat to you, please ?

Exercise 6. Read the cultural note below and illustrate the topic development in a conversation between Americans.

One example of topic development might be to move from the impersonal, to the mutual, to the personal – at a party, say, you might first talk about the food, then later about shared likes (you both like Thai food), and then, later still, ask each other’s name and occupation.

Exercise 7. Imagine that you are a visitor to Britain and that you are on a train. You would like to talk to an English person who is sitting opposite you. Look at the flowchart which follows (figure 6). It shows several possible conversations. Notice how you would use questions and statements.

Try to make flowchart conversations which might take place at a dinner party, in a pub, when staying in someone's home. Imagine that you are meeting the people for the first time.

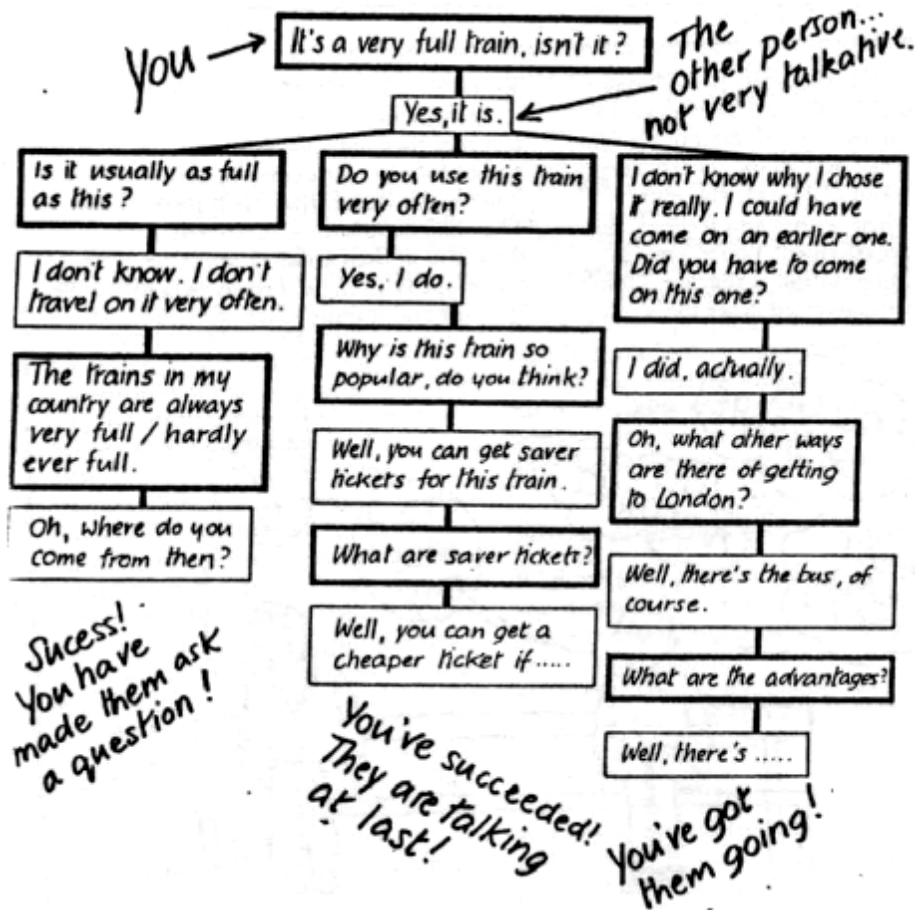


Figure 6 – Possible conversations with a stranger

ПРАКТИЧЕСКОЕ ЗАНЯТИЕ 2

Plan

1. Polite listening sounds.
2. Situations of cross-cultural communication: analysis and modeling.

1 Polite listening sounds

Exercise 1. It appears to be universal in communication that listeners will signal to speakers that they are attending to what is being said. The strategies for paying attention, however, appear to vary considerably. Which of the ways of indicating that you are attending do Belarusians tend to favour? The following list might help you.

1. Nodding the head.
2. Looking directly into the speaker's eyes some, most, or all the time he is speaking.
3. Averting the eyes and placing the head in a way that the speaker will know that you are listening.

4. Using appropriate sounds in the right places, such as “uh-huh”, “oh?”, tongue-clicking.
5. Using words that show you are following the speaker’s content, such as “Really?”, “Did she?”
6. Completing, or echoing, the speaker’s sentence.
7. Remaining perfectly silent.

Exercise 2. **Predict the tactics of verbal behaviour and answer the questions.**

1. Can you imagine a hardly possible tactic for paying attention?
2. What do the English language speakers use while listening?

Exercise 3*. **Read the following notes and then observe on the video the English people listening to their conversational partners. Do the British always remain silent while listening ?**

A skimming of differences across cultures reveals that there is a great variation in this aspect of communication. British etiquette decrees that the speaker and listener focus attentively on each other. While an American listener nods and murmurs to signal that he is listening, the Englishman remains silent and merely blinks his eyes.

Exercise 4*. **Read the text and say what mistake a non-English language speaker should avoid.**

Listeners who rely on a variety of communicative cues to create the illusion of comprehension in communicative exchanges are producing what psychological linguists call the “cocktail party effect.” This effect allows listeners to maintain conversations despite their minimal participation in and comprehension of the conversation. To generate the cocktail party effect, listeners rely on frequent head nods (indicating comprehension) and the use of brief verbal responses such as “oh,” “uhhuh,” “I see,” and “Really?”

The cocktail party effect often emerges in situations of cross-cultural communication. When, for example, comprehension of a second language’s content is low or nonexistent, listeners often rely on nonverbal backchannel cues to avoid the embarrassment of revealing their lack of comprehension. This situation often arises when speakers of two languages (each with little or no understanding of the other’s language) attempt to carry out a conversation.

Exercise 5*. **Interculturally, there can of course be misunderstandings when it comes to showing that you are attending. Observe 10–20 Belarusians using attending strategies (See Activity 1). Get ready to present your findings to other students.**

Exercise 6*. **Answer the questions.**

1. What are the similarities and differences in the way Russian / Belarusian and English language speakers pay attention while listening? (See Activity 1).
2. Why do Russian / Belarusian and English language speakers differ in the way they pay attention while listening? What values underlie the strategies of “using polite listening sounds” and “remaining perfectly silent”?

Exercise 7. **Role-play the situations. Develop the presentation skills.**

1. You tell English language speakers about the tactics Belarusians use to pay attention while listening.

2. You are a teacher and characterize high consideration conversation style which explains the specific way the English language speakers pay attention while listening.

3. You are a teacher and explain the value of equality to schoolchildren of intermediate level. Use the information about polite listening sounds as an example.

Exercise 8*. Write the guidelines what attending strategies one should use with an English language speaker so that s/he doesn't feel them excessive, inadequate, or simply inappropriate.

Variation. Write the guidelines what attending strategies an English language speaker should use so that a Russian language speaker doesn't feel them inappropriate.

Exercise 9. Discuss in pairs what you've learnt today about the attending strategies and use polite listening sounds.

Exercise 10. Imagine you talk to an English language speaker. Interpret the following data.

58% of Belarusians consider that listening to a conversational partner presupposes remaining perfectly silent.

Variation. Imagine you talk to Belarusian students (intermediate level). Interpret the following data.

An American, when listening, every 5–10 seconds pronounces *yes / I see / Really? / uh / uhu*. It means “*I'm listening to you, go on talking*”.

2 Situations of cross-cultural communication: analysis and modeling

Exercise 11. Find the socio-cultural mistake.

A student who had been in a fight was brought before the school principal for a disciplinary lecture. The lecture session took approximately ten minutes. The principal, speaking English, explained how fighting would not be tolerated at school. As the lecture unfolded, the principal occasionally asked for a response from the student, using such statements as “Is this clear?” or “Do you understand?” At each of these junctures the principal used a rising tone at the end of the question, followed immediately by an extended pause. The student did not understand the content of what was being said, but he did respond to the principal's cues (the rising tone and the pause) with a positive head nod. In a later interview with the student the author noted that although the student did not know specifically what the principal was saying, reading the gravity of the situation (context reading) allowed the student to make sense of the event in terms of its general significance. The principal, also in a follow-up interview with the author, stated that he was “pleased with the student's responsiveness.”

Exercise 12. Analyze the behaviour of people in the situation below. Find out the reason of misunderstanding and the way to repair communication. Continue the conversation.

A: We'll need a minibus to pick them up at the airport. It'll have to seat at least 12 people. And don't forget to contact the hotel people to reconfirm their arrival. Now, the reception starts at 8.00. Have you got that?

B: Yes.

A: So we'll have to leave the hotel no later than 7.30. I think we should all assemble in the Takra Room on the second floor. Is that clear?

B: Yes.

A: OK. Now the G. M. will have to be there and his wife of course. And I want all the Section heads there too. And they'd better be on time, or heads will roll, believe me. It's really important. Are you listening?

B: Yes, of course.

A: Now remember – the chairman’s name is Sitompul S-i-t-o-m-p-u-l and the deputy is Prabowo – P-r-a-. Have you got that?

B: Yes.

A: Hmm. I hope so. Now where was I?

Exercise 13. Role-play the situation.

Imagine soon you’ll have a seminar and want to talk about verbal communication with your group-mate.

A: You are to report about the maxims of politeness.

B: You are to report about the culturally influenced communication styles.

Exercise 14. Use the observation card to analyse the students’ verbal and nonverbal behaviour.

<p>OBSERVATION CARD</p> <p>Attending strategies</p> <p>Smile</p> <p>Distance</p> <p>Gestures</p>

Exercise 15*. Think how much your verbal / nonverbal behaviour corresponds to the rules of etiquette and fill the chart “DOS-DON’Ts”. Be specific.

ПРАКТИЧЕСКОЕ ЗАДАНИЕ 3

Plan

1. Addressing people.
2. Situations of cross-cultural communication: analysis and modeling.

1 Addressing people

Exercise 1. Predict the tactics of verbal behaviour and answer the questions.

1. What tactics do Belarusians use to address each other?
2. What are some of the standards to address people in an unknown culture?
3. What’s the way to address people in British and American cultures?

Exercise 2. Watch a video sequence which illustrates the English language speakers greeting each other. Say how they address each other. How often do they address each other ?

Exercise 3*. Read the notes below and say what you have to keep in mind talking to an English language speaker.

The rules of etiquette demand verbally acknowledging the existence of each participant, thus the frequent use of first names. Your own name would figure high on the list of the most important words. Use people’s names. Thank them by name for any questions and comments. Make sure you know names or, if the group is too large for this to be practicable, make sure everyone has the name badge.

Americans tend to be casual and informal in social and professional interactions. Informality is also more necessary in a mobile society where people are always meeting new people. They don't stand on ceremony, nor use titles or rank in addressing each other. A new title is used by modern women who do not wish to be identified as married or unmarried. It is Ms.

Exercise 4*. **Observe Belarusians using their conversational partners' names in different situations and fill the chart.**

Variation. **Analyse the verbal behaviour of your conversational partner and your own.**

Situation	Quantity of situations	Use of partner's names
Greeting friends Greeting teachers Thanking people Offering something Introducing a new idea Requesting		

Exercise 5*. **Decide if the following tactics are similar in British, American and Belarusian cultures.**

1. Using titles addressing conversational partners. 2. Frequent use of conversational partners' names. 3. Using names and patronymics addressing older people. 4. Address strangers saying *Excuse me*.

Exercise 6*. **Decide what values underlie the following practices.**

1. Addressing a conversational partner by title and his (her) surname / name and patronymic.
2. Frequent use of conversational partner's name.

Exercise 7. **Discuss in groups what you found out in your research (Activity 4).**

Exercise 8. **Role-play the situations. Develop the presentation skills.**

1. You are a teacher and explain to schoolchildren the rule of positive politeness which underlies the address system.

2. You are a teacher and explain the value of equality to schoolchildren of intermediate level. Use the information about the frequent use of conversational partners' names as an example.

Exercise 9. **(Pair work) Greet your conversational partner as you usually do in Russian. Then greet the partner in English.**

Exercise 10. **Play a game. Put on a badge with your new English name. Stand in a circle. Address the partner and add something according to the card you have. (Cards: greet / stop somebody in the street to ask for directions / ask for a favour / ask about plans in the country / invite to a party / thank / apologize for declining an invitation / suggest the reason for choosing this very theme of project work / disagree / ask a colleague for help at work / share your admiration / offer something / say something as a pre-close move / give your business card / say "good bye").**

Exercise 11. **Imagine you talk to an English language speaker. Interpret the following practices.**

Many Belarusians comparatively seldom use conversational partners' names. They have two language forms which correspond to "you" in English. Also there's a great variety of suffixes to add to people's first names.

Variation. **Imagine you talk to Belarusian students (intermediate level). Interpret the following practice.**

A manager of a small company prefers that her employees call and refer to her as "Ms. Mead".

2 Situations of cross-cultural communication: analysis and modeling

Exercise 12. **Correct the mistakes in the following situations.**

1. — Mister, would I have another cup of tea?
2. — Give me that calculator.
— Who was your servant last year?
— Sorry, I don't understand.
— Never mind. (laughs)

Exercise 13. **Analyse the behaviour of people in the situation below. Find out the reason of misunderstanding and the way to repair communication.**

A: I'd like to thank the headmaster of White Center Hights Elementary school – Mrs. Berger!

B: (Pamela Berger, the headmaster, looks puzzled.)

Exercise 14. **Role-play the situation.**

A: You are Kerry, an Australian man. You are particularly interested in languages. You've just met a Belarusian student. The passage below might help you.

When, many years ago, I was working as an interpreter on a Russian ship, my Russian colleagues did not feel comfortable calling me "Kerry". They asked my father's name (Patrick) and from that point on I was invariably called Kerry Patrickovich, conforming to their standard system of using first name and "patronymic". But be careful: if you are a woman, you add "-ovna" to your father's name. So, my sister would be Helen Patrickovna. (Actually, she'd have to be Helena Patrickovna, as all female names, both first names and family names, must end in "-a", as in Raisa Gorbacheva.) Language and culture are fascinating, aren't they?

B: You are a Belarusian student and meet an Australian man. Use your chance to speak to him and practise English.

Exercise 15. **Use the observation card to analyse the students' verbal and nonverbal behaviour.**

<p>OBSERVATION CARD</p> <p>Addressing people Attending strategies Smile Distance Gestures</p>
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Exercise 16*. **Think how much your verbal / nonverbal behaviour corresponds to the rules of etiquette and fill the chart “DOs-DON’Ts”. Be specific.**

ПРАКТИЧЕСКОЕ ЗАДАНИЕ 4

Plan

1. Acceptable and unacceptable topics.
2. Situations of cross-cultural communication: analysis and modeling.

1 Acceptable and unacceptable topics

Exercise 1. **Predict the tactics of verbal behaviour and answer the questions.**

1. What topics are acceptable and unacceptable in conversations between Belarusians?
2. Can you predict taboo topics in conversations in an unknown culture?

Exercise 2. **Make lists of what you think are acceptable and unacceptable topics in a small talk between the English language speakers. Compare the lists.**

Variation. **Rank the following topics in order of acceptability in the target culture.**

1. One another’s children.
2. The weather.
3. One another’s religion.
4. Some aspect of politics in the country.
5. Their relative salaries.
6. Problems in their professional field.
7. The challenges in their profession.
8. Some recent gossip about the private life of the leader of the country.

Exercise 3. **Listen to the conversation and say what the Scot disliked. Why ? Then read the note “What can annoy Scots” and complete the list of unacceptable topics.**

What Can Annoy Scots

- Use England instead of Britain or English instead of British.
- Use British instead of Scottish.
- Use Scotch to refer to the people (Scotch whisky, food, etc.).
- Talk about men wearing skirts (worn by women or transvestites). Say you think men in kilts look effeminate.
- Imitate the local accent.

Exercise 4*. **Read the text. Complete the lists of acceptable and unacceptable topics to discuss with English language speakers in a small talk.**

AMERICAN SMALL TALK

When Americans meet one another for the first time, they begin their conversation with “small talk”. The topics for these conversations are very general and often situational – people start talking about anything in their common physical environment, such as the weather, the room in which they are standing or eating, thus Americans sometimes talk about things that are on the surface.

Small talk is important because Americans are not very comfortable with silence. It is important, however, to know which topics are acceptable (“safe”) and which are unacceptable (“unsafe”) in American culture. Until Americans get to know one another better, certain acceptable small talk topics are usually the focus of conversations.

Situational topics like the weather are acceptable in many cultures, but they obviously cannot be discussed for a long period of time. Asking someone about his / her occupation is also very common, especially for Americans, who place a high value on working. Questions of taste could also be asked. For example, one could ask a person if she heard the latest CD by Michael Jackson or Elton John, which may lead to a deeper discussion about musical preferences. Compliments are common conversation starters. Last, in a country like the United States where people move so often, places of origin are often discussed and nonnative will probably be asked by Americans about their country and their impressions of the United States.

There are many topics, however, that are inappropriate to use in starting conversation. For example, religion is considered a very personal matter. One could ask about general religious practices in the United States, but in general people must not ask others directly about their personal religious practices during small talk. Politics is usually another unacceptable topic. Americans tend to avoid the subject, especially if it is obvious that all parties do not have the same beliefs. Two other subjects will immediately make Americans uncomfortable: age and money. Americans value youth, so many Americans want to keep their age a secret. Regarding financial matters, income and the price of the possessions are also personal matters and should not be used to start a conversation with an American. For example, if you compliment someone on her sweater or shoes, asking the cost of the items is inappropriate.

Being aware of these acceptable and unacceptable topics may help people from other cultures feel more comfortable around Americans they are meeting for the first time. Listening to American small talk has often led non-natives to make wrong judgments about an American’s ability to carry on a conversation. Culture, however, influences the way that people communicate with one another. Learning about this feature of conversation will help you to understand Americans better.

However some recent research into American communication patterns has demonstrated that Americans differentiate “small talk” from “really communicating”. Small talk or chitchat is generally less valued than “real communication,” and is, relative to it, rather closed, distant, neutral, and rigid. To many Americans, chitchat is important as a form of sociability, but it is also less valued as a means of self-expression. As a result, engaging in it incurs little by way of obligation. If you want to make an impression on someone or to get to know someone better you should break away from small talk and address more interesting or even controversial topics.

Exercise 5*. Read the text. Compare attitudes of the British and Belarusians to sharing likes and dislikes. Complete the list of unacceptable topics.

LIKES AND DISLIKES

The British are known to be reluctant to speak about themselves and their personal affairs. They protect their privacy and wish equally for other people to protect theirs. In fact, they have an overriding respect for the privacy of other people, a feeling that, in the long run, people’s likes and dislikes are their own concern and nobody’s else’s. That’s why they generally avoid stating likes, dislikes and preferences in a straightforward way, but rather use polite, tentative and pleasant techniques instead. Of course, situations vary. In formal situations, the British use more direct ways of expressing likes, dislikes, preferences. Nevertheless notice: the grammatical negative “I don’t like...” sounds too strong and dogmatic. It’s never used in a conversation as the natural negative by native speakers. You may say something else instead, e. g. *I don’t particularly like...* It’s important to choose appropriate ways of saying things according to the situation you’re in, the relationships you have with the people you’re talking to; the mood of the people you are talking to.

Exercise 6*. **(Group work) Make a list of 10 topics. Ask 5 people of different age, status, gender, education to rank the topics in order of acceptability in conversation between Belarusians. Get ready to present your findings to other students.**

Exercise 7*. **Answer the questions.**

1. What is similar and different in topic choice in Belarusian and the target cultures? What unacceptable topics in the target culture are appropriate to discuss in your culture?
2. Why did an English language speaker rank the following topics in order of acceptability in the following way? What values affected his choice?
 - The challenges in their profession;
 - the weather;
 - some aspect of politics in the country;
 - one another's children;
 - problems in their professional field;
 - some recent gossip about the private life of the leader of the country;
 - sexism in their professional field;
 - one another's marital status;
 - their relative salaries;
 - one another's religion.
3. Why do different researchers assess politics both as an acceptable and unacceptable topic to discuss? (See Activities 7(2) and 4.)

Exercise 8*. **Compare two pictures where the possessions of a white American family and a white British family are laid out for the photographer in front of their houses to be published in the Oxford Guide to British and American culture (See Appendix B). Say what items they treasure most. What items would you show to illustrate the Belarusian lifestyle? Is this information useful to choose a topic in a conversation with Americans and the British?**

Exercise 9. **Role-play the situations.**

1. You tell the English language speakers about topic choice in Belarusian culture.
2. You are a teacher and tell schoolchildren about acceptable topics in conversations with English language speakers.
3. You are a teacher and explain the value of privacy to schoolchildren of intermediate level. Use the information about taboo topics as an example.

Exercise 10. **Imagine you talk to an English language speaker. Interpret the following practices.**

Many Belarusians discuss family budgets with their children and other people, often ask each other how much they earn.

Variation. **Imagine you talk to Belarusian students (intermediate level). Interpret the following opinion about Americans.**

Well, Americans are friendly. There's this small talk thing that they do. It's really nice. The person comes up to you and says "How are you?" and you talk for a while and it's nice...But then they're superficial. I saw this person [whom she had had small talk with the day before] the next day and she just waved and acted like she didn't even know me. I don't understand that.

2 Situations of cross-cultural communication: analysis and modeling

Exercise 11. **Listen to the dialogues and write down the topics of each conversation. Then decide whether the entire conversation would be acceptable between the English language speakers or not.**

Exercise 12. **Analyse the behaviour of people in the situation below. Find out the reason of misunderstanding and the way to repair communication.**

In a job interview

A: What do you think this company is going to offer you that your present company doesn't offer?

B: Well, there are quite a lot of things, for example like, um... the Christmas bonus.

A: Um-hm...B: So many things, holidays and all that...

A: (Laughs) Alright... OK...

Exercise 13. **Role-play the situations below.**

Situation 1

P A R T N E R A: You are a Belarusian teacher and take part in the International conference "Linguistics and Methods of Teaching" where you meet your colleague from the USA / UK during a coffee break.

P A R T N E R B: Imagine you are an American / British teacher and came to Belarus to take part in the International conference "Linguistics and Methods of Teaching". You meet your Belarusian colleague during a coffee break.

Situation 2

P A M E L A: You are American. You meet Lana, a Belarusian friend of yours. You notice that she looks far from perfect, perhaps something causes what you call in America the "blues". You are very glad to see her, but are short of time...

L A N A: You are Belarusian. You meet Pamela, an American friend of yours. You have many questions to ask her. For example, you are eager to know who she voted for at the latest elections.

Exercise 14. **Use the observation card to analyse verbal and nonverbal behavior of the students.**

OBSERVATION CARD
Topic choice
Addressing people
Attending strategies
Smile
Distance
Gestures

Exercise 15*. **Think how much your verbal / nonverbal behaviour corresponds to the rules of etiquette and fill the chart "DOS-DON'Ts". Be specific.**

Plan

1. Finding out information.
2. Situations of cross-cultural communication: analysis and modeling.

1 Finding out information

Exercise 1. **Predict the tactics of verbal behaviour and answer the questions.**

1. What are the common practices among Belarusians to find out information in a conversation?
2. Is asking questions the best way to find out information? What about other cultures?
3. Do the English language speakers ask many questions in a conversation?

Exercise 2. **Watch video sequences and observe the English language speakers finding out information in conversations.**

Exercise 3*. **Read the text and decide whether the theory proves your observations on the video.**

All you need to be a good conversationalist is to show that you are interested. Often it is enough simply to repeat the main thing which the other person has just said or to describe how they seem to be feeling. However, you may want to do more than just listen and the other person may want you to make some contribution to the conversation! Here are some of the advantages and disadvantages of different types of question and statement.

The following questions are fairly helpful; they invite the person to say what they want to. They are open questions.

“How does it feel to do your homework with all your family about you?”

“You’ve been here for a week. What do you think of it?”

The following statements do the same work as the questions, but they are less directive. The questions come from someone who is saying, “I’m just another person who is interested in you.” Sometimes a statement helps people to relax more than an open question.

“It must be difficult to do your homework with all your family about you.”

“You’ve been here for a week. Your head must be full of impressions.”

Open questions may be fine in some situations but if you use only open questions you might begin to annoy people.

The next questions are called the “agree with me” ones.

“It’s quite wrong, isn’t it? In my opinion contemporary art is just ridiculous. Don’t you agree? It’s such a wonderful piece of music, isn’t it? You would like to visit the old castle, wouldn’t you?”

There is nothing wrong with these questions, but they aren’t a “good listener’s” questions. They wouldn’t help a shy person to respond. If you use questions like these you won’t encourage the other person to speak.

Double questions are often used when someone is trying to sell something. For example, “Shall I come round to see you on Thursday evening or Saturday afternoon?” They are a way of controlling the other person. Or, you might be at a party, and the host might say, “Now, would you like to sit next to Janet or Barbara?” However, you might not want to sit next to either of them! Double questions are often difficult to answer in the way you want to; they aren’t usually very useful for the “good listener”.

Exercise 4*. **Observe a few people in your culture to find out whether they: a) often ask many questions in a conversation ; b) often ask wh-questions ; c) insist on answering their questions. Get ready to present your findings to other students.**

Exercise 5*. **Answer the questions.**

1. Do people in Belarusian and American / British cultures usually use the same tactics to find out information?
2. Why do Russian / Belarusian and English language speakers differ in the way they find out information? What value underlies the strategy of “not searching factual information”?

Exercise 6. **Role-play the situations. Develop the presentation skills.**

1. Inform the English language speakers about the common practices in Belarus aimed to find out information.
2. You are a teacher and explain the maxim of politeness “do not force the partner to act” (the function of seeking factual information) which regulates the way the English language speakers find out information.
3. You are a teacher and explain the value of privacy to schoolchildren of intermediate level. Use the information about finding out information as an example.

Exercise 7*. **Scan American / British newspapers to find out the typical problems in that society. Then write a dialogue between the English language speakers who discuss some of these problems so that it doesn't seem impolite in the English speaking countries. What changes in Belarusian culture ?**

Exercise 8. **Replace the following questions with statements.**

1. What are your plans for this weekend?
2. How do you get on with your parents?
3. What do you do when your neighbours annoy you?
4. How do you live on such a small amount of money?

Exercise 9*. **Write five questions to begin a conversation which you might ask English language speakers you have met for the first time. Consider different situations where you can meet them.**

E. g. (in any situation) What do you think about this cold / rainy / windy / hot weather?

Exercise 10. **Stand in two circles (one inside) opposite each other. Imagine you are English language speakers. At the moment you are at a party and would like to talk to many people whom you don't know.**

P A R T N E R A: Start a conversation with the first partner, and then, after a signal, move to another partner and start another conversation in the next situation (on board a plane / at an international seminar after listening to an interesting lecture / at English summer school during a coffee break).

P A R T N E R B: Respond to Partner A and then develop the conversation (change the topic).

Exercise 11. **Imagine you talk to Belarusian students (intermediate level). Interpret the following information.**

The questionnaire used at Chapman University as an evaluation list includes the following task “Please provide one, brief anecdote of your interactions with this applicant that will help us to understand him or her better”.

Variation. **Imagine you talk to an English language speaker. Interpret the common practices in Belarusian culture.**

It's often the case when Belarusians insist on answering their questions. E. g. repeat the question or reformulate it.

2 Situations of cross-cultural communication: analysis and modeling

Exercise 12. **They say that in a typical British or American conversation participants usually practice “The three A’s rule: ask, answer, add”. Could you improve the formula to maintain conversation ?**

Exercise 13. **Analyze the behaviour of people in the situation below. Find out the reason of misunderstanding and the way to repair communication. Continue the conversation.**

Rick sees Debbie at a party and decides he would like to get to know her.

R I C K: Hello. Where are you from?

D E B B I E: From New York.

R I C K: Why did you come to California?

D E B B I E: To study.

R I C K: Oh, what are you studying?

D E B B I E: Architecture.

R I C K: How long do you plan to stay here?

D E B B I E: Two years.

R I C K: When did you come?

D E B B I E: Three weeks ago.

Rick is already feeling frustrated He decides it is not worth getting to know Debbie.

Exercise 14. **Role-play the situation.**

Imagine you are English language speakers. Before classes at the University where you study foreign languages you see a newcomer and wish to talk to her.

Exercise 15. **Use the observation card to analyse the students’ verbal and nonverbal behaviour.**

<p style="text-align: center;">OBSERVATION CARD</p> <p style="text-align: center;">Finding out information Topic choice Addressing people Attending strategies Smile Distance Gestures</p>

Exercise 16*. **Think how much your verbal / nonverbal behaviour corresponds to the rules of etiquette and fill the chart “DOs-DON’Ts”. Be specific.**

Plan

1. Complimenting people.
2. Situations of cross-cultural communication: analysis and modeling.

1 Complimenting people

Exercise 1. **Predict the tactics of verbal behaviour and answer the questions.**

1. Do Belarusians praise their conversational partners a lot? In what way? What do they respond?
2. What about other cultures? Can you imagine other ways to praise people?
3. How do Americans and the British praise people and what do they usually respond?

Exercise 2. **Watch video sequences and observe how the English language speakers say compliments.**

Exercise 3*. **Read the text and fill the chart “DOs- DON’Ts”.**

The use of compliments lubricates social relationships. Individualists will use compliments more, since they need to get in and out of groups, based on their social skills. Collectivists will not need such skills to the same extent, so they will not bother with compliments. This is exactly what was found by Barnlund and Araki when comparing the U. S. and Japanese rates of compliments. They interpreted their findings differently: “A society founded on the group rather than the individual, that stresses harmonious relations, is not likely to encourage comparisons that inherently weaken group membership. (Every compliment is alienating in some respect, for it introduces a comparative standard that by elevating the status of one person implies lowering of the status of others.) On the other hand, a society founded on the individual, favoring confrontation with differences, is likely to promote such evaluations for they confirm the individuality of each person and encourage competition”.

One research project analyzed a total of 686 compliments gathered in a wide range of American English speech situations and found that only three patterns accounted for 85% of their data. In other words, they perform the complimenting function in very standardized ways.

What is striking is that only five adjectives (nice, good, beautiful, pretty, great) are used with any frequency. The only two verbs which occur often in compliments are “like” and “love”.

A survey made at an American school shows that teachers praise their students using the following compliments: “good work / nice listening / excellent effort / thank you for trying / amazing / incredible / I like the way you... / you have a nice outfit today / you did a beautiful job. They also gave examples of compliments to their co-workers: “I enjoy being with you / you are so kind / I love your dress / you look very nice in that shirt / thank you for caring, listening, understanding, sharing with me”.

The English language speakers often say “thank you” after they receive compliments and add a sentence or two which can lead to a conversation. Even when some disagree with a compliment they will often say “thank you” and add a sentence or two. E. g.

GUEST: The cake is delicious.

HOST: Thanks, but it didn’t turn out exactly right.

Here are some of the culture-specific alternatives of reacting to a compliment: (1) modestly demur; (2) laugh and dismiss the compliment; or (3) state that the opposite of the compliment is the case.

Compliments may become a source of possible intercultural difficulty, because the free use of superlatives by Americans can sound troubling to some Belarusian ears.

One woman who lived in America for a couple of years described an encounter with her American aunt: “She would describe things saying, “It’s magnificent” or “It’s absolutely gorgeous!” When she asked me about something, I would reply genuinely by saying, “It’s nice,” but then my aunt would say, “Don’t you like it?” It would drive me crazy.” She went on saying, “I just can’t say things like “It’s so fabulous.” That runs against my grain.”

Relative to Americans Belarusian uses of such superlatives are less emphatic, or more reserved. This becomes especially the case because uses of superlatives can sound to Belarusians a bit presumptuous, and can possibly be heard as immodest, or as being too impressionable, reflecting a person whose inner being falls prey to overstatement, or quick, exaggerated, emotional whims. American uses of superlatives are perhaps, relative to Belarusians, more frequent and intense, thus giving the impression of saying more, and speaking more intensely, than is necessary, natural, or even accurate. Because Americans can use superlatives very freely, and because Belarusians may use them less freely and perhaps more cautiously, Americans can sound superficial to Belarusians, saying more than the social situation perhaps properly and rightfully warrants.

Exercise 4*. Ask a few Belarusians to use the scale from 1 to 9 to indicate their agreement or disagreement with the following statements. In groups get ready to present their point of view to other students.

1. Belarusians say at least one compliment a day.
False 1 2 3 4 5 6 7 8 9 True
2. Belarusians often ask the price and the place of purchasing after complimenting an item.
False 1 2 3 4 5 6 7 8 9 True
3. Belarusians often deny compliments.
False 1 2 3 4 5 6 7 8 9 True
4. Belarusians say compliments mainly to people whom they like.
False 1 2 3 4 5 6 7 8 9 True
5. Many Belarusians believe that it's necessary to say a compliment to people from whom they wish to get a favour.
False 1 2 3 4 5 6 7 8 9 True

Exercise 5*. Ask a few Belarusians to rank the following items they usually compliment: (a) __ physical appearance, (b) __ personality, (c) __ family member, (d) __ abilities, (e) __ people's belongings, (f) __ meals / food, (g) __ your choice.

Exercise 6*. Answer the questions.

1. Is the complimenting behaviour of people in Belarusian and American / British cultures similar?
2. Why do Russian / Belarusian and English language speakers differ in their complimenting behaviour? What do they value?

Exercise 7. Role-play the situations. Develop the presentation skills.

1. Tell an English language speaker about the complimenting behaviour of Belarusians.
2. You are a teacher and explain the rule of positive politeness which regulates the way the English language speakers say compliments.
3. You are a teacher and explain the value of equality to schoolchildren of intermediate level. Use the information about complimenting people as an example.

Exercise 8. Make a few short dialogues in Russian to illustrate how Belarusians compliment each other. Then make dialogues in the same situations in English.

Exercise 9. (Put a sheet of paper on the back) Give a compliment to each student of the group writing on his / her back "I'll remember you because you..."

Exercise 10*. Use two pictures where the possessions of a white American family and a white British family are laid out for the photographer to start a conversation with Americans and the British.

Exercise 11. Imagine you talk to an English language speaker. Interpret the following practices.

Very often Belarusians reject a compliment: say that the complimented item is not new or very cheap, and re-ask whether the conversational partner really liked the item.

Variation. Imagine you talk to Belarusian students (intermediate level). Interpret the following experience.

B. was appalled in his first months living in Australia by the insincerity of Australian complimenting behavior. He noted that when going to somebody's house for the first time, people immediately complimented the owner of the house. Similarly, at meals, guests loaded their host with glowing praise for the quality of the food. He felt that none of this was sincere, and probably he was right, since much of this complimenting behavior is a conventionalized routine in Australian culture.

2 Situations of cross-cultural communication: analysis and modeling

Exercise 12. Correct the socio-cultural mistake.

A: I like your pullover.

B: Really? It's old. I bought it a few years ago.

Exercise 13. Analyse the behaviour of people in the situation below. Find out the reason of misunderstanding and the way to repair communication.

A: Hi. How are you? I haven't seen you for months.

B: Yeah. I've been working overseas.

A: Oh, I see. (smiling) Gee, you put on the weight!

B: Oh... I....Um...

Exercise 14. Role-play the situation below.

P E T E R / C A R O L I N E: Imagine you are an English language speaker. You see Chris / Kristin, a friend of yours.

C H R I S / K R I S T I N: Imagine you are an English language speaker. You see Peter / Caroline, a friend of yours. You are glad to see him, though you feel bad.

Exercise 15. Use the observation card to analyse verbal and nonverbal behaviour of the students.

OBSERVATION CARD
Saying a compliment
Finding out information
Topic choice
Addressing people
Attending strategies
Smile
Distance
Gestures

Exercise 16*. **Think how much your verbal / nonverbal behaviour corresponds to the rules of etiquette and fill the chart “DOs-DON’Ts”. Be specific.**

ПРАКТИЧЕСКОЕ ЗАДАНИЕ 7

Plan

1. Complaint.
2. Situations of cross-cultural communication: analysis and modeling.

1 Complaint

Exercise 1. **Predict the tactics of verbal behaviour and answer the questions.**

1. What do Belarusians usually complain about? Whom do they complain to? Do they complain often?
2. Can you predict the behaviour of people in a problem situation in an unknown culture?
3. Do the British / Americans complain often?

Exercise 2. **Observe on the video the English language speakers talk about their problems.**

Exercise 3*. **Read the text and say if your prediction was correct.**

COMPLAINT

British people are said to be reluctant to complain. As a rule they tend to avoid making a fuss and keep themselves in check. All this helps to explain their reaction to bad plays, bad performances or bad service in hotels or restaurants. Except on rare occasions, the British do not boo in the theatre, they simply stay away. They don't whistle and jeer like an Italian crowd at the opera or a Spanish crowd at a bullfight. If the star cricketer scores a duck, if the highly praised footballer misses a goal, they will be allowed to leave the ground in heavy silence. When the British do complain they generally do that in a rather apologetic manner. In fact, they tend to give the impression of being unsure in order to be tactful and diplomatic. Here are some useful ways to do that:

Complaining of misbehaviour of someone who is present: *You could be more considerate / work harder (direct). Do you think you could speak less loudly? (polite)*

Complaining of someone who is not present: *I'm beginning to get rather tired of the way Mary is talking about her husband. Don't you think Tom tends to smoke too much?*

Very often, when the British are told something they disapprove of, they often use only the two-word answer *He / she would*.

“*Would*” shows the speaker's irritation and resentment. The speaker means: “It's absolutely typical of this thoughtless person.”

When the British are complaining about something people are doing in public, they blame “*them*” – an unspecified group who are responsible.

Exercise 4*. **Read the performance piece. Define the peculiarities of the communication function of complaint in American culture.**

NEW YORK SOCIAL LIFE

Well, I was lying in bed one morning, trying to think of a good reason to get up, and the phone rang and it was Geri and she said: Hey, hi! How are you? What's going on? How's your work?

Oh fine. You know, just waking up but it's fine, it's going okay, how's yours?

Oh a lot of work, you know, I mean, I'm trying to make some money too. Listen, I gotta get back to it, I just thought I'd call to see how you are ...

And I said: Yeah, we should really get together next week. You know, have lunch, and talk. And she says: Yeah, uh, I'll be in touch. Okay?

Okay.

Uh, listen, take care.

Okay. Take it easy.

Bye bye.

Bye now. And I get up, and the phone rings and it's a man from Cleveland and he says: Hey, hi! How are you? Listen, I'm doing a performance series and I'd like you to do something in it. Uh, you know, you could make a little money. I mean, I don't know how I feel about your work, you know, it's not really my style, it's kind of trite, but listen, it's just my opinion, don't take it personally. So listen, I'll be in town next week. I gotta go now, but I'll give you a call, and we'll have lunch, and we can discuss a few things.

And I hang up and it rings again and I don't answer it and I go out for a walk and I drop in at the gallery and they say: Hey, hi. How are you?

Oh fine. You know.

How's your work going?

Okay. I mean ...

You know, it's not like it was in the sixties. I mean, those were the days, there's just no money around now, you know survive, produce, stick it out, it's a jungle out there, just gotta keep working.

And the phone rings and she says: Oh excuse me, will you? Hey hi! How are you? Uh-huh. How's your work? Good. Well, listen, stick it out, I mean, it's not the sixties, you know, listen, I gotta go now, but, uh, lunch would be great. Fine, next week? Yeah. Very busy now, but next week would be fine, okay? Bye bye.

Bye now.

And I go over to Magoo's, for a bite, and I see Frank and I go over to his table and I say:

Hey Frank. Hi, how are you? How's your work? Yeah, mine's okay too. Listen, I'm broke you know, but, uh, working ... Listen, I gotta go now, uh, we should really get together, you know. Why don't you drop by sometime? Yeah, that would be great. Okay. Take care.

Take it easy.

I'll see you.

I'll call you.

Bye now.

Bye bye.

And I go to a party and everyone's sitting around wearing these party hats and it's really awkward and no one can think of anything to say. So we all move around – fast – and it's: Hi! How are you? Where've you been? Nice to see you. Listen, I'm sorry I missed your thing last week, but we should really get together, you know, maybe next week. I'll call you. I'll see you.

Bye bye.

And I go home and the phone rings and it's Alan and he says: You know, I'm gonna have a show on, uh, cable TV and it's gonna be about loneliness, you know, people in the city who for whatever sociological, psychological, philosophical reasons just can't seem to communicate, you know, The Gap, The Gap, uh, it'll be a talk show and people'll phone in but we will sat at the beginning of each program: Uh, listen, don't call in with your personal problems because we don't want to hear them.

And I'm going to sleep and it rings again and it's Mary and she says: Hey, Laurie, how are you? Listen, uh, I just called to say hi. ... Uh, yeah, well don't worry. Uh, listen, just keep working. I gotta go now. I know it's late but we should really get together next week maybe and have lunch and talk

and. ... Listen, Laurie, uh, if you want to talk before then, uh, I'll leave my answering machine on... and just give me a ring ... anytime.

By Laurie Anderson

Exercise 5*. **Conduct interviews with 5–10 Belarusians about their actions when they find themselves in a problem situation. In groups analyse the data and present your findings to other students.**

Exercise 6*. **Compare the way the British and Belarusians complain. What will an English language speaker do when s/he faces a problem? And Belarusian?**

Exercise 7*. **Decide what values explain why the British are reluctant to complain, and Belarusians aren't.**

Exercise 8. **Role-play the situations. Develop the presentation skills.**

1. You talk to an English language speaker and describe the verbal behaviour of Belarusians in a problem situation.

2. You are a teacher and inform the students about the communication function of complaint in the British and American cultures.

3. You are a teacher and explain the value of individualism to schoolchildren of intermediate level. Use the information about the communication function of complaint as an example.

Exercise 9. **Continue the dialogue according to the rules of: a) Belarusian culture ; b) the target culture.**

B O S S: That's about it, I think. So... I hope you enjoy working here. And remember: if you have any problems, don't hesitate to ask me.

W O R K E R: ...

Exercise 10*. **Think of a problem and use the following algorithm to solve it.**

How to Solve Problems

- 1) What is the problem?
- 2) What are some solutions?
- 3) For each solution ask:
 - a) Is it safe?
 - b) What will it make people feel?
 - c) Is it fair?
 - d) Will it work?
- 4) Choose a solution and use it.
- 5) Is it working?
- 6) If not, what can I do now?

Exercise 11. **Imagine you talk to Belarusian students (intermediate level). Interpret the following letters.**

(1) You asked about souvenirs: I brought home some fairly typical things, I think – a wooden jewelry box, a leather cap for my dad and a scarf for my mom, a couple of small dolls for my Christmas tree that have ethnic costumes, and a couple of the wooden “nesting dolls” that actually contained

Christmas ornaments rather than the smaller dolls inside. I really liked some of the folk art that I saw on Sat. morning at an outdoor market in Minsk. We were out shopping right before going back to the airport to return home. I would have purchased some if canvasses had been available. All the art was already framed and too big to pack. I would suggest that some of the art be available unframed and rolled, so that tourists could get it home more easily.

Please keep in touch when you can. I am honored to have met you.

Warmly,
Lynn Marie

(2) I have begun to realize that all of the “things” we have are not making us happy. Actually having all of these things really makes our lives less happy because we have to clean them, take care of them, fix them and worry about them. There are studies that show that we Americans consume the majority of the world’s resources and we create the largest amount of waste. This makes me feel very bad. I want to make changes in my life so that I am consuming less and wasting less. I know it will not be easy. In the United States we are told by the advertisements that our lives will be better if we have this product or that product. It will be a challenge to stop listening to those messages. But this is something I am ready to do and want to do.

Kristin J. Storey

Exercise 12. **Imagine you talk to British / American students. Interpret the fact that about 70% of Belarussians often complain to their conversational partners.**

2 Situations of cross-cultural communication: analysis and modeling

Exercise 13. **Correct the socio-cultural mistake.**

A: Hello! How are you?

B: Well, it depends on what you mean. If you mean am I physically well, then I am, as far as I know, although it is difficult to be sure. Emotionally, I am tired out and really should take a rest. Professionally, things are going OK but... and then there is my family life which has never been right since Grandma lost her cat.

Exercise 14. **Analyse the behaviour of people in the situation below. Find out the reason of misunderstanding and the way to repair communication.**

X: And your wife, Mr. Wai?

W: Actually, I’m divorced.

X: Oh, what a pity. What happened?

W: Well...

Exercise 15. **Role-play the situations below.**

Situation 1

Imagine you are English language speakers.

P A R T N E R A: You have a difficult task to accomplish. You are short of time.

P A R T N E R B (*a friend*): ...

Situation 2

PARTNER A: Your name's Pam. You visit Belarus for the first time. You face different problems here. You meet your compatriot.

PARTNER B: Your name's Tim. You visit Belarus for the first time. You are tired. You meet your compatriot.

Exercise 16. Use the observation card to analyse verbal and nonverbal behaviour of the students.

<p style="text-align: center;">OBSERVATION CARD</p> <p style="text-align: center;">Complaint avoidance Saying a compliment Finding out information Topic choice Addressing people Attending strategies Smile Distance Gestures</p>

Exercise 17*. Think how much your verbal / nonverbal behaviour corresponds to the rules of etiquette and fill the chart "DOs-DON'Ts". Be specific.

ПРАКТИЧЕСКОЕ ЗАДАНИЕ 8

Plan

1. Giving advice.
2. Situations of cross-cultural communication: analysis and modeling.

1 Giving advice

Exercise 1. Predict the tactics of verbal behaviour and answer the questions.

1. Do Belarusians often give advice to other people?
2. Can you predict the reaction of other people to your complaint in an unknown culture?
3. Do the English language speakers often give advice?

Exercise 2. Watch a video sequence and observe how the English language speakers give advice.

Variation. Read the dialogue and say whether it contains advice and it's recognized by the conversational partner.

A: Yes, it's good, but maybe just a bit hard to read. Have you thought about spreading it over two pages?

B: No, I haven't.

Exercise 3*. **Read the text and say if your prediction was correct.**

ADVICE

They say the British don't particularly like to give advice. In everyday life they are guided by the principle of non-interfering in other people's affairs. There is an old English saying: "Give nor counsel nor salt till you're asked." So, if the British give advice they do it in an apologetic and polite manner. The degree of politeness depends on the situation they are in. As you know, people are formal and polite when they discuss something or argue. When people are angry or when they know each other very well they are often informal and less polite. Here are some helpful things for you to remember.

Giving advice is not comparable to telling someone what to do. When giving advice, it is important to avoid forms such as "*You must*".

Suggestion expressions such as "*You might apologize for ...*" and "*Why don't you...*" are both common and appropriate.

Being given advice can also disturb an American's sense of privacy. If somebody gives them advice it suggests that that person can solve their problem better than they can themselves. When offering advice, people use indirect language, and instead of saying, "You should do this", they may say, "I tried doing this, and it worked for me".

Exercise 4*. **Conduct interviews with 5–10 Belarusians about their behaviour when somebody tells that s/he finds her / himself in a problem situation. Discuss the findings in groups and get ready to present them to other students.**

Exercise 5*. **Decide whether the British and Belarusians have much in common in giving advice.**

Exercise 6*. **Decide what values explain why the British are reluctant to give advice, and Belarusians aren't.**

Exercise 7. **Role-play the situations. Develop the presentation skills.**

1. You are a teacher and inform the students about the communication function of advice in Belarusian and British cultures.

2. You are a teacher and explain the value of privacy to schoolchildren of intermediate level. Use the information about the communication function of advice as an example.

Exercise 8. **Write one or two short dialogues in the Russian language containing the function of advice. Then make the dialogues in the same situations in English to see how culture affects the way we speak.**

Exercise 9. **Imagine you noticed an English language speaker faces a problem in Belarus. What is the situation and what will you do to help the foreigner ?**

Exercise 10. **Imagine you talk to (1) an English language speaker ; (2) Belarusian students (intermediate level). Interpret the following sayings.**

1. Галоўнае ў беларускім характары – «гасціннасць добрага да добрых, прычым гэтая рыса беларусаў іншым разам можа быць і досыць цяжкая для госця» (V. Khorotkevich).

2. The rule of politeness runs: “We want some freedom and control over our actions and not to be constantly impinged on by others”.

Exercise 11. **Interpret the following advice given to American schoolchildren. Address the Belarusian learners of English.**

Keep in mind that many English language speakers regard the free display of emotions as indiscreet, vulgar and anti-social, they value highly the ability to remain calm.

What to do when you are angry

(poster on the wall in the classroom)

1. Recognize angry feelings: how does my body feel?
2. Calm down take three deep breaths count backwards slowly. Think nice thoughts. Talk to myself.
3. Think out loud to solve the problem.
4. Think about it later:
 - a) What made me angry?
 - b) What did I do?
 - c) What worked?
 - d) What didn't work?
 - e) What would I do differently?
 - f) Did I do a good job?

2 Situations of cross-cultural communication: analysis and modeling

Exercise 12. **Correct the socio-cultural mistake.**

A: This summer I and my family are going to the mountains.

B: Wonderful! Listen to me. I know what I'm saying. Believe me. It's necessary to take...

Exercise 13. **Imagine you work for an American newspaper in the advice column. Read the letters below and write the answers to be published in the paper.**

(1) Dear Melissa,

My friend and I share a baby-sitting job. I don't really mind sharing it. It's just that every time something hard to do happens, she has some stupid excuse to leave. And when a grown-up comes here, she takes the baby from me and takes all the credit. I don't really want to share this job with her – it was mine first, but she decided to take it away. That makes me mad! What should I do?

Sincerely,
Very Angry.

(2) Dear Melissa,

I have this problem. I just got a boyfriend, and he's asked me out on a lot of dates. But, I'm not allowed to date until I'm 16. I can't talk to my parents about it because there's no way on earth they'll change their minds. I don't want this boy to know that I can't date until I'm 16, so I lie to him. What should I do? Should I keep lying until I'm 16 in about a year?

Sincerely,
Very Desperate.

Exercise 14. **Read students' responses and decide whether they could be published. If not, say what's wrong and give better answers.**

Exercise 15*. **Think how much your verbal and nonverbal behaviour corresponds to the rules of etiquette and fill the chart "DOs-DON'Ts". Be specific.**

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РАЗДЕЛ 2

КОНФЛИКТ И ДИАЛОГ КУЛЬТУР В МЕЖКУЛЬТУРНОЙ КОММУНИКАЦИИ

Цель: развитие межкультурной коммуникативной компетенции.

Задачи:

- расширить знания о психологии межкультурного общения;
- развивать коммуникативные умения;
- формировать уважительное отношение к иностранной культуре;

Требования к компетенциям студентов:

академические:

– уметь применять полученные базовые научно-теоретические знания для решения теоретических и практических задач в области создания и совершенствования инновационных технологий, организации учебно-воспитательного процесса;

– иметь навыки организации исследования и его системного и сравнительного анализа;

– уметь работать самостоятельно и повышать свой профессиональный уровень;

– уметь применять междисциплинарный подход при решении проблем;

– уметь использовать иностранный язык в организации жизнедеятельности общества и межкультурной коммуникации;

– уметь использовать технические и программные средства компьютерной техники;

– уметь соотносить понятийный аппарат изученной дисциплины с реальными фактами и явлениями профессиональной деятельности;

– уметь использовать принципы функционирования языка применительно к различным сферам речевой и межкультурной коммуникации;

– уметь формулировать и выдвигать новые идеи;

социально-личностные:

– быть готовым к социальному взаимодействию и межличностным коммуникациям;

– уметь работать в команде;

– быть способным к ценностно-смысловой ориентации в мире;

– быть подготовленным к саморазвитию и самосовершенствованию;

– проявлять толерантность к другим культурам, языкам, религиям;

профессиональные:

– интерпретировать анализируемые явления в их взаимосвязи и взаимозависимости;

– осуществлять сопоставительный анализ фактов родного и изучаемого языков;

– анализировать и оценивать собранные данные;

– пользоваться глобальными информационными ресурсами, современными средствами телекоммуникаций.

Методические указания

Студентам после изучения теоретического учебного материала данного раздела рекомендуется самостоятельно ознакомиться с примерами из отечественной научной литературы по проблеме исследования.

Тема 2.1. Межкультурная коммуникация

ЛЕКЦИОННОЕ ЗАНЯТИЕ

Terms

code

communication

global village

intercultural

hierarchy

language

language connotation

polite language usage

self-awareness

Whorfian hypothesis

Personalities

P. Adler

B. Ferdman & S. Brody

P. Ford

A. Z. Guiora

P. Kay & W. Kempton

D. R. Levine & M. B. Adelman

J. Martin & T. Nakayama

M. McLuhan

E. Sapir & B. Worf

abhor	executive	resentment
bow	hatred	sanctity
clue	inequality	senders and receivers
codability	inquire	subtle
commit a faux pas	insult	toss
disruptive	prim and proper	triple
ethics		

Cross-Cultural Communication

Plan

1. The role of cross-cultural communication in the modern world.
2. Communication as a building block of cross-cultural communication.
3. Cross-cultural communication and language.

1 The role of cross-cultural communication in the modern world

D. R. Levine and M. B. Adelman define *cross-cultural communication* as communication (verbal and non-verbal) between people from different cultures; communication that is influenced by cultural values, attitudes. The term cross-cultural communication is synonymous with *intercultural communication* which occurs when people of different cultural backgrounds interact.

Problem question. Why is it important to focus on intercultural communication to become better at this complex form of interaction?

J. Martin and T. Nakayama suggest a few reasons or imperatives to study intercultural communication: peace, economics, technology, self-awareness, and ethics.

1. The peace imperative.

Problem question. Can individuals of different genders, ages, ethnicities, races, languages, and religions peacefully coexist on the planet?

The history of humankind, as well as recent conflicts in the Middle East, Iraq, North Korea, South Korea, India, Pakistan, and Ireland, are hardly grounds for optimism. Contact among different cultural groups – from the earliest civilizations until today – often leads to disharmony. For example, consider the ethnic struggles in Bosnia and in the former Soviet Union, and the racial and ethnic tensions in various U. S. American cities.

While the reasons for the September 11 attacks are complex and abhorred by the vast majority of Muslims, some analysts believe the sources for the attacks lie in the continuing frustration with lack of attention paid to the Jewish-Palestinian conflict. Peter Ford wrote:

...This mood of resentment toward America and its behavior around the world has become so commonplace in their countries that it was bound to breed hostility, and even hatred.

2. The economic imperative. You may want to know more about intercultural communication because we foresee changes in the workplace in the coming years. This is one important reason to know about other cultures and communication patterns. In addition, knowing about intercultural communication is strategically important for businesses in the emerging transnational economy. Intercultural scholars Bernardo Ferdman and Sari Brody observe that “increasing globalization and a more diverse domestic workforce are push factors, whereas the benefits to be had from working effectively across differences are pull factors” (organizations that do nothing will lose ground, organizations that take advantage, it is argued, will do better and be more competitive).

Opponents say that while globalization is producing great wealth, it is also the cause of growing poverty and inequality on the planet. At the world level, the top 20 percent now has 82 times as much

wealth as the bottom 20 percent, compared to a 30-to-1 ratio in the immediate postwar period. Half the world's people live on less than \$2 a day, and one-fifth live on less than \$1 a day. Also, 800 million are chronically hungry. These kinds of inequalities can lead to resentment, despair, and ultimately to intercultural conflict.

3. The technological imperative. In the 1960s, media guru Marshall McLuhan coined the term "global village" to describe a world in which communication technology – TV, radio, news services – brings news and information to the most remote parts of the world. Today, people are connected – via answering machines, faxes, e-mail, electronic bulletin boards, and the Internet – to other people whom they have never met face-to-face. It's possible not only to communicate with other people but also to develop complex relationships with them through such technology.

What does this have to do with intercultural communication? Through high-tech communication, we come into contact with people who are very different from ourselves, often in ways we don't understand. The people we talk to on e-mail networks may speak languages different from our own, come from different countries, be of different ethnic backgrounds, and have had many different life experiences. America Online, for example, hosts the "Bistro", which brings people in contact via e-mail in various languages. As AOL notes, "The purpose of the Bistro is to bring people of differing cultural and ethnic backgrounds together to speak in their native language, discuss international topics, and learn more about the world we live in". Technology has increased the frequency with which many people encounter multilingual situations and so must decide which language will be used. Contrast this situation with the everyday lives of people 100 years ago, in which they rarely communicated with people outside their own villages, much less people speaking different languages. The use of e-mail for intercultural communication is yet another reason to study this topic.

Not only do we come in contact with more people electronically these days, but we come in contact with more people physically. The society is more mobile than ever before. E. g. U. S. families move, on average, five times. Of course, there are still communities in which people are born, live, and die, but this happens far less often than it once did.

Mobility changes the nature of our society, and it also affects the individuals involved. Judith Martin remembers moving every few years while she was growing up. She was always facing a new group of classmates at a new school. One year, just prior to attending a new high school, she wrote in her diary: *I know that the worst will be over soon. Always changing schools should make me more at ease. It doesn't. I like to meet strangers and make friends. Once I get to know people, it'll be easier. But I always dread the first day, wondering if I'll fit in, wondering if the other kids'll be nice to me.*

4. The self-awareness imperative. One of the most important reasons for studying intercultural communication is to gain an awareness of one's own cultural identity and background. This self-awareness is one of the least obvious reasons. Peter Adler, a noted social psychologist, observes that the study of intercultural communication begins as a journey into another culture and reality and ends as a journey into one's own culture.

5. The ethical imperative. Living in an intercultural world presents challenging ethical issues that can be addressed by the study of intercultural communication. Ethics may be thought of as principles of conduct that help govern the behavior of individuals and groups. These principles often arise from communities' views on what is good and bad behavior. Cultural values tell us what is "good" and what "ought" to be. Ethical judgments focus more on the degrees of rightness and wrongness in human behavior than do cultural values.

Scholar David W. Kale has proposed a universal code of ethics for intercultural communicators. This code is based on a universal belief in the sanctity of the human spirit and the desirability of peace. While we may wish to assume that universal ethical principles exist, we must be careful not to assume that our ethical principles are shared by others. When we encounter other ethical principles in various situations, it is often difficult to know if we are imposing our ethical principles on others and whether we should. There are no easy answers to these ethical dilemmas.

The study of intercultural communication should not only provide insights into cultural patterns but also help us address these ethical issues involved in intercultural interaction. First, we should be able to judge what is ethical and unethical behavior given variations in cultural priorities. Second, we should be able to identify guidelines for ethical behavior in intercultural contexts where ethics clash.

Of course, cross-culturally we often do not follow the rules, either because we are unaware of them or because we choose not to, even if we are aware of them. How will this be interpreted?

The good news is that, fortunately, most people will not think we have a mental illness if we don't conform to their rules. Nor of course will they assume we are children.

The bad news is that they will often think our behaviour is strange or impolite. They measure us against *their* standards (perhaps the only ones with which they are familiar).

We all have a tendency to take things for granted and assume that our standards are normal and universal. Avoiding taking things for granted – stepping outside your behaviour and seeing that your behaviour is determined by your specific culture – is the base requirement for successful intercultural communication.

Reflection. What are the imperatives to study intercultural communication?

2 Communication as a building block of cross-cultural communication

Problem question. How would you define communication?

Communication is complex and may be defined in many ways. For our purposes we define communication as a symbolic process whereby meaning is shared and negotiated. In other words, communication occurs whenever someone attributes meaning to another's words or actions.

In addition, communication is dynamic, may be unintentional, and is receiver-oriented. Let's look more closely at what this means.

First, communication is symbolic. That is, the words we speak and the gestures we make have no meaning in themselves; rather, they achieve significance only because people agree, at least to some extent, on their meaning. When we use symbols, such as words or gestures, to communicate, we assume that the other person shares our symbol system. If we tell someone to "sit down", we assume that the individual knows what these two words (symbols) mean. Also, these symbolic meanings are conveyed both verbally and nonverbally. Thousands of nonverbal behaviors – gestures, postures, eye movements, facial expressions, and so on – involve shared meaning.

Second, communication is a process involving several components: people who are communicating, a message that is being communicated (verbal or nonverbal), a channel through which the communication takes place, and a context. People communicating can be thought of as senders and receivers – they are sending and receiving messages. However, communication does not involve tossing "message balls" back and forth, such that one person sends a single message and the other person receives it. Rather, it is more akin to clicking on a website and being bombarded by many different messages at once.

Third, communication involves sharing and negotiating meaning. People have to agree on the meaning of a particular message, but to make things more complicated, each message often has more than one meaning. For example, the message "I love you" may mean "I need you to do me a favor," "I have a good time when I'm with you," or "I want to spend the rest of my life with you". When we communicate, we assume that the other person takes the meaning that we intend. But for individuals from different cultural backgrounds and experiences, this assumption may be wrong and may lead to misunderstanding and a lack of shared meaning. Often, we have to try harder in intercultural communication to make sure that meaning is truly shared.

Fourth, communication is dynamic. This means that communication is not a single event but is ongoing, so that communicators are at once both senders and receivers. For example, when a teacher walks into the classroom, even before she starts speaking, communication messages are flying all

around. The students are looking at her and interpreting her nonverbal messages: Do her facial expressions, and her eye movements suggest that she will be a good teacher? A hard teacher? Someone who is easy to talk with? The teacher in turn is interpreting the nonverbal messages of the students: Are they too quiet? Do they look interested? Disruptive? So, when we are communicating with another person, we take in messages through our senses of sight, smell, and hearing – and these messages do not happen one at a time, but rather simultaneously. When we are communicating, we are creating, maintaining, or sharing meaning. This implies that people are actively involved in the communication process. Technically, then, one person cannot communicate alone – talking to yourself does not qualify as communication.

Fifth, communication does not have to be intentional. Some of the most important (and sometimes disastrous) communication occurs without the sender knowing a particular message has been sent. During business negotiations, an American businessman in Saudi Arabia sat across from his Saudi host showing the soles of his feet (an insult in Saudi society), inquired about the health of his wife (an inappropriate topic), and turned down the offer of tea (a rude act). Because of this triple insult, the business deal was never completed, although no insult was intended. The American returned home wondering what went wrong.

Finally, communication is receiver-oriented. Ultimately, it is the person who assigns meaning who determines the outcome of the communication situation. That is, the Saudi businessman who misinterpreted the American's messages determined the outcome of the interaction – he never signed the contract. It didn't matter that the American didn't intend this outcome. Similarly, if someone interprets your messages as prejudicial, or sexist, or negative, those interpretations have much more influence over future interactions than does your intended meaning. What can you do when people interpret your communication in ways you don't intend? First, you need to realize that there is a possibility, particularly in intercultural encounters, that you will be misunderstood. To check whether others understand you, you can paraphrase or ask questions ("What did you think I meant?"), or you can observe closely to see if others are giving nonverbal cues that they are misinterpreting your messages.

Reflection. What are the demands to communication?

3 Cross-cultural communication and language

Language should be considered a mirror of its culture.

But not only language is a product of culture, culture is a product of language, as well. In the late 1920s the linguist Edward Sapir suggested that language influences the way we think. His student, Benjamin Whorf, proposed that the "world view" of members of a culture depends on the structure of the language they speak. The so-called Whorfian hypothesis resulted in much research, debate, and argument. The conclusion that is widely accepted today is that language has an effect on some aspects of our experience of the world, but the effect is relatively minor, and it certainly is an exaggeration to say that language affects the world view of members of a culture.

Let us examine this debate a bit more closely. When you speak English you *have* to pay attention to some aspects of the environment, such as the gender of the person you are talking about, so you will use the words "his" and "her" correctly, and the number of cases involved, so you can use the singular or plural form. While Indo-European languages pay attention to gender and number, other languages pay attention to other attributes. For example, in Japanese you must know the relative status of the speakers in more detail than in most European languages.

The importance of language structure is indicated in research reported by Guiora, which includes the finding that children who spoke languages with greater gender loadings (e. g. Hebrew) developed a gender identity sooner than those who spoke languages with little gender loading (e. g. English) or none (Finnish). To the extent that "I am a man" or "I am a woman" constitutes a different world view, Whorf was correct. But it can also be argued that a world view is something

more than gender identity. In sum, it is largely a question of definition: What do we mean by a “world view”?

In many European languages there is a polite, respectful form (*vous* in French, *usted* in Spanish, *Вы* in Russian, *Sie* in German, *εις* in Greek, and corresponding plural grammatical forms) and a familiar form (*tu*, *мы*, *du*, *est*, and corresponding singular grammatical forms). But in Japanese there are more gradations on the respect dimension. We can conclude from this observation that the Japanese must pay more attention to status differences, and indeed we can observe that when Japanese businessmen or professionals meet, they immediately exchange cards so they can determine relative rank. They are literally unable to speak until they know the other person’s rank, since much of the selection of words depends on that.

In many countries if you use the wrong term, you are committing a faux pas that is equivalent to using a swear word in the presence of a high-status, prim and proper person. In the French upper class the use of the *vous* form reflects *savoir vivre* (knowing how to live) and proper etiquette, and it is used even between spouses and parents and children.

There are thousands of such examples, especially in comparisons of the language of the Hopi Indians of New Mexico and English, the two languages that Whorf studied in detail. Whorf reasoned that those attributes that people *have* to pay attention to in order to speak correctly will influence them when they think, and so their world view is going to be influenced by the structure of their language.

That position proved too vague. We can break it down by examining four levels: (1) differences in linguistic codability; (2) the influence of codability on behavior; (3) differences in language structure (i. e. what distinctions are mandatory in order to speak correctly?); and (4) the effects of differences in structure on behavior.

A difference in codability means that people can say certain things in one language more quickly and more accurately than in another. If codability influences behavior, it will be mostly in the domain of communication. Since I can say: “Go to the parking lot and find the gray 1986 Ford Lynx,” I can communicate more effectively than a person who has to say ... “gray automobile”. But that is hardly a difference of world view.

The differences in language structure mean that people pay more attention to one clue than to another. We do code in our language the present versus the past, but we are not as precise as the Luganda on what we mean by the “present”. If I say, “I am on my way to San Francisco”, as opposed to, “I went to San Francisco,” the coding is present versus past, but the past does not have to be within a twenty-four-hour period. I could be on my way to San Francisco for several days. The Luganda would have made a finer discrimination. But such differences hardly mean that English and Luganda speakers have entirely different world views.

When differences in structure show up in behavior, it is fair to conclude that more weight is given to one kind of information in one language than in another. Thus when two American executives meet and they ask each other what positions they have in their respective corporations, that says something about relative status, but it is not likely to result in significant differences in respectful behavior. However, when two Japanese executives meet and they exchange cards, this may lead to major differences in respectful behavior, such as in the depth of bowing. But, again, are these cultural differences in world view?

In sum, Whorf made a contribution in alerting us to the fact that language influences in subtle ways how we think and behave. When we translate poetry or philosophical discussions from one language into another, we see that we have greater difficulties than in translating information about everyday affairs. If the difficulties we have in translating poetry or philosophical discussions are due to the fact that language structures are different, we must give Whorf some credit for identifying this phenomenon.

(For examples see Тер-Минасова, Экономика.)

The actual language forms required in a target language may have no analogues in one’s own and may therefore be difficult to learn or to use correctly. Polite usage closely relates to two perceptual categories of communication behavior: hierarchy and rules.

All living things have a ranking order, and the use of hierarchy differs from culture to culture. The concept of hierarchical distance affects the degree of formality in communication. Steep hierarchy in a society encourages respect of classification, rank, order, and harmony. A flat hierarchy has a decentralized and democratic perspective that encourages participation based on declassification, equality, exploration, and adventure. There is, of course, some overlap. The use of language and ritual courtesies can change or reinforce the steepness or flatness of hierarchy.

Cultural rules are based on ideas. They govern formality and ritual, and what types of interaction take place when and where. There is not much flexibility in cultural rules, and one must learn the rules of a target culture in order to communicate effectively.

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Тема 2.2. Межкультурное непонимание

ЛЕКЦИОННОЕ ЗАНЯТИЕ

Terms

anxiety	idioms	qualifier
barrier	intracultural communication / conflict	self-efficacy
miscommunication	language competency	similarity assumptions
conflict	preconceptions	stereotype
culture shock	prejudice	the other
cultural dissimilarity		

Personalities

A. Bandura	R. D. Gross	L. Samovar and R. Porter
G. Gao and W.B. Gudykunst	E. J. Langer	

adjust	handle	pass along
belittle	impediment	perceive
prone	judgment	prophecy
complacency	incompatibility	rapproch
core	inscrutable	thrust
discard	insensitivity	underpin
discrepant	marginalization	undo
disparagement		

Cross-cultural Misunderstanding

Plan

1. Barriers to intercultural communication.
2. Intercultural conflict and culture shock.

1 Barriers to intercultural communication

Problem questions. What are the obstacles to intercultural or cross-cultural communication?

Let's examine the following phenomena: ethnocentrism, stereotypes and prejudice.

Ethnocentrism is the belief that one's own cultural group – usually equated with nationality, e. g. Belarusians – is superior to all other cultural groups. Believing that one's own country and culture are good is not bad in itself. After all, it is necessary to believe in one's country and group in order to pass along the values that are seen as important. But ethnocentrism is extreme to the point that one cannot believe that another culture's values are equally good or worthy. Ethnocentrism becomes a barrier when it prevents people from even trying to see another's point of view.

It can be very difficult to see our own ethnocentrism. Often, we see it best when we spend extended time in another cultural group. One of the students described her realization of her own ethnocentrism:

When I was 22 years old, I lived for two years in a remote, rural part of West Africa. I experienced first-hand a culture that was so entirely different from my own and yet had its own sensible, internal logic, that the complacency and arrogance of my U. S. American ethnocentrism was shaken to its core. I came to realize that not only other societies had valid worldviews and important wisdom but that it would take a special kind of attention to take in and understand these other ways of seeing the world.

Learning to see her own ethnocentrism helped the student to be more receptive to learning about other cultures and to be more curious about other people's ways of living and experiencing the world.

The judgments that people make about regional differences within a country are similar to those they make about people from another culture. The reactions to such differences are not usually expressed in the following reasonable fashion: "The way she speaks is different from my way of speaking. She must have had a different cultural upbringing. I won't judge her according to my standards of what is an acceptable communication style."

Instead, people tend to make judgments such as, "She's loud, pushy, and domineering," or "He doesn't seem interested in talking. He's very passive and uninvolved." The people interacting are forgetting that their respective cultural styles are responsible, in part, for their habits of communication. The important differences in communication create problems of incorrect judgments among members of diverse groups.

The judgments that people make about each other are often ethnocentric. That is, they interpret, judge, and behave in a way that they assume to be normal, correct, and, therefore, universal. However, “normal” and “correct” often mean what is “normal” and “correct” in one’s own culture. When two people from different cultures communicate, they must continually ask themselves, “Do people understand me the way someone from my own culture would understand me?” There may be a gap between what a person is communicating and how people understand the message.

People cannot assume that their way of communicating is universal. If people from another culture seem to be communicating in what you feel are “mysterious ways,” consider the following four points:

1. It is possible that the way they speak reflects a cultural style.
2. Your success in developing cross-cultural rapport is directly related to your ability to understand others’ culturally influenced communication styles.
3. Your ways seem as “mysterious” to others as their ways seem to you.
4. It is often valuable to talk about cultural differences in communication styles before they result in serious misunderstandings.

It is not possible or necessary to know everything about the way a cultural group communicates before having contact with that group. It can take years to understand verbal style differences. However, if you can anticipate differences in communication style, your judgments about people will be more accurate, and you will have fewer cross-cultural misunderstandings.

Degrees of ethnocentrism can be seen to underpin three categories of communicative distance: (1) of indifference; (2) of avoidance; (3) of disparagement.

The distance of indifference is the least ethnocentric and is characterized by insensitivity when communicating with those from other cultures as when, for example, talking to them as if they were children by using very simple words and phrases and exaggerated gestures. The distance of avoidance is one associated with moderate ethnocentrism and is shown by the marginalization of out-group members during encounters and the general avoidance of communication with those from other cultures. High ethnocentrism is associated with the distance of disparagement; here verbal abuse, such as racial slurs, may be combined with physical abuse to deny or even remove the presence of out-groups members. The use of names, nicknames and sayings used to belittle others, fall into this category.

Problem questions. What do people often say about the British? Americans? Belarusians? Is it true in all the cases?

Another barrier to intercultural communication is *stereotypes*. Stereotypes are a way of categorizing and processing information we receive about others in our daily life.

A stereotype is a widely held belief about another person or group of people. Stereotypes are usually oversimplified descriptions based on only one or two characteristics, and even though they can seem either favorable or unfavorable, stereotypes about national groups are often insulting.

Obviously cultural stereotypes may be the source of much miscommunication and misunderstanding in interpersonal encounters. R. D. Gross argues that the process of stereotyping involves the following:

- 1) we assign someone to a particular group (for example, on the basis of their physical appearance);
- 2) we bring into play the belief that all members of the group share certain characteristics (the stereotype);
- 3) we infer that this particular individual must possess these characteristics.

Stereotypes thus lead us to assume that all those we have grouped together, based on assumed shared characteristics, are indeed the same. This assumption often leads to inaccurate and ill-defined perceptions of others along with a tendency to overlook individual variations in behaviour. Stereotyping can also lead to the self-fulfilling prophecy effect: we see what we expect to see in the behaviour of others and thus the stereotype is reinforced.

Our stereotypes of those from other cultures derive from numerous sources, including the mass media, and we may be more prone to be influenced by secondhand sources if we have little or no first-hand experience of interaction with those outside our own cultural background. Thus we need to be mindful of the impact of stereotypes on our intercultural encounters.

People often stereotype others based on images they have seen or heard in movies, on television, or from other people. They may judge others because of differences in ethnic, political, economic, or religious backgrounds.

We may learn stereotypes in our family. One student, Stephanie, described her parents' stereotypes:

My parents always explained to me that the Native Americans were the ones who committed the crimes in the city and for me to stay away from them. When I entered junior high school, I started meeting these so-called bad Native Americans. At first, I had a preconceived notion that they were all bad people. But as time went by, I started realizing that they were not bad people. You just had to get to know them first before you could actually judge them. I explained this to my parents, and they understood this concept but said that every Native American that they had ever met before had done something wrong to make my parents not like them. Eventually, I started bringing home some of my Native American friends and proved to my parents that all Native Americans are not bad people and that they do not all commit crimes.

Stereotypes can also develop out of negative experiences. If we have unpleasant contact with certain people, we may generalize that unpleasantness to include all members of that particular group, whatever group characteristic we focus on.

Why do people hold stereotypes? One reason is that stereotypes help us know what to expect from and how to react to others. However, stereotypes, once adopted, are not easily discarded. In fact, people tend to remember information that supports a stereotype and to not retain information that contradicts the stereotype.

During your study of American or British cultures, it is very important that you do not use stereotypes to describe people. Therefore, if you have seen several Americans acting a certain way and you assume that all people from that group always act like that, then you are stereotyping. Certain words are used in English to indicate that the statement is true most of the time, but not always. These are called qualifiers. E. g. generally speaking, often, it is often the case, frequently, many, perhaps, etc.

Because stereotypes often operate at an unconscious level and are so persistent, people have to work consciously at rejecting them. This process involves several steps: (1) recognizing the negative stereotypes; and (2) obtaining individual information that can counteract the stereotype.

Prejudice is a negative attitude toward a cultural group based on little or no experience. Whereas stereotypes tell us what a group is like, prejudice tells us how we are likely to feel about that group. Why are people prejudiced? One answer might be that prejudice fills some social functions.

One such function is the adjustment function, whereby people hold certain prejudices because it may lead to social rewards. People want to be accepted and liked by their cultural groups, and if they need to reject members of another group to do so, then prejudice serves a certain function. Another function is the ego-defensive function, whereby people may hold certain prejudices because they don't want to admit certain things about themselves. Finally, people hold some prejudices because they help to reinforce certain beliefs or values – the value-expressive function.

Prejudice may also arise from a personal need to feel positive about one's own group and negative about others, or from perceived or real threats. These may be genuine threats that challenge a group's existence or economic / political power, or symbolic threats in the form of intergroup value conflicts and the accompanying anxieties. In addition, if someone has already had negative intercultural contact and is anxious about future contact, particularly if there are inequalities and perceived threats, prejudice likely will develop.

Like stereotypes, prejudice, once established, is very difficult to undo. Because it operates at a subconscious level (we often aren't really aware of our prejudice), there has to be a very explicit motivation to change our ways of thinking.

The behavior that results from stereotyping or prejudice – overt actions to exclude, avoid, or distance oneself from other groups – is called discrimination. Discrimination may be based on racism. Discrimination may range from very subtle nonverbal (lack of eye contact, exclusion of someone from a conversation), to verbal insults and exclusion from job or other economic opportunities, to physical violence and systematic elimination of the group, or genocide.

Reflection. What are the barriers to intercultural communication?

2 Intercultural conflict and culture shock

Conflict is usually defined as a perceived or real incompatibility of goals, values, expectations, processes, or outcomes between two or more interdependent individuals or groups.

Problem question. What are the characteristics of intercultural conflict?

One unique characteristic is that intercultural conflicts tend to be more ambiguous than intracultural conflict. Other characteristics involve language issues and contradictory conflict styles.

There is often a great deal of ambiguity in intercultural conflicts. We may be unsure of how to handle the conflict or of whether the conflict is seen in the same way by the other person. And the other person may not even think there is a conflict.

The issues surrounding language may be important. Language can sometimes lead to intercultural conflict, and it can also be the primary vehicle for solving intercultural conflict.

Intercultural conflict also may be characterized by contradictory conflict styles. E. g. Mexican managers tend to be more indirect and more polite in conflict situations, whereas the U. S. American managers prefer to confront conflict directly and openly.

Common categories of conflict include affective conflict, conflict of interest, value conflict, cognitive conflict, and goal conflict.

Problem question. What is culture shock? How do you recognize it?

Samovar and Porter argue, "When you are thrust into another culture and experience psychological and physical discomfort from this contact, you have become a victim of culture shock". Culture shock normally becomes evident after the initial excitement of encountering a new culture. It can affect not only those who move to settle in a new country; anyone who finds themselves in unfamiliar surroundings for a period of time may experience it. We take for granted the degree to which our habitual patterns of behavior are adapted to the cultural context in which we normally operate. Once out of that familiar cultural environment we have to rethink many aspects of our behavior including our use of language and non-verbal communication. This challenge is likely to produce anxiety. Such culture shock may be short term but in circumstances where individuals move to spend long periods of time in a very different culture, symptoms may be more debilitating.

The symptoms can include a combination of the following: homesickness; inability to work well; too much eating, drinking, or sleeping; glorifying the native culture and emphasizing the negative in the new culture; avoidance of contact with people from the new culture; lack of ability to deal with even small problems; depression; serious physical reactions (such as headaches or body pains); anger; irritability; aggression towards the new culture, and even total withdrawal; excessive hand washing and concern for sanitation (quality of drinking water, food, cleanliness of dishes, bedding); fear of physical contact with others; insomnia, fatigue; feelings of helplessness; excessive fear of being cheated, robbed, or injured; overreaction to minor physical symptoms, such as minor aches or skin irritations; abuse of alcohol or drugs.

To a certain extent, all of these reactions are normal, and, in a healthy adjustment, should be relatively short-term. When these responses last a long time or become exaggerated, the person may find it difficult to function on a daily basis.

Culture shock can have severe effects. For instance, Furnham and Bochner reported that American, German, and Polish women living in Britain were twice as likely to commit suicide as British women, though there were no such differences in suicide rates for men. It would appear that it is more difficult for women than for men to adjust to a different culture.

The greater the cultural distance between the home society and the host society, the more intense the shock will be. The more experience the individual has had with exotic sights, smells, foods, and people, the less intense the shock.

One explanation of culture shock is that most of our behavior is under the control of habits. We react to specific likely to die than people who feel in control of their lives (Langer).

Specifically, self-efficacy (Bandura) depends on our feeling that we can control the environment. When we are able to predict what others will do, when we can act so as to get others to do what

we want done, when we know how to get rewards from our environment and avoid punishments, we feel in control. In new cultures we are often not able to predict the behavior of others or get them to do what we want. People in other cultures sometimes appear to be inscrutable, and the fact that we cannot communicate with them is a great impediment.

Self-efficacy depends on the extent to which we have had experiences in mastering our environment. Our self-efficacy grows as we are able to overcome increasingly challenging barriers. The more we know about another culture, the more control we are likely to have. When we have good skills in dealing with members of the other culture, we feel more in control, and practice develops these skills. It also helps to have resources (status, money, information, goods) and to receive social support assuring us that we can control the environment. But when we are abroad, we are often faced with new situations in which we have had no previous mastering experiences. Events that we expect to occur do not; at the same time, the least expected events take place. Thus, discrepancies in *expectations* amplify our sense of lack of efficacy and loss of control.

We are used to getting rewarded with our favorite foods, sports, or cultural events, and yet in the host culture these may not be available.

In addition, in our own culture we are likely to have relatives and friends who can lend us a hand when we have a problem. *Social support* is likely to be much more available in our culture than in a strange place.

Furnham and Bochner reviewed eight theories that appear relevant in explaining culture shock and concluded that loss of control, discrepant expectations, lack of social support, and insufficient social skills are the most important factors explaining the phenomenon.

Gao and Gudykunst tested and found support for this theory. Cultural dissimilarity (distance between the two cultures), insufficient cultural knowledge, and unsatisfactory social contacts cause culture shock, which is mediated by a high level of anxiety and lack of confidence in the kinds of attributions we make. Attributions often help us explain the behavior of people in the host culture.

Perceived dissimilarity between us and people of the host culture results in a lack of a sense of control. Several additional factors cause lack of control and poor relationships: a history of conflict, cultural distance, ignorance of the other culture, low competence in the local language, lack of friends and acquaintances, unequal status and power of the visitor and the hosts, and few superordinate goals. When a combination of these factors is present, a person is likely to experience culture shock.

Perceived dissimilarity plus the opportunity for frequent contact lead to feelings of lack of control, incompetence, and depression. These feelings are amplified when authorities disapprove of the contact. These feelings may result in hostility toward members of the other culture, mistakes in the attributions of the other person's behavior, and the inability to anticipate the other's acts.

These feelings have the effect of creating more negative intergroup attitudes, avoidance, and much formal social behavior. Avoidance and formality increase the perceived dissimilarity. As interaction takes place, stereotypes dominate perceptions, and people misinterpret the situations which further decreases their sense of control, causing considerable culture shock.

The following example of culture shock will give you some sense of what can happen. This young American married a French woman, and a few months after their marriage they went to Paris to meet his in-laws. He had not traveled previously; he knew only Brooklyn and Manhattan.

Here he was in a big, strange city, surrounded by people speaking a language he did not know. They all seemed different and strange. His in-laws were nice enough, but he could not speak to them, and his wife was feeling exhausted from having to translate every word. So he spent most of his time in France at the American Information Service Library, reading American history!

Upon returning to New York, I asked him what he found most impressive in France. He replied: "The toilets at the Louvre Museum." I inquired why, and he said: "They were the only ones that worked as well as American toilets!"

Reflection. Is culture shock dangerous? Is it inevitable?

Plan

1. The world of the English language.
2. Ethnocentric perception of the otherness.
3. Stereotypes about the British, Americans and Belarusians.

1 The world of the English language

Exercise 1. **Name and show on the map of the world as many English speaking countries as you can.**

English is the First Language in...	English is the Second Language in...		
1. Australia	Bangladesh	India	Rwanda
2. The Bahamas	Bhutan	Israel	Sierra Leone
3. Canada	Botswana	Kenya	South Africa
4. The Irish Republic	Brunei	Liberia	Sri Lanka
5. Guyana	Burundi	Malawi	Sudan
6. Jamaica	Cameroon	Malaysia	Tanzania
7. Barbados	Egypt	Nepal	Uganda
8. Trinidad & Tobago	Ethiopia	Nigeria	Zambia
9. The United Kingdom	Gambia	Pakistan	Zimbabwe
10. New Zealand	Ghana	The Philippines	
11. The United States			

Exercise 2. **What ethnic groups constitute the United Kingdom ? The United States of America ? Belarus ? Can the ethnic diversity create more barriers in cross-cultural communication ?**

2 Ethnocentric perception of the otherness

Exercise 3*. **Read the text below and decide whether you agree with its author.**

We are all ethnocentric, some of us more than others, especially if we have not tasted another culture. How could it be otherwise? Most of us know only our own culture, and it is natural that we will consider it as *the standard* against which to judge others. The more another culture is like our own, the “better” it is. That is the essence of ethnocentrism.

Most cultures consider themselves as the “center of the world.” The Chinese called themselves the “central kingdom.” The Greeks called lands to their east “the East” and lands to their West “the West.” The Romans took that way of talking from the Greeks, and today this terminology is used by speakers of English and Russian.

One example will help us see how deeply we depend on our cultures in judging what is going on around us.

Here is the Indian interview, with the letters R for “respondent” and Q for “questioner”:

Q: Is the widow’s behavior wrong?

R: Yes. Widows should not eat fish, meat, onions or garlic, or any “hot” foods. They must restrict their diet to “cool” foods, rice, vegetables.

Q: How serious is the violation?

R: A very serious violation. She will suffer greatly if she eats fish.

Q: Is it a sin?

R: Yes. It's a "great" sin.

Q: What if no one knew this had been done? It was done in private or secretly. Would it be wrong then?

R: What difference does it make if it is done while alone? It is wrong. A widow should spend her time seeking salvation – seeking to be reunited with the soul of her husband. Hot foods will distract her. They will stimulate her sexual appetite. She will lose her sanctity. She will want sex and behave like a whore.

Q: Would it be best if everyone in the world followed the rule that widows should not eat fish?

R: That would be best. A widow's devotion is to her deceased husband – who should be treated like a god. She will offend his spirit if she eats fish.

Q: In the United States, a widow eats fish all the time. Would the United States be a better place if widows stopped eating fish?

R: Definitely, it would be a better place. Perhaps American widows would stop having sex and marrying other men.

Q: What if most people in India wanted to change the rule so that it would be considered all right for widows to eat fish. Would it be okay to change the rule?

R: No. It is wrong for a widow to eat fish. Hindu dharma – truth – forbids it.

Q: Do you think a widow who eats fish should be stopped from doing that or punished in some way?

R: She should be stopped. But the sin will live with her and she will suffer for it.

Now consider the American interview.

Q: Is the widow's behavior wrong?

R: No. She can eat fish if she wants to.

Q: How serious is the violation?

R: It is not a violation.

Q: Is it a sin?

R: No.

Q: What if no one knew this had been done. It was done in private or secretly. Would it be wrong then?

R: It is not wrong, in private or public.

Q: Would it be best if everyone in the world followed the rule that it is all right for a widow to eat fish if she wants to?

R: Yes. People should be free to eat fish if they want to. Everyone has that right.

Q: In India, it is considered wrong for a widow to eat fish. Would India be a better place if it was considered all right for a widow to eat fish if she wants to?

R: Yes. That may be their custom but she should be free to decide if she wants to follow it. Why shouldn't she eat fish if she wants to?

Q: What if most people in the United States wanted to change the rule so that it would be considered wrong for a widow to eat fish? Would it be okay to change it?

R: No. You can't order people not to eat fish. They have the right to eat it if they want.

Q: Do you think a widow who eats fish should be stopped from doing that or punished in some way?

R: No.

Now think about how you felt when you read this section from the paper. When you were reading about the Indian responses, were you slightly amused? When you were reading about the American responses, were you slightly bored?

I suspect that this is the way you felt. Why? Because you felt rather "superior" to the Indians, and the American answers were so obvious, so predictable, that there was nothing really interesting there. That is exactly what ethnocentrism does. It makes us feel superior to those who are different from us, and it provides such obvious answers that we do not examine our own behavior critically.

Let us look at our own behavior for a moment. Do you see how ethnocentric it is? We assume that people have the right to eat fish because our culture is individualistic and we see social

life as a series of interactions among autonomous individuals. The Indians, being collectivists, see an interdependent individual such as the widow linked to her husband for eternity. As Shweder correctly put it:

Although they disagree about the morally right thing to do, both the Indian Brahman and the American viewed the issue as a moral issue, both viewed the obligations involved as *universally binding and unalterable*. For the Brahman the relevant obligation was a status obligation associated with widowhood and the continued mutual reliance of husband and wife. For the American the relevant obligation was the obligation to protect the personal liberties and zones of discretionary choice of autonomous individuals.

Exercise 4. Give examples of your own to illustrate the given generalizations.

Since we are all ethnocentric, the only way to improve intergroup relations is to learn to suppress our ethnocentrism. Studies of ethnocentrism by Campbell and his associates have suggested the following generalizations:

1. What goes on in our culture is seen as “natural” and “correct,” and what goes on in other cultures is perceived as “unnatural” and “incorrect.”
2. We perceive in-group customs as universally valid.
3. We unquestionably think that in-group norms, roles, and values are correct.
4. We believe that it is natural to help and cooperate with members of our in-group, to favor our in-group, to feel proud of our in-group, and to be distrustful of and even hostile toward out-groups.

3 Stereotypes about the British, Americans and Belarusians

Exercise 5*. Read the text. Write the lists of positive and negative characteristics given to the British people and compare them. Why are the lists like these ?

A survey was conducted from London in Eastern and Western Europe, America, India, the Far East, Australia and New Zealand. Those questioned were asked about their views of British life, customs and characteristics.

The unprompted observations make depressing reading. One respondent in France thought the British were “good at courtesy and phlegm”, while another described them as “a nation of ugly people with bad taste”. Britain’s so-called special relationship with America seems to have done little to sugar American perceptions, either. “Antiquated and living in the past,” said one. “Britain is narrow, constrained, conventional, stuffy – but I guess quite picturesque,” volunteered another. One respondent in India said: “The British always look down their noses at you”.

Confronted with a list of adjectives, respondents summed up the British as proud, civilised, cultured, arrogant and cold. The five words which were thought to describe them least accurately were: emotional, temperamental, aggressive, adventurous and fun-loving.

When the responses were broken down by continent, subtle differences emerged, which said as much about the countries questioned as they did about Britain. Australia and New Zealand, for example, still don’t know whether to love or hate their Commonwealth alma mater. They admire Britain’s institutions and democracy, but see the people as intolerant, stuck in their ways and lacking progressive zeal.

The view from Asia has been equally coloured by Britain’s past colonial links. India’s associations tended to be the most generous, with a common respect for culture, class, tradition and history dating back to the relationship before independence. The Far East, on the other hand, showed little such sentiment. As a thriving commercial centre itself, it easily cast Britain as a “has-been” nation, bad at business and lacking entrepreneurial zeal.

The most unrelentingly stereotyped view of Britishness came from America. Americans love the accents, countryside and pageantry, but the American view of British industry seemed to have

been formed while browsing around a gift shop. Products such as bone china, crystal, knitwear and even scones were singled out as among our biggest assets. Once again, Britain stood accused of lacking vitality, excitement and can-do attitude.

Exercise 6. Compare the statistics below and say how much people’s opinions changed after their trip to Britain.

Stereotypes	People who didn’t visit Britain	People who visited Britain
Nice / kind to foreigners	24%	79%
Friendly / honest	27%	29%
Quiet / serious / polite	33%	37,5%
Reserved (don’t show their feelings) / cold	54%	33%
Unfriendly to foreigners / conservative (don’t like changes) / think they are better than other people	45%	8,5%

Exercise 7*. Answer the question: Do you believe that the British are conservative ? Read the text and say if your opinion about the British changed.

The British, like the people of every country, tend to be attributed with certain characteristics which are supposedly typical. However, it is best to be cautious about accepting such characterizations too easily, and in the case of Britain there are three particular reasons to be cautious.

Societies change over time while their reputations lag behind. Many things which are often regarded as typically British derive from books, songs or plays which were written a long time ago and which are no longer representative of modern life. One example of this is the popular belief that Britain is a “land of tradition.” This is what most tourist brochures claim. The claim is based on what can be seen in public life and on centuries of political continuity. And at this level – the level of public life – it is undoubtedly true. The annual ceremony of the state opening of Parliament, for instance, carefully follows customs which are centuries old. So does the military ceremony of “trooping the colour.” Likewise, the changing of the guard outside Buckingham Palace never changes. A reputation for tradition can lead to its artificial preservation – or even its re-introduction. A notable example is the Asquith taxi. This was introduced onto the streets of London in 1944. It is an exact replica of London taxis of the 1930s (except, of course, that it has modern facilities). It is deliberately designed that way to appeal to tourists, who equate London with tradition. Similarly, when London’s famous red buses were privatized in the early 1990, the different bus companies wanted to paint their buses in their company colours. The government ruled that all buses had to stay red because that is what the people of London wanted, and that is what the government believed would help the tourist trade.

However, in their private everyday lives, the British as individuals are probably less inclined to follow tradition than are the people of most other countries. There are very few ancient customs that are followed by the majority of families on special occasions. The country has fewer local parades or processions with genuine folk roots than most other countries have. The English language has fewer sayings or proverbs that are in common everyday use than many other languages do. The British are too individualistic for these things. In addition, it should be noted that they are the most enthusiastic video-watching people in the world – the very opposite of a traditional pastime!

There are many examples of supposedly typical British habits which are simply not typical any more. For example, the stereotyped image of the London “city gent” includes the wearing of a bowler hat. In fact, this type of hat has not been commonly worn for a long time. Food and drink provide other examples. The traditional “British” (or “English”) breakfast is a large “fry-up” (several items fried together – eggs, bacon, sausages, tomatoes, mushrooms, bread, etc.) preceded by cereal with milk and followed by toast, butter and marmalade, all washed down with lots of tea. In fact, only about 10% of the people in Britain actually have this sort of breakfast. Two-thirds have cut out

the fry-up and just have the cereal, tea and toast. The rest have even less. What the vast majority of British people have in the mornings is therefore much closer to what they call a continental (i. e. European) breakfast than it is to a British one. The image of the British as a nation of tea-drinkers is another stereotype which is somewhat out of date. It is true that it is still prepared in a distinctive way (strong and with milk), but more coffee than tea is now bought in the country's shops. As for the tradition of afternoon tea with biscuits, scones, sandwiches or cake, this is a minority activity, largely confined to retired people and the leisured upper-middle class (although preserved in tea shops in tourist resorts).

Even when a British habit conforms to the stereotype, the wrong conclusions can sometimes be drawn from it. The supposed British love of queuing is an example. Yes, British people do form queues whenever they are waiting for something, but this does not mean that they enjoy it. In 1992, a survey found that the average wait to pay in a British supermarket was three minutes and twenty-three seconds, and that the average wait to be served in a bank was two minutes and thirty-three seconds. You might think that these times sound very reasonable. But The Sunday Times newspaper did not think so. It referred to these figures as a "problem." Some banks now promise to serve their customers "within two minutes." It would therefore seem wrong to conclude that their habit of queuing shows that the British are a patient people. Apparently, the British hate having to wait and have less patience than people in many other countries.

Because English culture dominates the cultures of the other three nations of the British Isles, everyday habits, attitudes and values among the peoples of the four nations are very similar. However, they are not identical, and what is often regarded as typically British may in fact be only typically English.

The third reason for caution about generalizations relates to the large scale immigration to Britain from places outside the British Isles in the twentieth century.

Exercise 8*. Discuss whether the British and Americans have negative or positive stereotypes about each other. The text below might help you.

WHAT AMERICANS THINK OF THE BRITISH

The US once belonged to Britain, and many Americans have British ancestors, so when Americans think of Britain, they think of a place that seems very familiar. Americans watch British television programs, especially period dramas (= plays set in a historical period), see James Bond films, and read detective stories by Agatha Christie. As children, they read British books like "Winnie-the-Pooh." On the basis of these experiences, which are common even to people who are not of British origin, most Americans know more about Britain than about any other country. Although only a few Americans travel to Britain, almost all have an opinion of the British.

Many Americans would have difficulty drawing a map of Britain. They think the country consists of London and a village in Scotland where one of their ancestors came from. London itself is covered in fog. The average British man wears a bowler hat and carries an umbrella. He waits in a queue for the bus, eats fish and chip, and drinks a lot of tea. He has a servant – everyone in Britain does – and he has great respect for the Queen.

Americans admire the behaviour of the British, although they themselves would never want all their social rules. Americans think of the British as being perfectly polite and proper, always knowing which knife and fork to use, always saying "please", "thank you" and "excuse me." The violence associated with football matches is not widely known about in the U. S. Britons are also famous for their reserve and their "stiff upper lip", i. e. for not giving their opinion or showing their feelings in public, which makes them seem formal and distant.

Americans often say that the British are "quaint", a word which means old-fashioned, but in a nice way. This impression comes partly from differences in how the two countries speak English. British English has words and structures that have not been used in the U. S. for a long time, and so it sounds old-fashioned or formal. A favorite British adjective is *lovely*, which is used to describe anything, including the weather. Other British words, like *holiday*, *smashing* and *brilliant* make Americans smile.

The view of Britain as a country where everyone behaves in a strange but nice way is not realistic, and Americans who have been to Britain have some negative impressions to add to the positive. The British are snobbish and do not seem very friendly. The famous British reserve seems cold to Americans who are more used to an open, enthusiastic way of communicating. British people cause confusion by not saying what they mean. They say: "That's no problem" when they know that it will be a big problem, and get upset when Americans fail to understand. Overcooked food, the smallness of the houses, bath instead of showers, and the weather which is always dull or rainy, are other favorite complaints of Americans visiting "the old country". But in spite of these negative things, the view of Britain from the US is, in general, very positive and for many Americans, going to Britain is almost like going home.

WHAT THE BRITISH THINK OF AMERICANS

British people have mixed opinions about the Americans, reflecting the close but sometimes troubled relationship between the two nations. When people get to know Americans as individuals they have a lot more respect and affection for them than the popular, rather negative, stereotype based on a casual meeting or on television programs might suggest.

For many British people the US is associated with power in international politics, Hollywood, money and violence. The British are a little jealous of America's power. But although Americans believe they rule the world, few of them know much about anything outside the US. The British think that money matters more than anything else to Americans, and they do not really approve of this and do not like brash (= too public) displays of wealth. They also believe that the US is a dangerous place where you cannot walk in the street or subways without fear of being attacked. Despite this, many want to go there for their holidays. Young people generally have a much more positive attitude and love everything that comes out of America.

Many people see and hear American tourists in Britain and this influences their opinion of Americans in general. The average American man visiting Britain appears to be middle-aged or old, wealthy, and wearing a colourful shirt or check "pants". He is fat, because of the unhealthy foods that Americans eat, and friendly, but can easily become excited and rude. His wife has permed hair and wears little white socks, trainers and "pants", and has a Burberry in case it rains. She finds everything British "cute" or "quaint" especially anything to do with the royal family. They both talk loudly with strong accents. British people make fun of Americanisms like "Gee, honey!" and "Have a nice day!" They think names ending with numbers, like William D. Hancock III, are rather silly and pretentious (= suggesting importance without good reason).

British people believe that Americans have no culture, and that except for a few intellectuals Americans are not very interested in culture. Americans spend their free time watching baseball and football, often on television. If they want culture they get television programs from the BBC.

Seriously, however, there are many more positive aspects of the American character. British people who visit Americans in their own country find them friendly and welcoming to visitors. They have no worries about class, they work hard, they enjoy the best living standards and the most advanced technology in the world, and they have an open attitude to life that is refreshing. The popular stereotype of white Americans is created by white Britons, but these people know that the U. S., like Britain, is a multiracial, multicultural society and are aware of the great variety of attitudes and lifestyles, as well as the problems, which that brings.

Exercise 9. Mark the stereotypes you agree on. Predict the change of the author's views after his trip.

My impressions of America and Americans prior to my internships (in Seattle) were based on information received through mass media, movies, and my perception that our country lost the "Cold War." I believed in a wide variety of stereotypes which are a bit uncomfortable to describe, but I will describe them anyway.

My stereotypes prior to the trip to the USA:

1. ___ Americans are not polite and carry themselves arrogantly.
2. ___ Americans eat only hamburgers, drink Coca-Cola, and do not understand a thing about exquisite foods.
3. ___ Americans think only about money, and during conversations measure the other person's potential as a client and prospects for profit.
4. ___ Americans have very bad / weak family relations, especially between parents and children.
5. ___ American teenagers do not want to study and think of school as a playground – they mock teachers, behave poorly, etc.
6. ___ Americans are not able to maintain close friendships.
7. ___ Americans are crazy about sexual harassment: men are afraid of “unnecessarily” looking at a woman and women terrorize them with threats of taking them to court “If you don't...”

Exercise 10. Read the letter of a Russian businessman and say if your prediction was correct.

After my trip to the USA and life with my home hosts my stereotypes underwent a serious change and I formed quite a different view of American citizens. In order to be consistent, I will present my new views in the same order as above.

1. Americans are polite, but they are very independent. For example, people say “excuse me” quite frequently for actions that would be considered normal in Russia. Americans say “excuse me” when they pass close by another person in a store, when they take dumbbells from a spot near you in the gym, when they request that you let them pass to get off the bus, when they cough unexpectedly during a lecture, etc. But at the same time, they feel entirely comfortable doing whatever they feel like at certain other times: women put on their makeup while riding on city buses; during important gatherings anyone can drink coffee or leave the room for a minute; during a presentation the lecturer can put his feet up on the table, etc.

2. Americans most assuredly eat hamburgers, popcorn, and drink Coca-Cola. However, they also love Mexican, Chinese, and other types of dishes. At home they try to cook something that is fast, filling, and tasty. They do not cook for the future but if there are leftovers, they save them in plastic containers. Also, the residents of Seattle drink enormous amounts of excellent coffee.

3. Americans do often think about money, business, retirement plans, shopping, etc. Discussions amongst our group and American businessmen were very interesting: the businessmen tried to learn our opinions about the market in the Urals, our perspectives on the armed conflict in Kosovo, etc. At the same time, however, Americans are fully open to heart-to-heart discussions: if the discussion becomes heated, they stay calm and uphold to their opinions.

4. Although American relations within the family differ somewhat from Russian relations, there are normal, warm relations between spouses and children. At the same time, children are taught from an early age to keep track of and economize money, and plan things according to their personal abilities. When a father sells rather than gives a car to his teenage son, he gives him a lesson in life: nothing in life is free. The majority of children begin their own personal household away from their parents immediately after finishing school.

5. I visited an American school and saw that the students behaved themselves completely. I was very surprised to see that several students sat in the library and read books prior to the beginning of classes (around 7:00 in the morning). I was also surprised by their interest in foreign languages, especially Italian and Russian. I was pleasantly surprised to discover that at this school there were two gymnasiums, a large swimming pool (of standard Olympic size: 50 meters long), and that the teenagers study music, including jazz, and play in school bands. Naturally, Americans are able to be friends with each other from a distance. It is possible, however, that they simply require more time than Russians before fully trusting another person. It is possible that they are more careful with what they say, but, all the same, they are able to be good friends.

6. I do not know how it is in other cities in America, but the companies where I was able to work see to it that any employee, regardless of sex, race, age, etc., is made to feel comfortable. Women in the workplace are colleagues and not sexual objects for making hints at or flirting with. And this doesn't cause problems for any of the workers, nor did it cause a problem for me.

7. In addition, the atmosphere was very light: people joking and patting one another on the shoulder was entirely normal.

I would again like to repeat that my opinions are by no means the truth in the previous instances and that I was unable to visit other states and other large cities in America in order to gain a more complete picture of American citizens. All the same, the meetings and conversations I had at both my internship and outside life in Seattle showed me that Russians and Americans share many cultural similarities and are able to quickly find a common language.

Exercise 11*. Answer the question: Which response to stereotypical statements or questions do you think is effective?

1. People deny stereotypical statements.
2. People joke about stereotypical statements.
3. People explain why they are stereotypes.
4. People ask why they were made.
5. People become angry.
6. People ignore stereotypical statements.
7. People try to defend stereotypical statements.
8. Your choice.

Exercise 12. In pairs or in small groups role-play the following situations. Then discuss the most effective ways to respond to a stereotypical remark.

An English language speaker asks a Belarusian student:

1. Is it true that a young mother in Belarus must give up working and stay at home with a baby?
2. Is it true that the Belarusian people hate Germans?
3. Do you always have electricity in Belarus?

ПРАКТИЧЕСКОЕ ЗАДАНИЕ 2

Plan

1. Situations of culture shock.
2. Project work.

1 Situations of culture shock

Exercise 1*. Look at the list of possible cultural differences you might encounter in Britain. Ask yourself which ones you think might affect you most strongly. Rate each from 1 (very serious) to 10 (little or no problem).

- ___ command of the language
- ___ life in the host family
- ___ food and eating habits
- ___ pub and cafe culture (e. g. buying drinks or meals)
- ___ daily schedule (hours of work, meals, bed time)

- ___ polite language (apologies, requests, etc.)
- ___ official procedures (immigration, banks, post offices)
- ___ British attitude to foreigners
- ___ travel by public transport
- ___ difficulty making friends

Exercise 2. Read the data below and say if the order of problems coincides with yours.

In 1988, this questionnaire was given to 350 foreign students at language schools in Britain. Putting all their answers together, this is the order of “seriousness” they assigned (1= the most serious problem, 10 = the least serious).

1. Food and eating habits.
2. Command of the language.
3. Difficulty making friends.
4. British attitude to foreigners.
5. Official procedures.
6. Polite language.
7. Travel by public transport.
8. Pub and café culture.
9. Daily schedule.
10. Life in the host family.

2 Project work

Exercise 3*. Do a project “Situations of Culture Shock”. You may choose a theme from the list below and use Appendix C.

- Project A. Command of the language.
- Project B. Measuring temperature, distance, area, weight.
- Project C. Proper names and realia.
- Project D. Giving tips.
- Project E. Making friends.

Keep in mind ground rules and the stages of project work.

Ground rules

1. Each member of the group participates in the presentation.
2. The presentation should include:
 - needs analysis;
 - description of the situation of culture shock;
 - explanation of cultural differences.

Stage	Task
Preparation	Discuss the subject with your teacher or another informative.
Planning	Identify sources, determine the mode for collecting and analysing information, decide on the presentation technique, establish evaluation procedures, assign individual tasks to team members.
Research	Collect materials and information from books, video, resource persons, etc.
Conclusions	Analyse the data.
Presentation	Make oral reports, or oral reports accompanied with illustrations and pictures, or written reports.
Evaluation	The whole group and the teacher evaluate the research finding, the product, the interaction of the students, English discourse.

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Тема 2.3. Успешное межкультурное общение

ЛЕКЦИОННОЕ ЗАНЯТИЕ

Terms

adaptability	dynamic style	isomorphic attribution
accommodating style	effective communication	outcome-orientated model
conscious / unconscious competence	engagement style	perception
conscious / unconscious incompetence	ethnorelativism	process-oriented model
discussion style		

Vocabulary box

banter	contend	restrained
bully	elation	roller coaster
co-nationals	humiliation	toll
concede	lens	vacillate
congenial	newcomer	

Successful Cross-cultural Communication

Plan

1. Conflict management and conflict resolution styles.
2. Adjustment to a new culture.
3. Communicative success in person-to-person interaction.

1 Conflict management and conflict resolution styles

Problem question. What do you know about conflict management in individualistic and collectivistic cultures?

S. Ting-Toomey discusses the impact of individualism and collectivism on the process of conflict management. She argues that those from individualistic cultures tend to adopt an “outcome-orientated model” that judges the process for its “effectiveness” in achieving the desired ends; those from collectivistic cultures, on the other hand, tend to adopt a more “process-orientated” model that judges the process for its “appropriateness” in terms of the behaviour of those involved. These different assumptions lead to a range of other differences in approaching conflict management.

Those from individualistic cultures have a tendency to: (1) focus on the end result; (2) expect frank and open discussions; (3) prefer set deadlines by which decisions should be made; (4) give emphasis to facts and figures; (5) be competitive; (6) perform as individuals; and (7) judge the success of negotiations in terms of obtaining concrete goals.

Collectivists, however, have a tendency to: (1) focus on the process and maintaining relationships; (2) pay attention to face; (3) avoid direct confrontation; (4) seek cooperation; (5) be less concerned by deadlines; (6) give due consideration to intuition and experience as well as facts; (7) perform as a group; (8) consider the wider context of the negotiations; and (9) judge negotiations to be successful if mutually beneficial goals have been achieved while preserving reputations and good relationships. For collectivists there cannot be a successful outcome unless relationships are maintained and there is greater emphasis on long-term perspectives thus it may be considered wise to concede today in order to gain later. Of course there will be differences in the degree to which individuals from either kind of culture are influenced by these general patterns of behaviour.

S. Ting-Toomey suggests a dimension of communicative behaviour that ranges from ethnocentrism to ethnorelativism – that is a willingness to take account of the belief, norms, values and practices of other cultures when interpreting and judging the behaviour of those who belong to them.

Stages of ethnorelativism reflect the categories of communicative distance. They are: (1) interaction understanding; (2) interaction respect; and (3) interaction support.

Interaction understanding relates to the sensitive use of verbal and nonverbal communication in order to gain a full understanding of both out-groups members’ sense of identity and the content of their communication. This involves carefully checking that our interpretations of their communicative behaviour are correct, for example by feeding back interpretations for confirmation.

Interaction respect is characterized by the ability to empathize with those from another culture and thus to step inside their shoes and appreciate their perspective on life.

Interaction support involves the willingness to provide active and appropriate non-verbal and verbal encouragement to those from other cultures so that they may feel fully included in communication encounters. Successful intercultural encounters require considerable conscious effort and goodwill.

Problem question. What is “a conflict resolution style”?

It is possible to discuss four different conflict resolution styles that seem to be connected to various cultural groups: (1) the discussion style; (2) the engagement style; (3) the accommodating style; and (4) the dynamic style.

1. The discussion style combines the direct and emotionally restrained dimensions and emphasizes a verbally direct approach for dealing with disagreements – to “say what you mean and mean what you say.” People who use this style are comfortable expressing disagreements directly but prefer to be emotionally restrained. This style is often identified as the predominant style preferred by many Americans, Europeans, Australians, and New Zealanders. This approach is expressed by the Irish saying, “What is nearest the heart is nearest the mouth.”

2. The engagement style emphasizes a verbally direct and confrontational approach to dealing with conflict. This style views intense verbal and nonverbal expression of emotion as demonstrating sincerity and willingness to engage intensely to resolve conflict. It has been linked to some people from Russia, Southern Europeans (France, Greece, Italy, Spain), and the Middle East (Israel). This approach is captured in the Russian proverb, “After a storm, fair weather; after sorrow, joy.”

3. The accommodating style emphasizes an indirect approach for dealing with conflict and a more emotionally restrained manner. People who use this style may be ambiguous and indirect in expressing their views, thinking that this is a way to ensure that the conflict “doesn’t get out of control.” This style is often preferred by American Indians, Latin Americans, and Asians. This style may best be expressed by the Swahili proverb, “Silence produces peace, and peace produces safety,” or by the Chinese proverb, “The first to raise their voice loses the argument.”

In this style, silence and avoidance may be used to manage conflict. For example, the Amish would prefer to lose face or money rather than escalate a conflict, and Amish children are instructed to turn the other cheek in any conflict situation, even if it means getting beat up by the neighborhood bully.

Individuals from these groups also use intermediaries – friends or colleagues who act on their behalf in dealing with conflict. For example, a Taiwanese student at a U. S. university was offended by the People’s Republic of China flag that her roommate displayed in their room. The Taiwanese student went to the international student advisor and asked him to talk to the U. S. American student about the flag. People who think that interpersonal conflict provides opportunities to strengthen relationships also use mediation, but mainly in formal settings. For instance, people retain lawyers to mediate disputes, hire real estate agents to negotiate commercial transactions, and engage counselors or therapists to resolve or manage interpersonal conflicts.

What are the basic principles of nonviolence applied to interpersonal relations? Actually, nonviolence is not the absence of conflict, and it is not a simple refusal to fight. Rather, it involves peacemaking a difficult, and sometimes very risky, approach to interpersonal relationships. Individuals who take the peacemaking approach: (1) strongly value the other person and encourage his or her growth; (2) attempt to de-escalate conflicts or keep them from escalating once they start; and (3) attempt to find creative negotiation to resolve conflicts when they arise.

It is often difficult for people who are taught to use the discussion or engaging style to see the value in the accommodating style or in nonviolent approaches. They see indirectness and avoidance as a sign of weakness. However, millions of people view conflict as primarily “dysfunctional, interpersonally embarrassing, distressing and as a forum for potential humiliation and loss of face.” With this view of conflict, it makes much more sense to avoid direct confrontation and work toward saving face for the other person.

4. The dynamic style uses an indirect style of communicating along with a more emotionally intense expressiveness. People who use this style may use strong language, stories, metaphors, and use of third-party intermediaries. They are comfortable with more emotionally confrontational talk

and view credibility of the other person grounded in their degree of emotional expressiveness. This style may be preferred by Arabs in the Middle East.

As with any generalization, however, it must be remembered that all conflict resolution styles can be found in any one cultural group, and while cultural groups tend to prefer one style over another, we must be careful not to stereotype. Also, these cultural differences may depend on a number of factors, including: (1) whether regions have been historically homogenous and isolated from other cultures; (2) the influence of colonization; and (3) the immigration history of different cultural groups.

Reflection. What conflict resolution style do Belarusians tend to favour?

2 Adjustment to a new culture

Problem question. Can you predict the phases of adjustment to a new culture?

Tourists, and others who can avoid real contact with the local culture, generally do not go through the phases of adjustment that are about to be described. However, frequently people who have to live abroad go through these phases.

1. *Honeymoon period.* Initially many people are fascinated and excited by everything in the new culture. The newcomer is elated to be experiencing a new culture. Interestingly, this level of elation may not be reached again. E. g. diplomats, missionaries, businesspeople, and students begin their stay in another culture with a sense of optimism and very positive feelings. They live in a hotel that looks much like hotels back home and eat foods that are much like foods back home. Often they are welcomed by associates who try to make them feel at home by arranging special events and providing privileges.

2. *Culture shock.* The individuals are immersed in new problems: housing, transportation, employment, shopping, and language. Mental fatigue results from continuously straining to understand the new language and culture. The second phase is a period when difficulties of language, inadequate schools for the children, poor housing, crowded transportation, chaotic shopping, and the like begin taking their toll. Research shows that during this period people often seek co-nationals with whom they compare notes about “how awful the natives are” and try to escape in drinking and socializing with them. As they feel less and less in control, the symptoms of culture shock become more numerous and more intense, and depression develops.

3. *Initial adjustment.* Everyday activities such as housing and shopping are no longer major problems. The visitors may not yet be fluent in the spoken language, but they can now express their basic ideas and feelings. In the third phase things have reached rock bottom. They may go home a failure in the eyes of their organization as well as in their own eyes, or they may pull themselves together to learn about the local culture and thus begin coping.

4. *Mental isolation.* Individuals have been away from their family and good friends for a long time and may feel lonely. Many cannot express themselves as well as they could in their native language. Frustration and sometimes a loss of self-confidence result. Some individuals remain at this stage, particularly if they haven’t been able to find a job. But in the fourth phase, new skills have been acquired so that people can cope quite well, depression becomes less severe, and optimism returns.

5. *Acceptance and integration.* A routine (e. g. work, business, or school) has been established. The newcomers have become accustomed to the habits, customs, foods, and characteristics of the people in the new culture. They feel comfortable with friends, associates, and the language in the new country. In the fifth phase, people know how to deal with the host culture and are about as well adjusted as at home.

Thus, the phases of adjustment form a U-shaped curve: Over time one feels good, bad, very bad, better, good, very good.

Of course, some people do not go through these phases. Tourists usually go home after phase 1. Some newcomers to a society do well in their first year of cultural adjustment. However, they may have a more difficult time later. Perhaps they expected the second year to be as easy and successful as the first year, but are not prepared to deal with obstacles that arise during the second year. Those who had problems from the beginning may actually find the second year easier because they are used to solving problems. They expect difficulties and aren’t surprised by them.

There is yet another unpredictable variable in cultural adjustment. Sometimes people come to a second culture speaking the new language very well, but still do not have an easy adjustment. The newcomers think that because they have a good grasp of the language, they will not have much difficulty. In addition, if people think that the new country is very similar to their country of origin when, in fact, it is not, they may actually adapt more slowly. This is because the newcomers only imagine the similarity between the two cultures. Therefore they may deny that differences exist. Cultural differences do not go away, of course, just because a person denies that they exist.

What happens to someone living in a different culture? The experience can be like riding a roller coaster. People can experience both elation and depression in a very short period. They can vacillate between loving and hating the new country. Often, but not always, there is an initial period when newcomers feel enthusiasm and excitement. The cultural differences they experience at first can be fascinating rather than troubling. At first, there is often a high level of interest and motivation because the newcomers are eager to become familiar with the new culture. Life seems exciting, novel, exotic, and stimulating. However, after a while, the newness and strangeness of being in another country can influence emotions in a negative way. Many people in a new culture do not realize that their problems, feelings, and mood changes are common.

When people are immersed in a new culture, “culture shock” is a typical response. They should anticipate that they will probably feel bewildered and disoriented at times. This is normal when people neither speak the language nor understand the details of daily behavior. The newcomer may be unsure, for example, about when to shake hands or when to embrace. In some cases, it may even be difficult to know when a person means “yes” or “no”.

After all, people can become overwhelmed when deprived of everything that was once familiar. The adult trying to become familiar with another culture may feel like a child. Stress, fatigue, and tension are common symptoms of culture shock. In most cases, however, at least a partial adjustment takes place. This adjustment (even if incomplete) allows the newcomer to function and sometimes succeed in the new country. Certainly, there are many examples of successful adjustment among refugees, immigrants, and others.

Individuals experience the stages of adjustment in different ways. Some people never experience a “honeymoon” period because the circumstances of their coming to a new country may have been too painful. In addition, certain stages last longer for some than for others.

Problem question. Can a person accelerate or skip some of the more difficult stages of adjustment?

Some people can, yet others cannot. This depends on individuals’ ability to cope with changes in their life. Change is easier for some people than for others. Whenever people happen to be experiencing a negative stage of adjustment, they must be extremely patient and let time do its work. If newcomers try to become aware of cultural differences and make some modifications without attempting to change their basic personality, they will probably adjust fairly well to the new society. One of the most important things a newcomer can do to facilitate adjustment is to try to develop social relationships with people from one’s own country, with other newcomers, and with members of the new culture. It is essential to try to develop a group of people with whom one can share new experiences. This is perhaps one of the fastest ways to begin to feel more at ease in another country. Especially in the United States, where there is already so much diversity, the newcomer doesn’t need to become a “carbon copy” of an American in order to be a part of the society. Newcomers can retain their individuality while becoming aware of differences. And, of course, some changes will have to be made. Feeling like a “fish out of water” shouldn’t last forever.

Problem question. Is the readjustment process easier?

If we add the phases of coming back, which often turn out to be no less traumatic than those of going abroad, we might describe the total process as a W-curve. The first part of the W is the U we have just described; the second is the U of reentry shock.

Coming home, people go more or less through another U-shaped experience. They are greeted by family and old friends; they then have to learn to cope with differences in lifestyle, such as less

money (no bonus for overseas work; often life is more expensive at home), less interesting travel, and sometimes more pollution. To make things worse, friends are often not interested in the wonderful new knowledge the person has acquired abroad.

The third phase includes learning to adjust again to the home environment, and the final one includes coping successfully with it. While the data in support of the W-curve are not very strong, they obviously depend on how good an adjustment has been made to the host culture. If the person has gone native, returning home can be extremely traumatic.

Reflection. What are the phases of the adjustment?

3 Communicative success in person-to-person interaction

If we want to improve our communication, we need to be aware of our competence. W. S. Howell identified four stages of competence: (1) unconscious incompetence, where we misinterpret the other's behavior but are not aware of it; (2) conscious incompetence, where we are aware that we misinterpret others' behavior but do not know what to do about it; (3) conscious competence, where we modify our behaviour to take into account the fact that we are communicating with a person from another culture; and (4) unconscious competence, where the correct communication pattern has become such a part of our habit structure that we no longer have to think about using a different pattern with persons from another culture.

Reflection. What are the four stages of competence?

When people communicate, they make predictions about the effects of their communication on others. They choose their communication strategies so as to maximize their own benefits from the communication. Effective communication means that we give the same meaning to the behavior of others that they give to their own behavior. Note that when we give the same meaning to the behavior of others that they give, we are making isomorphic attributions.

An example of nonisomorphic attribution.

The supervisor wants the subordinate to participate in decisions, a good management practice in the United States, but the subordinate does not know about this management style and simply expects the boss to be bossy.

Behaviour	Thoughts not communicated and attributions
A: How long will it take you to finish this report ? B: I do not know. How long should it take ? A: You are in the best position to estimate time requirements. B: Ten days. A: Take 15 days. Is it agreed you will do it in 15 days ?	A: Invite participation B: Confusion. Why does he not tell me how long it should take ? A: He refuses to take responsibility. B: I asked him for an order. A: I support his judgment. B: What nonsense ! I better give him an answer. A: He is not good at estimating time. Let him find out from experience. A: I offer a contract. B: He is giving me an order.

In fact, the report required much more time. The subordinate worked night and day, but still at the end of 15 days it required one more day's work.

Behaviour	Thoughts not communicated and attributions
A: Where is the report ? B: It will be ready tomorrow. A: But we had agreed that it would be ready today.	A: I am training him to meet deadlines. B: He is asking for the report. A: It's not ready. A: I must teach him the importance of contracts.

The B. subordinate explodes at this point. “The ungrateful boss! I worked night and day for 15 days, and he has the nerve to criticize me.” He hands in his resignation. The A. is totally surprised. The B. says to himself that he simply cannot work for such a “stupid” boss.

As we see from this example, the attributions they are making all along are mostly nonisomorphic. They are both in the unconscious incompetence level of communication.

Dean Barnlund has developed a formula for measuring communicative success in person-to-person interaction. His “interpersonal equation” holds that understanding between people is dependent upon the degree of similarity of their belief systems, their perceptual orientations, and their communicative styles.

With regard to belief systems, Barnlund contends that people are likely to understand and enjoy each other more when their beliefs coincide than when their beliefs clash...

The second factor described by Barnlund – perceptual orientation – refers to the way people approach reality. There are those who look at the world through a wide-angle lens – savoring new experiences, new ideas, new friends. Because they have a high tolerance for ambiguity, they can suspend judgment when confronted with a new situation and postpone evaluation until further information is acquired. There are others who look at the world through a narrowed lens. They prefer familiar paths, predictable people, ideas arranged in comfortable designs. Because the unknown unnerves them, they do not go adventuring. They resolve ambiguities as quickly as possible, using categories (“hippies”, “Orientals”, “good old boys”) to protect themselves from the pain of exploration. Those who perceive the world through the same lens – be it wide-angle or narrow – feel more comfortable with others who share the same perceptual orientation.

The third element of Barnlund’s formula – similarity of communicative styles – presents the likelihood that congenial communicants enjoy talking about the same topics, tune easily into the same factual or emotional levels of meaning, share a preference for form (argument, banter, self-disclosure, exposition), operate intelligibly on the verbal band, and understand each other on the nonverbal level.

Reflection. What’s the formula for measuring communicative success in person-to-person interaction?

ПРАКТИЧЕСКОЕ ЗАДАНИЕ

Plan

1. Adjustment to a new culture.
2. Factors of success in intercultural communication and prevention of negative attitude to a foreign culture.

1 Adjustment to a new culture

Exercise 1*. **Analyse the following extracts from a diary and explain the author’s experiences.**

After a week: You can’t process all the information you’re confronted with. My “processor” can’t take all the data at once... What would I call this initial phase? Probably “disorientation”... Dealing with your own group (in my case, the Western expatriates) is the first task of the settler... I feel a need to be listened to. I don’t want to talk about the future. My time frame is today. I want to talk about how I got this far. Why I came, how I felt when I arrived, how I feel now, how I managed to find the right train to get here today. I want my achievements noted (yes, even getting the right train). I don’t feel my usual respect for balance in communication. I’m putting all my energy into myself... Empathy strategies don’t work for me. “Yes, I remember when I first arrived, I...” I want people to talk less, question less, listen more, let me control topics more... The opening questions are particularly irritating. “How long have you been here?” sounds like a value judgment; “Where are you from?” becomes tedious and feels irrelevant (I feel like I’m being processed); the expatriate question “Where have you been?” is certainly a value judgment. I’d prefer: “How’s it going?”; “What are you finding difficult?”; “Are there things you want me to tell you about?” Understand that you can’t understand what I’m going through.

After two weeks: I can see things now, and notice details... All senses – having been suspended, disrupted, and reshuffled – have now settled. I can now see everything (and I see it differently). Visual norms have shifted: what is attractive crowded, clear, acceptable, desirable – all of these are now altered and settled. I can process information more efficiently now. I can listen and hear. I can talk to people, and topics don't matter. I can share... Like clay on a potter's wheel, some of the stuff (feelings / experiences / sensations) has spun off and been discarded. There's now a workable pot come out of it. But some of the clay still doesn't fit in the shape of the pot and I can't discard it. It sits there, growing smaller and harder – unresolved.

After seven weeks: The agenda is different now after this number of weeks. In some ways it's smaller, less overwhelming. In other ways, it's larger. I'm turning now, from settlement to living... I'm sure I won't even remember what the settlement phase was like. Odd flashes perhaps.

2 Factors of success in intercultural communication and prevention of negative attitude to a foreign culture

Exercise 2*. **Match the factors which help a newcomer to adjust to a new culture and the questions reflecting their content.**

- | | |
|-------------------------------------|---|
| 1) motivation | a) How similar are the language and culture of the new country to the person's native language and culture ? |
| 2) length of stay | b) How much support from either family or friends does the newcomer have ? |
| 3) language and cultural background | c) Why did the person leave his or her native country ? Did the person have a choice, or was he or she forced to leave for political, religious, or economic reasons ? |
| 4) language and cultural knowledge | d) How ethnocentric is the newcomer ? Does this person think that the new culture is inferior to his or her culture of origin ? To what degree does the newcomer consider everything back home to be "normal" and everything in the new environment to be "strange" ? |
| 5) personality | e) Does the newcomer have a job ? Is it a lower status job than the one the person had in the native country ? |
| 6) relationships with others | f) How long will the person be in the new country ? |
| 7) financial situation | g) How well does the newcomer speak the language and understand the culture of the new country ? |
| 8) Job | h) What financial resources does the person have ? |
| 9) age | j) How flexible and tolerant is the newcomer ? |
| 10) degree of ethnocentrism | k) How old is the person ? |

Exercise 3*. **Read the text and make a list of questions to discuss it.**

TRAVELER'S PREPARATION

Culture shock, while common, can be avoided through proper preparation. Certainly, learning the local language is a big help. E. g. Americans are very frequently monolingual; only 4 percent of American high school students take more than two years of a foreign language. In most parts of the world, e. g. Belarus, learning several languages is common and often occurs painlessly in childhood.

When representative samples of people from the European Economic Community were asked to indicate in how many languages they could converse, nationals of small countries indicated that they learned more languages than those from bigger countries. Forty-two percent of the citizens of Luxembourg indicated that they could chat in *four* languages! By contrast, only 1 percent of the

Germans, French, British, or Italians were able to do so. The corresponding American statistics would be less than 1 percent. If you live in a small country, you have to learn another language.

Learning the host language provides a sense of being in control and a feeling of being at home in the host culture. In addition, the hosts treat you much better if you know their language.

A major advantage of learning languages is that you learn how to learn languages. A most important factor is a sense of self-efficacy (“I can do it”) and confidence in being able to learn additional languages.

For that reason, all who wish to live in the modern, increasingly interdependent world should learn at least one other language. There is considerable evidence that, keeping IQ statistically under control, knowing more than one language is associated with cognitive flexibility and creativity. In fact, Lambert has argued that learning languages is one way to improve intelligence.

In addition to learning the host language you should learn as much as possible about the host culture. This includes the local history and geography. Just as you are likely to look down on a visitor who does not know who George Washington was, so the locals will look down on you when you do not know their heroes. You should know about heroes and symbols (including favorite colors, foods, dress, objects) so that you will not appear foolish.

You must also learn to (1) make the same attributions in explaining the behavior of the hosts that the hosts make in explaining their own behavior, (2) understand how the hosts feel about events in the environment, so as to be “tuned in” and act correctly, specifically avoiding acts that offend, and, finally (3) do what is expected and what will gratify the hosts.

Here are the impressions of some Japanese visitors to the United States in the nineteenth and early twentieth centuries taken from Japanese diaries of the period.

It is customary among Americans that even in front of high officials they stretch their legs on the table, rest their chins on their hands, never bow, and seem to have no etiquette. But whenever they see anyone in trouble they are extremely kind. Therefore, it is wrong to generalize that Americans are impolite.

While the mistress of the house always stayed in the drawing room to entertain the guests, her husband – supposedly the master of the house – worked like a servant and busily moved around in and out of the room. This was the reverse of the custom in our country. How strange!

Note the overgeneralizations, the rejection of what is different, the casting of the new experiences into the framework of one’s own culture, the maximizing of the in-group’s positive features. These phenomena occur in most intercultural encounters, and one of the purposes of cross-cultural training is to help the trainees avoid falling into these traps.

When we study what people see abroad, we find that they use their own culture as the framework for selectively and often inaccurately perceiving the host culture. This phenomenon is well known in psychology. We tend to see events that are only slightly different from our own experiences as identical to our own experiences, a phenomenon called *assimilation*, and events that are different from our own experiences as more different than they really are, a phenomenon called *contrast*.

For example, when a Swazi chief (from Africa) visited England, he was asked what he liked best, and he said he liked the policemen. Upon further inquiry it was determined that what he liked was the way the policemen directed traffic, because their gestures were identical to the gestures that the Swazi use in greeting each other. That is assimilation. The Japanese visitors noticed that male hosts move more than they do in Japan and exaggerated the difference, a contrast phenomenon. On the other hand, the presence of the hostess in the drawing room was a real difference, since this is still relatively rare in Japan, and so was an accurate perception of a real difference.

Exercise 4*. **Analyze the characteristics of traveler’s personality. Predict if it would be easy for you to adjust to a new culture and fill the chart below.**

Characteristics I possess	
Characteristics I don’t possess	
I’m not sure I possess...	

“A fish out of water”: This expression has been used to describe someone who is living in a new culture. Such a person will experience a variety of emotional “ups and downs” lasting from weeks to years. Cultural adjustment can indeed be difficult, and newcomers adjust in many different ways.

One might predict that the easiest and fastest adjustment would be made by the flexible, tolerant person who had chosen to come to the new country and who had a job. Additionally, adjustment would be easier for someone whose culture and language are similar to those of the new country. Finally, a person who has a lot of support from friends and family would probably adjust more quickly. Undoubtedly, in many cases, these would be good predictors of a relatively smooth adjustment.

People who are conceptually complex show less social distance toward people who are very different from them. People who are broad categorizers adjust to new environments better than do narrow categorizers. People who are authoritarian, rigid, and low in tolerance for ambiguity (Budner) do *not* do well in new environments.

Answer the question for yourself. If you saw almost all the items as belonging to one or two categories, you are a broad categorizer; if you made many categories, you are a narrow categorizer.

Detweiler’s research shows that broad categorizers adjust abroad better than narrow ones. One interpretation of this finding is that broad categorizers are likely to categorize the experiences they have in the host culture together with familiar experiences they have had in their own, and so feel comfortable abroad.

It is also helpful to have high self-esteem, so that people who are different are not a threat. High self-esteem is also correlated with positive feelings toward out-groups. Other desirable qualities are:

- empathy;
- sociability;
- critical acceptance of stereotypes;
- openness to different points of view;
- interest in the host culture;
- task orientation, provided this orientation is not excessive.

Unfortunately, there are no standard tests for most of these attributes. Predictors of success abroad have included:

- cultural flexibility (the ability to substitute activities in the host culture for own culture valued activities);
- social orientation (the ability to establish new intercultural relationships);
- willingness to communicate (e. g. use the host language without fear of making mistakes);
- skills in conflict resolution (collaborative style);
- patience (the ability to suspend judgment);
- intercultural sensitivity (a willingness to search for possible cultural differences that may explain behavior that is not understood);
- tolerance for differences among people (finding differences interesting);
- sense of humor (the ability to laugh when things go wrong).

According to Kealey’s extensive study, the individual who succeeds abroad is one who is highly motivated and who is committed to and interested in being involved in the local culture. “It seems plausible that high contact leads to increased feelings of satisfaction, for it makes these people feel successful in meeting their expectations and desires; and, as well, contact no doubt enriches in a personal way the lives of both parties so involved”.

Other attributes identified by Kealey include low security needs (willing to take risks), low upward-mobility needs (the person does not care so much about promotions), and concern for other people.

Kealey’s is an unusually good study because the instruments were administered to some of the individuals going abroad *before* they went and to some *after* they went, thus controlling for possible interactions between the experience of being abroad and the responses to the instruments.

Exercise 5*. **Read the text and then discuss the reasons of cross-cultural misunderstanding and the possible ways out to succeed in communication.**

In 1989, the business faculty at the University of Massachusetts eagerly awaited a visiting group of Russian professors. After the Russians arrived on campus, an initial meeting was called between the two groups, with a tone of informality, the spirit being to meet each other, gather information about each other's academic programs, and thus find out how each might be helpful to the other. The meeting occurred in a university seminar room and transpired in this way.

A representative of each group helped introduce the participants to each other. Titles and last names were used, for example, "Professor Smith, this is Professor Mishkutov," thus saying something about the relative equal statuses of all involved. After the introductions, the Russian and American participants began exchanging information about their respective programs of business and management, describing the resources, curriculum, faculty and so on, of each. This went very smoothly, until a rather prolonged period of escalated boasts about each program gave way to other conversational moves.

The Americans at the meeting began wondering out loud about what the Russians wanted to learn about American business schools. One American faculty member said, "How could we be of help to you?" And, "What would you like to know about our school?" The Russian professors perhaps taking this to be all too pushy and premature, and as perhaps a request for information that could divulge shortcomings, responded by describing further how well their business schools were operating, and by detailing the accomplishments of their colleagues and research staff. As one Russian professor put it, in an impassioned tone, "We have a very good, very good school. Our staff has published numerous books and articles!" then went on in detail to describe a variety of impressive academic achievements. The Americans found this to be rather pompous and irrelevant.

As a result of this dynamic, the Americans did not discover what the Russians wanted or needed to know from them, which was – it seemed to the Americans – the main stated reason for their trip to the United States. Thus, the Americans' desire to be helpful to the Russians was frustrated (although they did hear that the Russian school had some major accomplishments). Feeling the meeting needed to be "loosened up a bit," the Americans began disclosing some of the problems they experienced with their American school and bureaucracy. Details were being given by the Americans about "bureaucratic blunders," projects being underfunded, and too few staff for the work that needed to get done, and so on. This tactic was adopted by the Americans in the hope that it would liberate the Russians from the famous "showy" Russian front and that the Russians would in turn, likewise, describe some of the difficulties they had had in their Russian schools. The Russians, however, found this tactic rather unusual, quite puzzling, and perhaps lacking any virtue whatsoever. The convener sensed the meeting, at this point, was quite strained and at cross-purposes, and would best be adjourned.

What had transpired in this group's conversation? And can we unravel some of its mystery by reflecting on the cultural forms in it? In the middle stage of this intercultural encounter, the Americans invoked one of their conversational rules: When with outsiders, and one needs information, one should ask rather directly for it. In turn, if one is asked for information, one should be forthcoming with it, especially if it implies a problem, for talk with others about problems is one means of addressing and solving those very problems. This is a kind of efficiency rule for acting in public, erected on political and cultural bases of "free speech," and seeks to foreground facts, problems, and possible solutions.

The Russian business professors, however, invoked at the same time a rule of their own: When with outsiders, and one is asked about one's "motherland" (as Russians call Russia), or one of its institutions, one should espouse its virtues. This is a kind of face rule for presenting one's identity by foregrounding the collective virtues of one's nation and its people. The rule is erected on shared moral premises, collective virtues, and foregrounds images of the good (rather than statements of fact). When the American professors were not getting the information they sought, they presumed that talking about their problems would lead, in turn, to the Russians talking about theirs. Although this is a common way to talk in many American public scenes, it places talk about factual

problems over that about virtues and, as such, violates a Russian preference for such conduct in Russian occasions.

The general dynamic that resulted from these different rules is rather ironic: As Americans discussed their problems with American business schools, they discussed what the Russians least needed (and wanted) to know. The Russians of course wanted to know the strengths and accomplishments in order to adapt them to their own circumstances. On the other hand, as the Russians discussed the virtues and accomplishments of their business school, they discussed what the Americans least needed (and wanted) to know. The Americans wanted to know its shortcomings so they could be helpful in making the school better.

These basic rules for public discussion with outsiders and the different conversational themes they foreground (the American foregrounding of facts over virtues, and the Russian foregrounding of virtues over facts) are observable in any number of situations.

Since making these observations a few years ago, I have heard several Russian speakers in public who were asked questions of fact yet responded with impassioned, even artful expressions of an image of the good, presenting a moral tale of an ideal world as it should be. Russians have likewise heard many Americans stating – sometimes in great detail – troubling truths, rather than expressing common virtues or the shared fiber of a strong moral life. In fact, as a result in part of conversing in these distinctive cultural ways, Russians are often led to portray Americans as soul-less or immoral, too willing to spill the discreditable truth and unable to state any shared morality; Americans in turn are often led to portray Russians as not fully reasonable, as unable to answer basic questions of fact, too willing in public to be impassioned, too righteous, to the point of being illogical. Given this general difference in cultural rules for conversation, one wonders to what degree the Russian ultranationalist Mr. Zhirinovskiy's public comments – such as the stated desire to reannex Finland – are designed as facts of policy, and to what degree they are more aptly heard as bids to passionately reassert an image of a strong Russia. Evidence suggests the latter dimension may be operating, but also can be a source of deep trouble, and can be deeply perplexing to those who express facts and morals quite differently.

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РАЗДЕЛ 3 МЕЖКУЛЬТУРНОЕ ПОСРЕДНИЧЕСТВО

Цель: формирование профессиональной компетенции преподавателя иностранного языка.

Задачи:

- развивать методические умения;
- совершенствовать навыки проведения кросс-культурного исследования ;
- формировать ориентацию на осуществление межкультурного посредничества.

Требования к компетенциям студентов:

академические:

– уметь применять полученные базовые научно-теоретические знания для решения теоретических и практических задач в области создания и совершенствования инновационных технологий, организации учебно-воспитательного процесса;

– иметь навыки организации исследования и его системного и сравнительного анализа;

– уметь работать самостоятельно и повышать свой профессиональный уровень;

– уметь применять междисциплинарный подход при решении проблем;

– уметь использовать иностранный язык в организации жизнедеятельности общества и межкультурной коммуникации;

– уметь использовать технические и программные средства компьютерной техники;

– уметь соотносить понятийный аппарат изученной дисциплины с реальными фактами и явлениями профессиональной деятельности;

– уметь использовать принципы функционирования языка применительно к различным сферам речевой и межкультурной коммуникации;

– уметь формулировать и выдвигать новые идеи;

социально-личностные:

– быть готовым к социальному взаимодействию и межличностным коммуникациям;

– быть способным к ценностно-смысловой ориентации в мире;

– быть подготовленным к саморазвитию и самосовершенствованию;

– проявлять толерантность к другим культурам, языкам, религиям;

профессиональные:

– интерпретировать анализируемые явления в их взаимосвязи и взаимозависимости;

– осуществлять сопоставительный анализ фактов родного и изучаемого языков;

– анализировать и оценивать собранные данные;

– пользоваться глобальными информационными ресурсами, современными средствами телекоммуникаций.

Методические указания:

В результате изучения данного раздела студенты должны прийти к пониманию важности использования совокупности методов исследования для изучения иностранной культуры и научиться применять некоторые из них. Кроме того, студенты должны усвоить то, что развитие модификационных умений необходимо не только для осуществления межкультурного взаимодействия, но и для формирования уважительного отношения к иностранной культуре. С целью разработки комплекса упражнений, направленного на развитие умений межкультурного посредничества (тема «Преставление себя»), студентам рекомендуется использовать задания из практических занятий первого раздела. Для разработки данного комплекса в приложение включены фрагменты текстов по теме, примеры упражнений и высказывания носителей английского языка.

Тема 3.1. Изучение культуры

ЛЕКЦИОННОЕ ЗАНЯТИЕ

Terms

cognition
emic
etic

operant methods
respondent methods

situational unit
uncertainty

Personalities

J. W. Berry & J. A. Bennett
M. H. Bond & M. Cheung
D. T. Campbell

J. Glick
G. Marin & R. J. Gamba
F. Strodtbeck

H. C. Triandis, R. Bontempo,
K. Leung & C. H. Hui

acculturate	inconsistent	pretest
androcentric	IQ	research
apparent	measurement	rival
boost	NB !	robust
consent	obtrusive	tenderness
converge	pitfall	tentative
eliminate	per se	unsound
feasible	plausible	

Learning Culture

Plan

1. Cross-cultural research.
2. Emics and etics in cross-cultural research.
3. Multi-method measurements in cross-cultural research.
4. Comparing two cultures.

1 Cross-cultural research

The general intent of this part of my lecture is not to teach cross-cultural research methods, but to provide ways to tell the difference between a good and a bad study. Many bad studies have been published. Once you learn to identify them, you need not pay much attention to them.

Good cross-cultural research is like ordinary social research, only it is more difficult because of the complexity of the issues of translation, equivalence of measurement, and the like.

You know it's important to check the generality of social psychological findings in other cultures. If the findings obtained in one culture can be replicated in another culture, the methodological problems are no more difficult than ordinary social research done in one culture.

However, if the findings cannot be replicated, we have a problem. We must then ask: Do we have a real cultural difference, or do we have an "apparent" difference due to an artifact or a "rival hypothesis"? For example, it may be that people in one culture respond to a particular *method* of data collection differently from the way people in another culture respond to it.

To establish a "real" cultural difference we need to eliminate all plausible rival hypotheses that may account for the observed difference.

Consider the following specific case: We tested two sample populations, representing two separate cultures, and found a difference in their intelligence (IQ). What are some of the plausible rival hypotheses?

1. *The two cultures may have a different definition of "intelligence."* In some cultures intelligence is defined as "slow, sure, makes no mistakes"; in others, as "does what the elders say"; and in still others, as "knows our traditions." If the two cultures define the concept differently, can we really claim that the difference we obtained with a method that measures intelligence well in *our* culture means the same thing in the other culture? Can we compare the two cultures? How can we claim that we found a difference between the two cultures?

A specific example, reported by Berry and Bennett, illustrates how different cultures define intelligence differently.

Problem question. Before I show the results say "What does in your opinion *lives like a white and wise* mean?"

So, the judgments were made by a Native American tribe found in Canada. The results show that *lives like a white* is close to "stupid" and "crazy," but also "cunning"; *wise* goes with "thinks carefully" and "is respectful."

The ideas that psychologists in the West have about the intelligent way to answer a question are determined, in part, by their own culture and conventions. For example, when people are presented

with a set of familiar objects and are asked to classify or sort them as well as they can, it is assumed that it is “more intelligent” to do so by taxonomic category (tools, food) than by color (white, blue) or association (hammer and nail, bread and butter). Clearly, psychologists argue, color is a superficial attribute; it is not a “mature, sophisticated way” to sort objects.

Glick asked some farmers in Liberia to do this task; these farmers used color or association as the basis of sorting. But since they seemed to be quite intelligent, Glick did not believe that he had actually measured their intelligence. So he asked them to do the task in a number of other ways. At no point did they use, as the basis of sorting, the attribute that Western psychologists consider intelligent. Exasperated, Glick asked them to sort the objects “the stupid way.” With that instruction they sorted the objects using the criterion that Western psychologists considered to be intelligent! Thus, what psychologists, working within their cultural framework, consider an intelligent answer may be defined in another culture as stupid.

NB! To eliminate this rival hypothesis we need to study the meaning of constructs, in the relevant cultures, *independently* of their measurement.

Even more important is that we should be clear that we are not measuring their *native* abilities but rather their abilities to adjust to *our* environment.

More generally, when we compare two cultures, we are comparing entities that differ in a myriad of ways. The conclusion that the difference reflects a particular variable (e. g. intelligence) requires that we control all the interactions of intelligence with other variables.

Furthermore, we need to sort which aspect of culture is the relevant one. For example, in a comparison of black Americans and white Americans, we need to distinguish a difference due to race / color per se from differences due to nutrition, social class, neighborhood, historical influences, etc. If all the observed differences are due to social class, it is scientifically irresponsible to report them as due to race. If both social class and race are relevant, we must report that fact also.

It becomes apparent from this argument that a two-culture comparison will have almost no scientific value, since in science we want to find relationships among well-defined, clear, reliably measured variables. Suppose we want to check the relationship of nutrition to intelligence. Ideally (assuming we have the funds) we should try to include a large sample of cultures in our study. The cultures that we select should differ in all sorts of ways, except that they should be ranked on *one* clear variable, nutrition. Then the countless other variables will not be systematically associated with nutrition, and we will be able to say something reliable about the relationship of nutrition to intelligence.

Campbell makes a valid point: The comparison of any two cultures is essentially useless (except for preliminary, hypotheses-generating work). This point requires us to study *many* cultures. The more cultures we can include in our analyses, the better.

In addition, we must replicate the study with *many* different methods, since each method has its own meaning in each culture, but it is unlikely that an unsound hypothesis will be supported with very different methods. It is especially important to replicate the study with both non-reactive methods, such as participant observations, and more reliable (but usually reactive) methods, such as testing or questionnaires.

2. *The instructions may not be understood the same way.*

This is especially likely if the members of one culture have much less experience with a method or task than the members of the other. Related to this variable is the extent to which the two populations are familiar with the measurement method. For example, multiple-choice tests are widely used in the United States, and a measure that uses such a test can give U. S. subjects an advantage over a population from a country where such tests are not used.

NB! A special test that measures how well people understand the instructions should be used routinely to eliminate this rival hypothesis. Familiarity with this measurement format and content has to be equated. This can be done by using formats that are equally familiar (and contents that have been pretested to be equally familiar) in the two cultures.

3. *The level of motivation of the two samples may be different.*

For example, Americans are likely to be motivated if an experimenter tells them that their intelligence will be measured by how fast they will do something. But in other cultures, where intelli-

gence is not linked to speed, people may respond with “What is the hurry? Why should I work that hard to answer these questions?”

NB! Independent measurements of the levels of motivation should be used to control for the difference statistically in order to eliminate this rival hypothesis.

4. *The reactions to the experimenter may be different.*

For example, in some cultures it is against the norms to cooperate with “outsiders.” In some cultures it is *mandatory* to lie to outsiders or trick them.

NB! One should use several experimenters, some “insiders” and some “outsiders,” to obtain some estimate of the importance of this factor.

5. *The meaning of the test situation is not always the same.*

For example, in some studies (Bond & Cheung) the language of the instructions influenced the results. When instructions were given to Hong Kong subjects in Cantonese, or English, the results differed. Apparently, the language of the instructions suggested to the subjects who was interested in the results of the study — the Hong Kong authorities, or the British colonial authorities.

In testing black ghetto children, white psychologists sometimes get poor responses using certain psychological tests. But if the researchers first play games with the children, sit on the floor with them, speak their dialect, and so on, the children do score well. The difficulty is making sure that the meaning of the test situation is equivalent. Even when the psychologist judges the situation to be equivalent, it may not be.

NB! One needs some independent measurements of the equivalence of the meaning of the situation.

6. *Some people panic in IQ test situations and thus do very badly.*

Others find testing a challenge and do very well. The difference may be due to the difference in the levels of anxiety that the test situation produces. While this is a problem in within-culture testing, requiring that the subject be tested several times with parallel forms under relaxed and “normal” (everyday-life) conditions, it can be a really significant problem in cross-cultural testing.

NB! Mean anxiety levels are sometimes quite different across cultures.

7. *Response sets differ across cultures.*

In some cultures people only answer the questions they are absolutely sure of; in others they answer all the questions.

In some cultures people use extreme responses; in others moderate responses. For example, Marin and Gamba, found that Hispanics in the United States, relative to non-Hispanics, are more likely to use extreme responses (e. g. I *strongly* agree) and to show acquiescence (agree on every question). However, the more acculturated they are to the United States (have spent a lot of time in the United States, are comfortable when using English), the less they do that. In some cultures people are *expected* to agree when asked questions; in others they are expected to disagree when asked questions by outsiders.

NB! Statistical controls of response sets may be used to eliminate this rival hypothesis.

8. *The two samples, in the two cultures, may not have been strictly equivalent.*

For example, there might have been differences in social class, age, sex, religion, or some other demographic attribute that is the real cause of the difference; yet the difference is attributed to language or culture. The solution is to analyze the data separately for each demographic category. Furthermore, the two populations under study may not be stable over time (e. g. sampling in 1960 and assuming that the results apply in 1993 may be an error). When a population is heterogeneous, sampling in one area and hoping that the results are valid in another area may be misleading (e. g. sampling in New York / Minsk and assuming that the results apply to the whole of the United States / Belarus).

NB! For that reason, ideally the experimenter should obtain samples in different parts of a country, and from different occupational, gender, and age groups, and check the consistency of the findings across these samples.

9. *The ethical acceptability of the method may not have been the same.*

For example, in some cultures some samples (e. g. women) are not supposed to have an opinion, let alone an opinion that is different from their husband’s. If the experimenter asks about that opinion, people can be embarrassed or become angry because the experimenter “dared” to ask such

a question. Pretests are needed, after which subjects are asked, “What did you think about this method?” It is useful to use a set of scales (such as good versus bad, active versus passive, strong versus weak) for the subjects to rate the test situation itself (Was the test situation pleasant or unpleasant?). One of these scales could be moral versus immoral.

NB! If the study appears moral in one culture and immoral in the other, it would be necessary to investigate the matter further before collecting much data.

It’s clear from the above that there are many ways in which a difference may appear. It’s easy to obtain a difference across cultures. The question is, *Is the difference a substantive finding, or is the apparent difference due to something that is indirectly associated with the measurement?* We can never be sure that we controlled all rival hypotheses, and so any conclusions about cultural differences must remain tentative.

The discussion presented above does not mean that we must reject all forms of testing. There are situations in which testing is useful. If a psychologist is trying to predict grades in a white middle-class school, white middle-class tests can do a good job. But note the difference in the interpretation between “This child is not going to do well in *this* school” versus “This child is stupid.”

Clearly, there are many pitfalls to testing, and we need to be very careful. One of the best ways to proceed is to study the phenomenon with the help of local social scientists who understand their culture. In addition, it is necessary to use more than one method of obtaining data, because each method has a different meaning in each culture.

The researcher must also do separate construct validations within each culture. In a construct validation the researcher has a theory and tests that theory. If the data hang together the way the theory predicts, then both the theory and the measurements of the constructs must be valid.

If we have a well-developed theory that makes several predictions, and the theory is supported by the data, some of the rival hypotheses become less plausible. Suppose our theory predicts that in a collectivist culture people will favor the goals of their family more than their personal goals, while in an individualistic culture they will favor their personal goals more than the goals of their family. Suppose we collected data in rural China and rural America and we found what we predicted. In that case many of the rival hypotheses – different definitions of the constructs, different levels of motivation, different response sets – become less plausible.

The main point to remember from this discussion is that cultural comparisons that indicate a cultural difference are not easy. They require a lot more work, checking, elimination of rival hypotheses, multi-method measurements, and the like, before the cultural difference becomes plausible. As a sophisticated consumer of cross-cultural research, you should be looking for evidence that this extra work, checking, and elimination of rival hypotheses were actually undertaken by the researcher.

Here are some general points to keep in mind when evaluating cross-cultural studies.

1. It is necessary to establish many similarities between cultures before it is possible to establish a difference. In short, differences must be *embedded* into a framework of similarities. The large number of similarities guarantees that many of the rival hypotheses are not relevant.

2. Researchers must generate methods, test items, and other measurement procedures in all the cultures that are to be compared. It is generally poor research strategy to develop the method in, say, Belarus and take a chance that it will work in the United States.

Focus groups (small groups that do some brainstorming) and colleagues from each culture should be used to generate the measurement procedures. If test items, for instance, are generated from only one culture, they are likely to favor that culture, placing other cultures at a disadvantage. Ideally, researchers should generate items from both men and women as well as from all important groups that make the culture heterogeneous (e. g. social class, religion, language, age, family structure).

3. Cultural difference must be demonstrated with more than one method. Especially important is to *diversify* the methods and use some “operant” (minimum stimulus is presented to subjects who operate on it, i. e. give many responses, as in projective tests or sentence completions) and some “respondent” methods (a complex stimulus is presented and the subjects make a simple response, such as agree or disagree).

Use these three criteria to evaluate the quality of cross-cultural studies. Those studies that use all three are likely to be more dependable than those that do not use these strategies.

Reflection. Which criteria of good cross-cultural research have we considered?

1. Rival hypotheses were checked and eliminated.
2. Multimethod procedures were used, and they converged.
3. The study included many similarities across the cultures, and the differences were embedded inside the similarities.
4. Tests within and between cultures were consistent, or when inconsistent were expected from theory.
5. The study was conducted ethically.

2 Emics and etics in cross-cultural research

Earlier I've introduced the idea of *etic* (universal) and *emic* (cultural-specific) cultural elements. If we read cross-cultural studies, we are likely to meet these constructs.

Emics, roughly speaking, are ideas, behaviors, items, and concepts that are culture specific. Etics, roughly speaking, are ideas, behaviors, items, and concepts that are culture general – i. e. universal.

Emic concepts are especially useful in communicating within a culture, where one word can sometimes be used to convey a very complex idea. For example, a geographer who has studied the inhabitants of Tierra del Fuego told that they have a word *matnihlapinatapei*, which means “looking at each other hoping that either one will offer to do something that both desire but are unwilling to be the first to do.” We learn quite a bit about that culture by knowing the definition of this word. Thus, by learning particular words, we get to know more about a culture.

Emic concepts are essential for understanding a culture. However, since they are unique to the particular culture, they are not useful for cross-cultural comparisons.

Let us consider an analogy, the comparison of apples and oranges. Apples and oranges have some common attributes, such as size, weight, price, and availability. They also have some unique attributes, such as flavor and aroma. Clearly, if we are going to understand what an orange is, we need to know about orange flavor. But we cannot compare apples and oranges on orange flavor, except to say that apples do not have it. On the other hand, if we want to talk about price, we can compare apples and oranges. If we want to compare price to size or weight, we can certainly do that, too. So, we can have a theory of size-weight-price relationships and see if it holds as well for apples as it does for oranges, and we can even extend it to other fruits. Emics are like apple or orange flavor; etics are like size, weight, and price. So, for certain purposes, such as comparisons, we must use etic concepts; for other purposes, such as getting a real “taste” of the culture, we must use emic concepts.

More formally, emics are studied *within* the system in one culture, and their structure is discovered within the system. Etics are studied *outside* the system in more than one culture, and their structure is theoretical. To develop “scientific” generalizations about relationships among variables, we must use etics. However, if we are going to understand a culture, we must use emics.

Many anthropologists work with emics and think that etics are silly. They would be of the opinion that you do not know about apples by just knowing about their price, weight, and size. Psychologists want to make generalizations about people, and so they do not want to get into the details of a single culture. Cross-cultural psychologists try both to understand and to compare cultures. They work with both emics and etics.

The important point is to find *convergence* between different methods of understanding reality. Some “deconstruction” humanists, or even some who pretend to be scientists, argue that nature is constructed, not discovered – that truth is made, not found. This is an extreme position. On the other hand, subjective responses to reality are often constructed. For example, I am a realist, and so I do not believe that women do not make as good chief executive officers (CEOs) as men do just because that is the male-dominated “construction” and conventional wisdom of current CEOs. But I would agree with this view if someone showed me a convincing study, with hard criteria, that indicated that this view is correct.

Constructionism can easily result in an image of reality that is found in only one person's mind. It might be good literature, but it is terrible science. The essence of science is a conversation between the scientists and nature. It requires probing with multiple methods to replicate important findings and establishing convergence between observations and measurements. If such convergence is broad, i. e. includes humanistic "findings" as well as findings obtained through scientific methods, we can be much more certain that we have identified an important phenomenon than if we have one person's argument or a single set of findings obtained in one place with only one method. An important distinction between the humanistic and the scientific method is the contrast between the subjective and the objective. If the humanistic insight is to be taken seriously, it has to converge at some point with other evidence; it cannot remain entirely subjective.

If we take a construct generated in our culture and use it in another culture, we may have a *pseudo-etic* (false etic) construct. We must get empirical evidence that the construct operates the same way in the other culture, i. e. is a true etic, before we use it to compare the cultures. Do you remember the discussion about construct validation above? That is what needs to be done to establish a true etic. Then we have to make sure that the etic construct is measured in ways that are culturally sensitive. That often requires the use of local terms and ideas. In short, we must use both etic constructs and emic ways to measure them. That is why cross-cultural psychologists advocate the use of *both* emics and etics.

The importance of emics cannot be overestimated. There are emic concepts that are extremely difficult to understand by people who use an etic framework.

Reflection. Check yourself if you understand the terms "emics" and "etics". What's more important in a cross-cultural research?

3 Multimethod measurements in cross-cultural research

We have already emphasized the desirability of using multi-method measurements in cross-cultural studies. A range of methods is available.

1. *Ethnographic Work.* Ethnographic work is based on observations, with some questioning of informants and occasionally an experiment or survey. In such work an anthropologist spends one or two years among a group of people as a participant observer. After learning the local language, the scientist becomes a member of the culture and often assumes one of the existing roles within the culture. After that, observations can be done informally or formally using videotapes or films.

2. *Establishing Shared Cognitions.* This approach involves measuring a psychological construct with several methods in each culture and checking if the measurements converge. However, it is important to be able to distinguish a psychological from a demographic or cultural construct. Culture has shared elements. So when we measure a psychological construct, we do not know if it is shared, and so it may or may not be part of culture.

Triandis, Bontempo, Leung, and Hui have developed a method that allows a researcher to sort the personal, demographic, and cultural constructs. The basic idea is to have triads (groups of three respondents) hear a question and answer it while the time it takes for them to agree on the answer is measured. Cultural elements do not require debate. For example, if you ask three Americans whether fairness is important or unimportant in everyday life, they are likely to supply a "yes" in less than two seconds, and over 85 percent of the triads that are tested will agree. But if you ask if fame is important or unimportant, they engage in a debate. Being famous is not a widely shared element of American culture; some want to be famous and others do not. For those who want to be famous, this is a *personal* construct.

Using these two criteria (length of time to respond, percentage of the triads that agree), the researchers can pick those elements of culture that are widely shared.

3. *Interviews and Surveys.* These methods are often used. Some of them are informal and allow for questions to be asked as the interview proceeds, while others follow a rigid schedule. Interviews can be based on limited or representative samples of the culture.

4. *Tests*. One might also use tests, attitude scales, personality scales, projective tests, and psycho-physical tests.

5. *Experiments*. Experiments can be done in more than one culture, but they present special difficulties. For example, it is extremely difficult to ensure that the same degree of manipulation of the independent variables has been used in each culture.

However, some interesting results can be obtained when the same experimental procedure is used in each culture. Strodbeck provides an interesting example. He examined whether culture is related to the probability that the wife or the husband will win an argument. He tested ten husband-wife pairs in each of three cultures: Navajos (where the custom is for the husband to live with his wife's relatives, and hence one might expect husbands to have less power), Texans, and Mormons (where traditional male supremacy is used).

The study began by asking each spouse a number of questions separately. The researcher noted on which questions the spouses disagreed. He then put them together and tape-recorded their interactions while they discussed their answer to a question and attempted to reconcile their differences. If the couple finally agreed with the husband's original position, that indicated husband dominance; if the couple finally agreed with the wife's original position, it indicated wife dominance. The hypothesis was supported. Culture predicts who wins, with the Navajos more likely to agree with the wife and the Mormons with the husband.

6. *Content Analyses*. Content analyses of children's stories, newspaper stories, myths, formal and informal communications, speeches, or movies produced in several cultures are used to measure attitudes, motives, opinions, values, and other attributes.

It is ideal to test a hypothesis with as many of these methods as feasible. Some of these methods are "operant" in the sense that the researcher provides a minimal stimulus and the subjects provide many responses (*operate* on the stimulus as they see fit when responding). For example, sentence completion, observations, and content analyses are operant techniques. In most cases the researcher does nothing to stimulate the production of the data. In some cases a minimal stimulus, such as "Please write twenty statements that begin with the words *I am*," is provided.

By contrast, experiments, surveys, and interviews are "respondent" methods; the subject is *responding* to stimuli presented by the researcher.

Respondent methods are more obtrusive, and they are more likely to be distorted by reactivity. The respondents are more likely to distort their answers, so that they will appear to be socially desirable people to the researcher, their peers, or the authorities in their culture, or from the point of view of their culture's ideal. In short, respondent methods are more likely to result in cultural differences due to the *method*. However, it is easier to control artifacts when using respondent methods, because the study can be replicated under a variety of conditions.

Operant methods are generally less reliable. Many observations or responses are obtained, and it is not clear which ones are the most important. Operant methods also have a high "dross rate" (irrelevant information is a high proportion of the total information obtained). Furthermore, the observer may be biased and see or hear only what is consistent with the hypothesis.

Both kinds of methods are appropriate at different points in the research sequence. At the initial stages of the research, when we know little about the culture, lack good hypotheses, and are dealing with respondents who are not familiar with social science methodologies, it is best to use operant methods. Such methods are especially good when investigating complex relationships. These relationships can be kept in mind while making additional observations. However, since these methods are not sufficiently reliable and are difficult to check for reliability and validity, we should not reach definitive conclusions with them. Rather, it is best to refine existing hypotheses, develop new ones, and keep an open mind about the culture while using them.

At a later stage in the research process when more is known about the culture, the hypotheses are more likely to be supported, and then it might be possible to design experiments, questionnaires, and interview schedules that are appropriate for the problem. It helps also if the subjects are familiar with the researcher's methods, since they may then be more likely to give the same meaning as the researcher to the testing situation.

In other words, no method is perfect; each method has both advantages and disadvantages. The sophisticated consumer of cross-cultural research will give more weight to findings that have been supported by more than one method, particularly if the methods were very different.

Separate tests of hypotheses within cultures and between cultures, and with more than one method, increase the confidence in our findings.

However, we must not assume that a test at the between-cultures level will *necessarily* give the same results as a test at the within-cultures level. For example, consider the variable “degree of industrialization” and correlate it with the variable “probability that a worker will vote for the Communist party.”

In both India and the United States, there is a greater probability of a Communist vote in a highly industrialized voting district than in a less industrial one. In other words, within the countries there is a positive relationship between the variables of interest. However, when we compare the two countries, we see a negative relationship between these two variables. In the United States, there is a higher level of industrialization but a low probability that anyone will vote for the Communist party; in India, there is less industrialization but a relatively high probability that a worker will vote for the Communists. In short, there is a reversal of the sign of the relationship between the two variables when we study the phenomenon across versus within cultures.

This means that while we should do our analyses at both the between-culture and within-culture levels, we need not become discouraged when these results are inconsistent. Of course, consistency boosts our confidence that the relationship is robust. There are examples in which a hypothesis has been tested at both levels and was supported consistently.

Unfortunately, not all researchers carry out their work ethically. Some study what is easy to study, and as a result we know a lot more about the disadvantaged than the advantaged segments of most cultures. When two groups are in conflict and a researcher offers to study the conflict, the weak are more likely than the strong to accept the study. The powerful do not submit to research very easily; that means our picture may be distorted.

Ethical research requires that subjects be informed about the study before they give their consent to participate. That way they can avoid participation in studies they consider unethical or disadvantageous to them. But in many non-literate societies the concept of research is nonexistent, and it is impossible for the prospective participants to provide meaningful informed consent.

With most operant methods the chances are that people will not be exposed to stress or risks. But with respondent methods some risks can be significant. If risks beyond those of ordinary life are involved in a research method, it is essential that the risks be explained to the subjects, and the subjects should have the opportunity to decline participation. This, of course, produces other problems, such as distorted samples consisting mostly of volunteers. Nevertheless, if risk is involved, the subjects must be informed.

Since risk is perceived differently in each culture, it is important to bring research collaborators into the decision-making process at the earliest points of a project. If a method that appears risk-free in one culture is not risk-free in another, the method may have to be changed. There are many ways to collect data, and so it does not follow that because we change the method, we cannot test an important theory.

There are special problems of research collaboration across cultures. For example, a research collaborator may be harmed by collaborating with someone from a culture that is politically taboo in his or her country. In addition, it is generally believed that the researcher must leave something of value in the culture, such as information, procedures, material goods, payments.

Most cross-cultural researchers have difficulties in escaping their ethnocentric (my culture is the standard of comparison) and androcentric (my gender offers the only valid perspective on an issue) biases. They can try to control such biases, but the choices of problems, theories, and methods are likely to reflect such biases. For example, we cannot be sure that we have controlled such biases when we evaluate whether or not gender inequalities are similar or different across cultures. Thus, when evaluating cross-cultural research, it is wise to ask ourselves whether such biases may have colored the reported findings, interpretations, and conclusions.

Reflection. Check yourself if you understand “ethnographic work”, “interview”, “test”, “experiment”, “content analysis”.

4 Comparing two cultures

We cannot hope to compare two cultures unless we have more accurate understanding of each of the cultures being compared. We must be able to eliminate the things we claim to do but actually don't do. We must be able to describe the things we do without being conscious of doing them, and we must make sure we are able to describe practices accurately, not haphazardly or ideally. And we must be able to describe the situations in which we do what we do.

If the native culture habits are transferred when learning a foreign culture, it is obvious that, by comparing the two culture systems, we can predict what the trouble spots will be. Obviously, this is a huge undertaking, and we will present a few examples that may facilitate cultural analysis and comparison.

We will expect trouble when the same form has different classification or meaning in two cultures.

A very interesting kind of trouble spot is seen when any element of the form of a complex pattern has different classification or meaning across cultures. The foreign observer gives to the entire pattern the meaning of that different classification of one element.

Example. Bullfighting has always been in my observation a source of cross-cultural misinformation. It is a particularly difficult pattern of behavior to explain convincingly to an unsophisticated observer. I therefore choose it as a test case.

Form. A bullfight has a very precise, complex form. A man, armed with a sword and a red cape, challenges and kills a fighting bull. The form is prescribed in great detail. There are specific vocabulary terms for seemingly minute variations. The bullfighter, the bull, the picadors, the music, the dress, etc. are part of the form.

Meaning. The bullfight has a complex of meaning in Spanish culture. It is a sport. It symbolizes the triumph of art over the brute force of a bull. It is entertainment. It is a display of bravery.

Distribution. The bullfight shows a complex distribution pattern. There is a season for bullfights on a yearly cycle, there are favored days on a weekly cycle, and there is a favored time on a daily cycle. The bullfight occurs at a specific place, the bull ring, known to the least person in the culture.

Form, meaning, and distribution to an alien observer. An American observer seated next to a Spanish or Mexican spectator will see a good deal of the form, though not all of it. He will see a man in a special dress, armed with a sword and cape, challenging and killing the bull. He will see the bull charging at the man and will notice that the man deceives the bull with his cape. He will notice the music, the color, etc.

The meaning of the spectacle is quite different to him, however. It is the slaughter of a “defenseless” animal by an armed man. It is unfair because the bull always gets killed. It is unsportsmanlike – to the bull. It is cruel to animals. The fighter is therefore cruel. The public is cruel.

The distribution constitutes no particular problem to the American observer, since he has the experience of football, baseball, and other spectacles.

Misinformation. Is there an element of misinformation here, and if so, where is it? I believe there is misinformation. The secondary meaning “cruel” is found in Spanish culture, but it does not attach to the bullfight. The American observer ascribing the meaning cruel to the spectator and fighter is getting information that is not there. Why?

Since the cruelty is interpreted by the American observer as being perpetrated by the man on the bull, we can test to see if those parts of the complex form – the bull and the man – are the same in the two cultures.

Linguistic evidence. We find evidence in the language that seems interesting. A number of vocabulary items that are applicable both to animals and to humans in English have separate words for animals and for humans in Spanish. In English both animals and persons have *legs*. In Spanish, animals have *patas* “animal legs” and humans have *piernas* “human legs.” Similarly, in English, animals and humans have *backs* and *necks*, while in Spanish, animals have *lomo* and *pescuezo* “animal back” and “animal neck” and humans have *espalda* and *cuello* “human back” and “human neck.” Furthermore, in English, both animals and humans *get nervous*, have *hospitals*, and have

cemeteries, named by means of various metaphors. In Spanish, animals do not get nervous, or have hospitals or cemeteries. The linguistic evidence, though only suggestive, points to a difference in the classification of *animal* in the two cultures. In Hispanic culture the distinction between man and animal seems very great, certainly greater than that in American culture.

By further observation of what people say and do one finds additional features of difference. In Spanish culture, man is not physically strong but is skilful and intelligent. A bull is strong but not skillful and not intelligent. In American culture a man is physically strong, and so is a bull. A bull is intelligent. A bull has feelings of pain, sorrow, pity, tenderness – at least in animal stories. A bull deserves an even chance in a fight; he has that sportsman's right even against a man.

We can, then, hypothesize that the part of the complex form represented by the bull has a different classification, a different meaning, in American culture, and that herein lies the source of the misinformation.

We should test this hypothesis by minimal contrast if possible. We find something akin to a minimal contrast in American culture in tarpon fishing. In tarpon fishing we have a form: a fight to the exhaustion and death of the tarpon at the hands of a man with a line and camouflaged hooks. Much of the form is prescribed in detail. There is no large visible audience, but newspaper stories in a sense represent audience contact. In the complex of meaning, it is a sport, and it represents a triumph of skill over the brute fighting strength of the fish. The distribution seems somewhat different from that of a bullfight, but the difference does not seem relevant as an explanation of the difference we have hypothesized.

We now observe that the very same American who interpreted the bullfight as cruel, and applied that meaning to the spectator and the bullfighter, will sit next to the same spectator on a fishing boat and never think of the fishing game as cruel. I conclude that the part of the complex form represented by the fish is quite distinct from "human being" in both American and Spanish cultures, while the part identified as the bull is much more like "human being" in American culture than in Spanish culture.

Marginal supporting evidence is the fact that in American culture there is a Society for the Prevention of Cruelty to Animals which concerns itself with the feelings of dogs, cats, horses, and other domestic animals.

A form in culture *B*, identified by an observer from culture *A* as the same form as one in his own culture, actually has a different meaning, statute functioning units. This checklist may be helpful in calling attention to areas that might otherwise go unnoticed.

To prepare for a comparison of another culture with the native one may be valuable to use the informant approach coupled with systematic observation of the culture in its normal undisturbed operation.

One can interview representative informants who are articulate enough to talk about what they do. We can ask them what they do each day of a typical week and on the various special days of the month and year. We can ask them what is done on the special days of the various turning points in the life cycle, that is, birth, growing up, courtship and marriage, raising their young, retiring, dying.

What the informant reports may be classified for easier grasp and later verification and comparison into things he does to meet the needs of his body: sleep and rest, food and drink, shelter, clothing, exercise, healing, cleanliness, etc.; things he does to meet the needs of his soul: religious activities. Other things may more conveniently be classified as tool activities: transportation, communication, work, training, organizations, government, etc. These groupings do not imply valid cultural categories or units. Quite often a pattern of behavior, a structural unit such as marriage, will involve the body, the personality, the soul, and tool activities.

One must not make the mistake of generalizing on inadequate sampling. The informants should represent at least the major significant groups of the population. In describing a culture one should see that what a religious person does on Sunday is not generalized to all religious groups and much less to the nonreligious members of the culture.

Merely describing what any number of informants do in a culture does not constitute a structural description of the culture. Some or the things done will not be significant; that is, whether they are done or not or whether they are done one way or another will not change the unit of behavior. Other things, those we are interested in, will be significant: that is, doing something else will mean something else.

Systematic observation of the culture in operation will do much to eliminate the errors that the interviews will inevitably introduce in our data. Testing in various ways for significance will also help us eliminate useless information as well as errors.

Even though a total analysis and comparison of any two highly complex cultures may not be readily available for some time to come, the discussed kind of model and sample comparison will be helpful in interpreting observations made in the actual contact of persons of one culture with another culture.

(For examples see Мильруд, Сысоев.)

Reflection. Which aspect of Belarusian culture would you like to research?

ПРАКТИЧЕСКОЕ ЗАНЯТИЕ 1

Plan

1. Research methods.
2. Comparing two cultures.
3. Assessment of the use of research methods.

1 Research methods

Exercise 1*. **To see how different kinds of elements of subjective culture go together to form the cultural syndromes of individualism and collectivism we'll practice a few methods.**

Method 1. Self-Concept

Answer the question: *Who am I?* as if giving the answers to yourself, not to someone else. Complete the twenty sentences. Write your answers in the order in which they occur to you. Do not worry about importance or logic. Go fairly fast.

E. g., I am _____

The responses above can be scored by doing a content analysis. Examine each answer, and if it implies a social (S) response (e. g. I am a son = family; I am Catholic = religious group; I am a member of the XYZ Athletic Club = club), score it as S. In analyzing each response, check to see if you share a common fate with others who are members of a social unit. Clearly there is a common fate in those examples. Families, for instance, have a common economic fate. Also, "I am a resident of X" implies common fate (same weather, etc.). On the other hand "I am kind" or "I am happy" is not an S response, because kind people or happy people are not a group, and it is not easy to think of a common fate in those cases. Compute the percent S by noting what percentage of the 20 responses were S responses. Train a friend to code your responses. You and your friend should agree on 90 percent or more of the judgments. If you do not, you have not trained your friend adequately. Take the average S you got from your friend and yourself and use that as the final score for this method. Collectivists have scores in the 20 percent to 50 percent range, while individualists have scores in the zero to 15 percent range. The most common score (mode) of Illinois undergraduates is zero.

Method 2. Attitudes

Please use a scale from 1 = disagree (false) to 9 = agree (true) to indicate your agreement or disagreement with the following statements.

1. I would help within my means if a relative told me that he or she is in financial difficulties.
False 1 2 3 4 5 6 7 8 9 True
2. When faced with a difficult personal problem, it is better to decide what to do yourself, rather than follow the advice of others.
False 1 2 3 4 5 6 7 8 9 True
3. I like to live close to my good friends.
False 1 2 3 4 5 6 7 8 9 True
4. It does not matter to me how my country is viewed in the eyes of other nations.
False 1 2 3 4 5 6 7 8 9 True

5. One of the pleasures of life is to be related interdependently with others.
False 1 2 3 4 5 6 7 8 9 True
6. What happens to me is my own doing.
False 1 2 3 4 5 6 7 8 9 True
7. What I look for in a job is a friendly group of coworkers.
False 1 2 3 4 5 6 7 8 9 True
8. I would rather struggle through a personal problem by myself than discuss it with my friends.
False 1 2 3 4 5 6 7 8 9 True
9. Aging parents should live at home with their children.
False 1 2 3 4 5 6 7 8 9 True
10. The most important thing in my life is to make myself happy.
False 1 2 3 4 5 6 7 8 9 True
11. When faced with a difficult personal problem, one should consult one's friends and relatives widely.
False 1 2 3 4 5 6 7 8 9 True
12. One should live one's life independently of others as much as possible.
False 1 2 3 4 5 6 7 8 9 True
13. One of the pleasures of life is to feel being part of a large group of people.
False 1 2 3 4 5 6 7 8 9 True
14. I tend to do my own things, and most people in my family do the same.
False 1 2 3 4 5 6 7 8 9 True

It is obvious that the odd-numbered items are collectivist and the even-numbered items are individualistic. To get a collectivist score, add your answers to the odd-numbered items together and then average them. Add and average your even-numbered answers to get an individualistic score.

Method 3. Values

In the questionnaire below, you are to ask yourself: "What values are important to *me* as guiding principles in *my* life, and what values are less important to me?" Rate the values on a scale from -1 to 7, where -1 means you reject the value, zero (0) indicates a value that is not at all important, and 7 means that the value is of supreme importance. You can use a rating of 7 only once.

Begin by reading all the values. Decide (1) if you want to reject one or two of them and (2) to which value you are going to give a 7. Then, in the blanks below, fill in your low and your high scores (1, 2, and 5, 6, 7) and finally your 3, 4 responses.

1. ___ National security (protection of my nation from enemies).
2. ___ Freedom (my own freedom of action and thought).
3. ___ Family security (safety for loved ones).
4. ___ An exciting life (stimulating experiences).
5. ___ Honoring parents and elders (showing respect).
6. ___ A varied life (enjoyment of variety).
7. ___ Obedient (dutiful, meeting obligations).
8. ___ Choosing own goals (self-direction).
9. ___ Self-disciplined (self-restraint, resistance to temptation).
10. ___ Independent (doing my own thing).

It is obvious that the odd-numbered items are collectivist and the even-numbered are individualistic. Add the corresponding responses to get two separate scores.

The findings from these three methods tend to converge. That is, people who are collectivists have high percent S, interdependent attitudes, and interdependent values.

Exercise 2*: **Put the information from the three methods together.**

Method 1

We have studied people in many countries, and we have some idea of how people respond to the first method. If your percent S is less than 10 percent, you are likely to be an individualist; if it is more than 30 percent, you are probably a collectivist. Let us convert your percent S score to a simpler score that reflects how collectivist you are.

Your % S is	Your score is	What the score means
Zero to 10	1	It is almost certain that you are an individualist.
11 to 17	2	You are probably an individualist.
18 to 22	3	This measure does not tell us what you are.
23 to 30	4	You are probably a collectivist.
More than 30	5	It is almost certain that you are a collectivist.

Methods 2 and 3

Consider your collectivism score and your individualism score on each scale. If one is high and the other is low, that means you are probably average in both attributes. Remember that every person has both tendencies, but many individuals are high in both, others are low in both, and only some individuals are clearly individualistic or collectivist. Look for consistency among the three methods to get a clue about who you are.

More importantly, ask yourself whether you “cheated” when you answered the questions above. If you cheated in the individualistic direction, your culture is pushing you in that direction; if you cheated in the collectivist direction, your culture is pushing you in that direction. This last insight is the most important one from this exercise.

Exercise 3. **What will you do in the following situations in your culture ? Which will prevail: your desire to be seen as a friendly polite person or your need to be seen as a reliably punctual (and therefore, polite) professional ?**

1. The report which your assistant has submitted to you is one week late, incomplete and of poor quality.

2. You are chatting with an acquaintance. He is obviously enjoying the chat and wants to continue, but you’re running late for your next appointment.

2 Comparing two cultures

Exercise 4*. **Read the data obtained from American teenagers (table 1) and decide whether they prove the theory about the prevailing American values of individualism and future orientation. Then conduct interviews with a few Belarusians and compare their answers.**

Variation. Compare the answers of American and Belarusian teenagers (tables 1–2).

T a b l e 1 – Original Answers from American Teenagers

Name / Age	Organization membership	Spare Time	Dreams / Plans for the Future	Interpretation of “happiness”
Travis Keron, 17	I do some of my own work through / with other organizations	I like to do a lot of things outdoors such as hiking, camping, or just listen to my radio	To start a nonprofit organization like Red Cross	It’s what you have inside & what you make of it
Beth Rosapepe, 15	Interact club. We do volunteer in the community & help out	I read, play my flute, talk to my friends, run quite a lot (track, cross-country), watch TV, bake, listen to music, play the piano & play with my dog	Involve doing something in the field of medicine & interacting with people. I’m not really sure what I want to do with my life quite yet, but I would like to do something where I can have direct contact with people	I don’t know what happiness is. Well I do know, but it is really hard to describe. It is a feeling you get when you are okay with yourself. Happiness also involves the people around you loving you, such as your friends and family. That is the best I can do to answer that
Erin Koski, 16	I am not in an organization right at this time	Visit with my friends, read, and relax	I wish to go to college to become a veterinarian	Being happy with your life
Matthew, 16	Youth group	Practice with my band	I dream I can become a successful person and a good parent	Happiness is being one with god and following his ways
Nicole Eggebraten, 15	Basketball, volleyball	Play basketball, volleyball, hang out with friends	Playing pro basketball	Being content with what my job is, how much money I have, knowing my family is safe, and being content with who I am and what I believe in
Glen Straws, 17	I play football at South Kitsap High School	I work and hang out with my friends	I want to attend a 4 year college and become a surveyor	Is not having something to worry about
Jary Alsin	I belong to various sports organizations	I like to play card games, video games, and sports	I dream of going to ASU for college and going on to play pro basketball	Doing things you like to do, or with people you like
Kim Smith, 16	I don’t belong to any organization	I play basketball with my friends, listen to music. Homework	To go to College, become an actress or a screenwriter	To have fun and to be happy with yourself
Runnel Moore, 16	Profits of Unity Step Team	Hang out with my friends, talk on the phone, shop	I want to attend a University, get a good job, and live in a big house	Happiness is being around my friends and family and doing things I enjoy
Katie Walken, 15	On the school dance team, member of peninsula pony club	Ride horses, dance, listen to music, be with my friends and boyfriend	Either to be a dancer or Olympic rider, but realistically a photographer !	Being in a place or with people you enjoy and smiling and laughing with them
Andrew Eggen, 16	Hockey, Surfing	I play hockey as much as possible and other physical activities	I dream of being a hockey player for a professional team	Happiness is being able to do what I want

Arik Pierce, 16	Interact club, we do a lot of work volunteering for the community. I also play baseball on a team	I drive, listen to my stereo, and mess around on my computer	My dream for the future is to become a computer technician or something like that	Is being happy
Chrissy (Christiana Natalia) Lundquist	I babysit children at an exercise organization	I talk to my friends or ride my horses	I want to go to a University and get a job in the medical center	When you are fulfilling your life and enjoying it
Melanie Garcia, 17	Youth group	I spend time with my friends that do not go to this school	Become rich, have good job	Things that make you feel good
Carly Siems, 16	Fastpitch team	I play softball, hang out with friends	To have a successful career, finish college in California and to have a family	The feeling of joy that you get from doing something or being somewhere
Rachel Nunner, 16	National Honor Society	To watch TV, use my computer, hang out with my friends, and eat	My dreams for the future are pretty unclear now. I always thought I wanted to be famous, but I'm pretty shy so "I don't know. I want to go to a good college and someday get married to a wonderful guy"	That feeling you get inside that just makes you feel good
Kenny Simpson, 16	No answer	I hang out with my friends, go to the movies & party	I plan on being part of the CIA or FBI	Happiness is when you are happy and no sad news are present
Faailo Pasi, 16	Port Orchard SDA	Clean, listen to the radio, computer, TV	To live a long happy life	Is feeling good and everything in your life goes good
Joy Rosenblum, 16	I play defense and offense on my soccer team called the Lightning. We belong to the South Kitsap Soccer Club	I ride bikes and write poems and play baseball	To be a novelist and a famous poet	Doing your best at something you love and having fun doing that
Clare Wilson, 16	Select soccer	Party, talk on the phone, hang out with friends	I want to be a 2 nd grade teacher	Getting whatever you want whenever you want and nobody gets mad at me ever
Andrea Edwards, 14	Kitsap Juniors Volleyball Club. In this program I play volleyball with a team of girls. It lasts about half a year & we travel and play in tournaments	I love to play sports & hang out with my friends. I do my homework after school. It takes me about half an hour to an hour	No answer	Happiness to me means to be proud, content, and always joyful. When I'm happiest is when I'm surrounded by people I love doing things that I love

Table 1 continuation

Name / Age	Organization membership	Spare Time	Dreams / Plans for the Future	Interpretation of "happiness"
Alana Adkins, 17	Malibu. It's a group of people who meet once a week. We sing and dance, listen to jokes and at the end the leaders share about God. Afterwards we all go to eat at A&W	I hang out with my friends, play basketball and go to many sporting events	My dream for the future is to play basketball for college and then study to become something I love	Family and friends, freedom to enjoy personal hobbies
Amy Schauer, 16	Track and field, drill team, car club	I drive around and hang out with friends, go shopping, go to the mall, go to the movies, go online, talk on the phone, watch TV	I want to be in some sort of business profession (accounting, lawyer, secretary, etc.)	Being with ones you love, enjoying yourself on your free time, smiling, laughing
Clint Edwards, 17	I play basketball at school	I usually work during my free time or wash my car and go out with my friends. Sometimes I play basketball for practice so I can become better	My dream would be working at a really nice restaurant and marrying a woman and having four children	Happiness is to succeed in everything you want to do. To have a family and wife, to hold a good job
Heather Bingaman	No organization	I spend time with my boyfriend	My future dreams are to move out with my boyfriend this summer & get a full-time job, go to Olympic College starting in the fall, marry my boyfriend, start a family after I graduate	Happiness is spending time with my boyfriend
Kevin Bell, 16	No organization	I play basketball, hang out with my friends, play play-station, watch TV	Well, I'd like to be happily married and be an author or singer	For me happiness is something that makes me smile and/or laugh
Michelle Moncrief, 16	Volleyball	Hang out with friends, go to the mall, drive around	My dreams are to become an occupational therapist, and to have a good job & a good family	Happiness is always being happy with yourself & others. Being cheerful
Stephanie Dodson, 15	International Order of Rainbow for Ellvis	Create posters, go on the computer, listen to music	I dream about going to College, and becoming a nurse. Living in Texas, driving an F-150 and having a dog	Happiness is being able to meet new people, develop friendships and share experiences with others
Kristina Nicole Bossoyt	School sports and Summer league sports	Homework. Fastpitch and hang out with friends	To grow up and have fun, and be financially stable, have a dog fulfilling life	Happiness is being able to accept things in life and make the best of it

Nicholas Michael	Gig Harbor F. C. Soccer	I like to ski, I like Mountain climbing, swimming, playing soccer	To join the Air Force, and then become a commercial airline pilot	Happiness to me is not being necessarily rich or wealthy, but as long as you have fun and enjoy life
Larenda McNeill	Dance	Go shopping, go to movies, hang out with friends & party	Going to University of WA & receiving a degree in psychology ! I want to live in Seattle and have a nice car & money	My happiness is helping others & myself, also getting new clothes !

Table 2 – Original Answers from Belarusian Teenagers

Name / Age	Organization membership	Spare Time	Dreams / Plans for the Future	Interpretation of “happiness”
Паша, 15	Интеллектуальный клуб «Что ? Где ? Когда ?»	Дома сижу, уроки учу, телевизор смотрю, сижу за компьютером, сплю	Поступить в вуз, найти хорошую, прибыльную профессию	Настроение человека, когда он всем доволен
Анна, 15	Гандбол	Компьютерные игры, провожу время с друзьями	Хочу стать ветеринаром, буду лечить животных	Это когда ты любишь, и тебя любят
Света, 16	Ничем не занимаюсь	Хожу на дискотеки, читаю книги, слушаю музыку	Поступить туда, куда хочу	Когда все благополучно в семье, в школе, с друзьями
Ира, 16	Танцевальный кружок	Танцую	Стать профессиональным тансером	Когда тебя все любят, и нет проблем
Ольга, 17	Гандбол	На природе с родителями	Поступить учиться	Когда все хорошо в семье
Алена, 16	Театральный кружок	Гуляю во дворе с подружками, хожу в кафе, в гости к бабушке	Хочу быть медсестрой.	Когда с тобой все дружат и у тебя все выходит
Юлия, 17	БРСМ	Дискотеки, встречи с друзьями, музтусовки, изредка чтение	Амбиции, учеба – работа. Все по-земному	Уверенность в будущем
Юра, 16	Велоспорт	Спорт, друзья	Поступить в вуз	Любовь
Лена, 15	Танцевальный кружок	Гулять на улице, смотреть телевизор	Хорошо закончить школу	Когда родители не ругаются, все живы и здоровы
Люда, 14	Редколлегия	Играть во дворе и встречаться с подружками	Стать учителем	Когда у папы и мамы все хорошо, и они не болеют

Table 2 continuation

Name / Age	Organization membership	Spare Time	Dreams / Plans for the Future	Interpretation of "happiness"
Настя, 16	Нет	Хожу на прогулки с друзьями, смотрю телевизор	Хочу поступить в вуз	Здоровье моей семьи и мое, конечно, успехи в жизни
Серей, 15	Кружок юных интеллектуалов	Музыкальная школа (класс скрипки), делаю домашние задания, отдыхаю, расслабляюсь, довольно много сижу за компьютером, читаю	Никаких. Я в растерянности	Когда всего хватает, все включено
Ольга, 16	Нет	Смотрю телевизор, хожу на улицу с друзьями, иногда читаю книги, слушаю музыку	Поступить в вуз, найти хорошую работу	Для меня счастье – это, когда приезжают мама и брат из Москвы (они там работают), и мы собираемся вместе всей семьей за столом
Татьяна, 16	Кружок игры на гитаре	Играю на компьютере, читаю, играю на гитаре	Поступить в вуз на бухгалтерский факультет	Чтобы все мечты сбылись, чтобы в семье было все хорошо
Андрей, 17	Нет	Занимаюсь на компьютере, играю на гитаре	Поступить в вуз на компьютерную безопасность	Когда в жизни все получается, сбываются планы
Сергей, 17	БРСМ	Уроки	Поступить в вуз	Когда исполняются планы на будущее
Елена, 15	Клуб спортивных бальных танцев	Общение с друзьями и учеба	Поступить в вуз	Когда ты не безразличен для окружающих тебя людей
Олеся, 16	Воскресная школа	Играю на компьютере и рисую	Хочу поступить в лицей	Когда сбываются все мечты
Сергей, 14	Никаких кружков не посещаю	Рыбалка	Поступить в физико-математический класс	Счастье это когда все есть
Алена, 17	Нет	Гуляю на улице, общаюсь с подружками, хожу на спортплощадку, смотрю телевизор, общаюсь с мамой, папой, хожу на дискотеку	Уехать за границу	Когда тебя понимают, уважают, когда ты признан, когда рядом любимые люди
Руслан, 14	Белорусский филиал Green Peace	Посещаю библиотеку, читаю	Стать ведущим специалистом завода	Не в деньгах...
Олег, 16	Фан-клуб футбольной команды города Барановичи	Смотрю футбол	Поступить в институт	Когда любимая команда становится чемпионом

Сергей, 16	Секция ручного мяча.	Сажу за компьютером	Купить BMW	Самодостаточность
Дима, 17	Парашютный клуб	Посещаю тренажерный зал, сажу за компьютером, играю в футбол с друзьями	Поступить в вуз и получить инженерную специальность	Когда все хорошо, когда ты ни в чем не нуждаешься, и тебя все любят
Денис, 15	БРСМ	У телевизора	Получить профессию, стать специалистом широкого профиля	Подарить счастье людям
Вячеслав, 17	Музыкальная школа, класс фортепиано.	Спортивные игры, например, футбол	Играть в «Челси»	Побеждать
Таня, 16	Нет	Готовлюсь к поступлению, гуляю с подружками, смотрю телевизор	Поступить в вуз	Когда все есть: дом, семья, когда тебя любят окружающие
Марта, 17	БРСМ	Хожу на улицу, на дискотеку, смотрю телевизор, езжу на дачу	Поступить учиться в вуз, научиться водить машину	Хорошие отношения в семье, отсутствие больших проблем, здоровье, чтобы человека ничего не беспокоило

3 Assessment of the use of research methods

Exercise 5. Assess the way you used research methods in Activity 4.

Points to consider:

1. Does the survey help to prove any theory?
2. Is the number of interviewees enough?
3. If you were given another chance what would you change in the use of research methods?
4. What theory do *you* want to prove? Make a list of questions to research American / British and Belarusian cultures.

ПРАКТИЧЕСКОЕ ЗАНЯТИЕ 2

Plan

1. Project work.
2. Assessment of the use of research methods.

Exercise 1*. Choose a project theme and make groups to do one.

Project A. Researching character traits, personal qualities and attributes

1. Find the information in the Internet or other sources (e. g. advertisements, applications, thank-you letters / acknowledgments) which might help understand what character traits British (Americans) / Belarusians appreciate, what personal qualities and attributes one must possess to get a job, etc. Note: the more facts you obtain, the more valid results you get !

Example 1: Two opportunities – one for a Spanish Teacher and one for an English Teacher!

We are searching for an experienced Middle School teacher who is strong in English / Spanish, but also open to teaching math and / or social studies if needed. We need an ambitious individual who wants to be involved in advising students and a team member who would like to be involved with activities at the school. The ideal candidate does not have to be certified, but must have experience. We will need a resume with cover letter and 2 written recommendations. We do not need salary requirements, as the salary is negotiable and dependent upon experience. All interested candidates should apply online or fax resume to 8XX-XXX-XXXX, Attn: Donna. You can also reach Donna at 7XX-XXX-XXXX.

Example 2: ...Курсы иностранных языков “Stream-line” приглашают на конкурсной основе преподавателей французского и итальянского языков. Основные требования: владение современными методиками преподавания, языковая практика за рубежом. Ответственность, коммуникабельность.

2. Analyze people’s values reflected in the obtained data.
3. Compare the data obtained in different cultures.
4. Prepare your findings to present to other students (not more than 15 minutes!).

Project B. Comparing lifestyles in different parts of the U. S.

1. The lists of “What’s Hot” (popular) and “What’s Not” (not popular) compare each market with the national American average. Read two profiles and find out lifestyle differences in Washington, D. C. and Kentucky. The questions below might help you.
 - In which location would you expect to find more political conservatives?
 - If you were selling Hondas, which market would you choose?

- If you were selling microwaves, which market would you advertise in?
- Which market has more young single people?
- In which part of the country do people buy more American cars than foreign cars?
- Who takes more trips to foreign countries?
- Who has more PCs?
- Where could you buy a nice house for \$ 100,000?
- Where do people drink more alcoholic beverages?
- Which market would you advertise in to sell exercise equipment?

WASHINGTON, DC

Area	What's Hot	What's Not
Lifestyle highlights	Politics, foreign travel, books, the arts	Crafts, casinos, mobile homes, sweepstakes, cats
Sports leisure	Exercise, tennis, jogging, bicycling, skiing	Bowling, hunting, camping, fishing, sewing
Household products	PCs, woks, faxes, calculators, home gyms	Tillers, 126 / 110 cameras, recliners, microwaves
Music / radio	Classical, urban contemporary, folk, rock, jazz	Golden oldies, country, religious radio
Food	Bagels, fish, salad, cheese, yogurt, popcorn	Sausage, pork & beans, biscuits, doughnuts, Fritos
Drink	Wine, spring water, imported beer, scotch, rum	Powdered drinks, milk, lemon-lime soda, cocoa
Cars / trucks	Acuras, Hondas, Infinitis, BMWs, Saabs, Volvos	Pontiacs, Chevrolets, Oldsmobiles, Chryslers
Financial issues	Gold cards, stocks, mutual funds, bonds, Keoghs	Life insurance, first mortgages, money orders
Politics	Liberals, environmental concerns, consumerism	Moderates, death penalty, pro-lifers

The nation's capital is the kind of company town. Washington residents stand near the top when it comes to brains (nearly two out of three have gone to college), bucks (half of all households earn more than \$50,000 a year), and workaholics (there are more two-career couples here than anywhere else). And it ranks among the nation's best markets for interest in politics, computers, the arts, and foreign travel. With young singles drawn to the dozen area colleges and high-glamour, low-pay Capitol Hill jobs, Washington is also a haven for the athletic-minded, with high rates for exercise, jogging, tennis, and downhill skiing. Despite problems typical of most urban cores – crime, drug abuse, and illiteracy – the market takes its character from its affluent suburbs, where residents splurge on half-million-dollar-plus homes (three times the U. S. average) and drive luxury cars by BMW, Ferrari, and Mercedes-Benz. Politically, the area is a liberal stronghold, where environmentalists and consumer advocates are considered heroes. Socially, this is a conservative town, where, according to interior designers, the most requested piece of bedroom furniture is a good reading lamp.

Key Demographics

Total population: 4,911,402
 Median household income: \$50,424
 Primary ages of adults: 25–44
 Median home value: \$165,118
 Affluent metropolitan sprawl
 Racially diverse singles
 College education
 Jobs in business, education, and public administration

BOWLING GREEN, KENTUCKY

Area	What's Hot	What's Not
Lifestyle highlights	Home furnishing, muscle cars, gardening, pets	The arts, foreign travel, dancing, unions
Sports leisure	Horseback riding, target shooting, fishing	Bicycling, skiing, sailing, exercise
Household products	Microwaves, tires, washers, mobile homes	PCs, comedy records, 35 mm cameras
Music / radio	Country, religious radio, college sports	Jazz, rhythm & blues, Broadway musicals
Food	Bacon, frankfurters, white bread, gum	Beef, frozen yogurt, rice cakes, chocolates
Drink	Tea, cola, orange juice, powdered drinks	Imported wine, draft beer, Diet 7-Up
Cars / trucks	Lincolns, Buicks, Plymouth, Chevy Camaros	Nissans, Toyotas, VWs, Hondas, Infinity M30s
Financial issues	Mail-order medical and life insurance, loans	Annuities, stocks, mutual funds
Politics	Conservatives, privacy rights, death penalty	Liberals, school sex ed, military cutbacks

Tourists know it as the only place to buy a drink between Nashville and Louisville. But Bowling Green more closely resembles other Bible Belt cities with a lifestyle steeped in tradition. Folks place their trust in God – reading the Bible and listening to religious radio are popular pastimes – and in work accomplished by their own hand. They hunt, fish, garden, and sew at rates far above the national average. And residents are skeptical of the latest trends, caring little for fashion clothing and gourmet cooking. Perhaps the one area where they care about cutting-edge development is cars: they tend to work on them, watch auto races, and take visitors to tour the local General Motors Corvette plant. Yet even with automobiles, there's a traditional streak: Bowling Green residents tend to buy American. In one survey, nine out of ten of the most popular models were made in the U. S. while 52 of the 53 least popular had foreign name plates.

Key Demographics

Total population: 125,401
 Median household income: \$22,937
 Primary ages of adults: 35–54
 Median home value: \$52,466
 Lower-middle-class agricultural center
 Predominantly white singles and families
 Less than high school education
 Farm, labor, and manufacturing jobs

2. Analyze the values people in these states value?
3. Prepare your findings to present to other students (not more than 15 minutes!).

Project C. Comparing lifestyles in the U. S. and Belarus

1. The lists of “What’s Hot” (popular) and “What’s Not” (not popular) compare each market with the national American average. Read two profiles (See project B).
2. Conduct an interview with a few Belarusians on the areas in the left column, and in groups complete the chart “What’s Hot / What’s Not in Belarus” (You may use the examples below).

Area	What's Hot	What's Not
Lifestyle highlights	Dacha...	Arts...
Sports / leisure	Watching TV...	Bicycling...

The table termination

Area	What's Hot	What's Not
Household products	Cristal...	Washers...
Television	News programs...	Religious programs...
Music	Pop...	Jazz...
Food	Fat pork...	Beef...
Drink	Beer...	Coke...
Cars / trucks	Ford...	Lada...
Financial issues	Lottery...	Credit cards...
Politics	Eastern partnership...	Wars...

3. Find out lifestyle differences in the U. S. and Belarus.
4. Prepare your findings to present to other students (not more than 15 minutes!).

Project D. Learning attitudes and beliefs

1. Conduct an interview with a few Belarusian teachers on some of the areas below.
 - Their typical lifestyle.
 - What worries them.
 - What are their beliefs and superstitions.
 - What they dislike.
 - What's their greatest regret.
 - When and where they were happiest.
 - What they consider their greatest achievement.
 - What they value in their friends.
 - What is their idea of perfect happiness.
 - What is their current state of mind.
 - What is their motto.
2. Compare your findings with the data obtained from American teachers. Prepare your findings to present to other students (not more than 15 minutes!).

TYPICAL AMERICAN LIFESTYLE

- We work Monday through Friday & look forward to the weekends when we participate in sports, hobbies, etc.
- I'm not sure there really is one. It depends on income, family, area of the country, race, sex, personal preference, but most people work at a job, watch T.V., read, talk on the phone, grocery shop, prepare meals, clean house, and do other chores, drive a car.
- I would say typical = 2 income family to support MANY conveniences – eating out, computers, T.V., nice cars, vacations, other material goods – cloths, etc. Many youth not marrying – or waiting to marry until they want children.
- Very busy – lots to do, many places to go. Abundant – new cars, cloths, homes.
- There really isn't one. There are many, many different life styles. The common element is freedom of choice.

WHAT WORRIES THEM

- The incredible violence and destruction in the world, that my government participate in creating, supporting. The violence and difficulties many in this country live under. My own life is basically calm and tranquil – that it wouldn't surprise me in the near 40–50 years to find war and refugee camps here. I truly hope not – but?
- Health, safety, money, interpersonal relationships;
- My family problems;
- The decline of the family. I feel more parents should involve themselves with the care and nurturing of the children. As a whole, I feel our country should hold education literacy as a goal for ALL = put money here to show it is of MAJOR importance;
- An illness in my family, especially cancer;
- State of the world. Reckless use of resources, wars, terrorism. Poverty & ignorance ~ and their consequences.

WHAT ARE THEIR BELIEFS AND SUPERSTITIONS

- That we are all connected and interconnected, absolutely everything in the world / universe. That I need to strive every day to the best possible person I can be. To treat myself and others well. To be active in my healthcare.
- Believe in a supreme being – power greater than man.
- Astrology (to a small degree), psychic (telepathy), also to a small degree.
- None. I'm a Christian who believes that God will and does take care of me. I believe I'm here on earth to do God's will. I pray daily to be the kind of person he wants me to be.
- I believe in God and Jesus Christ and I try to follow Christian principles in my life. Santa Claus, the Easter bunny, the troth fairy, and ghosts are beliefs from my childhood.
- I'm a Christian and believe in Jesus Christ as my savior. I'm not superstitious.

WHAT THEY DISLIKE

- Mean-spiritedness, my government, that we don't have national health care and gun control legislation.
- Violence / intimidation. Poverty, ignorance and prejudices.
- Rude people, disrespectful children, prejudice / bigotry / racism / sexism / classism.
- Waste of any kind – time, energy, materials, talents.
- Sports – okay to watch parts but having to watch the whole thing T.V. unless it's a special program; politics.
- Baseball, football.

WHAT'S THEIR GREATEST REGRET

- I try not to regret anything, I believe regret is unhealthy.
- Not getting a private airplane pilot's certification.
- Racking up my credit cards.
- Not having more children.
- Not pursuing professional baseball.
- Not being stronger / firmer with a now past ex-boyfriend.
- I wish I had spent more time with own children.
- Not building a sun deck off our master suit in our house.

WHEN AND WHERE THEY WERE HAPPIEST

- College days, carefree.
- Here and now.
- At home, at work, with my son, traveling, with my husband, with my family, by myself.
- While I was goofing around when I was 18–21.
- I've enjoyed most stages of my life. I enjoyed the years between 21–23 years old.

WHAT THEY CONSIDER THEIR GREATEST ACHIEVEMENT

- I climbed Mt. Rainier at age 19 and became Department Chair and got my Master's by the age 24.
- Building my own house.
- Obtaining my Master's degree.
- Work and family.
- My son.
- Being a mom and being a teacher.
- Being accepted as a real team member on an all male soccer team, out door environmental 14 day expedition.

WHAT THEY VALUE IN THEIR FRIENDS

- Honesty, sincerity, ability to talk about things seriously & with a deeper level of thought, strong spiritual commitment.
- Communication, honesty, trust.
- Honesty and willingness to reciprocate regularly.
- Humor, honesty.
- Honesty, loyalty.
- Kindness, smiles and friendly conversation and fellowship.
- Consideration and an open mind.

WHAT IS THEIR IDEA OF PERFECT HAPPINESS

- Recreation on a sunny day! (snowboarding, waterskiing, windsurfing).
- Spending time with my children.
- Love, forgiveness of all money to live well rounded, happy children.
- A busy / happy family with time for recreation.
- No worries.
- Being healthy enough to enjoy every day equally.

WHAT IS THEIR CURRENT STATE OF MIND

- Content.
- I am at the happiest point in my life. I'm healthy, my family's healthy. We have good jobs and a beautiful healthy son.
- Concern about our society! The violence of kids. Something's very very wrong here.
- A lot of work.
- Hectic, trying to stay working 2 jobs to pay bills. I need to slow down.
- Hopeful for improved opportunities for all peoples of the world with fewer conflicts.
- Try to keep a positive outlook.

WHAT IS THEIR MOTTO

- Be honest, work hard, be generous.
- Don't sweat the small stuff.
- If you work hard you'll succeed.
- Do your best or don't do it.
- Keep trying!

Project E. Learning values from films / literature

Choose a few sequences from an American film / English book (CD) to illustrate a value from the list below.

Variation 1: Illustrate a few values with sequences from different American films.

Variation 2: Choose a Belarusian film and show the sequences to illustrate the national values.

LIST OF VALUES

I. Attitude towards Age

Emphasize physical beauty and youth. Age is not highly valued. Hire older people to hire younger people for less money. Judge a worker's worth based on production, not seniority.

II. Concept of Fate and Destiny

You can be whatever you want to be. Where there is a will there is a way. People have little sense of external limits. Lack of success is your own fault. The American dream is rags-to-riches.

III. View of Human Nature

Courts consider a person innocent until he / she is proved guilty. People are considered basically and inherently good. People can and should be trusted. If left alone, people will do the right thing. We need to discover how the vicious killer "went wrong".

IV. Attitude towards Change

Change is considered positive. Improvements move us closer to perfection. Traditions can be a guide, but they are not inherently superior. A better way can always be found; things can always be improved upon. Just because we've always done it that way doesn't make it right. New is usually better.

V. Attitude towards Taking Risks

Experimentation, trial and error are important ways to learn. You can always start over. Nothing ventured, nothing gained. Taking risks is no real danger. A high level of personal bankruptcies is common.

VI. Concept of Sufferings and Misfortune

People rush to cheer up a friend who's depressed. We have no excuse for unhappiness nor misfortune. If you're unhappy, take a pill or see a psychiatrist. If you are depressed, it's because you have chosen to be. Be happy.

VII. Concept of Face

It's important to tell it like it is, be straight with people. Confrontation is sometimes necessary to clear the air. What other people say is not so crucial to survive or success. We can say what we think without worrying about hurting people's feelings. Honesty is the best policy.

VIII. Source of Self Esteem / Self Worth

People judge you by how much money you make. First question at a party is "What do you do?" Material possessions are a measure of success. You create your own worth. You are what you've achieved.

IX. Concept of Equality

People try to treat everyone the same. No one is superior to anyone else because of birth, power, fame, or wealth. We are not all the same, but we are all of one value. While jogging, the President stops at McDonald's for morning coffee. Putting on airs is frowned upon.

X. Attitude towards Formality

Telling someone to help themselves to what's in the refrigerator is common. We tend to be casual and informal in social and professional interactions. Informality is more necessary in a mobile society. Using first names with people you've just met is fine. Using titles like *Dr* for someone with a Ph.D. is presumptuous.

XI. Degree of Realism

Things will get better. Bad things happen for reason. It can't get any worse. We don't see things the way they are, but as better than they are. Tag line of fairy tales: "They lived happily ever after".

XII. Attitude towards Doing

Doing is preferred over talking. Words and talk are suspect and cheap. Be practical. Arts are an adornment of life but not central of it.

XIII. View of the Natural World

Building dams to control rivers. Speeding clouds to produce rain. Erecting earthquake-proof buildings. Spending billions annually on weather prediction. The natural world is not to be feared.

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Тема 3.2. Обучение иностранной культуре

ЛЕКЦИОННОЕ ЗАНЯТИЕ

Terms

coping a threatening situation
intercultural mediator

skills of mediation

social learning theory

Personalities

A. Bandura
F. H. Gordon
E. T. Hall
J. G. Miller

K. O'Sullivan
G. L. N. Robinson
H.N. Seelye

S. Seligman
H. C. Triandis
P. G. Zimbardo & Ruch

Vocabulary box

beneficial	overtax	spatially
crumble	predictability	sterile
deceptive	reconcile	uncontrollability
encroach	sapped	undermine
modeling	sensitization	

Intercultural Mediation

Plan

1. Approaches to teaching culture.
2. Characteristics of intercultural mediator.
3. Modification of negative perceptions about people from other cultures.
4. Social learning theory in cross-cultural education.

1 Approaches to teaching culture

Problem question. Why is it said that the complex, infinitely dimensional nature of culture creates problems for those who wish to learn it and for those who must teach it?

Different definitions of culture have given rise to two different approaches to its study: historical and ethnographic. The first is based on the written tradition of texts; it understands the present and imagines the future in the light of the past; it derives its authority from time-honoured institutions, gatekeepers of the academy, that have codified the rules of exegesis and interpretation of written texts. The second is based on the observation, data collection and analysis of mostly oral phenomena; it understands the present by viewing current events in the light of their social diversity and their relation to other contemporary events; it derives its authority from the discovery of laws that regulate social life.

Both approaches give meaning to phenomena by placing them into appropriate historical and social contexts and by enunciating their appropriate laws in time and space. Laws, rules and regularities are not only the fabrication of scientists. They are constantly generated by people in everyday life. They are what distinguishes cultural meaningfulness from natural randomness. Because they allow people to anticipate events, they often acquire a moral rigidity and righteousness that engender stereotypes and even prejudices. Indeed, they tend to “naturalise” culture and to make one’s own ways of “thinking, speaking and behaving seem as natural as breathing, and the ways of others seem unnatural”. Culture is always linked to moral values, notions of good and bad, right and wrong, beautiful and ugly.

For many years foreign language teaching concentrated on presenting the “civilizing” aspects of culture – the events of history marching in brisk, chronological order before a rich tapestry of art, music, and literature. The content was divorced from language study itself. In fact, the civilization course was often an upper division offering, frequently taught in English for the benefit of the student in comparative literature.

The second area of culture – that dealing with the patterns and values of everyday life – was, until recently, virtually ignored in language classes. There were several reasons for this: the contours

of customs change; the reflection of values in daily activities may be obscure; attitudes are mutable; and paralinguistic cues are often exquisitely subtle. While textbook writers could include fine arts culture via neat reading passages and photos of old chateaux, they were unsure how to pin down the more elusive sociological culture. Furthermore, most language teachers had received their own preparation in the culture-as-civilization years, and while they could distinguish a Roman arch from a Gothic, they felt ill-equipped to present language in a sociolinguistic matrix.

In the mid-eighties, however, as the language teaching profession turned toward proficiency testing, an examination of what constitutes communicative competence underscored the close ties between language and culture. It became clear that a course which disregards culture can produce students who use the correct grammatical forms of a minimally expressive vocabulary to convey meaning, but that such a course is sterile. Likewise, those who complete such a course often lack the motivation to continue language study and have little desire to interact with members of the foreign culture. On the other hand, courses which include the sociolinguistic factors influencing what is proper to say to whom under what circumstances, with which emotional overtones, and with what nonverbal behavior, must highlight the human dimension of language. For students in these courses, people on paper do not suffice; these students are eager to try their language skills in real-life communicative situations.

The profession of a foreign language teacher now seems committed to teaching the sociological aspects of culture as well as the traditional civilization content. Additionally, in the study of both, the spotlight is on language as a manifestation of culture.

An analysis of how culture is transmitted and acquired across cultures discloses three factors that might be expected.

1. Culture is transmitted and acquired through all the perceptual modes, verbally, as well non-verbally.
2. Culture is transmitted within an integrated context, i. e. when signals through various senses or modes send the same message.

3. Culture is acquired gradually, through repeated exposure to similar stimuli or events.

Learning a foreign culture is based on seven principles.

1. Culture, unlike language, is not comprised of fixed rules that apply to all members of one culture. The cultural generalizations are descriptions of commonly observed patterns; they may not hold true for every member of a given culture.

2. Cultural generalizations are different from stereotypes. The latter are applied to all members of a particular culture and tend to limit, rather than broaden one's views of other cultural groups. Stereotypes are exaggerated images and beliefs. The generalizations provide insight into learned behaviors often demonstrated by many people of a given group.

3. There are no absolute "rights" and "wrongs", only cultural differences. What is appropriate in one culture may be inappropriate in another culture.

4. In discussing one's culture's values and behavior, one should keep in mind two levels of observation: (1) all cultures have values and ideals that their members say are true; and (2) people's behavior may not always reflect those values. (For example, egalitarianism / equality is a strong value in the United States, but in reality and practice the behavior of all Americans does not reflect this value.)

5. Culture does not explain all behaviour. It does greatly influence behavior, but so too do: an individual's personality, age, gender, economic and educational levels, life experiences, relationships, and specific situations.

6. It is best not to overemphasize either cultural differences or cultural similarities. Those who say, "We are all alike; we're all human" deny the shape and flavor that cultures contribute to individual development. Those who say, "We're so different that we must stay separate" create harmful barriers by closing their eyes to what is common to every human being.

7. Learning about culture is enriching. The more one learns about others, the more one sees one's own culture more clearly. By learning about contrasts, we can better understand how culture influences individuals and their communication with others.

Reflection. What principles regulate learning a foreign culture?

2 Characteristics of intercultural mediator

Problem question. Will intercultural understanding emerge naturally if people become more experienced?

The benefits of intercultural relations include: (1) learning about the world; (2) breaking stereotypes; and (3) acquiring new skills. But, unfortunately, we know from extensive research that increased contact alone does not lead to improved communication, contrary to the belief and hopes of many people. In fact, says K. O'Sullivan, increased contact can make situation worse.

According to H. C. Triandis, one of the major problems in culture learning is convincing a person that culture training is worthwhile. Most people are ethnocentric and feel that *others* must learn about their culture rather than that they should learn about other cultures. Many also feel that they should learn about other cultures. Many also feel that they already know enough.

Studies on cross-cultural adjustment suggest that maintaining a balance between two cultural patterns of behavior and beliefs can be helpful in the long term.

The intercultural mediator facilitates exchanges between people of different socio-cultural backgrounds and acts as a bridge between national and target cultures.

The figure of the intercultural mediator originates from the need to reconcile different interests and to safeguard some cultural values as well as some distinctive characteristics. The mediator is a cross-cultural educator, a specialist who has to know all about intercultural pedagogy and who needs to keep always up to date.

People of different professions are supposed to become intercultural mediators, e. g. interpreters, specialists in cross-cultural communication, and foreign language teachers. Today this figure has an essential role in the cross-cultural communication of people and it is not possible to ignore its social utility in the complex phenomenon of dialogue of cultures.

The following are some of the requisites of intercultural mediators:

- 1) a good command of the foreign language;
- 2) a good knowledge of history, culture and religion of the countries;
- 3) solid learning skills and knowledge of communication processes;
- 4) skills of mediation: attribution, transmission, interpretation, and modification skills.

The intercultural mediator also needs a number of abilities:

- 1) the ability to identify areas of conflict in the relationship between two given communities;
- 2) the ability to explain conflicting behaviours and beliefs;
- 3) the ability to mediate between conflicting behaviors and beliefs, resolving conflict or negotiating acceptance of irresolvable conflict;
- 4) the ability to evaluate the quality of an explanatory system;
- 5) the ability to construct such a system on the basis of data from an interlocutor from a specific cultural background.

The intercultural mediator must possess the socio-cultural competence which helps to interpret and bring different cultural systems into relation with one another, to interpret socially distinctive variations within a foreign cultural system, and to manage the dysfunctions and resistances peculiar to intercultural communication, which we refer to as "conflict".

Reflection. What is the intercultural mediator?

3 Modification of negative perceptions about people from other cultures

Problem question. What are foreigners' attitudes to other cultures?

K. O'Sullivan classifies foreigners' attitudes into three groups.

1. The first attitude is one of unquestioned superiority. This feeling of superiority may be accompanied by a wide range of emotions – indifference to other cultures, feeling sorry for other cultures, having a rather patronizing concern to "help" them, through to outright dislike and contempt for them.

2. The second attitude is characterized by recognizing the principle of cultural equality. Here there is a desire to reduce or eliminate any feeling of superiority, even if there is actually no informed recognition of the worth and validity of the other culture.

3. The third, and by far the least common, is one of genuine exploration, in which people seek to see the other culture from its own perspectives and not judge it by external values. Its internal logic, its validity, its strengths are slowly uncovered and genuine respect emerges.

Clearly, this last attitude is the most useful and constructive.

The second attitude has some merit: it is at least based on a reasonable principle. But in actual intercultural contacts, the principle may start to crumble (Soon people find themselves saying things like “I want to cope with this, but I can’t.”).

The first attitude is going nowhere: it doesn’t even have the desire to understand. It is based on ignorance and fear of differences and relies on one’s own standards to judge others.

Reflection. What attitude is it necessary to develop to become an intercultural mediator?

Once negative impressions are formed, they are difficult to change. To reiterate, the best solution is to build positive impressions from the beginning. However, the latter is not always possible.

The practices of language educators and cross-cultural trainers tend to reflect the idea that prediction or anticipation of what is to come can help cushion culture shock, even if what is to come is perceived as negative differences. For example, Seelye asserts that cross-cultural understanding will take place as students learn what to expect in certain circumstances and why it is reasonable from the target society’s point of view (e. g. eating snakes, being continually touched, or not keeping a promise).

G. L. N. Robinson suggests that predictability of a target cultural event, based on knowledge alone, may actually increase negative perceptions unless the learner has mastered the skills to cope with the event. Psychological research suggests that predictability of an event perceived as negative may cause greater anxiety than no predictability at all. That is, awareness that a bad thing is going to happen may cause greater anxiety than no prior knowledge, if the perceiver has not learned to cope with or control the event. Without the learner’s confidence that “I can cope with it,” the learner may put up greater defenses and fight the event or avoid it altogether. Both are results of feeling inadequate to deal with the known, predicted differences.

Overcoming something negative or feared about another person or cultural event is, in a sense, like getting over a phobia. It involves behavior modification.

Psychological research suggests that general predictability of a negative event may itself increase stress and anxiety. One study about predictability and human stress identified two types of people: those who want information about negative events to come, and those who do not.

Problem question. What type of people was more stressed when the negative event occurred?

Subjects were able to choose between tuning into a signal which predicted a negative event, or listening to music. The negative event occurred regardless of the subjects’ choice; they were not able to control it. Results indicated that the people who wanted the negative information were more stressed than those who listened to the music (Miller).

Knowing a bad thing is to come and not knowing what to do about it may be akin to “learned helplessness,” a term coined by the psychologist Seligman. Helplessness is defined in terms of the uncontrollability of probable events. Learned helplessness may lead to a generalized belief of “can’t do,” which in turn affects subsequent efforts: “the motivation to respond is sapped, the ability to perceive success is undermined, and emotionality is heightened”.

Foreign-language students may experience a sense of learned helplessness in target cultural situations, real or simulated.

Uncontrollability of an event, actual or believed, causes anxiety. The reverse also appears to be true: one’s actual ability to control or cope with an event as well as the potential control or belief of “can do” alone will decrease stress.

Social learning theory explains that people’s judgment about their potential ability to cope with a negative situation actually effects efforts to cope and subsequent actual success or failure. Within

the context of cross-cultural encounters, people's beliefs that they can cope with target cultural events will affect their subsequent efforts and actual ability to cope.

Social learning theory offers approaches to coping with events perceived as negative.

Types of coping strategies

If a situation is perceived as threatening, there are three possible strategies for coping:

- 1) fight – taking direct action against the situation;
- 2) flight – escaping the situation;
- 3) benign reappraisal – reinterpreting the situation as less threatening (Zimbardo and Ruch).

The first two strategies are accompanied by negative emotion. Only the third actually reduces the negative emotion.

In most psychological studies control usually means flight. In the case of cross-cultural encounters, people do not have instrumental control devices.

When people believe that the origin of control is within themselves, they are less anxious than when control is mediated externally. For example, people who have a button to stop a shock can endure the shock longer than people who know they can call for help to someone else who has the controlling button. In the former case, less anxiety may occur because of the belief that relief is stable. This idea may be applied to anxiety related to potentially negative cultural behaviors, e. g. being spoken to in a louder voice or in closer proximity than accustomed.

People who believe they have no control of the effects may interpret the situation as, "They're encroaching on my space." They believe they have no mechanism for relief and may experience acute hostility.

People who do believe they have control and attribute the effects of events to themselves may say, "My standard is inapplicable here." These people, who believe that relief is within themselves, may experience benign reappraisal, assessing the situation as less threatening.

Problem question. What helps a foreign language learner to cope with a negative event (change his / her negative attitude)?

The critical question for cross-cultural educators becomes, "How does one learn to reinterpret a situation as less threatening?"

Social learning psychologists suggest that coping with a negative event involves active mastery.

In learning to cope, the first question which emerges is: What are we coping with? Is the concern of cross-cultural educators to help students change attitudes or change behaviors?

Social learning theory suggests that behavioral change leads to attitude change. "One cannot treat abstractions. It is thoughts, affective expressions, and actions which are modified" (Bandura).

In the context of foreign language and cross-cultural training programs, there are frequent reactions against specification of behavioral objectives. Opponents criticize that in these contexts behavioral objectives are often too narrowly defined, and refer to learning about discrete customs or habits within the target culture. While such criticisms may be valid, behavioral objectives need not be so narrowly defined. In social learning terms, behavioral objectives refer to a broader context. They refer to recognizable expressions which include physiological responses, evaluative reactions and judgments. For example, a Belarusian student of English may experience a negative behavioral reaction to a breakfast of bacon with honey. A negative physiological urge may be accompanied by an evaluative "ugh" (whether verbalized or not). A British student of Russian may respond similarly to a conversation with a Belarusian speaker which is spatially closer and more personal than what s/he is accustomed to.

Social learning theory offers an approach to modifying such negative behavioral reactions which begins with indirect experience via a model, i. e. observational learning, and then proceeds to direct learner experience through guided participation.

"Modeling" in social learning terms does not mean mere presentation of the behavior followed by learner imitation. Successful modeling which leads to skill mastery involves six critical conditions:

- a psychological match between the learner, the model and the modeled event;
- learners' perception that the model is similar to themselves;

- experience with a variety of models, multiple observations and trials with the threatening situation;
 - learner observation of positive consequences related to the potentially negative situation;
 - repeated exposure to tasks which are graduated over time, and last long enough to overcome initial anxiety;
 - learner self-efficacy judgments, i. e. , that s/he “can do / can cope” with the event.
- Reflection.** What are the six conditions of successful modeling?

4 Social learning theory in cross-cultural education

Problem question. What is the easiest condition to transfer the skills obtained in the native culture?

The easiest condition is the one where the environment looks the same as at home and what you have learned to do at home is the right thing to do abroad. The most difficult condition is the one where the environment looks the same, but a very different behavior is correct. E. g. male Belarusians shake hands with everybody when they arrive or leave a social situation. When they arrive at work in the morning, they go around shaking everybody’s hand; before leaving work in the evening they do the same. When they come to the United States, they may try to do the same there. Most Americans would find it odd to shake hands every morning and evening.

When the environment looks very different, we know we should behave differently. The difficulty with the situation that looks familiar but requires a very different behavior is that it is deceptive and can cause the unwary to fall into a trap.

Reflection. When does maximum positive transfer occur? When does maximum negative transfer occur?

Social learning theory suggests that modifying negative perceptions about people from other cultures involves modifying one’s own behavior. Through various conditions and stages of modeling, learners observe, participate, and eventually master the threatened behavior, giving them internal control over reactions toward it. Learners have multiple chances to gradually approach the threatening situation with the help of a model who is similar to themselves in a situation which has positive consequences, resulting in a “can do” opinion about themselves vis-a-vis the once threatening situation. In contrast, many approaches to lessening culture shock are marked by awareness alone, or one-time, short exercises in which students experience hostility and embarrassment in the name of cultural sensitization.

Awareness through lecturing and reading.

One common approach to preparing students for culture shock situations is simply to tell students about the things which may cause the greatest problems, i. e. , the differences, and provide readings on the subject. This creates a general predictability of the negative event which, as we have seen, may cause anxiety, fight or flight.

Self-confrontation: mini-dramas.

Another approach is the mini-drama as suggested by Gorden. The mini-drama consists of from three to five brief episodes, each of which contains one or more examples of miscommunication. A discussion led by the teacher follows each episode. The purpose of the mini-drama is to provide cultural information and to evoke an emotional response which results in self-confrontation (Seelye). A discussion follows each episode. After the initial episode, guilt is usually attributed to the foreigner. After several episodes later, participants change their opinion and attribute guilt to the English language speaker. Seelye explains his use of this technique in the cross-cultural training of foreign language teachers:

By identifying with the Americans of the drama and by misinterpreting the same cultural cues, the teachers had almost experienced the embarrassment of a cultural faux pas. The emotional sensitivity came from knowing that they were all vulnerable to lack of empathy.

The above approach is quite different from a social learning approach, which ensures success each step of the way. In the mini-drama participants experience failure and embarrassment rather than a successful coping attempt. While learners' sensitivity may be increased, it is questionable that feelings of "can do" will be enhanced. The mini-drama is also different from the social learning approach in that each mini-drama is a short presentation, which is presented only once and which does not directly end in positive consequences.

Role play and cultural simulations.

Role play exercises and cultural simulations are contrasted with social learning theory in many of the same respects. Role play exercises are like the example of immediately sending the man afraid of height to the top of the tower. There is rarely a similar model, no gradual approach to the goal, and no multiple trials for psychological matching to occur.

BAFA BAFA is a cultural simulation in which students are divided into two fictitious groups: the alphas and the betas. Each group is given a set of tasks to perform and rules for social interaction. However, these rules are unknown to the other group. Then the groups attempt to interact. The betas are only interested in exchanging cards in order to obtain a full set. The alphas know nothing of this goal; instead, their goal is to make friends.

A debriefing of 15 to 50 minutes generally follows the game, which is played once and lasts about an hour. During a debriefing session of university students who played BAFA BAFA participants were asked to describe their opinions about the other cultural group. Negative adjectives such as "aggressive, hostile," were used by the alphas to describe the betas. "Lazy, uncooperative" were adjectives used by the betas to describe the alphas. Students described their own reactions as "frustrated, anxious, hostile."

The simulation developers state that the purpose of the game is to simulate culture shock, a goal which is generally fulfilled! They maintain that experiencing culture shock prior to field experience will cushion actual shock by increasing awareness of cross-cultural problems. Social learning theorists might even question these cognitive gains owing to the lack of specific, real behaviors which are dealt with in the model of fictitious cultures. Notwithstanding the latter, the assumption here again is that predictability of a negative event will lessen anxiety.

No research has evaluated the relationship among such cultural shock simulations, learner "can do" judgments about coping in the target culture, and actual ability to cope in cross-cultural encounters. According to social learning theory, such simulations may contribute to learned helplessness: shocking without mastering how to cope. Participants are thrown into an anxious shock situation. They are given no cues as to how to handle interaction. They have no means of controlling either the negative situation or their negative reactions to it.

While such approaches may be less beneficial than is assumed for helping students to successfully cope when they are the newcomer in a foreign situation, they may serve other valuable functions in cross-cultural training. By experiencing such helplessness, participants, such as foreign language teachers may become sensitized to the helplessness of people from different linguistic and ethnic backgrounds when confronted with a totally new and foreign situation.

Other approaches to cross-cultural sensitization are abundant, particularly in the literature on intercultural communication. The examples above serve only to provide marked contrasts with social learning theory so the latter may be more fully understood.

Many approaches to modifying negative perceptions of people from other cultures stress awareness and / or immediate experiences of the threatening situation, via mini-dramas, role play or simulations. The assumption is that as learners become aware of what to expect in cross-cultural encounters, they should be able to respond more positively. We suggested that prediction or anticipation of a negative event may decrease one's actual ability to cope with the situation. Modifying negative perceptions of other people involves modifying one's own behavior. Change of the behavior and the attitude will follow. Foreign language educators may gain valuable insights by applying the principles of social learning theory to cross-cultural adaptation strategies. Learners' positive beliefs in their own

ability to cope with the new situation result from mastery. Mastery can be achieved through successful modeling which proceeds from indirect to direct experience according to several critical conditions: the behaviors modeled should not overtax the learner in skill complexity; the behaviors should have observable positive consequences; there should be multiple observational trials and models; the tasks should be repeated and graduated over time; the model should be similar to the learner in some way and similarly threatened as a point of departure. Each of these conditions provides psychological matches between the learner, the modeled event and the model.

Reflection. How does the social learning theory influence cross-cultural education?

ПРАКТИЧЕСКОЕ ЗАНЯТИЕ

Plan

1. Teaching socio-cultural awareness.
2. Conditions of successful modeling.
3. Development of skills of mediation.

1 Teaching socio-cultural awareness

Exercise 1. **Comment on the following opinion of Edward Hall.**

...There is error in two assumptions: first, that an outsider can, within a matter of months or even years, adequately understand, explain, and describe a foreign culture; and secondly, that he or she can transcend their own culture.

Exercise 2*. **Give examples of exercises aimed to teach socio-cultural awareness and assess them. You might use the areas below.**

1. Recognizing cultural images and symbols.
2. Working with cultural products.
3. Examining patterns of everyday life.
4. Examining cultural behaviour.
5. Examining patterns of communication.
6. Exploring values and attitudes.
7. Exploring and extending cultural experiences.

2 Conditions of successful modeling

Exercise 3*. **Read the texts and write (underline) the explanation of conditions of successful modeling (In the first paragraph the key sentence is underlined as an example).**

PSYCHOLOGICAL MATCHING

People must be able to understand modeled behaviors if they are to be influenced by them. Psychological matching means that the modeled event matches the learner in terms of skills complexity, function of the behavior, and value perceived by the observer.

In this regard, language educators may begin to question the idea that beginning with a normal flow of speech is the most effective point of departure to accustom a beginning student's ear to the sounds of the new language.

Learners will also pay more attention to the modeled behavior if the task matches their interests or needs; that is, if they perceive the task as personally relevant or if they expect to perform a similar task. For example, in developing empathy towards members of a particular culture, it is pointless to model a snake-handling ceremony just because it is culturally authentic, if it is unlikely the learners will be confronted with that situation. Before deciding which target cultural events to deal with, cross-cultural educators may want to consider which target cultural situations are relevant to their students and which are presented for the sake of knowledge alone, at the risk of underscoring differences.

In order to provide a psychological match with the function of the event, modeling of handling other, more known animals, such as dogs or cats, would be a more effective point of departure. In other words, replication of target cultural events per se may be less effective than initial presentation of modified behaviors which provide greater matches with learners. While some aspects of the modeled behaviour will necessarily be new, they must also match some existing skills, functions, and values within the learner.

SIMILARITY OF THE MODEL

Models whom learners perceive as similar to themselves provide greater psychological matches and therefore influence learning more than those who are perceived as dissimilar.

Ordinarily, people favor reference models similar to their own ability over highly divergent ones whose behavior they can match only through great effort (A. Bandura).

Model similarity also refers to the idea of “similarly threatened.” Kazdin found that observations of fearful, similar models gradually overcoming their fears helps subjects reduce fears and exhibit coping behaviour more than watching models with no fear behave in a threatened situation. This idea of model similarity has serious, if not startling implications for cultural modeling in classes aimed at reducing negative responses to a particular cultural group. This would suggest that models perceived as more similar to learners might be more effective in initial stages of learning than models chosen solely on the basis of cultural authenticity, language proficiency and expertise. Non-members of the target culture who can appropriately and sympathetically model the given behavior may be equally or more beneficial to fulfill the conditions of psychological match and similarity at the beginning stages of adaptation.

VARIETY OF MODELS AND OBSERVATION TRIALS

A variety of models and observation trials offers more opportunities for potential matches with learners. Through the process of modeling, observers select various aspects of different models and synthesize them. Modeling in the context of social learning theory is not mere imitation, but rather a process of innovative psychological matching. Cross-cultural educators may introduce students to a variety of models through films, visitors, team teaching, peer teaching, and teaching by students who have successfully completed the course or are in the next level.

A variety of models is also motivating to learners, who may reason, “If a variety of people like me can do that, why can’t I?”

OBSERVATION OF POSITIVE CONSEQUENCES

Modeling of an event which learners fear is more likely to have a positive effect if the learner observes consequences which are positive. By seeing models performing feared activities without any harmful effects, the learner’s defensive behavior is weakened and fear is reduced. Positive feedback and praise are also important factors.

People will adopt high performance standards that reduce self-gratification, they will select nonpreferred foods, they will divulge personal problems, and they will pursue formerly resisted courses of action more readily if they see models praised for exhibiting such conduct than if models receive no recognition for their action (Bandura).

The above example seems particularly applicable to cross-cultural encounters in which students may be confronted with things they potentially resist.

REPEATED EXPOSURE TO GRADUATED TASKS

We have all heard the truism, “Things take time.” We suggested that cultural behaviors are acquired through repeated exposure. Similarly, social learning theory stresses that behavioral change also takes time, with gradual approaches to the new goal, in steps. For a man who has a fear of height, the worst approach is to immediately send him to the top of the tallest tower. Throwing a person who cannot swim into a swimming pool will likely cause a lifelong fear of the water. The old adage, “sink or swim” is psychologically devastating. If “necessity is the mother of invention,” in certain circumstances it is also the mother of subsequent negative reactions and defensive behavior.

Social learning theory suggests that even the model should not immediately perform the feared behavior, but should approach it in stages. First learners observe, then they jointly participate with the model, and eventually they perform the task on their own.

The timing of tasks should also be graduated. It is easier to begin enduring a feared event for brief periods of time. Gradually, the time should be increased. However, it is important that even initial periods are long enough to work through stress, which increases initially. Short sessions produce more distress.

These principles may apply to any cultural behavior perceived as negative, e. g. someone perceived as shouting, someone perceived as over-personal, someone perceived as cold, or eating disliked foods. They may even apply to speaking the language itself, if the learner perceives the situation as embarrassing and difficult. Through observation of the model, gradually approaching the feared behaviour, to actual joint performance of the feared behavior, over increasingly longer periods of time, people learn to cope with events they initially feared or perceived as negative.

LEARNERS’ “CAN DO” JUDGMENTS

Positive judgments about one’s own ability actually cause increased efforts in future situations, which influences actual subsequent success. People learn to believe in themselves by mastery, by feedback, and by setting up internal standards and rewards.

To coin yet another saying, “Nothing succeeds like success!” When people master the skills necessary to cope and actually experience success, their positive judgment about their ability to cope in future situations increases.

Learners judge their own degree of mastery by various criteria:

- difficulty of the task: Learners have greater feelings of success by accomplishing tasks they perceive as difficult than those they perceive as easy;
- amount of effort and time expended: The less effort it takes for learners to accomplish the task, the greater their feelings of success;
- amount of external aid received: The less aid received, the greater are learner feelings of mastery;
- situational circumstances: The more difficult the situation, the greater learner belief in their ability;
- emotional arousal: The less anxiety learners feel while accomplishing the task, the better they feel about their ability (Bandura).

People also learn about their success through feedback from others. Like any problem solving activity, learning to cope through taking on new behaviors requires verification of accuracy: “Is my behavior accurate? Are my standards appropriate?” The new behavior may be verified directly or indirectly. Direct feedback from teachers influences feelings of success or lack of it. Indirectly, learners may observe

the consequences of someone else's actions, e. g. the model's. Students of another culture may deduce their accuracy from the reaction of other people met in cross-cultural encounters. Students' subsequent efforts to speak or tolerate a cultural behavior perceived as threatening will be influenced by the reaction. A compliment about a student's conversation ability or other positive reaction from a native speaker goes a long way toward making a student feel successful and stimulating continued efforts which lead to actual mastery.

Learners also verify their behavior by comparing it with the judgment of others. One's peer group plays a particularly important role in this comparison through social cueing. In the study of student impressions of foreign people one frequent criticism was that Italians were "abrupt" (G. L. N. Robinson). In a later training session, students were asked how they judged "abruptness." The manner in which students began responding was particularly interesting. First, one hand was raised. Then two. Within minutes, a chain reaction was occurring and hands were waving across the room, as in the manner of applauding after a second curtain call at the theatre. This manner of responding alone is an example of social cueing. More importantly, in a similar chain reaction fashion, negative judgments about foreign people changed to neutral judgments. An interesting finding occurred involving the few students who responded to an open-ended questionnaire after this training session (rather than before, as with the other students). When asked to describe their impressions of people from foreign countries, they were the only seventh grade students in the school to respond neutrally, with the comment, "Can't judge."

A social learning interpretation of the findings suggests that investigator modeling, guided participation and subsequent peer cueing influenced actual behavior and feedback as to appropriate behaviors. Through guided participation, students discovered their own linguistic behaviors and their own system of evaluating abruptness. Defensive reactions to not understanding other people's communicative standards were inhibited as students learned where the misunderstandings occurred. Through social cueing the norm among the peer group no longer supported a negative judgment of people with different linguistic standards in general, nor in reference to the Italians in particular.

In the above study it is likely that student defensiveness and belief in their inability to effectively communicate influenced how they behaved toward the foreigners, and how the foreigners behaved toward them. Conversely, positive judgments about other people influence our positive beliefs about coping with them, our positive behavior toward them, and their behavior toward us.

Lastly, learners' "can do" judgments are influenced by their own internal standards of success and system of rewards. Perceived control within the individual is the most effective cushion against anxiety. Through a social learning theory approach to mastery, learners go through a process of self-correction and learn to regulate their own behavior through an internal system of rewards. Learners gradually correct and modify their own behavior until it matches the modeled behavior. They set up an internal standard for what accurate match means.

When learners are themselves able to set up goals or standards to attain, correct their own behavior until they reach it, and reward themselves, the chances for continued success or maintenance of the behavior are greater. Therefore, it is important that cross-cultural educators organize instruction in such a way that students set up attainment goals, engage in self-correction and self-rewards.

3 Skills of mediation

Exercise 4*. Analyse a set of exercises aimed to teach specific tactics of verbal / nonverbal behaviour in Unit 1 and fill the chart.

Skill of mediation	Exercise
Attribution skills	
Transmission skills	
Interpretation skills	
Modification skills	

Exercise 5*. Match the tactics of verbal / nonverbal behaviour with the appropriate value (privacy, individualism, equality). How you would transmit the cross-cultural differences to schoolchildren ?

1. ___ Talk on neutral and common topics.
2. ___ Keep the appropriate distance.
3. ___ Beg pardon for having impinged on the conversational partner.
4. ___ Avoid silence.
5. ___ Be specific.
6. ___ Rely on yourself.
7. ___ Use the communication strategies to check if you understand the message correctly.
8. ___ First think of possible ways of solution when you have a problem.
9. ___ Use the Ping-pong conversation style.
10. ___ Use polite listening sounds.
11. ___ Make eye contact.
12. ___ Use open body positions.
13. ___ “Keep it short and simple.”
14. ___ Use conversational partner’s name.
15. ___ Not to ask private questions.
16. ___ Not to make many inquiries.
17. ___ Not to impinge on the conversational partner.
18. ___ Not to give advice without being asked for.
19. ___ Not to urge.
20. ___ Not to show emotions openly (especially negative).
21. ___ Not to “open your soul.”
22. ___ Not to find out people’s attitudes.
23. ___ Not to be shy, e. g. to start a conversation with a foreigner.
24. ___ Not to complain.
25. ___ Not to expect advice without being asked for.
26. ___ Not to agree always with your conversational partner.
27. ___ Not to reproach.
28. ___ Not to use imperatives and *You must*.
29. ___ Not to monopolize the conversation.
30. ___ Not to correct conversational partner’s mistakes.
31. ___ Not to speak loudly.
32. ___ Not to ignore the conversational partner.
33. ___ Not to interrupt the conversational partner.
34. ___ Smile.
35. ___ Speak about one’s own achievements.

Exercise 6. Write a set of exercises on the theme “Introduction of oneself” to develop the skills of mediation. You might scan the texts in Appendix D.

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ТЕМАТИЧЕСКИЕ ТЕСТЫ

What is Culture ?

Test 1

1. Choose the definition of the term “culture”.

- a) The way people use language, combine verbal and nonverbal elements, and it helps listeners understand how to interpret verbal messages.
- b) A way of categorizing and processing information we receive about others in our daily life.
- c) Widely shared ideals, values, formation and uses of categories, assumptions about life, and goal-directed activities that become unconsciously or subconsciously accepted as “right” and “correct” by people who identify themselves as members of a society.
- d) Correct behaviour for members of a particular group.

2. Choose the definition of the term “values”.

- a) Concepts or beliefs that pertain to desirable end states or behaviors, transcend specific situations, and guide selection or evaluation of behavior and events.
- b) Something expensive and valuable.
- c) Patterns of language and thought, and forms of behavior.
- d) The smallest viable unit of a culture that can be “analyzed, taught, transmitted, and handed down” as a complete entity.

3. Match the following values with their descriptions.

- | | |
|------------------|--|
| 1) individualism | a) There is no need to feel so pressured. Take it easy ! |
| 2) time | b) People stagnate if they don't make enough changes. |
| 3) fate | c) What happens in life is a result of a grand plan or destiny. People are born into either wealth or poverty: they can't change their status in life. |
| 4) change | d) Preservation and emphasis of rituals, customs, and beliefs from the past is very important. |
| 5) quiet | e) Be more concerned with material than with spiritual or intellectual goals. |
| 6) tradition | f) People can determine, to a large extent, the direction of their lives. |
| 7) materialism | g) People shouldn't waste or kill time. They must rush to get things done. They must follow their schedules to be productive. |

4. Mark the following statements as either true or false.

Collectivists often...

- a) tend to be concerned about the results of their actions on members of their in-group
- b) emphasize self-reliance and independence
- c) feel interdependent with in-group members
- d) don't share resources with in-group members

5. Match the following peoples with a set of their values.

- | | |
|----------------|---|
| 1) The British | a) equality, individualism, privacy, patriotism |
| 2) Americans | b) privacy, home, individualism, tradition |
| | c) collectivism, patriotism, hard work, loyalty |

6. Choose the least typical value of Belarusians.

- a) equality
- b) hospitality
- c) privacy
- d) honesty

Test 2

1. Write down the values which underlie the following proverbs.

- a) God helps those who help themselves.
- b) People who live in glass houses shouldn't throw stones.
- c) Старэйшых і ў пекле шануюць.
- d) Куды людзі, туды і я.
- e) Госць у хаце – Бог у хаце.

2. Match the following factors affecting American culture with the proper values.

- | | |
|---------------------------------|------------------|
| 1) geographical location | a) competition |
| 2) size | b) materialism |
| 3) foundation of the government | c) individualism |
| 4) when the country was founded | d) privacy |
| 5) religious background | e) progress |

3. Write down the corresponding value for each situation or belief.

- a) A student in your history class does not let you borrow her notes from the lecture because she is afraid that you might do better than she does at the next exam.
- b) Your next door neighbor often spends money on new stereo and video equipment. He also usually buys a new car every three or four years.
- c) One day after history class a student asks if you would like to join a study group to prepare for tomorrow's exam.
- d) People donate a lot of money to an organization that will be sending scientists to live on the planet Mars in the year 2020.
- e) A recent high school graduate will attend college this fall. She has saved money from working part-time during high school and plans to continue working part-time during college.

4. Mark the following statements as either true or false.

- a) American kids never get their allowance (money) for the work about the house.
- b) American kids are taught to make plans since their childhood.
- c) There are no restrictions at American schools: kids are allowed to do everything they want.
- d) American kids aren't taught to work in a team.
- e) The grades at some American schools are based on students' success in: (1) commitment to quality; (2) work habits and attitudes; (3) communication; (4) interpersonal effectiveness; and (5) attendance and punctuality.
- f) American kids are not taught to respect other people.

5. Choose the best translation of the word "privacy" into Russian.

- a) суверенитет личности
- b) личная жизнь
- c) приватность

6. Interpret the following opinion.

Their characteristic self-confidence and the related tendency to trivialize obstacles and challenges – the we-never-met-a-problem-we-couldn't-solve syndrome – earns Americans a reputation for swagger and bravado in some quarters and for not being very realistic in others.

Nonverbal Behaviour of English and Russian Language Speakers

Test 3

1. Choose the components of nonverbal behaviour.
 - a) smile
 - b) gestures
 - c) agreement
 - d) pain
2. Mark the following statements as either true or false.
 - a) There are no universal gestures.
 - b) Facial expressions are a source of confusion across cultures.
 - c) In Belarusian culture a smile just conveys politeness.
 - d) Belarusians don't find it comfortable to sit close to one another.
 - e) The American teacher is looking for students' facial responsiveness.
3. Choose the value which underlies a smile in American culture.
 - a) individualism
 - b) hard work
 - c) equality
 - d) privacy
4. Write down the appropriate distance in the following positions.
 - a) to the front of the speaker
 - b) to the back of the speaker
 - c) to each side of the speaker
5. Choose the value which underlies distancing in American culture.
 - a) privacy
 - b) individualism
 - c) equality
 - d) tolerance.
6. Interpret the following practice.

In British and American cultures a smile may disguise true feelings.
7. Choose what English language speakers say for the slightest accidental touching of another person.
 - a) Sorry
 - b) Excuse me
 - c) Pardon?
 - d) What?

Verbal Behaviour of English and Russian Language Speakers

Test 4

1. Match (1) low-context and (2) high-context communication styles with their characteristics.
 - a) being precise
 - b) being explicit

- c) being ambiguous and understated with speakers
 - d) being open
 - e) being indirect
 - f) being reserved
2. Choose the definition of the term “direct communication style”.
 - a) the style in which verbal messages reveal the speaker’s true intentions, needs, wants, and desires
 - b) the style in which one person doesn’t say enough or ask enough questions to keep the conversation moving
 - c) the style in which verbal messages may obscure or minimize the speaker’s true intentions, needs, wants, and desires
 3. Match people with the typical way they structure the message.

1) collectivists	a) emphasize process
2) individualists	b) emphasize linear logic, argument, and proof
 4. Mark the following statements as either true or false.
 - a) Individualists have to link their presentation to the views of in-group authorities.
 - b) Individualists place great value on facts and little value on the views of in-group authorities.
 - c) Individualists are likely to develop an argument by stating several facts and then coming to a generalization or conclusion.
 5. Choose the explanation of “self-presentation in cross-cultural encounter”.
 - a) It underlies most communication.
 - b) It means person’s name and surname.
 - c) It means person’s autobiography.
 - d) It means how we apologise, compliment, and give advice.
 6. Mark the following rules of essay writing as either true or false.
 - a) The topic sentence should be placed after the introduction.
 - b) The controlling idea is the essential part of the topic sentence.
 - c) The topic sentence contains some factual information on the topic.
 7. Choose the explanation of the term “cliffhanger”.
 - a) the pick of a mountain
 - b) short sentences with short words
 - c) words to avoid
 - d) swear words

Test 5

1. Choose the way to answer a telephone call.
 - a) Antony is listening.
 - b) It’s me, Antony.
 - c) Antony is speaking.
 - d) Yes.
2. Choose the definition of the term “pre-closing move”.
 - a) The signal we give to indicate to the other person that we are ready to close the conversation.
 - b) The body movement we use to show anxiety.
 - c) The gesture we use to close something.

3. Mark the following statements as either true or false.
- In a “pass-time” conversation people try to start a serious discussion or argument.
 - “Pass-time” conversations are very important if you are travelling and visiting people’s homes.
 - In “pass-time” conversations it doesn’t matter if the conversation is interrupted.
4. Choose the sentences which will make a “pass-time” conversation below (which isn’t too serious).
- | | |
|---|--|
| – Pollution is such a problem these days, isn’t it? | a) Anyway, I’ll have to be going now. Bye! |
| – (1) | b) I mean, people burned coal more than they do today and everything was really dirty. People were dying young of awful diseases because of the dirt. |
| – Yes. | c) You know, the beach at the seaside is so often covered with plastic bottles. |
| – (2) | d) Anyway, I don’t suppose you want to discuss things any further. So I’ll be going now. Bye! |
| – Yes, I know. | e) Yes, so much is spoilt, isn’t it? |
| – (3) | f) People shouldn’t be allowed to throw their rubbish anywhere. |
| – No. | g) People like you make these extraordinary statements. They don’t help anybody. Of course, there is a pollution problem but it arises from the very nature of our society. We want things to be cheap and we don’t want to spend extra money on keeping industry clean. |
| – (4) | |
| – Bye then. | |
5. Match the type of culture with the meaning of silence in conversation in this culture.
- | | |
|--|---|
| 1) low-context, individualistic cultures | a) disagreement |
| 2) high-context, collectivist cultures | b) strength and power |
| | c) weakness |
| | d) thinking there is nothing important to say |
| | e) shyness |
| | f) unwillingness to communicate |
| | g) respect to the partner |
6. Write down the communication strategies to avoid misunderstanding.

Test 6

1. Choose the meaning of the sound “*uhhuh*”.
- the agreement with the partner
 - filling the pause of hesitation
 - the signal to close the conversation
 - the signal to indicate the listener is attending
2. Mark the following statements as either true or false.
- People who favour high involvement conversation style use polite listening sounds.
 - An American, when listening, every 5–10 seconds pronounces *yes / I see / uh / uhu*.
 - Using polite listening sounds means “*I’m listening to you, go on talking*”.
 - Belarusians use polite listening sounds as often as Americans do.
 - Remaining silent in a conversation with Americans will be interpreted as showing interest and respect.
 - Cocktail party effect means successful communication.
3. Choose the value which underlies the strategy of using polite listening sounds.
- empathy
 - individualism

- c) traditions
 - d) equality
4. Choose the value which underlies the strategy of remaining perfectly silent while listening.
 - a) privacy
 - b) individualism
 - c) harmony
 - d) respect
 5. Write down five examples of polite listening sounds.
 6. Interpret the following saying.

И. И. Токарева: «Характерные междометия, сопутствующие речи собеседника (Right.; Yes.; Wow.; I know.) в личном общении (американцев) произносятся произвольно и не отражают истинного согласия с говорящим. Yes... Right... But I don't agree with you».
 7. Correct the socio-cultural mistakes.
 - A. The new guy started today. I took him around and introduced him to everyone in the section. He looked pretty shy and uncomfortable, which surprised me a bit because the staff were really friendly to him. Then I sat him down at his desk and talked through his responsibilities with him. I really don't know if he understood, but he said he did. Well, we'll see. He seems pretty bright, but I don't think he's got much initiative.
 - B. I started work today. The supervisor took me around and introduced me to everyone in the section. They weren't very friendly, but I didn't let them see how uncomfortable that made me feel. Then we went to the supervisor's desk and he talked about the company. It was very interesting and I really paid attention, although he really doesn't speak very clearly. I think I made a good impression on him. I suppose my briefing will start tomorrow.

Test 7

1. Mark the following statements as either true or false.
 - a) To address someone by his or her title is to observe formalities and therefore to put a distance between the people involved.
 - b) It's necessary to address people using the title *Sir / Madam*.
 - c) Both married and unmarried men are addressed *Mister*.
 - d) It's impossible to shift once established address system after a period of time.
 - e) It's acceptable in the U. S. to call older people by name.
 - f) Belarusians comparatively seldom use each other's names.
2. Choose the meaning of the title Ms.
 - a) The form to address a married woman.
 - b) The form to address an unmarried woman or girl.
 - c) The form to address a woman who is not willing to show her marital status.
 - d) The form to address a female member of the Royal Family.
3. Choose the value which underlies the tactic of verbal behaviour such as calling people by name.
 - a) equality
 - b) privacy
 - c) individualism
 - d) respect

4. Choose the value which underlies the tactic of verbal behaviour such as calling people by name and patronymic.
 - a) equality
 - b) respect
 - c) privacy
 - d) individualism

5. Write down three differences in the way people address each other in Belarusian and British or American cultures.

6. Interpret the following saying.
И. И. Токарева: «Ритуальная фраза *Do call me Bob!* даже при разном статусе коммуникантов (начальник – подчиненный, преподаватель – студент) сама превратилась в стратегию социального контакта».

7. Correct the socio-cultural mistakes.
 - a) I usually look for the wedding ring on the right hand of a woman to get sure to address her either by the title Miss or Mrs.
 - b) The title Miss is used to address a married woman, and Missis – to unmarried one.
 - c) One should say *Sorry!* addressing a passer-by.

Test 8

1. Mark the following statements as either true or false.
 - a) Topic choice is important only in small talks.
 - b) Some aspects of politics may become an interesting topic in a conversation with an English language speaker.
 - c) If you want to make an impression on someone you should break away from small talk and address more interesting topics.
 - d) Situational topics like the physical environment are acceptable in American culture.

2. Mark the following topics as (1) acceptable or (2) unacceptable among the English language speakers.
 - a) conversational partner's marital status
 - b) your pet
 - c) challenges in your profession
 - d) conversational partner's age
 - e) your occupation
 - f) cars (automobiles)
 - g) conversational partner's political views
 - h) conversational partner's religion
 - i) the national cuisine

3. Choose the value which underlies the tactic of verbal behaviour of the British such as to be reluctant to speak about themselves and their personal affairs.
 - a) time
 - b) privacy
 - c) individualism
 - d) tradition

4. Write three questions or phrases which you may say to start a conversation with Americans or the British in different situations in the first encounter.
5. Write down three topics unacceptable in conversations with Americans and the British.
6. Interpret the following saying.
I don't understand Americans' complimenting behaviour... I liked her sweater or shoes... Why not to ask the cost of the items?
7. Correct the socio-cultural mistake.
Have you visited Minsk, the capital of the Republic of Belarus? ... Did you like it?

Test 9

1. Match the types of questions.

1) open questions	a) general questions
2) agree-with-me questions	b) special questions
3) double questions	c) disjunctive questions
4) wh-questions	d) alternative questions
2. Mark the following statements as either true or false.
 - a) Americans say it's okay to ask questions, especially during the discussion stage of an undertaking, but not to have doubts.
 - b) Belarusians are usually reluctant to ask private questions.
 - c) The statements are less directive than questions thus they may be more preferable in conversation.
 - d) If one uses only open questions in a conversation it might begin to annoy people.
 - e) Double questions are not difficult to answer in the way you want to.
 - f) Usually it is better to ask the conversational partner about his / her personality.
 - g) It's not polite to find out attitudes in a conversation with an English language speaker.
3. Choose the value which underlies the avoidance of asking open questions.
 - a) individualism
 - b) order
 - c) privacy
 - d) tolerance
4. Choose the value which underlies the persistence of Belarusians to get answers on their questions.
 - a) order;
 - b) individualism;
 - c) sincerity;
 - d) tolerance.
5. Write three statements / questions to ask American or British schoolchildren to research their views upon their achievements.
6. Interpret the following saying.
Americans are like hotels: it's easy to get into the lobby, but you never see the basement or kitchen.
7. Interpret the following Belarusian proverb.
Хто пытае, той не блукае (той не блудзіць).

8. Correct the socio-cultural mistake.

D: I asked Professor Desai to discuss his new course.

S: How was the meeting?

D: He was very charming. But he avoided the subject of the new course whenever I tried to bring it up.

S: He may be upset that you didn't consult him in advance.

D: I don't think so. He didn't say anything.

Test 10

1. Mark the following statements as either true or false.

- a) Compliments are common conversation starters.
- b) Collectivists use compliments more often than individualists.
- c) In individualistic cultures compliments confirm the individuality of each person and encourage competition.
- d) Belarusians use compliments more frequently than Americans.
- e) Americans are superficial: always smiling and saying compliments.

2. Choose the compliments appropriate for the British and American cultures.

- a) The hat is really good. It suits you very well.
- b) You've bought a sewing machine. How much does it cost?
- c) You have a nice room.
- d) Your earrings are pure gold, aren't they?
- e) Wow! Linda! What did you do with your hair? I almost didn't recognize you. It looks great.

3. Choose the value which underlies the frequent use of compliments in American culture.

- a) equality
- b) competition
- c) time
- d) privacy

4. Write down seven frequently used words in compliments.

5. Write an E-mail to Mr. Jones, the author of the article about cross-cultural differences which you used in your research.

6. Interpret the following fact.

Many American women give at least one compliment a day.

7. Interpret the following belief.

Some Belarusians believe that compliment is a subtle way of suggesting that prior to the moment of praise, the person's performance had been inadequate.

8. Correct the socio-cultural mistake.

Thank you for the compliment, but, frankly speaking, I don't think I deserve it.

Test 11

1. Mark the following statements as either true or false.

- a) Complaining to the English speaking conversational partner helps to shorten the distance.

- b) Americans are more likely to cope on their own.
 - c) Belarusians generally complain in a rather apologetic manner.
 - d) Your American and British friends will encourage you if you complain to them.
 - e) British people are said to be reluctant to complain.
2. Choose the value which underlies solving one's own problems without asking for help.
 - a) individualism
 - b) equality
 - c) future
 - d) collectivism
 3. Choose the value which underlies the cultural tradition of Belarusians to share family and health problems with their conversational partners.
 - a) equality
 - b) collectivism
 - c) sincerity
 - d) hospitality
 4. Write down the difference between British / American and Belarusian cultures in their attitude towards complaining.
 5. Choose the reason why many Americans don't call in with their personal problems.
 - a) because they don't want to hear them
 - b) because they value time
 - c) because the telephone calls are very expensive
 - d) because they are not good psychologists
 6. Choose the answer the British often use when they are told something they disapprove of.
 - a) I strongly disapprove!
 - b) He / she would.
 - c) Don't trouble me.
 - d) He / she is wrong.
 7. Interpret the following belief.
Americans believe that there is nothing they cannot accomplish, that solutions wait somewhere for all problems.
 8. Interpret the following Belarusian proverb.
Гэта не я гавару – гэта гора маё гаворыць.
 9. Correct the socio-cultural mistake.
I don't want to be difficult but... I've lost the taste of life. The life seems aimless.

Test 12

1. Mark the following statements as either true or false.
 - a) The British don't particularly like to give advice.
 - b) When giving advice, it's important to use forms such as "*You must*".
 - c) When offering advice the British may say "*I tried doing this, and it worked for me*".
 - d) Belarusians expect to get a piece of advice when they complain to their conversational partners.

2. Choose the meaning of the word “to be impinged”.
 - a) to be inspired
 - b) to be accepted and liked
 - c) to be imposed
 - d) to be shocked

3. Choose the value which underlies avoidance of giving advice.
 - a) individualism
 - b) equality
 - c) privacy
 - d) modesty

4. Choose the value which underlies the tactic of verbal behaviour of Belarusians such as giving advice.
 - a) individualism
 - b) equality
 - c) empathy
 - d) modesty

5. Write down the word to finish the English saying “Give nor counsel nor salt till you’re (a)...”.

6. Choose people whom Americans often address to get a piece of advice.
 - a) newspaper columnists
 - b) neighbours
 - c) companions
 - d) members of the local counsel

7. Write an E-mail to Jenifer, the student who hasn’t passed her exam on British studies.

8. Interpret the following saying.
Americans are more likely to cope on their own, and refuse to ask for directions when they are driving. I’m especially bad in this respect! I feel a loss of self-esteem if I have to ask for directions! I realize that I am wasting time, but it is a matter of pride to be able to get anywhere with a map.

9. Interpret the following Belarusian proverb.
Ад парады язык не адваліцца і зубы не высыплюцца.

10. Correct the socio-cultural mistake.
L: How are you, Jannet?
J: I’m fine, thank you. And how are you, Lena?
L: Thanks, not bad. But you look tired. I’m your friend, you know... Well... Jannet, you definitely need a rest.

Cross-cultural Misunderstanding

Test 13

1. Choose the meaning of the term “ethnocentrism”.
 - a) the geographical centre of the country
 - b) psychological states that influence overt behavior and distort perception

- c) person's value
 - d) the influence of one's own culture on the perception and evaluation of the foreign culture
2. Mark the following statements as either true or false.
 - a) Some people are ethnocentric, some are not.
 - b) People consider their own culture as the standard against which to judge others.
 - c) Ethnocentrism makes us feel superior to those who are different from us.
 - d) Positive stereotypes are helpful, and negative ones are harmful.
 - e) People all over the world see British life, customs and characteristics mainly as negative.
 - f) The British are conservative.
 - g) The British are not as cold as they are reputed.
 3. Choose the value which underlies the fact that British people always form queues.
 - a) collectivism
 - b) individualism
 - c) equality
 - d) order
 4. Write down six countries where English is the first language.
 5. Interpret the following beliefs.
 - a) British people believe that Americans have no culture.
 - b) Many Belarusians believe that Americans eat only hamburgers, and drink Coca-Cola.
 - c) Britain is seen by some people as a "has-been" nation.
 6. Correct the socio-cultural mistake.

When I hear stereotypical statements or questions I become angry!

Successful Cross-cultural Communication

Test 14

1. Rank the phases of adjustment.
 - a) culture shock;
 - b) initial adjustment;
 - c) honeymoon period;
 - d) mental isolation;
 - e) acceptance and integration.
2. Choose the meaning of the term "culture shock".
 - a) psychological and physical discomfort from intercultural contact
 - b) the relational aspect of communication
 - c) the willingness to make the effort required to reduce uncertainty in intercultural interaction
 - d) the feeling that one can control the environment
3. Choose the meaning of the idiom "a fish out of water".
 - a) dead fish
 - b) the state of the person who is living in a new culture
 - c) openness to different points of view
 - d) the person who is travelling abroad

4. Choose the factors which influence adjustment to a new culture.
 - a) motivation
 - b) language and cultural knowledge
 - c) personality
 - d) health
 - e) social status
 - f) degree of ethnocentrism

5. Write five desirable qualities which help the person adjusting to a new culture.

6. Interpret the following saying about Americans.
 While the mistress of the house always stayed in the drawing room to entertain the guests, her husband – supposedly the master of the house – worked like a servant and busily moved around in and out of the room. This was the reverse of the custom in our country. How strange!

ЭКЗАМЕНАЦИОННЫЕ ВОПРОСЫ

1. The notion of culture.
2. Components of culture. Values as a component of culture.
3. Peculiarities of culture.
4. The influence of culture on people's behaviour.
5. The values of the British and Americans.
6. The values of Belarusians.
7. Formation of values in a society.
8. Formation of value orientations.
9. The role of nonverbal behaviour in communication.
10. Aspects of nonverbal behaviour.
11. Presentation skills.
12. Facial expressions.
13. The distance between conversational partners in Belarus and English speaking countries.
14. Politeness and face.
15. Maxims of politeness.
16. Culturally influenced communication styles.
17. Cross-cultural differences in quantity of talk in Belarus and English speaking countries.
18. Structure of messages.
19. Self-presentation in cross-cultural communication.
20. "Pass-time" conversations.
21. Opening and ending a conversation.
22. Maintaining a conversation.
23. Polite listening sounds.
24. Addressing people in Belarus and English speaking countries.
25. Acceptable and unacceptable topics in conversations in Belarus and English speaking countries.
26. Finding out information in Belarus and English speaking countries.
27. Complimenting people in Belarus and English speaking countries.
28. Complaint in Belarus and English speaking countries.
29. Giving advice in Belarus and English speaking countries.
30. The role of cross-cultural communication in the modern world.
31. Communication as a building block of cross-cultural communication.
32. Cross-cultural communication and language.
33. Barriers to intercultural communication.

34. Intercultural conflict and culture shock.
35. Stereotypes about the British, Americans and Belarusians.
36. Conflict management and conflict resolution styles.
37. Communicative success in person-to-person interaction.
38. The adjustment to a new culture.
39. Success in intercultural communication.
40. Cross-cultural research.
41. Emics and etics in cross-cultural research.
42. Multi-method measurements in cross-cultural research.
43. Comparing two cultures.
44. Assessment of the use of research method.
45. Approaches to teaching culture.
46. Characteristics of intercultural mediator.
47. Modification of negative perceptions about people from other cultures.
48. Social learning theory in cross-cultural education.
49. Teaching socio-cultural awareness.
50. Development of skills of mediation.

ЗАДАНИЯ НА САМОКОНТРОЛЬ И САМОКОРРЕКЦИЮ

Раздел 1

1. Сравните системы ценностей американцев и белорусов и покажите отражение национально-специфических ценностей в правилах этикета и стиле жизни.

2. Перечислите 10 специфических тактик речевого и неречевого поведения носителей культуры народов англоязычных стран, обусловленных влиянием такой ценности, как равенство.

3. Перечислите 10 специфических тактик речевого и неречевого поведения носителей культуры народов англоязычных стран, обусловленных влиянием такой ценности, как суверенитет личности.

4. Перечислите 10 специфических тактик речевого и неречевого поведения носителей культуры народов англоязычных стран, обусловленных влиянием такой ценности, как индивидуализм.

5. Назовите ценности, которые обусловили использование выделенных слов в ремейке сказки «Красная Шапочка» (например, замена “woman” на “womyn”). Обоснуйте свой выбор.

Red Riding Hood

There once was a young person named Red Riding Hood who lived with her mother on the edge of a large wood. One day her mother asked her to take a basket of *fresh fruit and mineral water* to her grandmother’s house – *not because this was womyn’s work*, mind you, but because the deed was generous and helped engender a *feeling of community*. Furthermore her grandmother was *not sick*, but rather was *in full physical and mental health* and was *fully capable of taking care of herself as a mature adult*. ...

6. Интерпретируйте данный факт родной культуры. Например, белорусы говорят: «Мусіць так і трэба».

7. На основе знания национальных ценностей предугадайте поведение инофона в следующей ситуации: американский школьник заметил, что его одноклассник, иммигрант из России, списывает домашнее задание.

8. Представьте себя сотрудником американской газеты (Advice column). Прочитайте письмо инофона и напишите ответ.

My teachers always say “I need a strong boy to help me”, or “I need a boy to carry this.” They think boys are stronger than us girls. They’re not! I think boys and girls should be equal.

9. Прочитайте письмо. Определите, была ли допущена социокультурная погрешность. Если да, определите путь выхода из ситуации непонимания.

(Extract from school letter to parents.) As part of our special activities next week we will be asking all mothers to come and meet their child’s teacher in the main hall. This will give them an opportunity to discuss their child’s progress.

10. Выступите в роли носителя английского языка в предложенной ситуации, используя специфические для изучаемой культуры тактики речевого и неречевого поведения.

Раздел 2

11. Составьте перечень наиболее типичных социокультурных погрешностей в речевом и неречевом поведении русскоязычного пользователя английским языком, обусловленных различиями культур.

12. Составьте перечень ситуаций, провоцирующих культурный шок у белорусов в англоязычных странах.

13. Составьте перечень ситуаций, провоцирующих культурный шок у носителей английского языка в Беларуси.

14. Объясните следующие социокультурные погрешности, допущенные белорусскими студентами в ролевых играх, и исправьте их.

1. *What do you do?* – I'm just a student.

2. *What are you doing tonight?* – Nothing.

3. *And my dream is to visit the U.S. to see a large city, New York or San Francisco...* – OK. I invite you to San Francisco, my home city. What about November?

4. I have a difficult task to accomplish. Do you have time tonight to do it together?

5. *Oh, it's time to go.* – No, you must eat everything first. – Must I?

15. Спрогнозируйте отрицательные последствия социокультурных погрешностей в речевом и неречевом поведении русскоязычного пользователя английским языком.

Раздел 3

16. Проверьте, знаете ли вы термины, используемые в курсе «Основы межкультурной коммуникации» (гlossарий).

17. На основе самоанализа речевого и неречевого поведения разработайте программу своего дальнейшего социокультурного развития.

1. Keep in mind	
2. Learn more about	
3. Think of	
4. Practice	
5. Change	

18. Обоснуйте необходимость формирования у учащихся средней школы / гимназии способности поступить в соответствии с нормами культуры народов стран изучаемого иностранного языка.

19. Составьте перечень возможных аргументов против модификации поведения в условиях иностранной культуры и продумайте контраргументы.

20. Отберите факты культурологического наследия, которые необходимо включить в содержание обучения английскому языку в средней школе / гимназии. Обоснуйте свой выбор.

КЛЮЧИ

Тема 1.2. Предмет и содержание культуры

Семинарское занятие

Ex. 2. Knowledge, belief, art, morals, law, customs and other capabilities or habits.

Ex. 3. E. g. Schwartz defines values as concepts or beliefs (1) that pertain to desirable end states or behaviors, (2) that transcend specific situations, (3) that guide selection or evaluation of behavior and events, and (4) that are ordered by relative importance.

Ex. 5.

Mental Characteristics	Rank in the scale		Difference	Mental Characteristics	Rank in the scale		Difference
	Americans	Belarusians			Americans	Belarusians	
Privacy	1	11	10	Respect of traditions	9	9	0
Individualism	2	14	12	Respect of age & Care for the young	10	10	0
Loyalty	3	3	0				
Patriotism	4	7	3	Conservatism	11	15	4
Hard work	5	2	3	Hospitality	12	1	11
Punctuality, responsibility	6	16	10	Spiritualism	13	13	0
				Friendliness	14	4	10
Readiness to help	7	12	5	Collectivism	15	8	7
Tolerance	8	6	2	Empathy	16	5	11

Практическое занятие

Ex. 2.

Factors Affecting Culture	U. S.	American Values
Geographical location	Surrounded by two large oceans and only two countries	Competition (one of only three countries on the continent) Privacy (not directly affected by many other countries and borders)
Size	3,536,278 square miles	Materialism (used to wide-open spaces and many unlimited resources – think of the cost of utilities in the U. S. compared to other countries)
Foundation of the government	No controlling kings, churches ; people elect representatives	Individualism (more influence from people than from a single governing unit)
When country was founded	1776	Progress (strong belief in quick progress because of what has already happened in the last 200 years)
Religious background	People (Protestants) escaping persecution in Europe)	Individualism (make more of one's own choices) Self-reliance (forced to survive when first arrived in country)

Тема 1.2. Неречевое поведение носителей культур народов англоязычных стран и Беларуси

Практическое занятие

Ex. 11. a. 1.07 m ; 45.7 cm ; 15.2 cm . **b.** 45.7 cm – 1.2 m . **c.** 3.7 m.

Ex. 18.

DOs	DON'Ts
Smile	Stay too close to the partner

**Тема 1.3. Речевое поведение носителей культур народов
англоязычных стран и Беларуси**

Семинарское занятие**Ex. 4.** 1-b ; 2- a ; 3-с.**Практическое занятие 2**

Ex. 12. Analysis: *A* and *B* have different approaches to acknowledging complex information / instructions. *A* seems to be looking for more explicit acknowledgement strategies – perhaps using words like “*Uh-uh*”, “*Yes, I understand*” while listening to the instructions, or perhaps doing partial echoes of the instructions. *B*, on the other hand, shows that he is attending by concentrating and listening carefully.

Repair: *A* could shift his strategy. If he is concerned whether *B* is attending he could explicitly ask for a recap of the instructions: “*Now, let’s just check all that. Could you run through all the details for me just to see that we’re absolutely clear?*” *B*, in turn, perhaps needs to investigate the reason for *A*’s irritation, perhaps by observing other people from *A*’s culture listening to instructions.

Практическое занятие 4

Ex. 10 (variation). American “friendliness” (due to equality) should not be confused with “friendship.” In the Belarusian culture due to collectivism if one has already talked with another for a period of time, as in greetings, or in small talk, on meeting them again, there is a slight social obligation to talk with them again.

Практическое занятие 5

Ex. 8. 1. I imagine you have some plans for the coming week. **2.** It isn’t always easy to get on with one’s parents. **3.** It is difficult to know what to do when neighbours are annoying. **4.** It must be difficult to live on such a small amount of money.

Ex. 12. E. g. I → R+D (Initiate → React + Develop).

Практическое занятие 6

Ex. 13. Analysis: Some mismatch of values and expectations appears to occur. Culture *A* presumably values weight as an indicator of good health, robustness, and perhaps even prosperity – and may express this compliment even if the other party shows no sign or physical change at all. That is, it may be figuratively rather than literally intended.

Speaker *B*, on the other hand, does not share this concept and seems to have interpreted it literally. In *A*’s culture, an increase in weight may be regarded as unattractive or a sign of lack of self-discipline.

Cultures *A* and *B* may share the same goal, try to say something pleasant and positive to someone you haven’t seen in quite a while, but have different ways of achieving this shared goal.

Repair: Speaker *B* should not trust her first assumption, namely that a statement of weight gain is intended literally. If she feels concerned about *A*’s statement, she should attempt a direct repair such as, “*Sorry, but people in my culture get a bit upset when you tell them they’re fat*”. Speaker *A*, in return, should not assume her formula will transfer successfully into another culture. To repair the problem she could ask Speaker *B* why her statement has drawn this reaction.

Практическое занятие 8**Ex. 14. a.** Dear Very Desperate,

Lying to anyone, especially your parents, is not a good idea. Sooner or later, you’re going to get caught. Tell this boy that your parents don’t approve of your dating yet and see what he says. If he’s as interested in you as he seems, he

might be willing to just see you as a friend for another year. You could have him over to your house and introduce him to your parents as a friend and see what they say. If he wants more out of your relationship, you'll have to consider whether or not it's worth risking the trust of your parents so you can date him.

Sincerely,
Melissa.

b. Dear Very Angry,

Have you ever told your friend how you feel ? Don't let her take advantage of you ! Be firm and tell her that you think she's not being fair. Tell her that when you agreed to share the job with her, you expected that you'd both do equal work, but that you feel it hasn't worked out that way. The next time something hard needs to be done, why not to suggest to her that she do it ? Don't ask her in a nasty way, just pleasantly suggest to her that since you did the last difficult chore, it's now her turn. Or, if that doesn't work out, you could ask her to find another baby-sitting job ! After all, this was your job first. But, if you don't think you can do that, then maybe you should start looking for a new family to baby-sit for.

Sincerely,
Melissa.

Тема 2.3. Успешное межкультурное общение

Практическое занятие

Ex. 2. 1-c ; 2-f ; 3-a ; 4-g ; 5-i ; 6-b ; 7-h ; 8-e ; 9-j ; 10-d.

Тема 3.2. Обучение иностранной культуре

Практическое занятие

Ex. 4.

Skill of mediation	Exercise
Attribution skills	Decide what values underlie the following practices.
Transmission skills	Role-play the situation: You are a teacher and explain to schoolchildren the rule of positive politeness which determines the address system.
Interpretation skills	Imagine you talk to an English language speaker. Interpret the following practices...
Modification skills	Role-play the following situation.

Ex. 5.

Value	DOs	DON'Ts
Privacy	<ol style="list-style-type: none"> 1. Talk on neutral and general topics. 2. Keep the distance. 3. Beg pardon for having impinged on the conversational partner 	<ol style="list-style-type: none"> 4. Ask private questions. 5. Make inquiries. 6. Impinge on the conversational partner. 7. Give advice without being asked for. 8. Urge. 9. Openly show emotions. 10. "Open your soul." 11. Find out people's attitudes
Individualism	<ol style="list-style-type: none"> 1. Speak about one's own achievements. 2. Avoid silence. 3. Be specific. 4. Rely on yourself. 5. Use the communication strategies to check if you understand the message correctly. 6. When you have a problem first think of possible ways of its solution 	<ol style="list-style-type: none"> 7. Be shy. 8. Complain. 9. Expect advice without being asked for. 10. Always agree with the conversational partner
Equality	<ol style="list-style-type: none"> 1. Use the Ping-pong conversation style. 2. Smile. 3. Use polite listening sounds. 4. Make eye contact. 5. Use open body positions. 6. Keep it short and simple. 7. Use conversational partner's name 	<ol style="list-style-type: none"> 8. Reproach. 9. Use imperatives and <i>You must</i>. 10. Monopolize the conversation. 11. Correct conversational partner's mistakes. 12. Speak loudly. 13. Ignore the conversational partner. 14. Interrupt the conversational partner

ГЛОССАРИЙ

A

ACCOMMODATING STYLE – a conflict resolution styles which emphasizes an indirect approach for dealing with conflict and a more emotionally restrained manner.

ACHIEVEMENT CULTURE – “big C”, e. g. history, geography, institutions, literature, art, music, and the way of life.

ADAPTABILITY – adaptability is the capability to alter the structure and attributes of the psychic system to meet the demands of the environment, and to suspend or modify cultural ways to creatively manage the dynamics of cultural difference. Self-altering, creative adaptation capacity is the meta-competence for intercultural communication.

ADAPTORS – gestures which are related to managing our emotions.

ANXIETY – A high degree of unfamiliarity and uncertainty produces high anxiety or stress on the part of communicators, and anxiety compounds the problems presented by other intercultural communication obstacles.

ARTIFACTS (extensions of physical self) – people communicate consciously and unconsciously by physical extensions of themselves, such as dress, gifts, or cars. These extensions are interpreted differently in different cultures.

ATTITUDE – attitudes are psychological states that influence overt behavior and distort perception. They cause interpretation of events in predisposed ways.

B

BARRIER – obstacles in communication (See Obstacles of perception, Obstacles of process).

BEHAVIOUR CULTURE – “little c” which includes culturally-influenced beliefs and perceptions expressed through language and cultural behaviours that affect acceptability in the host community.

C

CODABILITY – there are categories of “high codability” where people (1) use a single word to name the object, (2) communicate about it very quickly, and (3) agree among themselves concerning what to call it; and, by contrast, “low codability” where people cannot communicate either quickly or accurately about the subject.

CODE – A cultural code is a system of words or nonverbal behavior that has acquired certain arbitrary meaning within a culture. A code is a systematic collection of regulations and rules of behaviour.

COGNITION – different cognitive styles result in different perceptions of reality.

COLLECTIVISM – one of the most fundamental ways in which cultures differ is in the dimensions of individualism versus collectivism. Collectivists interact closely and are interdependent. They are best encouraged by appealing to their group spirit and by requesting cooperation. Persons in individualistic cultures are motivated by stressing individual competition.

COMMUNICATION – communication takes place when communicators arrive at acceptable shared meaning of an intended message, or when an unintended message has been correctly interpreted.

COMMUNICATION STYLE – it refers to the way people use language, combines verbal and nonverbal elements, and it helps listeners understand how to interpret verbal messages. Recognizing different communication styles helps us understand cultural differences that extend beyond the words we speak.

CONSCIOUS COMPETENCE – A stage of competence where we modify our behaviour to take into account the fact that we are communicating with a person from another culture.

CONSCIOUS INCOMPETENCE – A stage of competence where we are aware that we misinterpret others' behavior but do not know what to do about it.

CONFLICT – the interference between two or more interdependent individuals or groups of people who perceive incompatible goals, values, or expectations in attaining those ends.

CONTEXT – nonverbal behavioral context, in addition to communicating on its own, affects, amplifies, explains, and supplements verbal language behavior. It is estimated that two-thirds to three-fourths of communication is through context. Different cultures use context differently to communicate, and this difference greatly affects intercultural communication.

COPING A THREATENING SITUATION – possible strategies for coping a situation which is perceived as threatening include “benign reappraisal / fight / flight”, or reinterpreting the situation as less threatening / taking direct action against the situation / escaping the situation).

COURTESY – courtesy is culturally dictated communicative ritual.

CROSS-CULTURAL – this term is used synonymously with *intercultural*.

CULTURAL DISSIMILARITY – distance between the two cultures.

CULTURE – culture refers to “knowledge, experience, meanings, beliefs, values, attitudes, religions, concepts of self, the universe and self-universe, relationships, hierarchies of status, role expectations, spatial relations, and time concepts” accumulated by a large group of people over generations through individual and group effort. “Culture manifests itself both in patterns of language and thought, and in forms of activity and behavior.”

CULTURE SHOCK – when you are thrust into another culture and experience psychological and physical discomfort from this contact, you have become a victim of culture shock.

D

DIRECT COMMUNICATION STYLE – verbal messages reveal the speaker's true intentions, needs, wants, and desires; the emphasis is on low-context communication.

DIRECTNESS – Low-context communicators usually express themselves directly in words and most often intend the words they use to be taken literally – the contents of the verbal message are direct and information-specific. High-context communicators are less direct in style and often use words in a ritual fashion – the intended message may be communicated by context, with the words of the message being information-nonspecific.

DISCRIMINATION – the behavior that results from stereotyping or prejudice – overt actions to exclude, avoid, or distance oneself from other groups.

DISCUSSION STYLE – A conflict resolution styles which combines the direct and emotionally restrained dimensions and emphasizes a verbally direct approach for dealing with disagreements

DYNAMIC STYLE – A conflict resolution styles which uses an indirect style of communicating along with a more emotionally intense expressiveness.

E

EFFECTIVE COMMUNICATION – we give the same meaning to the behavior of others that they give to their own behavior.

EMBLEMS (gestures) – A gesture assigned a specific meaning in a culture is called an emblem. Gestures that are foreign to us create non-understanding, and we know that we do not understand. Homomorphic gestures are the same or similar in form, but since they carry different meanings, these gestures frequently generate misunderstanding.

EMIC – emic means viewed from an internal, *intracultural* perspective, that is, culture-specific. It refers to cultural characteristics that pertain to or are significant units that function with other units in a language or other system of behavior. “The emic view is monocultural with its units derived from the internal functional relations of only one . . . culture at a time.” Pronunciation rhymes with “anemic.”

ENGAGEMENT STYLE – A conflict resolution styles which emphasizes a verbally direct and confrontational approach to dealing with conflict.

ETHNOCENTRISM – when perceptions learned through acculturation are narrow and cause rigid behavior they are ethnocentric.

ETHNORELATIVISM – A willingness to take account of the belief, norms, values and practices of other cultures when interpreting and judging the behaviour of those who belong to them.

ETIC – etic means viewed from an external, *intercultural* perspective, that is, culture-general. It refers to cultural characteristics that pertain to, or are raw data of, a language or other area of behavior, without considering the data as significant units functioning within a system. “The etic view is an alien view – the structuring of an outsider” looking in. Pronunciation rhymes with “phonetic.”

EYE CONTACT – cultures have explicit rules regarding eye behavior such as staring, frequency of contact, and lowering the eyes. The same behavior can have different meanings in different cultures, giving rise to misinterpretation. Direct eye contact can signify honesty and attentiveness or disrespect and boldness, depending on the culture.

F

FACE – face is a person’s value, standing, or prestige in the eyes of others. In many cultures maintaining face is of great importance, and one must take great care in disagreeing, criticizing, or competing.

FACE-THREATENING BEHAVIOUR – dogmatism, direct orders, correction, contradiction, prohibitions, etc.

FACIAL EXPRESSIONS – there may be some universal patterns of facial expression, such as an expression indicating happiness. However, since cultural rules may dictate the use of a facial expression for other purposes, an expression of “happiness” may express anger or mask sadness.

G

GENDER – cultures regard some behaviors as masculine or feminine; behavior associated with one sex is usually considered inappropriate for the other.

GLOBAL VILLAGE – a term to describe a world in which communication technology – TV, radio, news services – brings news and information to the most remote parts of the world.

H

HAPTICS (touch) – although human beings are born with a need for touch, cultures train humans as to what and how much touch is acceptable as they mature. People in collective cultures touch each other more than those in cultures that stress the individual. Collective cultures are called high-contact, and individualistic cultures are called low-contact.

HIERARCHY – all living things have a ranking order, and the use of hierarchy differs from culture to culture. The concept of hierarchical distance affects the degree of formality in communication.

Steep hierarchy in a society encourages respect of classification, rank, order, and harmony. A flat hierarchy has a decentralized and democratic perspective that encourages participation based on declassification, equality, exploration, and adventure. There is, of course, some overlap. The use of language and ritual courtesies can change or reinforce the steepness or flatness of hierarchy.

HIGH CONSIDERATENESS STYLE – culturally influenced conversational style. Many people from cultures that prefer “high involvement” styles tend to: (1) talk more; (2) interrupt more; (3) expect to be interrupted; (4) talk more loudly at times; and (5) talk more quickly than those from cultures favoring “high considerateness” styles.

HIGH INVOLVEMENT STYLE – culturally influenced conversational style. People from cultures that favor “high considerateness” styles tend to: (1) speak one at a time; (2) use polite listening sounds; (3) refrain from interrupting; and (4) give plenty of positive and respectful responses to their conversational partners.

HIGH-CONTACT / LOW-CONTACT CULTURES – cultures which vary in the degree of touch.

HIGH-CONTEXT – relative to low-context cultures, high-context cultures rely more on non-verbal context or behaviors than on abstract, verbal symbols of meaning to communicate. High-context cultures emphasize formalized and stylized interaction rituals, which are a type of nonverbal behavior; the context communicates in place of, or in addition to, verbal language. Nonverbal expression seldom occurs in isolation from verbal and other nonverbal cues, and we use nonverbal cues to interpret verbal expression. Verbal communication in high-context cultures often uses words to represent cultural rituals which often results in the verbal content being information non-specific.

I

IDIOMS – the use of idioms, jargon, figurative expressions, exaggeration, and understatement in intercultural communication frequently causes misunderstanding.

ILLUSTRATORS – all those gestures that go along with our speech.

INDIRECT STYLE – verbal messages may obscure or minimize the speaker’s true intentions, needs, wants, and desires; the emphasis is on high-context communication.

INDIVIDUAL OR PSYCHOLOGICAL QUESTIONS – types of questions which deal with needs, motives, desires, and purposes.

INDIVIDUALISM – one of the most fundamental ways in which cultures differ is in the dimensions of individualism versus collectivism. Individualists tend to be distant in their personal interactions with others and must acquire affective relationships. They tend to be self-motivated and can be stimulated to achieve by individual competition.

INSTITUTIONAL QUESTIONS – types of questions which inquire into ideas, beliefs, customs and forms of organization.

INTANGIBLE ASPECTS OF CULTURE – aspects of culture which include people’s values, ideas, and dreams, as well as the expression of these in law, custom, story and song.

INTERCULTURAL COMMUNICATION – intercultural communication is “a transactional, symbolic process involving the attribution of meaning between people from different cultures.”

INTERCULTURAL MEDIATOR – the person who facilitates exchanges between people of different socio-cultural backgrounds and acts as a bridge between national and target cultures.

INTERCULTURAL – A macrodefinition of “intercultural” is used, indicating one or several differences between communicators relating to language, national origin, race, or ethnicity.

INTRACULTURAL COMMUNICATION – communication between people who share a common culture is intracultural.

ISOMORPHIC ATTRIBUTIONS – we are making isomorphic attributions when we give the same meaning to the behavior of others that they give.

K

KINESICS – body-motion language, like vocalic language, culture by culture is composed of distinctive elements that can be combined in a virtually infinite number of ordered combinations which rule the communicative aspects of human behavior. We can term verbal language digital and body motion language analogic.

L

LANGUAGE COMPETENCY – language competency is positively correlated to “attractiveness” in intercultural communication. The majority of people prefer to communicate with a foreign person who speaks their language well. The language barrier makes intercultural interaction more difficult than intracultural interaction.

LANGUAGE CONNOTATION – the connotative meanings of symbols arise from one’s experience in the context of culture. Connotative and multiple meanings of a word are difficult to learn. “Lie,” “fib,” and “equivocate” do not have the same shades of meaning.

LANGUAGE, VERBAL – Language should be considered a mirror of its culture.

LEARNING DIFFERENCES – Different cultures learn to learn differently, as by rote, by demonstration, by guiding, or by doing.

LOW-CONTEXT – communication styles that focus relatively more (by comparison with high-context styles) on words to communicate, and relatively less on behavior – the context in which the words are used – are said to be “low-context.” Low-context cultures focus relatively more on words to convey meaning. The verbal content of messages in low-context cultures is information-specific.

M

METAMESSAGE – communication carries messages at least at two important levels – one level carries the content of the message, and another carries a metamessage about the relational aspect of the communicators. Nonverbal communication often carries the metamessage, and verbal communication more often contains the content. The simple question “What do you want?” can be asked in a variety of ways that carry a metamessage beyond the verbal content of the question.

MISCOMMUNICATION – miscommunication occurs when a receiver attributes erroneous meaning to a verbal or nonverbal message, whether the message was intended or unintended, and whether or not the message was adequately or properly encoded and transmitted.

MOTIVATION – willingness or desire to make the effort required to reduce uncertainty in intercultural interaction.

N

NEGATIVE POLITENESS – deference politeness which reflects the fundamental need to have some freedom and control over our actions and not to be constantly impinged on by others.

NONVERBAL COMMUNICATION – the nonverbal behavior through which a person communicates; behavior in this sense includes gestures, facial expressions, tone of voice, dress, body language, and the rituals (such as courtesies) one observes.

O

OBSTACLES OF PERCEPTION – perception is the internal process by which we select, evaluate, and organize the stimuli of the outside world. From the time we are born, we learn our perceptions and the resulting behaviors from our cultural experiences. Behaviors “natural” to different cultures do not necessarily conflict, but when they do, the conflict frequently causes communication obstacles.

OBSTACLES OF PROCESS – differences in the situational units of cultures create communication obstacles in the *process* of verbal and nonverbal interaction between persons. A situational unit is the smallest viable unit of a culture that can be analyzed, taught, and transmitted as a complete entity. Examples of such units might be greeting, gift-giving, introductions, eye contact, and table manners.

OPERANT METHODS – the researcher provides a minimal stimulus and the subjects provide many responses. For example, sentence completion, observations, and content analyses are operant techniques. In most cases the researcher does nothing to stimulate the production of the data.

OTHER, THE – the Other is someone who is perceived as foreign, alien, diverse, not one of “us.”

OUTCOMEORIENTATED MODEL – judges the process of communication for its “effectiveness” in achieving the desired ends.

P

PERCEPTION – perception filters behavior and interaction.

PING-PONG STYLE OF COMMUNICATION – holding a conversation like having a Ping-Pong game. One person has a ball and then hits it to the other side of the table.

POLITE LANGUAGE USAGE – the actual language forms required in a target language may have no analogues in one’s own and may therefore be difficult to learn or to use correctly. Polite usage closely relates to two perceptual categories of communication behavior – hierarchy and rules.

POLITE LISTENING SOUNDS – using appropriate sounds in the right places to show you are attending, such as “uh-huh”, “oh?”

POSITIVE POLITENESS – solidarity politeness which reflects the fundamental need to be accepted and liked.

POSTURE – the meaning and use of body posture or stance can vary culturally. Standing with hands on hips can signify relaxation, bad manners, or a challenge, depending on the culture. Sitting with legs crossed may be unacceptable, depending on one’s gender and the culture with which one is interacting. Cultures orient themselves differently to communicate, such as directly face-to-face or indirectly with persons standing at an angle to each other.

POWER – A significant discrepancy in power or status between groups causes acute intergroup posturing tendencies, which can present obstacles to intercultural communication.

PRECONCEPTIONS – people tend to see what they expect to see and, furthermore, to discount that which conflicts with these preconceptions, stereotypes, or prejudices toward persons.

PREJUDICE – a negative attitude toward a cultural group based on little or no experience.

PROCESS-ORIENTATED MODEL – judges the process of communication for its “appropriateness” in terms of the behaviour of those involved.

PROXEMICS (space sense) – people communicate with space far more than is consciously apparent, and people of different cultures communicate differently through use of space.

Q

QUALIFIERS – certain words are used in English to indicate that the statement is true most of the time, but not always.

R

REGULATORS – gestures which regulate much of our conversation. Thus, when someone tries to interrupt while we are talking, we may put out our hand, indicating that we aren't finished speaking.

RESPONDENT METHODS – the subject is responding to stimuli presented by the researcher e. g. experiments, surveys, and interviews.

RULES – cultural rules are based on ideas. They govern formality and ritual, and what types of interaction take place when and where. There is not much flexibility in cultural rules, and one must learn the rules of a target culture in order to communicate effectively.

S

SELF-AWARENESS – an awareness of one's own cultural identity and background.

SELF-EFFICACY – our feeling that we can control the environment. When we are able to predict what others will do, when we can act so as to get others to do what we want done, when we know how to get rewards from our environment and avoid punishments, we feel in control.

SILENCE – silence is viewed by some cultures as an important form of speech and rhetoric, and a silence gap in speaking is used differently by different cultures. Silence can also be considered nonverbal behavior.

SIMILARITY ASSUMPTIONS – to assume that surface similarity in communication or behavior means the same thing in different cultures can result in misinterpretation. Likewise, surface differences may represent underlying similarity. Unless assumptions are overtly reported, there is no chance of correcting misinterpretations. It is easy to underestimate the effect of an unfamiliar cultural environment.

SITUATIONAL UNIT – a situational unit is the smallest viable unit of a culture that can be “analyzed, taught, transmitted, and handed down” as a complete entity. We learn our culture in units such as greeting, gift-giving, table manners, and so on.

SKILLS OF MEDIATION – attribution skills, transmission skills, interpretation skills, and modification skills.

SMALL TALK – a conversation about trivial matters such as exchange of pleasantries, the weather, one's family, what one did over the weekend, the safest way of making conversation with people one has just met.

SOCIAL LEARNING THEORY – A. Bandura suggests that behavioral change leads to attitude change. The theory offers approaches to coping with events perceived as negative, it explains that people's judgment about their potential ability to cope with a negative situation actually effects efforts to cope and subsequent actual success or failure.

SPACE, FIXED-FEATURE – fixed-feature space tells us what we do where and how we know what behavior is appropriate in a dining room or in a church. People wrest and defend space (territoriality) and use space to indicate status or rank by the amount or location of their territory.

SPACE, INFORMAL – informal space includes the distance maintained in interpersonal encounters, which varies culturally. In some cultures people stand and sit very close when interacting, and they judge those who interact at a greater distance to be cold, condescending, or disinterested. Other cultures perceive close interaction as pushy, disrespectful, or sexually aggressive. Culture usually determines orientation (whether persons interact face-to-face or side-by-side), as well as whether people wait in line or jockey for the best position to be served.

STEREOTYPE – a way of categorizing and processing information we receive about others in our daily life.

SUBCULTURE – smaller groupings based on a range of factors such as wealth, education, interests and pastimes, profession, religion, marital or parental status, area of residence, region of origin, way of speaking (dialect), and so on.

T

TACT – in some cultures, directness is considered rude; even important discussions must be preceded by small talk.

TANGIBLE ASPECTS OF CULTURE – aspects of culture which range from the inspiring to the mundane.

UNCERTAINTY – people have a strong need to understand both the self and the Other in interpersonal interaction. In order to reduce uncertainty, they strive to increase predictability – which is often difficult with people of “Other” cultures. Culture teaches individuals to behave in prescribed ways that permit the other group members to recognize and anticipate the individual’s behavior. Most people prefer to interact in predictable social environments.

U

UNCONSCIOUS COMPETENCE – a stage of competence where the correct communication pattern has become such a part of our habit structure that we no longer have to think about using a different pattern with persons from another culture.

UNCONSCIOUS INCOMPETENCE – a stage of competence where we misinterpret the other’s behavior but are not aware of it.

V

VALUES – values are the learned (through acculturation) organization of rules for making choices and resolving conflicts, and differences in values can be an obstacle to intercultural communication. Religious values are manifested not only in dogma, but also in living patterns and outlook. Materialism places value on money, work, and material success. To respect another culture’s values can conflict with one’s own values as a basis for judgment. There is much debate over relative and absolute values.

VERBAL COMMUNICATION – communication by word symbols of meaning, both written and oral.

W

WHORFIAN HYPOTHESIS – the “world view” of members of a culture depends on the structure of the language they speak. The Whorfian, or Sapir-Whorf hypothesis states that language is a guide to social reality and builds up the real world through the language habits of a group. No two languages are sufficiently alike to consider that they represent the same social reality. One must learn to “speak” the culture to learn its verbal language well.



Figure A.1 – Cross-cultural differences in nonverbal behaviour: smile



Figure B.1 – The British life style

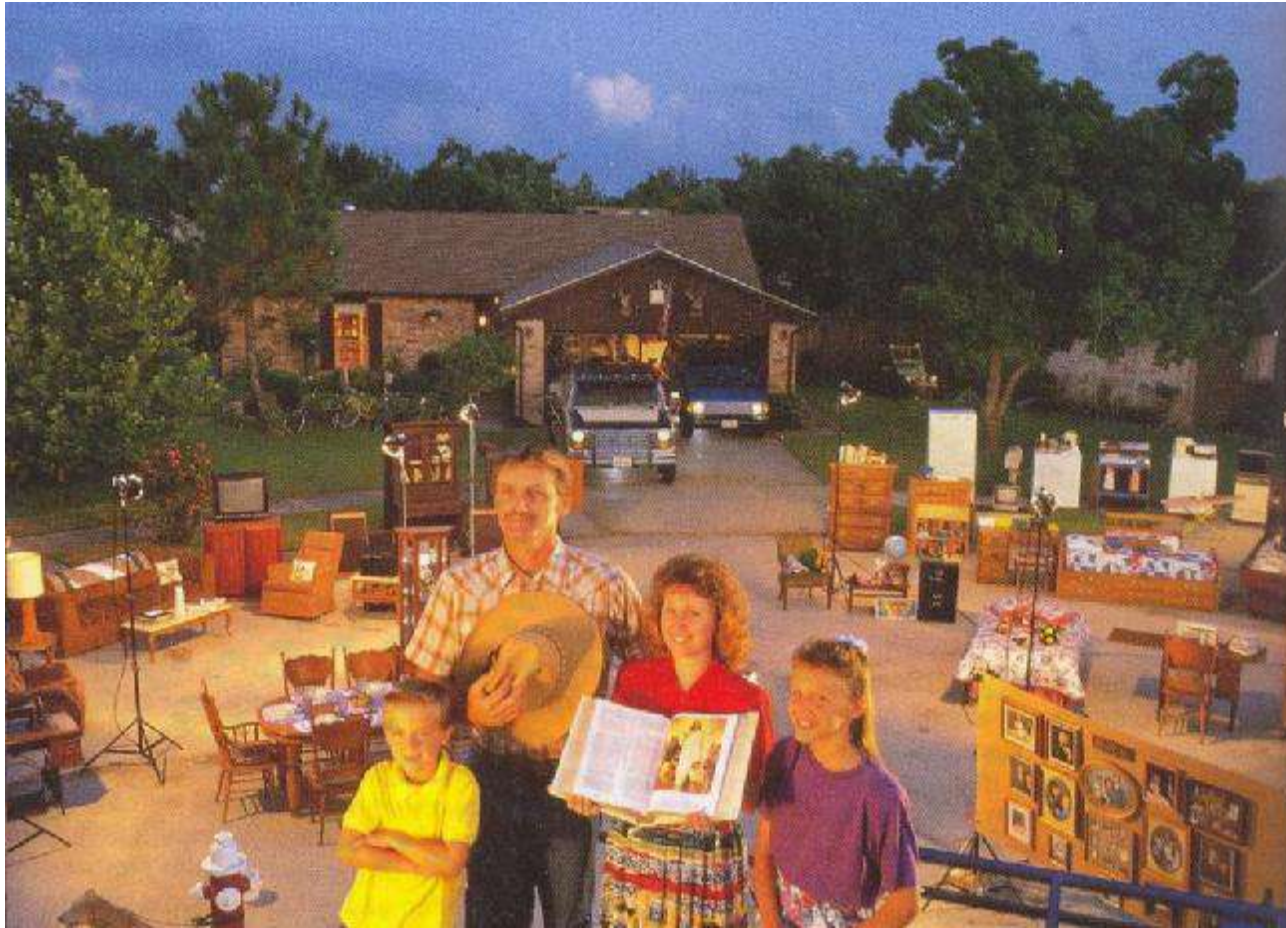


Figure B.2 – The American life style

Project A. Command of the language

BRITISH ENGLISH

The term British English is used by linguists to contrast the form of English used in Britain with American English, and also with Australian English, South African English, etc. In broad terms, British English is English as used throughout the United Kingdom, but it is often more narrowly understood as the English of England, especially that of southeast England as used by the upper and middle classes. English people are rather possessive about their language and to them it is simply English. Other varieties are seen as modified, usually less acceptable forms.

The old East Midlands dialect developed into standard English, while others became the many regional dialects spoken today. Dialects are often characterized by use of non-standard forms such as double negative structures, e. g. *I don't want none*, dropped prepositions as in *He's gone down the pub*, or variant pronouns such as *hisself* and *theirselves*. Dialects are usually spoken with a regional accent.

Most British people can recognize Cockney, a London dialect of the working class. Grammatical variations include *them* as for "*those who*" and double negatives. Characteristics of a Cockney accent include dropping the letter "h", e. g. "*ouse* for *house*, a feature shared by many urban accents, and pronouncing "*th*" in words like *think* as [f]. The [ei] in *mate* is replaced by [ai].

The northern Geordie dialect shares many features with Scottish English. Speakers of Scouse, a Liverpool dialect, tend to slur (= join) their words, as in *gorra* for "got a" or "got to". Words unique to the north include *gradely* (= excellent) and *mardy* (= spoilt). A feature which usually identifies somebody as coming from the north is the use of [ɜ] instead of [a:] in words like *castle* and *bath*. Urban dialects of the Midlands, e. g. Brummie, share features with northern dialects.

The West Country is known for its distinctive rural dialects. Non-standard usages include *I be* for "I am" and *her says* for "she says". Accents have burred (= rolled) "r"s, and "s" is pronounced more like "z", as in *Zummerzet* for "Somerset."

Scottish dialect expressions that are well known to English people are *aye* for "yes", *wee* for "little", *bairns* for "children" and *I dinna ken* for "I don't know". Scottish pronunciation is noted for its burred "r"s and distinctive vowel sounds. Words like *rice* or *tide* are pronounced more like [reis] or [teid] than the standard [rais] or [taid] sound. Educated Scottish accents have features in common with RP.

In Wales, dialect usages include *boyo* for "man" and *look you* for "you see." Well-known Irish dialect forms include *would you be after wanting* for "do you want", and the repetition of a phrase at the end of a sentence, such as *at all, at all*. Welsh, Irish and some Scottish accents often have an attractive lilt (= rising and falling intonation pattern). These dialects and accents are sometimes made fun of.

In Britain there are many people whose families came from South Asia or the Caribbean. Younger people from these groups speak English as their first language, while some older people use it as a second language. Many have dialects and accents which are influenced both by their first language and by the dialect of the area where they now live.

In the 1990s a new dialect, Estuary English, spread through south-east England. It developed from a combination of Cockney and RP, and was the result of the upward social movement of some Cockney speakers and a downward trend from RP by some middle-class speakers. Estuary English was adopted by some people as a feature of a new classless society. It can be heard in Parliament and on television though it seems less popular than originally, perhaps because many people find its accent unattractive. It has some of the glottal stops found in Cockney, and in words like *hill* the [l] is replaced by [u], so *hill* is pronounced [hiu]. Non-standard forms include the use of *was* for *were*, as in "We was walking home", and variant prepositions such as *off of*, as in "She got off of the bus."

The spread of Estuary English provoked a strong reaction among people who believed that the standard of English was falling. Previously, there was a distinction between written English and the more informal spoken language. This has been reduced in recent years, with many books and newspapers using easier, more informal English to reach a wider group of readers.

An extract from a fantasy novel in which a republican government is elected in Britain and the Royal family are sent to live on a working-class housing estate, in a road known to its inhabitants as "Hell Clouse".

Scene: night has just fallen. The ex-queen and her husband arrive with a driver in a furniture van (with all their belongings in it), ready to move in to the house which they have been allotted. Their new neighbours, Tony and Beverly Threadgold, are standing at the front door of their house.

The Threadgolds watched as a shadowy figure ordered a tall man out of the van. Was she a foreigner? It wasn't English she was talking was it? But as their ears became more accustomed they realized it was English, but posh English, really posh.

"Tone, why they moved a posho in Hell Clouse?" asked Beverly.

"Dunno", replied Tony, peering into the gloom. "Christ, just our bleedin' luck to have poshos nex' door".

A few minutes later, the Queen addressed them. "Excuse me, but would you have an axe I could borrow?"

"An ix?" repeated Tony.

"Yes, an axe". The Queen came to their front gate.

"An ix?" puzzled Beverly.

"Yes".

"I dunno what an "ix" is," Tony said.

"You don't know what an axe is?"

"No".

"One uses it for chopping wood". The Queen was growing impatient. She had made a simple request; her new neighbours were obviously morons. She was aware that educational standards had fallen, but not to know what an axe was ... It was a scandal.

"I need an implement of some kind to gain access to my house".

"Arse?"

"House!"

The driver volunteered his services as translator. His hours talking to the Queen on the motorway had given him confidence.

"This lady wants to know if you've got an axe".

Just then, the Queen came down the garden path towards the Threadgolds and the light from their hall illuminated her face. Beverly gasped. Tony clutched the front-door frame for support before saying, "It's out the back, I'll geddit".

Left alone, Beverly burst into tears.

"I mean, who would believe it?" she said later, as she and Tony lay in bed unable to sleep. "I still don't believe it, Tone".

"Nor do I, Bev. I mean, the Queen next door. We'll put in for a transfer, eh?"

Slightly comforted, Beverly went to sleep.

AMERICAN ENGLISH

In the USA General American English (GAE) is the closest to a standard form and is heard on national television. Regional dialects have some differences in vocabulary, and their accents are distinctive, but it is uncommon for Americans from different parts of the country to have difficulty understanding each other. Vocabulary and accent are influenced as much by social contact, ethnic background, age, class and occupation as by regional boundaries. Varieties such as Black English, Jewish English, Hispanic English and Cajun English (a form of French spoken in Louisiana) are based on ethnic background, but many of their features have become more widely known through the media. The accent that is closest to begin a standard, and which is associated with General American

English, is the Midwestern accent, which is spoken in most of the northern states and by many people throughout the country.

There are about twice as many speakers of American English as of other varieties of English, and four times as many as speakers of British English. The leading position of the US in world affairs is partly responsible for this. Americanisms have also been spread through advertising, tourism, telecommunications and the cinema.

As a result, forms of English used in Britain, Australia, etc. have become less distinct. But there remain many differences in idiom and vocabulary, especially between British and American English. For most people, however, the most distinctive feature of American English is its accent.

In written English, spelling shows whether the writer is American or British. Americans use *-or* instead of *-our* in words like *color* and *flavor*, and *-er* instead of *-re* in words like *center*. Other variants include *-x-* for *-ct-* (*connexion*) and *-l-* for *-ll-* (*traveler*). British people consider such spellings to be wrong. American spellings which may be used in British English include using *-z-* instead of *-s-* in words like *realize*, and writing the past tense of some verbs with *-ed* instead of *-t*, e. g. *learned*, *dreamed*.

There are various differences in grammar and idiom. For instance, *gotten*, an old form of the past participle of *get*, is often used in American English in the sense of “received”, e. g. “I’ve gotten 16 Christmas cards so far”. Americans say “He’s in *the* hospital” while British people say “He’s in hospital”. The subjunctive is also common in American English, e. g. “They insisted that *she remain* behind”.

Several features of pronunciation contribute to the American accent. Any “r” is usually pronounced, e. g. *card* [ka:rd], *dinner* [ˈdɪnər]. A “t” between vowels may be flapped (= pronounced like a “d”), so that *latter* sounds like *ladder*. The vowel [ɜ] rather than [a:] is used in words like *path*, *cot* and *caught* are usually both pronounced [ka:t], and “o” as in *go* [gou] is more rounded than in Britain. *Tune* is pronounced [tu:n] not [tju:n]. Stress patterns and syllable length are often also different, as in *laboratory* ([ˈlæbərətɔ:ri], BrE [ləˈbɒrətɪ]) and *missile* ([ˈmɪsl], BrE [ˈmɪsɪl]).

Americans tend to use very direct language, and polite forms which occur in British English, such as “Would you mind if I ...” or “I’m afraid that ...” sound formal and unnatural to them.

The main dialect groups are the Northern, the Coastal Southern, the Midland, from which GAE is derived, and the Western. The main differences between them are in accent, but some words are restricted to particular dialects because the item they refer to is not found elsewhere: *grits*, for example, is eaten mainly in the South and is considered to be a Southern word.

Northern dialects spread west from New York and Boston. New England has its own accent, though many people there have a Midwestern accent. The old, rich families of Boston speak with a distinctive Bostonian accent which is similar to Britain’s RP.

Midland dialects developed after settlers moved west from Philadelphia. Both Midland and Western dialects contain features from the Northern and Southern groups. There are increasing differences within the Western group, as south-western dialects have been influenced by Mexican Spanish.

The Southern dialects are most distinctive. They contain old words no longer used in other American dialects, e. g. *kinfolk* for “relatives” and *hand* for “farmworker”. French, Spanish and Native-American languages also contributed to Southern dialects. Since black slaves were taken mainly to the South and most African Americans still live there. Black English and Southern dialects have much in common. The accent is a southern drawl which even foreigners recognize. An “r” at the end of a word is often omitted, so that *door* is pronounced [dou], and diphthongs are replaced with simple vowels, so that *hide* is pronounced [ha:d]. Some people use *y’all* as a plural form of “you”. This is more common in speech than in writing.

Southern dialects and accents are often thought by other Americans to be inferior. Black English and Cajun English may also be less acceptable. Both varieties are restricted to particular ethnic or social groups, and the attitude probably reflects more general feelings about those groups.

For a long time English helped to unite immigrants who had come from many countries. Now, Hispanic immigrants, especially in south-western states, want to continue to use their own language, and many Americans are afraid that this will divide the country. The Hispanic population is growing and will reach 80 million by 2050.

This situation led to the founding of the English Only Movement, which wants to make English the official language of the US. Supporters believe that this will help keep states and people together, and that money spent on printing forms, etc. in both English and Spanish would be better spent on teaching the immigrants English. Others think that an official language is unnecessary. They argue that children of immigrants, and their children, will want to speak English anyway, and that a common language does not always lead to social harmony.

* * *

Imagine: you see a picture in an American magazine in which Americans pledge to the flag with the words: "I pledge allegiance to the bandera de los Estados Unidos de Amerika und der Republik ...". The text under the picture runs: "It's coming to this".

* * *

Careful (Slow) Pronunciation	Relaxed (Fast) Pronunciation
What are you thinking ?	*Whaddaya thinking ?
What do you want to do ?	*Whaddaya *wanna do ?
I don't know. What do you think ?	I *donno. *Whaddaya think ?
What do you want to take ?	*Whaddaya *wanna take ?
My tooth going to drive me crazy. It has to come out.	My tooth's *gonna drive me crazy. It *hasta come out.
I can't. I have to study.	I can't. I *hafta study.
After you go to the bank, you've got to go to the dentist.	After *ya go *ta the bank, you've *gotta go *ta the dentist.
I think you are going to have to tell your parents about them.	I think *yer *gonna *hafta tell *yer parents about them.
Can't you find an apartment ?	Can't *cha find an apartment ?
Tell me what you're looking for.	Tell me what *cher *lookin' for.
What do you plan to do when you finish ?	*Whacha plan *ta do when *ya finish ?
What are you doing back there ?	*Whacha *doin' back there ?
Oh, no ! We should have been at Judy's house at a quarter of seven !	Oh, no ! We *shoulda been at Judy's house at a quarter *a seven !
Yes, you're right. I must have been crazy to try to find her house out here.	Yes, *yer right. I musta been crazy *ta find *'er house out here.
Would you like coffee or tea ?	Would *ja like coffee *er tea ?

BLACK ENGLISH

Reflecting a linguistic heritage from Africa and Europe as well as a history of slavery and separation in the United States, Black English is a fully formed linguistic system operating parallel to standard American English. Like other varieties of the language, Black English has its own set of grammatical and phonological rules as well as a special lexicon and rhetorical style to give it a unique character.

An artifact not of race but of a speech community, Black English originated as a pidgin that the slaves (coming from a variety of language backgrounds) used to communicate among themselves. Over the years, the pidgin evolved into a creole as more English words and structures were substituted for the West African terms to facilitate communication between slave and master. With emancipation in 1863, African Americans gradually entered the mainstream of American life and the Black English Creole began to lose some of its distinctive structural features.

Today it is estimated that between 60-80 percent of all African Americans speak a variety of Black English at least some of the time. Many speak it as their only dialect while others shift codes from Black English to Standard English as appropriate for the social setting or situation. Some African Americans speak only in Standard English because their socio-economic and psychological ties are not restricted to their ethnic community.

But Black English is more than a mere expression of ethnicity; it is a vitalizing element within the broader American speech community. In the music of Stevie Wonder and Aretha Franklin, the films by Spike Lee, the writing by Toni Morrison and Rita Dove, and electrifying oratory of Martin Luther King, Jr. and Jesse Jackson, the rich oral tradition of the black community is there to be appreciated by all.

As all language undergoes change, some of the grammatical and phonological features that distinguished Black English are no longer as prominent today as they once were. In listing these features, it is important to recognize that their occurrence is variable, subject to linguistic environment, social setting, and attention to speech. Some features of Black English present in the readings are:

1. Omission of the copula *be* in contracted forms 's 're: *He quick in everything. You out of the game.*
2. *Be* inclusion: The base form of *be* may be included to indicate habitual aspect or future time: *They be slow all the time. The boy be here soon.*
3. Multiple negation: *There ain't nothing the matter. They can't hardly wait* (negative verb with negative adverb).
4. Repetition of noun subject with pronoun: *Miss Nellie, she pointed ... Shelby, he told us ...*
5. Question patterns without *do*: *What he want?*
6. Completed past action can be signaled by "done +V ed": *You done gone and bought your grandmother a hat? So many people had done named me different names.*
7. Use of *ain't*: Common to other standard varieties of English *ain't* is used as the negative form for *is, are, am*, and the auxiliaries *have* and *has*.
8. Deletion of unstressed first syllable: *because* = [kauz], *expect* = [spek], *about* = [bawt], *around* = [rawn].
9. Consonant cluster simplification: *child* = [tʃal], *don't* = [down], *grand* = [grʌn], *walked* = [wolk], *moved* = [muv], *just* = [jis].
10. Simplification of glides and diphthongs: *I* = [ah], *my* = [mah], *time* = [tahm], *to* = [tə], *you* = [yə].
11. Modification of the phoneme [p] in initial and final positions: *there* = [der], *that's* = [dʌt], *with* = [wid].
12. Modification of the phoneme [ŋ]: Common to other non-standard varieties and informal usage of standard American, [in] is substituted for [ɪŋ]: *nothing* = [napin], *asking* = ['ʌskin].

NO DIALECTS PLEASE

In this competition
 dey was lookin for poetry of worth
 for a writin that could wrap up a feelin
 an fling it back hard
 with a captive power to choke de stars
 so dey say
 "Send them to us
 but NO DIALECTS PLEASE
 We're British!"

Ay!
 Well ah laugh till me boushet near drop
 Is not only dat ah tink
 of de dialect of de Normans and de Saxons

an start up a language o me own
 dat ah could share wid me people.

Den when we start to shout
 bout a culture o we own
 a language o we own
 a identity o we own dem an de others
 dey leave to control us say
 STOP THAT NONSENSE NOW
 We're all British!
 Every time we lif we foot to do we own ting
 to fight we own fight
 dey tell us how British we British
 ah wonder if dey remember

dat combine an reformulate
 to create a language-elect
 is not only dat ah tink
 how dis British education mus really be narrow
 if it leave dem wid no knowledge
 of what dey own history is about
 is not only dat ah tink
 bout de part of my stori
 dat come from Liverpool in a big dirty white ship
 mark
 AFRICAN SLAVES PLEASE!
 We're the British!
 But as if dat not enough pain
 for a body to bear
 ah tink about de part on de plantations down dere
 Wey dey so frighten o de power
 in the deep spaces
 behind our watvhing faces
 dat dey shout
 NO AFRICAN LANGUAGES PLEASE!
 It's against the law!
 Makes me ha to go

dat in Trinidad in the thirties
 dey jail Butler
 who dey say is their British citizen
 an accuse him of
 hampering the war effort!
 Then it was
 FIGHT FOR YOUR COUNTRY, FOLKS!
 You're British!

Ay! Ay!
 Ah wonder when it change to
 NO DIALECTS PLEASE!
 We're British!
 Huh!
 To tink how dey so duncce
 an so frighten o we power
 dat dey have to hide behind a language
 that we could rap round we little finger
 in addition to we own!
 Heavens o mercy!
 Dat is dunceness oui!
 Ah wonder where is de bright British!

Merle Collins

IDIOMS

It isn't always the non-native speaker's accent (which may be perfect) that enables people to recognize instantly an outsider who is learning their language, but the odd mistakes that no native speaker would make. The foreigner's little words – prepositions such as *to*, *for*, and *with* – are often wrong. The idiomatic use of these words varies from language to language. Just as each person has a unique, characteristic signature, each language has unique idioms. In fact, the word idiom comes from the Greek root *idio*, meaning a unique signature. Thus, each language contains expressions that make no sense when translated literally into another tongue. Art Buchwald wrote a famous column, often reprinted, in which he translated some of our Thanksgiving (Mercidonnant) terms into literal French, with comic results. If a German or Spaniard or Italian literally translated BIRTHDAY SUIT and GET DOWN TO BRASS TACKS, the terms would make no sense, or the wrong sense. Even a native speaker of English who is not used to hearing literate idioms like FITS AND STARTS, COCK-AND-BULL STORY, HUE AND CRY, and TOUCH AND GO will not be able to make sense of them. Our purpose in defining these idioms is to LET THE CAT OUT OF THE BAG for those who haven't heard them often enough to catch their meanings.

Other idioms are really allusions or foreign-language terms that make no sense unless you know what the allusions or terms mean. CARRY COALS TO NEWCASTLE obviously translates adequately into any language, but it makes no sense to a person who hasn't run across the fact that Newcastle is a coal-mining city. Knowing the literal meaning of idioms won't enable you to understand them unless also know what they allude to. Such ignorance is your ACHILLES' HEEL and an ALBATROSS AROUND YOUR NECK. Nothing can take the place of simply knowing the allusion or the foreign-language term; that is the ALPHA AND OMEGA of comprehending such idioms. Moreover, just knowing a BAKER'S DOZEN of them is not enough; you have to know them EN MASSE. Educators who complain about the illiteracy of the young but pay no attention to teaching

idioms are just weeping CROCODILE TEARS. We have therefore decided to CUT THE GORDIAN KNOT by systematically defining some of the most widely used idioms in American literate culture.

Project B. Proper names and realia

Think of a place you'd like to visit in the UK / US. Find some new information about that place and describe it going from specific to common things so that your interlocutors could learn as much as possible and guess the place. Show the place on the map of the UK / US.

Note: Try to give as much new information as possible in short, simple sentences. After each phrase make a pause to give the audience time to guess.

For example: Guess what place I'd like to visit in the US.

1. I'd like to visit the open-ocean aquarium there.
2. It offers visitors a 240-degree panorama of the island's marine life.
3. The aquarium's called Maui Ocean Center.
4. It is known also for its exotic places, miles of beach, warm water in the ocean.
5. The capital of that place is Honolulu.
6. It's an archipelago, a region and a state of the US.

PROJECT C. Measuring temperature, length, area, weight

<i>Temperature</i>					
To go from °C to °F			To go from °F to °C		
n × 1.8 ; add 32			n – 32 ; multiply by 0.5555		
<i>Length</i>			<i>Area</i>		
To go from	to	multiply by	To go from	to	multiply by
cm	in	0.3937	mI	ftI	10.76
in	cm	2.54	ftI	mI	0.0929
m	ft	3.2808	kmI	miI	0.3861
ft	m	0.3048	miI	kmI	2.59
km	mi	0.6214			
mi	km	1.609			
<i>Weight</i>					
To go from		to	multiply by		
	g	oz	0.0353		
	oz	g	28.35		
	kg	lbs	2.2046		
	lbs	kg	0.4536		

Project D. Giving tips

Many people are unsure when, who and how much to tip. The important thing to remember about tipping is that it is entirely at your discretion, so have the courage of your convictions. Tipping originated as a way of rewarding good work, particularly of those on low wages such as waiting staff. Many hotels and restaurants now add a service charge, so you need only tip if the staff were especially helpful.

Waiters, hotel staff, taxi drivers and hairdressers commonly receive tips amounting to 10% or 15% of the bill, especially if they have been pleasant and helpful or have worked late for the customer. If possible, leave a tip in cash so that the individual concerned has a greater chance of receiving it di-

rectly. It is inappropriate to tip professional people, such as nurses or solicitors, or the proprietors of hotels, restaurants and hairdressing salons.

* * *

An increasing number of restaurants in the United States are adding a service charge or gratuity to the bill. You should be aware of this and if it is the case where you are dining you need not pay any additional tip. This practice is more common when there are six or more in your party.

The chart below gives general standards.

Recipient	Amount or Percentage to Tip
Bartender	15 to 20 percent of the bar bill if you have drinks at the bar before going to your table. It is given to him when he gives you your check or, if the bar bill is added to your dinner check, before you leave the bar.
Busboys	No tip except in cafeterias when busboy carries your tray to the table, in which case tip 50 cents.
Headwaiters	At a restaurant you patronize regularly, \$5 to \$10 from time to time. When he has done nothing but seat you and hand you a menu, no matter how many in your party, no tip. \$5 or more if he arranges a special table, cooks a special dish in front of you, or offers other special services. Hand him your tip as you leave the restaurant.
Musicians	No tip to strolling player unless he plays specific request. Then the usual tip is \$1. If several members of a large party make requests, up to \$5. \$1 to \$2 to pianist or organist for playing your request.
Waiters and waitresses	15 to 18 percent of the bill, slightly higher for extraordinarily good service. 20 percent in very elegant restaurants. In restaurant, tip left on tray on which check is brought or added to credit card.

15% TIP TABLE

Check (\$)	Tip (\$)	Check (\$)	Tip (\$)
8.00	1.20	64.00	9.60
16.00	2.40	72.00	10.80
24.00	3.60	80.00	12.00
32.00	4.80	88.00	13.20
40.00	6.00	92.00	13.80
48.00	7.20	96.00	14.40
56.00	8.40	100.00	15.00

PROJECT E. Making friends

The tourist view of Britain involves lots of formal ceremonies. Some people have drawn the conclusion from this that the British are rather formal in their general behaviour. This is not true. There is a difference between observing formalities and being formal in everyday life. Attitudes towards clothes are a good indication of this difference. It all depends on whether a person is playing a public role or a private role. When people are “on duty”, they have to obey some quite rigid rules. A male bank employee, for example, is expected to wear a suit with a tie, even if he cannot afford a very smart one. So are politicians. There was once a mild scandal during the 1980s because the Leader of the Opposition wore clothes on a public occasion which were considered too informal.

On the other hand, when people are not playing a public role – when they are just being themselves – there seem to be no rules at all. The British are probably more tolerant of “strange” clothing

than people in most other countries. You may find, for example, the same bank employee, on his lunch break in hot weather, walking through the streets with his tie round his waist and his collar unbuttoned. He is no longer “at work” and for his employers to criticize him for his appearance would be seen as a gross breach of privacy. Perhaps because of the clothing formalities that many people have to follow during the week, the British, unlike the people of many other countries like to “dress down” on Sundays. They can’t wait to take off their respectable working clothes and slip into something really scruffy. Lots of men who wear suits during the week can then be seen in old sweaters and jeans, sometimes with holes in them. And male politicians are keen to get themselves photographed not wearing a tie when “officially” on holiday, to show that they are really ordinary people.

The British are comparatively uninterested in clothes. They spend a lower proportion of their income on clothing than people in most other European countries do. Many people buy second-hand clothes and are not at all embarrassed to admit this. If you are somewhere in a Mediterranean holiday area it is usually possible to identify the British tourist – he or she is so badly dressed!

The difference between formalities and formality is the key to what people from other countries sometimes experience as coldness among the British. The key is this: being friendly in Britain often involves showing that you are not bothering with the formalities. This means not addressing someone by his or her title (Mr, Mrs, Professor, etc), not dressing smartly when entertaining guests, not shaking hands when meeting and not saying “please” when making a request. When they avoid doing these things with you, the British are not being unfriendly or disrespectful, they are implying that you are in the category “friend”, and so all the rules can be ignored. To address someone by his or her title or to say “please” is to observe formalities and therefore to put a distance between the people involved. The same is true of shaking hands. Although this sometimes has the reputation of being a very British thing to do, it is actually rather rare. Most people would do it only when being introduced to a stranger or when meeting an acquaintance (but not a friend) after a long time. Similarly, most British people don’t feel welcomed if, on being invited to somebody’s house, they find the hosts in smart clothes and a grand table set for them. They don’t feel flattered by this, they feel intimidated. It makes them feel they can’t relax.

It is probably true that the British, especially the English, are more reserved than the people of many other countries. They find it comparatively difficult to indicate friendship by open displays of affection. For example, it is not the convention to kiss when meeting a friend. Instead friendship is symbolized by behaving as casually as possible. If you are in a British person’s house, and you are told to “help yourself” to something, your host is not being rude or suggesting that you are of no importance – he or she is showing that you are completely accepted and just like “one of the family”.

In the last decades of the twentieth century, the general amount of informality has been increasing. Buffet-type meals, at which people do not sit down at a table to eat, are a common form of hospitality. At the same time, the traditional reserve has also been breaking down. More groups in society now kiss when meeting each other (women and women, and men and women).

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The self consists of all the statements that a person makes that include the words “I”, “me”, “mine”, and “myself”. A good way to study the self is to ask people to write twenty sentences that begin with the words “I am”. The responses reveal a lot about a culture. Triandis examined three aspects of the self: the private self (e. g. “I am kind”), the public self (e. g. “Most people think I am kind”), and the collective self (e. g. “My family thinks I am kind”). He argued that these three kinds of self are sampled with different probabilities in different cultures. In individualistic cultures people sample mostly the private self: in collectivist cultures they use mostly the collective self. The more complex the culture (e. g. many levels of political authority, many different groups and occupations, a large urban population), the more people will sample the private and public self rather than the collective one. Collectivism, external threat, competition with out-groups, and common fate increase the sampling of the collective self.

Aspects of the environment, such as the need to cooperate in order to survive, result in more use of the collective self. Collectivist cultures raise their children by emphasizing obedience, reliability, duty, cleanliness, and order. Individualistic cultures raise their children by emphasizing creativity, self-reliance, independence, and the freedom to do your own thing. These qualities are associated with the use of the private self.

When the collective self is sampled, people are more likely to behave according to norms, roles, and customs. When the private self is sampled, people are more likely to behave according to their attitudes, feelings, and beliefs, or their personal philosophy.

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In some cultures status is obtained largely through personal achievement and there may be considerable social pressure placed on individuals to achieve their potential particularly in areas like education and employment. The UK, USA and Ireland score highly on achievement orientation. In other cultures, however, status rests on ascription, that is on factors such as gender, age, and one’s family and socio-economic background.

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Americans often speak of “inventing” or “reinventing” themselves. As noted elsewhere, the social, financial, and professional limits of the European feudal / class system gradually lost their hold over the common man and woman in the New World. Accordingly, early Americans were born without any particular destiny and were in theory free to become whomever and whatever they wanted – or at least free to try. They were, as the famous phrase put it, “self-made,” with nothing but hard work standing between themselves and their dreams. That sentiment has always been something of an exaggeration, of course, true in general but not always true in particular – and certainly more true for some Americans than for others. But all in all, the possibility of being self-made was probably more real for people in the New World than in the world they left behind.

People who are not born with any particular identity, into a certain social class, for example, or a certain trade or profession – people who are not defined from without, as it were – are left to define themselves. And so it was that in the New World a person’s achievements, what he or she did, became a person’s identity: who he or she was. Americans came to define themselves by the sum of their

achievements, and these quickly became the measure of an individual's worth, the criteria by which people came to judge themselves and others.

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THE DRIVE TO ACHIEVE

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And it remains so to this day. To most Americans, a successful person is first and foremost someone who has accomplished a great deal, the so-called "high achievers," people who have "something to show" for their efforts (and they also speak of under- and over-achievers). Americans admire, look up to, and want to be like such people; likewise, they admire the qualities it takes to become a high achiever, which reads like a list of the top American values: ambition, aggressiveness, never being satisfied or taking no for an answer, being driven and competitive, never giving up. They like people who, as the saying goes, "get the job done," "make things happen," and "get results."

Above all, America is a culture of doing. If you have "done well," it is a source of pride and satisfaction; if you could have "done better," it gnaws at you. Not surprisingly, the regular reviews bosses are expected to give employees are called "performance evaluations," making it quite clear that it's performance – not personality, loyalty, intellect, attitude, dedication, commitment, etc. – that really counts.

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AMBITION

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The achievement ethic is what makes ambition such a core value in American culture – and laziness one of the worst sins. Ambition is the driver behind achievement, what pushes people to succeed, or at least to try, and anyone who is ambitious gets respect. Being ambitious – *wanting* to succeed – is almost as good as actually succeeding. Americans can understand and forgive someone who "tries," someone who wants to succeed but somehow doesn't quite manage. What they can't understand or forgive is someone who is lazy, who doesn't even care about succeeding.

The emphasis on ambition explains in part why Americans look up to people who don't seem to have much else to recommend them, people who aren't especially pleasant, for example, or intelligent, someone you might want to meet or have over to dinner. What matters is that these people made it to the top, and it's what it takes to get there – the drive, the passion, the ambition – that Americans admire. And it is those who apparently have the greatest drive, symbolized by beating out everyone else and getting to the top, who are the most admired. "Nice guys finish last," Americans say, meaning that it's more important to be successful than to be a pleasant or likable person (or at least that the two don't usually go together).

Americans don't automatically admire people "at the top," by the way; it all depends on how you got there. Success and the respect that goes with it have to be "earned," through hard work. If you were born at the top, into a wealthy family or to famous parents, you have to prove yourself by not trading on your connections, for example, or by refusing to take money from your family and going off to "make it on your own." The achievement ethic, in short, demands achievements, and having the good fortune to be born into wealth and privilege is not an accomplishment. It doesn't say anything about you, meaning it doesn't indicate one way or another if "you've got what it takes" – i. e. our old friend ambition.

The true heroes in American culture, then, are not those who start at the top but those who have to "work their way" up there, preferably against all odds. And the greater the odds – the harder the person has to work – the more he or she is admired. The quintessential American story, after all, is "rags to riches," not "riches to more riches."

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COMPETITION

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Competition is another central piece of the achievement ethic. In a society of self-made individuals, where people derive self-respect and the respect of others in large part from their accomplishments, there is an inevitable, inherent pressure to be the person or the company or the division with the *most* accomplishments – hence the habit of judging one’s own worth by the standard of what others have achieved, and then trying to exceed it. This is why winning, and not merely doing well or doing one’s best, is so important to Americans; if you win, then *you* set the standard. Even when there is no one to compete with, Americans will still compete with themselves, in the sense that they are never satisfied with what they have achieved. How is it possible, after all, to have too much self-esteem?

Americans go out of their way not to behave like this, incidentally, to not judge people solely by their achievements or how much money they make, as if suspecting that somehow this is wrong (or at least that it looks bad). So they bend over backwards to point out that so-and-so is a “nice person,” “a good mother,” “tries hard,” or has a “positive attitude.” But don’t waste your time looking for people like this “at the top.” Indeed, as soon as you hear board members saying the CEO “tries hard” and has a “positive attitude,” you can be sure they’re already interviewing his or her replacement. Americans may know better than to judge people by what they’ve done or how much money they make, but in the end they can’t help themselves.

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THE BOTTOM LINE

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One of the easiest ways to measure achievement, of course, is in terms of money, and it should come as no surprise that Americans are somewhat obsessed with money. Americans talk endlessly about what they call “the bottom line,” otherwise known as profit, and in the private sector at least, profit is both literally and figuratively the bottom line – the ultimate standard for measuring results and performance. Whatever else they may say, the only results Americans really care about are those that increase revenue, and the only performance that really matters is that of the stock price.

In the private sector, every major decision is based to a large extent on the impact on what is known as “the profit picture.” Careers rise and fall based on profit; executive salaries are pegged to stock price, market share, or return on investment: the fortunes of entire divisions and whole companies can be changed by one or two quarterly earnings reports. It may devastate the local economy in Missoula or Islip, but if sending a thousand jobs to Mexico improves profit margins, the decision is almost a no-brainer. While corporations in many countries acknowledge social obligations to the communities they are located in, American companies worry chiefly about stockholders.

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MATERIALISM

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The achievement ethos and the importance of making money also help explain that great American preoccupation with things, the materialist mentality. In the view of many non-Americans, Americans are notorious for being materialistic, for deriving deep and lasting satisfaction and even self-respect from the acquisition of possessions. The favorite American pastime is apparently shopping, which in turn makes “sales” one of the most important events in contemporary American life (right after overeating).

In point of fact, Americans care very little for things per se; indeed, they are constantly replacing, upgrading, or simply throwing away most of what they own. What they actually care about –

why they feel so compelled to acquire things – is what the ability to have things says about a person. Having things, especially nice things and expensive things, means you can afford them, and if you can afford them, that must mean you are successful. And it is the success, of which things are merely the visible manifestation, that really matters.

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THE MEANING OF WORK

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The high value Americans place on achievement explains to a large extent their attitude toward work. Americans are famous for being workaholics, and while the charge is something of an oversimplification, it does stand up well to scrutiny. On average, Americans in the manufacturing sector work 320 more hours a year – a total of two months – than their counterparts in Germany and France. The average vacation allowance in most European countries is a minimum of four weeks, versus the American average of two. In 1990, Americans reported that their free time had decreased 40 percent since 1973.

People work for a lot of reasons, and not all workaholics fit the same profile. But it should not be surprising that people work long hours in a culture where their identity and sense of self-worth are to a large extent a product of what they have achieved. After all, if achievement is such a good thing, then work – which is the means to achievement – is also a good thing. And *more* work, of course, nights and on weekends, is an even better thing. Endowed with such a lofty purpose, work in and of itself becomes satisfying, even fulfilling.

Whether or not they actually admire workaholics, most Americans understand the underlying impulse. Extolling work as they do, they are culturally disposed to look favorably on people who work hard and to look askance at those who do not, wondering whether the latter have enough ambition, whether they care sufficiently about “getting ahead” or “bettering themselves,” whether or not they are, in a word, lazy. For reasons that should by now be obvious, to be accused of being lazy is one of the worst things that can be said about an American.

It is in part the fear of just such an accusation and the negative consequences it can lead to that drives many Americans to work even harder than they otherwise might. Next to a workaholic, after all, someone who merely works very hard can easily come across as a slacker. In her book *The Overworked American*, Juliet Schorr describes the phenomenon:

However strong this cultural predisposition to hard work, “workaholism” is to some extent a creation of the system, rather than its cause. As long as there are even a few workaholics, competition will force others to keep up. Employers will prefer the hard workers, and these will win out over their colleagues who, either out of personal preference or because they have family responsibilities, do not put in the hours. One engineer noted, “I don’t like to put in 80-hour weeks, but a lot of people do. And those are the people who get the projects and the promotions.” This suggests that the workaholic can set the standard to which others are compelled to adhere.

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LEISURE

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The high premium they place on work makes Americans naturally wary of anything that smacks of “not work,” such as idleness and leisure time, which is part of why Americans go to such great lengths to stay busy. If work is good, then leisure is problematic, especially too much leisure. Americans do often complain about the meager two weeks of vacation time they get annually, but at the same time leisure in excess leaves a person wide open to the charge of being lazy or simply not ambitious. Schorr talks elsewhere in her book about the American “cultural imperative . . . that says that men with leisure are lazy”. She goes on to describe the historical precedent for the idea that Americans are

obsessed with work; as early as 1648, Massachusetts legislated idleness a punishable crime. There is no denying what the historian Daniel Rodgers described as the nation's tendency to "the elevation of work over leisure . . . an ethos that permeated life and manners." It's worth noting in this context the phrase Americans most often use to describe those who do not work: "the idle rich." Clearly it is their idleness, not their riches, that condemns them.

In another book, *Working At Play*, a history of vacations in the United States, Cindy Aron notes that Americans have struggled for at least 150 years with the "persistent dilemma" of how to enjoy leisure without jeopardizing the commitment to work. What is compelling about the history of vacations is the constancy with which Americans have struggled with the notion of taking off time from work... Americans engaged in a love / hate battle with their vacations – both wanting to take them and fearing the consequences. Relaxing did not come easily to American men and women who continued to use their leisure in the performance of various sorts of work – religious work, intellectual work, therapeutic work. Leisure and labor remained complicated and troubling categories.

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The idea of an introduction, of course, is to establish who you are, to fix your identity. Think for a moment what you usually say about yourself when you meet someone you don't know, or what the other person usually asks about you.

How do you introduce yourself to a group, before giving a presentation?

Write down two or three things you would mention about yourself.

<...>

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Decide in what culture may the following assignment be given to students?

a) Please think of what makes you different from your family and friends.

b) Please think of what you have in common with your family and friends.

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<...>... Emphasis is given to the individual's aims, interests, achievements and self-development.

<...>

* * *

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In these cultures individuals are expected to:

a) speak out;

b) be competitive;

c) stand out from the crowd rather than merge into a group identity.

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Hofstede argues, “I-consciousness” prevails and “Identity is based on the individual.”

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In low-context (individualistic) cultures the word “I” is used a lot.

By contrast, in high-context cultures the word “we” is used much, and the word “I” is rare; synthesis with intuition, ambiguity, subjectivity, generality, vagueness, and bland expressions (e. g. “probably”, “maybe”, “perhaps”, “slightly”) are common.

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American View – In an individualist culture, you are what you’ve achieved; that is, you create your own worth rather than receiving it by virtue of birth, position, seniority, or longevity. Your self-esteem comes from what you have done to *earn* self-esteem.

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SELF

Collectivists	Individualists
Is defined in terms of in-groups, relationships.	Is defined as an independent entity.
Change the self to fit the situation rather than the situation to fit the self.	Change the situation to fit the self rather than the self to fit the situation.
Know more about others than about self.	Know more about self than about others.
The self is seen as more similar to a friend than the friend is seen as similar to the self.	The self is seen as less similar to a friend than the friend is seen as similar to the self.
Have few self-linked memories (e. g. do poor job writing their autobiography).	Have many self-linked memories (e. g. do good job writing their autobiography).
Self includes achievement for the group: I represent the group, cooperation, endurance, order, self-control.	Self includes achievement for self-glory: I want to be myself. I want power.
Modest, cooperative.	Distinct from others, better than others, competitive, exhibitionistic.

* * *

Self-Evaluation

Name: _____

Course: _____

Objectives: _____

1. What activities did I do in the class?

___ listening ___ watch a video

___ information gap ___ dictation listening ___ watch a video

___ information gap ___ dictation
___ simulation ___ reading
___ pronunciation ___ discussion
___ other

2. What do I think was the purpose of each activity?
3. What linguistic skills do I feel I used in each activity? (speaking, reading, writing, listening, working in pairs or individually) Can I define what strategies and skills I used to perform the classroom activities?
4. What have I learnt from these activities?
5. Can these activities help me **to achieve my goals**? If so, how? What activities could help?

Учебное издание

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**ОСНОВЫ МЕЖКУЛЬТУРНОЙ
КОММУНИКАЦИИ**

**Учебно-методический комплекс
для студентов лингвистических специальностей**

Технический редактор *М. Л. Потапчик*

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